

**Socio Economic and Cultural Factors Affecting Social Distance Among Ethnic Groups: A Case Study of Karachi Metropolitan, Pakistan.**



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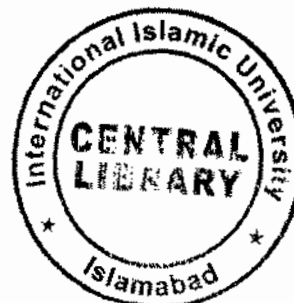
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**DEPARTMENT OF SOCIOLOGY**

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Submitted in partial fulfillment of the requirements for the degree of MS in Sociology  
at faculty of Social Sciences, International Islamic University, Islamabad

**DEPARTMENT OF SOCIOLOGY**  
**FACULTY OF SOCIAL SCIENCES**  
**INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD**

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*Dedicated*

*To*

*My Teachers*

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## **Abstract**

The purpose of this research was to find out social distance among the members of five ethnic groups (Mohajors, Sindhi, Baloch, Pukhtun and Punjabi). This study explores socio-economic and cultural factors affecting social distance among selected ethnic groups. This study explores social interaction, ethnic feelings, political affiliation and participation, perceived social discrimination, relative economic deprivation, cultural participation, prejudiceness, social cohesion, frequency of social contact (physical and virtual) and optimistic view regarding future ethnic relations among selected ethnic groups. A structured questionnaire was designed regarding the problem area of this research and applied to 507 university students of eight universities (two public and six private universities) in Karachi metropolitan on the basis of purposive sampling technique. Correlation analysis between independent and dependent variables of this research indicated the existence of social distance among these selected ethnic groups.

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# **CHAPTER ONE**

## **INTRODUCTION**

This study was about socio economic and cultural factors affecting social distance among five ethnic groups that were Punjabi, Sindhi, Baloch, Pukhtun and Mohajors, who lives in Karachi. The main focus of this study was on the social distance among the members of these different ethnic groups in Karachi. In order to measure social distance among the members of these ethnic groups, researcher tried to know their social interrelations, ethnic feelings, interethnic marriages, perceived social discriminations, political affiliation, cultural participation, prejudices, social cohesion, social contact both physical and virtual and relative economic deprivation (having the feelings of less) as compared to other ethnic groups. This study also includes their feelings about ethnic relations.

Karachi has experienced ethnic conflicts and clashes in the past and still these incidents are happening, which resulted in deaths, frailties and permanent harms to members of various ethnic groups, living in this metropolitan city of Pakistan. These situations strengthened the feelings of ethnic identity and increased social distance among the members of these ethnic groups. Karachi always remained ethnically a mixed area. The industrial lure of Karachi and better economic and social opportunities attracted different ethnic groups from different parts of the country. So, the population of Karachi is ethnically diverse and ethnic feelings between the members of various ethnic groups are relatively obvious. Due to this reason researcher selected Karachi metropolitan for this research to study such issue. Before developing a view regarding social distance, researcher desired to have a view of ethnicity, ethnic identity and ethnic groups.

## **Ethnicity, Ethnic Identity and Ethnic groups**

The term ethnic has been taken from Latin and Greek word, ethnicus and ethnica means nation. In Greek, ethos means traits and customs. While ethnikas and ethos mean a group of people, who share common customs and live together. Identity has been derived from a Latin word identitas meaning same, likeness and oneness (Joseph and Ryan, 2010). Identity means "the sameness of a person or object at all times and situations; the condition or fact that a person or an object is itself and not something else. Combining the definition of ethnicity and identity together, it can be said that the groups of individuals or people who share common mores, customs, historical past and a specific territory" (Simpson and Weiner, 1989).

Yuet Cheung (1993) defines ethnic identification as "the psychological connection to an ethnic group". Another sociologist, Sawiti saharso (1989) included social processes while further extending the definition by adding, such as the choice of friends, selection of marriage partner, reaction of others in particular social environment and perception of one's life chances. Keeping the Barth's boundaries in mind, it is basically a distinction between self and others (Boundaries). Fredrik Barth (1969) described that ethnic identity develops ethnic boundaries that enables the members of one ethnic group to distance themselves from the members of other ethnic groups. He was of the strong opinion that "ethnic boundaries express an ethnic group". Ethnic identity is a "social and psychological process, which gives an individual a sense of attachment and it produces a sense of identity" (Isajiw, 1990).

According to Jean Phinney (2000) "ethnic identity is an active and multi-dimensional paradigm that refers to ones identity as member of particular ethnic group". Trimbel (2000) added that "ethnic categorization is a small part of identity process and one may include others identifier such as natal background, acculturation status, ego- involvement, attitude toward own and other groups; behavior preferences such as language usage, friendship

association, music and food likings, participation in cultural and religious activities". Ethnic categorization plays an important role in developing and maintaining ones ethnic identity. Kachan (2001) described ethnic identity as a "subcategory of identity categories in which eligibility for membership is considered by descent based traits". These ethnic categories are defined by the few restrictions such as they are impersonal, consist of a section of country population and generally transmitted features (language, region etc).

According to Hutchinson and Smith (1996) ethnicity includes features" such as a proper common name, a belief on common ancestry, collective historical past, one or more elements of common culture and a specific land or homeland". Ethnicity is "feelings of belonging or attachment to a particular kind of group" (Connor, 1993; Horowitz, 1985 and Shils, 1957). Geertz (1967) further defined ethnicity as "embeddedness in a net of noteworthy symbols". Some prominent social scientists see it a "social paradigm" (Anderson, 1991; Barth, 1969 and Royce, 1982). Brubaker (2002) considered it as cognitive process. Van Dan Berghe (1981) considered ethnicity as "biological survival instinct based on favoritism". While Fearon and Laitan (2000) considered ethnicity as a mixture of all the above discussed notions.

According to Max Weber "ethnic groups are human groups that hold a belief in their mutual descent" (Hutchinson and Smith, 1996). Donald Horowitz (1985) defined ethnicity as" based on a myth of combined ancestry, which usually carries with it traits believed to be inborn". While Fearon and laitin (2000) look to ethnic groups as "a group larger than a family for which membership is based on descent". Anthony Smith defines an ethnic group as "a named population with a myth of common ancestry" (Hutchinson and Smith, 1996). According to Encyclopedia of Cambridge (1991) "it is a group of individuals recognized on the basis of color, language and territory".



From the inventory of above definitions it can be generalized that attributes such as religion, language, nationality, caste, race, color region, and common descent is somehow important in defining terms such as ethnic identity and ethnic group.

### **Theoretical Approaches to Ethnicity**

There are several theoretical approaches to ethnicity, which include assimilation model, primordialism, circumstantialism and constructionism. According to assimilation model ethnic groups passes through five stages namely, Contact, competition, conflict, accommodation and lastly assimilation to take their place in the melting pot (Cornell and Hartman, 1998). Primordialism addresses ascriptive features such as blood, speech and customs, which form the basis of collective sentiments (Olzak, 1983). The circumstantialism approach is based on socio economic and political purposes. They are in the opinion that ethnic feelings can be manipulated to attain some benefits by various ethnic groups (Bras, 1991). Circumstantialism emphasizes on its goals and objectives rather than ethnic origin. They are also in the opinion that ethnicity can be changed. Constructionists criticized the fixed nature of ethnicity. They consider ethnicity as social phenomenon. Ethnic groups appear and disappear or one ethnic group could join another ethnic group according to their political and socio economic needs (Joiremen, 2007). Ethnic feelings are present in almost all parts of the world and in all times, similar is the case with Pakistan's biggest metropolitan city; universe of the current study. Theoretically there is cultural primordialism (Khan, 2005).

### **Identity**

Symbolic interactionist gave prominent place to identity (Gleason, 1996). Mead and Cooley used self instead of identity. It was Goffman who shifted the term from self to identity in his famous work on stigma in 1961. The identity of an individual is basically the meanings one

has as a member of an ethnic group. Identities are always related to matching counter identities. When an individual claims an identity, while interacting with members of other ethnic groups, there rests a substitute identity claimed by another individual to which it is associated (Burke, 1998). As for approaches to identity are concerned, approaches to self means approaches to identity because social psychologists first studied self instead of identity. In the work of Mead (1934) and Cooley (1902) self is social in nature (Gecas and Burke, 1995). Mead was of the opinion that human selves are socially constructed while interacting with others (Blumer, 1969 and Rynold, 1993).

Tajfel and Turner developed social identity theory to understand inter and intra group processes. According to this theory, individual not only accepts personal identity as a unique person but also form social identity, which reflects their membership in various ethnic groups to which they belong (Bar-tal, 1998). Social identities such as ethnic identities are internalized by the members of different ethnic groups and become an important part of the self-concept of these ethnic groups. This ethnic identity offers a member of an ethnic group with a significant self-reference, through which these members perceive themselves and the world around them (Bar-tal, 1993).

According to Turner's (1979) self-categorization theory that people categorize things in order to know the objects around them and to understand the social world. Turner and Tajfel(1979 ) stated that when members of a group associate own group with other groups, then the feelings of us and them are developed, that is why they develop positive characteristics towards their own group and negative towards other groups. So, identity (self) is socially constructed while interacting with members of other groups. The feelings of belongingness outline an individual identity.

## **Social Distance**

Robert Park (1924) states that social distance is “the extent and degree of understanding and closeness” that exists among the members of various ethnic groups. Bogardus further adds that it is a sense of social segregation or separation that exists between individuals and groups. Bogardus (1925) defined social distance as “the degree of considerate understanding that functions between person and person; between person and group and between groups” (Bogardus, 1959). According to William (1964) social distance is “feelings of refusal among members of a group to accept or approve a given degree of closeness in interaction with members of an out-group”. While Merger puts forth this definition as it is “a sign of how acceptable or objectionable various ethnic groups are in a society” (Merger, 1994:83). Bogardus (1925) developed a social distance scale, which was frequently used by the prominent social scientists to measure attitudes and prejudice of the members of various ethnic groups. The scale was also used in United States of America for national social distance studies. In this study, researcher used this scale with little bit alterations in the questions structure to meet the need of this research.

## **Factors Contributing to Ethnic Identity and Social Distance**

There are several factors contributing ethnicity and social distance such as discrimination, prejudices, and relative deprivations especially economic relative deprivations and some cultural factors. In heterogeneous society such as Karachi metropolitan of Pakistan, relative economic deprivations strengthen ethnic identity, which resultantly increases social distance among the members of these ethnic groups (Ahmad, 1998).

The feelings of relative economic deprivations and socio- economic injustices such as the neglect of economic rights nurture ethnic prejudices, which give birth to ethnic conflicts.

When the members of certain marginalized ethnic groups have the feelings of deprivations and alienations, then the social interaction decreases and the social distance between them increases as a result of feelings of deprivations. Another factor that is discrimination in term of development and sharing of economic benefits among the members of different ethnic groups creates imbalance in a society and underprivileged ethnic groups develop the feelings of relative deprivations (Yiftachel, 1997).

There are more than five ethnic groups in Karachi, but this study mainly focused on five ethnic groups. These ethnic groups have their own distinctive way of life and culture and distinct ethnic identity due to specific language, place of origin and common descent etc. When members of these ethnic groups came in contact with each other, though they were same but different due different culture from each other. Every ethnic group maintained its own ethnic boundary by following their own specific ethnic philosophy. Every ethnic group tried to retain their hold in the power structure of Karachi. This situation led to emergence of social issues in ethnic mixed society. (Eriksen, 1993). Still there are ethnic conflicts in Karachi on ethnic grounds and socio economic and cultural factors that fostered ethnic conflicts, which ultimately created and strengthened social distance among the members of diverse ethnic groups (Stavenhagen, 1998).

### **1.1 Significance of Study**

The purpose and significance of this study is to systematically investigate the level of social distance among five ethnic groups living in Karachi from their own perception. Researcher came across several research studies, but most of these researches were about ethnic identity and their approach was macro approach. There is scarcity of research on social distance and ethnic group interaction in Karachi. Both macro and micro level research can be carried out to address social distance and ethnic groups' interaction. Macro level research mainly focuses

on social, economic, historical and global aspects, while micro level studies focus on identity formation, group affiliation, attitude towards other ethnic group, including interaction, dialogue, integration, cooperation, discrimination, prejudice and stereotyping among such groups. This study has adopted micro level approach to study social distance and ethnic groups' interaction in Karachi Metropolitan. No empirical study used micro level approach before to study social distance among these five major ethnic groups in Karachi. There is a dire need for micro level research on ethnic groups' interaction and social distance among ethnic groups living in Karachi metropolitan of Pakistan.

## **1.2 Statement of the Problem**

In this study the problem areas can be categorized into social distance and ethnic group's interaction. In order to have a wider picture, it is necessary to study the interrelation between these selected ethnic groups and particularly the socio-economic and cultural factors that affect social distance among these ethnic groups in Karachi. Thus, the problem areas can be written as under:

- 1- How do the members of the ethnic groups called Punjabis, Sindhis, Balochs, Pathans and Mohajors, who live in Karachi, perceive socio-economic and cultural factors that affect social distance among them?
- 2- Do their perceptions of socio-economic and cultural factors affecting social distance affect their attitudes; interactions, ethnic identity and willingness to improve inter-ethnic group relation with each other?

This research was conducted in Karachi. It was based on the suppositions that social distance among these five ethnic groups is the result of socio-economic and cultural factors.

### **1.3 Objectives of the study:**

The present study was conducted keeping in view the following objectives:

1. To study the socio-economic status of the respondents.
2. To explore the socio- economic and cultural factors affecting social distance among ethnic groups in Karachi.
3. To find out their view regarding future ethnic relations with each other in Karachi.

### **1.4 Hypothesis for the study:**

1- There is association between social interaction and social distance.

1(a) - Higher the level of social interaction lower will be the social distance among the ethnic groups.

2- There is association between feelings of ethnic identity and social distance.

2(a) – Higher the feelings of ethnic identity higher will be the social distance among the ethnic groups.

3- There is association between participation in social gatherings and social distance.

3(a) – Higher the participation in social gathering of different ethnic groups lower will be the social distance among them.

4- There is association between relative economic deprivation and social distance.

4(a) – Higher the feelings of relative economic deprivation among the member of different ethnic groups higher will be the social distance among these groups.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

This research was about social distance, ethnic identity and ethnic groups' interaction or relations among the members of five ethnic groups in Karachi. To have a clear picture of social distance, ethnic social interaction and ethnic identity, a review of the concept of self, identity and concerning theoretical approaches was also added. The work of Tajfel and Turner was also included to understand ethnic identity. Main theoretical approaches to ethnicity were also included in this review. This chapter also discussed major researches concerning social distance, which were undertaken in different parts of the world. A snap shot of relative deprivation and a theory of comparison on relative deprivation was also included in this chapter.

#### **2.1 A Sociological Approach to Self**

There is reciprocal relationship between self and society. When individual acts in a society, it is the self which influences society. These individuals create groups. Reciprocally, society influences the self through language and meanings. As a result people engage in social interaction take the role of others (McCall and Simons, 1978; Mead, 1934). Self is the product of society. To understand self and identities, social scientists emphasize on understanding society in which self emerges. Self always acts in social setting with other selves in a society (Stryker, 1980).

According to symbolic interactionist approach to self and society, society is created through the definition of individuals in current situations (Blumer, 1969). Individuals identify the things for themselves and act on the basis of their identification and act accordingly in line of action with others to accomplish their goals on the basis that self is the product of society and

it mirrors society. According to this perspective “society is constant, long-lasting as reflected in patterned consistencies that characterize most human actions” (Stryker, 1980).

### **2.1.1 Social Psychological approach: Self in Sociology**

According to symbolic interactionist approach, self is developing from mind as mind is arising out of social interaction from the base of social structure. The thinking part of the self is mind, the inner process in which individual points out meanings to itself and others. Language plays a vital role to specify meanings to itself and others. It is the language which sums up meanings in symbols. To use symbols individuals may respond to itself and others. The emergence of self is the assurance of this process of selfhood. Humans have the ability to mirror back upon themselves by taking themselves as an object. They can take an account of themselves. They can plan to bring about future states to be self-conscious individuals with respect to their own presence. When an individual interact in a society, then the response of the self as an object come to that individual through the point of view of others, so our reactions and meanings of self becomes shared meanings. In using language individual communicate the same meanings to themselves as well as others. So, the self is both social and individual in character (Mead, 1934).

### **2.1.2 Self - Concept**

According to Rosenberg (1979), self-concept is total judgments, feelings and imaginations of oneself. Self-concept includes rational components such as collection of identities and effective components such as self-feelings as well as self-esteem. Self-esteem is both worth base as well as effectiveness based (Frank and Marolla, 1976; Stryker, 1980). Generally we can define self-concept as “The set of meanings we hold for ourselves. It is based on our observation and influences, who we are and how others act towards us. It is our needs, desires



and our evaluation of us. The self-concept not only includes our idealized view of ourselves but also our self-image that is subject to constant change and is based on situational influences” (Burke, 1980). The self-image plays an important role in day to-day interaction.

Sociological and social psychological approach sees self-concept as emerging out of the mirrored self-appraisal (Gecas and Burke, 1995). Our self-appraisal process is based on the “looking glass self” (Cooley, 1902). Our self-concept is based on how others see us and it is strained through our perceptions that how we think others see us.

### **2.1.3 Self–Evaluation**

According to social psychologists the evaluative part of self-concept is self-esteem (Rosenberg, 1979). The parts of self-esteem are efficacy based self-esteem (seeing oneself capable and competent) and worth based self-esteem (feeling that one is respected and accepted (Gecas and Burke, 1983). Other social psychologists have considered “inner self esteem” and “inter self-esteem” (Frank and Moralla, 1976). High self-esteem is associated with good and low self-esteem is associated with bad outcomes.

Gecas and Burke (1995) were of the opinion that self-esteem is the outcome of identity authentication process. They further added that the desire for self-esteem motivates individuals to create and maintain relationships that authenticate their identity. Authentication of identities that are group based have strong impact on worth based self-esteem and role based identities verification have strong impact on efficacy based self-esteem. Identity verification of individuals boosts self-worth. They can also control their environment due to these feelings (Burke and Stets, 1999).

## **2.2 Identity**

It is because of symbolic interactionist, identity extended more prominent place (Gleason, 1996). Mead and Cooley used “self” instead of “identity”. Identity had become a technical term in 1960s. Goffman and Burger popularized “identity” in sociology. Goffman shifted terminology from “self” to “identity” in his famous work on “stigma” in 1961.

There is a common statement that self reflects society (Stryker, 1980). Individuals hold different positions in society, so there are many selves. Where identity enters in to overall self, then self is divided in to many parts (Identities) and each part is tied to the aspect of social structure. One’s identity is our “internalized positional title” (Stryker, 1980). The identities of an individual are the meanings one has as a member of a group or as a person etc. More interaction remains between members, who occupy position/membership in a group or organization of a certain society. This interaction remains between the aspects of individual having to do with their membership in particular groups. It is a fact that identities are always related to matching counter identity. When one person claims of an identity, while interacting with others, there lays an alternative identity claimed by another person to whom it is related (Burke, 1980).

### **2.2.1 Theoretical Approaches to Identity**

Structuralist approach was influenced by the ideas of Sassures, which were on the relationship between the structure of language and meaning. Identity was tied to the meaning created in languages in which members are born. So our identities are determined on the basis of social structure we are born in. Structure functionalist view identity as a part of functioning system that hold member together in a system of meanings. Conflict perspective sees group identities develop due to the conflict over the scarce resources and inequalities in power

sharing rewards among the groups. Identity and ethnic identity can be studied from variety of perspectives. So, the social psychological along with the combination of symbolic interactionist approach is the best approach to study identity.

### **2.2.2 Social Psychological and Symbolic interactionist approach**

Social psychologist first studied identity by their contribution on the study of self. So approaches to self means approaches to identity. G.H. Mead (1934) and C.H. Cooley (1902) wrote on self and identity. In their works, self is social in nature. Their focus was on social context of self (Gecas and Burke, 1995). According to Mead, self-highlights one's deep and instinctive abilities to perceive oneself in both object and subject of one's own thoughts. Mead argues that human selves are socially constructed through interaction with others (Blumer, 1969; Reynolds, 1993). Both Blumer and Mead consider self as a process not structure. We utilize "I" and "Me" feature of self, while interacting with ourselves and others and constructing meanings through deliberate actions (Blumer, 1969; Reynolds, 1993).

As we discussed earlier that Erving Goffman developed the concept of self to identity. He discussed in his work on stigma about personal identity, ego identity and social identity (Cote et.al, 2002). The structure features such as economical, historical and social condition was discussed by Manfred Kuhn that determines the definition of self. According to Symbolic interactionist, self is cultural and historical construction. The interpersonal process, personality, drives, inspiration and cognitive processes with the self was discussed by psychological social psychologists. It is the perspective of sociological sociologist on identity and self that identity and self reflects social processes emerge in social process and social structure. If ethnic identity is studied from psychological perspective, then cognitive function, self-esteem, cognitive evenness, self-schemas, stereotypes are brought in to study. The major

concern of the sociological perspective is to understand the significance of ethnic identity concerning group solidarity and intergroup difference (Cote et.al, 2003).

Rex (2001) is the founder of situational approach to ethnicity and identity related to Freudian concept of ego, even though both of them are not the same things. Rex quote Weinreich (1980) and tells that "identity of oneself is the totality of one's analysis, that how one, analyze oneself in present, in past and seek to the future". According to Rex there are at least three properties of identity. The sense of self knowledge, evaluative attitudes towards others and the sense of stability. Rex also considered self as socially constructed creation (Rex, 2001).

As Eriksen is the founder of identity theory in psychology, Kelly developed analysis of identity structure with respect to cognitive perspective. Rex also based identity on cultural and structural meanings and qualities along with the notion of being connected self-concept, continuity to humans and social things (Rex, 2001). According to Deschamps and Devos (1998), identity is the main concern of the social psychology. It is the major concern of the social psychology to address individual identity vise collective identity and the construction of individual differences and collective similarities or simply individual vise group.

We cannot ignore the efforts of William James, who made distinction between personal and social self. Mead views the self as sociological constituent. Personal identity is differentiated by more definite features, while social identity is distinguished by social features such as being a member of a group or category. Social identity is the outcome of sameness and personal identity is from differences. Personal identity is different from others, while he/she is similar to himself / herself. Social identity is that we are different from others groups. It means that individual belong to a group, identify themselves with that group; they feel that they do not belong to other groups. Due to this identification, the feelings of us and them are

established. According to Deschamps and Devos (1998), there is co-relation between identification with a certain group and differentiation from other groups.

From the above discussion, researcher concluded that self, social self, individual self and identity are social construction within the interplay between individuals and society.

### **2.2.3 Tajfel and Turners thoughts**

Social identity theory was developed by Tajfel and Turner in order to understand inter and intra group processes. According to Tajfel and Turner theory “ individual not only adopts personal identity as a distinctive person but also form social identity, which reveals their belonging in various groups to which they belong ” (Bar-tal, 1998). Self-concept gives birth to social identity as self-concept reflects individual knowledge about which group he/she belongs to and the value and emotional prominence those groups have for individuals.

Bar-tal (1993) further says that social identities such as ethnic identity etc are internalized by individuals and become an important part of individual self-concept. Social identities provide individual with significant self-reference, through which individuals perceive themselves and the world around. According to Tajfel “social category” is the group of people whose “defining features are socially neutral and does not allow someone to draw conclusion (right or wrong) about them”, but if the features of a group are single out and treated differently, then it becomes a social group (Jones, 2002). This theory was further developed by Turner in to self-categorization theory. According to this theory, when someone grasps the objects around them, then they categorize things. They make social categories to understand social world.

According to Tajfel and Turner, s view every individual needs to maintain positive social identity and that is why they appropriate positive norms and behavior to their own ethnic

group. When they compare their own group with other groups, they feel positive feelings towards their social identity and their own group and they maximize the positive characteristics of their own group and negative characteristics towards other groups. From the above discussion we come to the point that self and identity are socially constructed. Individual identity is shaped by individual social interaction with the social world and with the members of other groups. It is the feelings of belonging that define individual identity.

#### **2.2.4 Inter group competition**

Where there is scarcity of resources, there will emerge inter group conflict. According to Turner (1975), there is social competition, in which members of various groups compete to acquire high status, higher rank and prestige. The conflict between various groups become realistic when it is institutionalized and it determined as such by the norms of social situations.

#### **2.2.5 Group cohesion**

Social identity theory (Tajfel and Turner, 1979) and self-categorization theory (Turner, 1985) presented distinction between personal identity and group identity (Hogg and Raid, 2006). This difference is based on the principle of self-categorization. Gill and white (2001) are with the opinion that human species developed in to ethnic groups as distinct species because it was adaptive in inherited environment. Humans distinguish between the own and others. With the passage of time human brain develops the ability to classify objects and people. Every day negative experiences with others groups led them to unease while interacting with each other and some time they felt escaping. Thus, categorization is the result of this cognitive mechanism. All species develop the ability of recognition and liking for their own group. This recognition created norms and boundaries, which are helpful in recognition of

one's own group different from others. Thus physical, visual differences and interactive norms becomes important material for group membership. Human also considered common descent necessary for group membership because of their common physical interactional and normative properties. All social groups are not same. People do not die or fight for their management groups at work place etc because these groups are not related to the human survival. Groups' membership shapes identities of individuals, which becomes social identity. In order to maintain positive self-concept, members of a group view their own group favorably than out- group. This increases negative attitude towards out group members and enhance cohesion among the members of in group. Individuals see themselves as group members, when social identity is triggered and not separate individuals from a group. When social identity is salient, then members of in group develop negative associations and mostly the members of in-group use stereotypes about out-group to judge them (Miller, 2002).

Conflicts promote greater cohesion inside the groups engaged in it. According to Sumner (1906), the peace inside the in-group members and hostility towards the out-group is the result of conflict. Stein (1976) is also in the opinion that internal cohesion among the members of in-group is increased due to conflict with others group. Due to external conflict, the members of in-group feel some threat to interests of in-group and provide emotional support to its members.

### **2.2.6 Social Identity and Social Comparison**

When there is no institutionalized or obvious conflict between the members of different ethnic groups, then there remains inclination towards group favoring behavior. This favoring behavior is developed for the case to achieve positive group uniqueness, which helps in protecting, improving, maintaining and achieving positive social identity for the members of an ethnic group (Tajfel, 1974, 1981; Turner, 1975; Tajfel and Turner, 1979).

Social identity is defined as “a part of individual self-concept, which individual attains from the knowledge of their group membership and along with emotional significance of that membership” (Tajfel, 1981). Due to approach of inter group social comparison, positive social identity can be achieved. The positive or negative notion of a group is relative in nature. The group provides positive social identity to its members, when they compare and distinguish themselves from other comparative groups (Commins and Lockwood, 1979).

### **2.3 What is Ethnic Group and Ethnicity?**

There are several societies in the world, facing ethnic heterogeneity and these multi ethnic societies face the problems of accommodating different ethnic groups. The issue become more problematical, when every individual follows his own code of thinking. The conflict among various ethnic groups becomes a national security dilemma and the progress of the state becomes slow down due to these conflicts of various ethnic groups. The term ethnic group and ethnicity has been used frequently in sociology. There is very little difference between them. An ethnic group is “a collectivity within a larger society having real or assumed common ancestry, memories of shared historical past and a cultural focus on one or more symbolic elements defined as the essence of their peoplehood” (Hutchison and Smith, 1996).

According to Anthony D. Smith (1986) an ethnic group indicates some main features, which are a myth of common ancestry, common proper name, common elements of culture such as common language, religion and customs, specific land, shared history and a sense of cohesion. Allen and Eade (1996) states that the word ethnicity was first used in social sciences in 1940s but used in broader scale in 1970s. Weber related it to group feelings developed by the group members conscious for group cohesion and Rex (1996) considered



language, religion, territory, common culture and tradition necessary for the individuals, who identify themselves members of an ethnic group.

“Ethnicity is a product of self and group identity. It is formed in extrinsic/intrinsic contexts and social interaction among members of various ethnic groups. Ethnicity is the symbolic representations of an individual or a group that are produced, reproduced, and changed over time” (Baumann, 2004).

### **2.3.1 Ethnicity and Culture**

According to Jenkins (2008), ethnicity and culture are “complex selections which usually people experience, learn, use and do in their lives in which they construct their sense of themselves and their fellows”, Ethnicity is therefore a process of social identification (2008a:15). Ethnicity is socially constructed “similarity” and “uniqueness” with some reference to common descent (Erikson, 2002; Jenkins, 2008).

Cornell and Hartman (1998), states that identity construction is the description, who we are and who others are. Social identification includes similarity with a group and differentiation from others groups (Jenkins, 2008b). Same is the case with ethnic identity. We identify ourselves with the members of in-group and consider different from the members of out-group.

### **2.3.2 Ethnic Boundaries and culture**

Ethnicity involves cultural stuff and this culture stuff always matter, which helps in welding beliefs in common descent. It is the process of social identification through which such features are made related. Barth (1994) argues that culture is learned from others and becomes part of one’s experience. Barth further adds that culture and cultural valued institutions and activities between various ethnic groups play a vital role in boundary

maintenance. Jenkins (1998) is also in the same opinion and considers cultural context of ethnicity important in boundary maintenance. According to Cornell and Hartman (1998) culture contents provide strongest bond to the members of ethnic groups. So, it can be concluded that culture plays a vital role in the boundary maintenance among various ethnic groups. As ethnicity is transferred across the boundary with others, that is why there exists numerous boundaries as drawn by larger population (Cornell and Hartman, 1998).

### **2.3.3 Theoretical Approaches to Ethnicity**

Altunsu (2007) presented four theoretical approaches to ethnicity in his thesis. First he discussed Assimilation model. According to this model of ethnicity, this is developed with Park's orientation that the ethnic groups pass through five stages (contact, competition, conflict, accommodation, and assimilation) to take their place in the melting pot. After going through these stages, ethnic groups are united in common social and cultural life without facing prejudice (Cornell and Hartmann, 1998). Another school of thought is Primordial and their focus is mainly on the ascriptive features such as (blood, speech and customs) which form the basis of collective sentiments (Olzak, 1983: 356). Geertz (1963) view the primordial nature of ethnicity as "indefinable" and sometimes overpowers others. According to Geertz the "strength of primordialism varies from person to person, from society to society and from time to time. But it is considered as a spiritual association" (pp.108-114). Primordialism is also discussed as subjectively held feelings of shared identity. Majority of the primordialists believe that it is natural, because it is a strong part of human psychology and their social relations (Baloch, 2012).

The utilitarianists or the instrumentalist approach sees ethnicity as a tool to achieve some socio- economic or political purposes. They are of the opinion that the ethnic feelings can be employed to attain some benefits by various individuals, groups and through organizations

(Brass, 1991). So, we can say that instrumentalists focus on their aims and objectives rather than ethnic origin. They also believe in the changing nature of ethnicity (Joiremen, 2007).

The fourth theoretical approach to ethnicity is Social constructivism approach. To some extent their views are relevant to the instrumentalists. They consider ethnicity as social phenomenon. Ethnic groups appear and then disappear or one ethnic group could join another group according to their political and socio-economic requirements (Joiremen, 2007). Instrumentalists and social constructivists both critiqued the fixed nature of ethnicity as propagated by the school of primordialists. The constructivist approach also improves the role of leaders in the formation of ethnic groups and associations. The leaders select few sometimes construct and distort ethnic groups for their individual and collective benefits (Brass, 1991).

These four theoretical approaches to ethnicity presented their views in appropriate manner. Apart from these approaches to ethnicity it is a reality that ethnic groups and feelings are presented in almost all parts of the world and all the times and similar is the case with Pakistan, particularly Karachi.

#### **2.3.4 Ethnic Composition**

Pakistan is ethnically mixed and there lies lingual and territorial affiliation in the main traits. Theoretically there is cultural primordialism. The religion and customs unite the people and are a cause of cohesion for an ethnic group. After the anti-colonial struggle religion cemented the Muslims of India but after partition and emergence of East Pakistan, Nation divided in different ethno-linguistic nationalities. Various characteristics of ethnicity became dominating factors of their ethnic origin. Pukhtun identity is historic and racial and the important factor of Baloch identity is tribal and cultural, Sindhi ethnicity is based on linguistic and cultural factor, while the Punjabi identity has all the symbols of ethnic feelings.

The Mohajors identity is projected as lingual (Khan, 2005). According to 1998 census report, the population of four provinces is divided in to different linguistic and ethnic groups.

Table No. 2.1 Population of four provinces

S.#	Territory	Languages	Percentage
1	Punjab	Punjabi, Sariaki	44.15 , 10.53
2	Sindh	Sindhi	14.1
3	KPK	Pushto	15.42
4	Balochistan	Balochi	3.57
5	All provinces of Pakistan	Urdu	7.57
6	Others	-	4.66

Source: Census Report 1998. Statistic Deptt Government of Pakistan

From the above table, it is clear that each province is conjoined with a specific language, Sindhis in Sindh, Balochs in Baluchistan, Pukhtuns in KPK and Punjabi in Punjab. Karachi is the economic hub of the country, but it presents a deplorable picture due to the ethnic tussles and conflicts.

### 2.3.5 Ethnic Composition of Sindh

The Sindh province is the second largest province in Pakistan. Sindh did not remain ethnically a homogenous area. With the passage of time, the agricultural and industrial charm attracted non- Sindhis to settled there. Those Punjabi who served army were allotted land in Sindh (Upriti, 2000). Some Balochs migrated to Sindh and tried to assimilate themselves in Sindhi culture. Before 1947, Baloch population was 23 % of Sindhi Muslim population (Amin, 1998). After 1947, a large number of migrants migrated from India to Pakistan. Majority of migrant settled in the Punjab province of Pakistan but government tried to settled them in other provinces also like Sindh and KPK (Former N.W.F.P).

Table No. 2.2 Distribution of migrants, who settled in different areas of Pakistan

S.No	Units	No of refugees	Share of refugees	Ratio in total population
1	West Pakistan	6.25 Million	90.3%	20%
2	Punjab	5.3 MILLION	73%	25.6%
3	Sindh	.5 Million	7.6%	11.7%
4	Karachi	.6 Million	8.53%	55%

Source: Census of Pakistan 1951, Vol.1 Table 19-A, Vol.6, P.65

Migrants who came to Sindh were settled in two cities, like Karachi and Hyderabad. These migrants selected these cities because most of the migrants were educated people and in urban areas they got jobs (Alvi, 1998). 1995 census report showed that Urdu speaking population was 50 % of the total urban population of Sindh. But the 1998 report showed that the population of Urdu speaking commonly rose in urban areas of Sindh.

Table No. 2.3 Population rise in urban and rural areas

S.No	Units	Sindhi	Urdu	Pushto	Punjabi	Balochi	Sariaki	Others
1	Urban	25.79	41.48	7.96	11.52	2.74	1.71	8.80
2	Rural	92.02	1.62	.61	2.68	1.5	.32	1.25

Source: Census Report 1998. Statistic Deptt Government of Pakistan

The above table shows adequate rise in the population of Urdu speaking Mohajors in urban areas of Sindh, especially Karachi. The inflow of different ethnic groups to Karachi made it a sensitive place. This sensitivity gave birth to complication, which made the members of different ethnic groups prey to ethnic conflicts.

### 2.3.6 Ethnic Formation of Karachi

Karachi is an industrial hub and an important business Centre of Pakistan. About 45% revenue is produced from this city. There is demographic pressure in Karachi due to various linguistic groups, but this demographic flow has provided Karachi with a skilled work force. Karachi metropolitan comprises the following ethnic groups on the basis of language as shown below.

Table No. 2.4 Ethnic groups in Karachi on the basis of ethnic language

S.No	Districts	Urdu	Punjabi	Sindhi	Pushto	Balochi	Sariaki	Others
1	Karachi East	60.75	14.72	3.8	5.95	1.64	2.11	11.02
2	Karachi west	39.64	12.95	6	24.55	5.29	2.05	9.52
3	Karachi South	25.65	18.84	11.37	7.95	9.77	1.82	24.6
4	Karachi Central	73.57	8.63	1.59	4.56	.77	2.3	8.58
5	Malir	15.87	17.46	25.08	20.67	8.51	2.36	10.06

Source: Census Report 1998, Statistic Deptt Government of Pakistan

### 2.4 Pattern of migration to Karachi Metropolitan

According to Gayers (2003) Karachi is an urban mess. Due to its industrial importance, migration towards Karachi still continued from different parts of the country. Waseem (1998) research showed that there are four waves of migration towards Karachi. Mohajors migrated from India in the period of 1940-1950. Pukhtun and Punjabi in the period of 1960-1980. Sindhi shifted towards urban areas in 1970-1990. Iranian and Afghan inflow has been seen in Karachi during 1980-1990s.

### **2.3.7 Politics and ethnic groups in Karachi**

Each ethnic group developed their own political organization due to identity politics and these political organizations were created for the cause to safeguard their interests and rights. ANP and MQM represent their own specific ethnic groups. PML (N) and (Q) and PPP are not only political parties but they have diverse support base. JSQM is the political party of native Sindhis. Initially the Punjabi and Mohajors hold all the key positions in government jobs and become an elite group. The Mohajors, Mamons, Khojas not only control of the governments jobs but also took control of business (Waseem, 1996). The others ethnic groups also entered in to this marathon to get their proper share. As a result a competitive environment of controlling resources of Karachi was created among the members of different ethnic groups.

### **2.4 Social Distance**

The term social distance is defined in the Encyclopedia of psychology (2000) as “the perceived distance between individuals or groups”. The concept has its own long history. The word was first used by Simmer in his work and later on Robert Park (1924) defined this concept as “it is the extent and degree of understanding and closeness” that exist between various ethnic groups. While Bogardus is of the opinion that social distance is a sense of social segregation or separation that actually exists between individuals, individuals and groups or groups with groups (Bogardus, 1925). Bogardus added this idea that social distance is the function of the affective distance between the members of various groups. Social distance scale is the major work of Bogardus, which is mostly used for attitude and prejudice measurement in social sciences. In this scale the main emphasis is on the measurement of the willingness of an individual engaged in social interaction that involves various degrees of closeness and intimacy with members of different social groups such as ethnic groups.

### 2.4.1 Definition of Social Distance

Oxford Dictionary defines Social distance as “the perceived or chosen degree of remoteness between a member of one social group and the members of another as evidence in the level of familiarity tolerated between them. Material differences provided members with a constant impetus for social distance” (Oxford Dictionary)

Bogardus defined social distance as “the degree of considerate understanding that functions between person and person; between person and group and between groups” (Bogardus, 1959:7). According to William (1964) social distance is “feelings of unwillingness among members of a group to accept or favor a given degree of intimacy in interaction with members of an out-group”. While Merger puts forth this definition as it is “an indication of how acceptable or disagreeable various ethnic groups are in a society” (Merger, 1994).

Social distance is opposed to the locational distance and social distance exists between the members of different ethnic groups in multi-ethnic society. We can conceptualize the concept of Social distance in various ways (Karakayali, 2009).

- (a) **Affective Social distance:** It is concerned with how much or little kindness the members of an ethnic group feel for another ethnic group (Bogardus, E. S. 1947).
- (b) **Normative Social distance:** This approach refers to widely accepted and consciously expressed norms about who should be considered as insider and who should be outsider. Such norms make distinction between us and them.
- (c) **Interactive Social distance:** This conceptualization focus on the frequency and intensity of social interaction between two ethnic groups. The more ethnic groups interact, the closer they are socially. However, it may be possible that the members of various ethnic groups might frequently interact with each other, but it does not mean that they are close to each other (Karakayali, 2009).



## **2.4.2 Prejudice and Social Distance**

According to Robert E Park, prejudice is conservative force, which lends to preserve social order and the social distance upon social order rest. But the members of some ethnic groups are of the opinion that their culture is superior and consider the culture of other ethnic groups as lower by feature of being different from their own culture. So in this case, social distance between the members of different ethnic groups increases, when they are subject to same opinions. Social distance is revealed in the form of hatred and this hatred is counted as prejudice and social distance is the result of it (Sharma, Rajendra and Sharma, Rachana, 1972). In fact social distance is an extent of prejudice among the members of different ethnic groups. In analysis of prejudice, groups feelings are rarely measured (Jackman, 1994). There are two reasons, due to which prejudice cannot be easily measured. One is that inter groups feelings cannot be measured easily and the second deep rooted supposition in conceptual position. There is little pressure to directly measure prejudice. Need is to study attitudinal elements such as social distance, as it can be measured easily as suggested by Jackman. Some scholars of ethnic relations have acknowledged that social distance is the general measure of ethnic prejudice (Levin, 1981; Merger, 1994; Mclemore and Romo, 1998; Schaefer, 1996; Simpson and Yinger, 1972).

## **2.4.3 Contact Theory**

When members of an ethnic group contact the members of other ethnic groups, then ethnic relationships happen (Baerveld et al., 2004), Brever and Miller (1984) and so many others social scientists are of the opinion that the level of prejudice can be minimized between the members of various ethnic groups. Allport (1954) put forth few conditions to reduce social distance among the members of different ethnic groups. The first one is, if the participants are equal in status, the second is, if they have the same goal, and the third one is if these goals

can be achieved through mutual cooperation between the participants and the fourth one is social integration as supported by the authorities. If these four conditions are brought in to action as suggested by Alport (1954), then the level of social distance can be lessened.

#### **2.4.4 Social Distance and Ethnic boundary**

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The research on Social distance has shown that there always exists some level of social distance between the members of different ethnic groups. Social distance references ethnic boundary (Najeemah Muhd Yusof, 2006). It is also observed that ethnic boundaries remain thick in multiethnic societies. Due to the thickness of these boundaries, it becomes very difficult for these ethnic groups to socially assimilate in multiethnic society. It is also a fact that harmonious ethnic relations are only possible, when members of these ethnic groups are socially cohesive and harmonious ethnic relations ensure national prosperity (Mansor Mohd Noor, 2006). Lesser social distance among various ethnic groups are the results of social distance that exist between them (Baerveldt.c:et.al, 2004). Ethnic boundaries strengthen self-identification of the members in ethnic group from the out ethnic group. It also confirms the social distance between the members of in and out ethnic groups (Sanders, 2002).

Each ethnic group defines its own boundary and identifies its own features and values. When ethnic groups interact with each other, their pattern of social interaction highlight ethnic boundary between them (Andereck, 1992). There exist association in cultural elements and ethnic boundary. Cultural elements play a vital role in the construction of ethnic groups, because there exist some differences in cultural practices and beliefs. When ethnic groups interact in social space, it indicates the ethnic boundary between them. Social distance between different ethnic groups determine ethnic boundary. If there is frequent contact and good pattern of social interaction among the members of various ethnic groups of multiethnic society, then ethnic boundary will become thin. Harmonious ethnic relations will establish

hope and prosperity in society. The social distance among the members of different ethnic groups will decrease as the social contacts or social interactions increases between them. There is inverse relationship between social distance and social interaction or social contacts (Najeemah Mohd Yussuf, 2006).

#### **2.4.5 Migration and social Distance**

Migration of different ethnic groups has changed the socio-demographic and cultural structure of Karachi. There are a number of dimensions on the basis of which migrants are different from current residents of Sindh specially Karachi. Migration of the members of various ethnic groups to Karachi affected the level of social distance among residence of the Karachi metropolitan. In some instances the social distance among these ethnic groups is quite notable in Karachi. Social distance is created and maintained to some extent that all migrant ethnic groups have norms and values different from the norms and values of original residents of Karachi. These socio-cultural differences gave birth to considerable social distance among the members of different ethnic groups, because they can limit social interaction and often bring out distrust and misunderstanding. Karachi is the economic hub of Pakistan. It is a metropolitan city, which has multiethnic society, where people live in political units. The residents of Karachi are similar but separate. They have their own different values, beliefs, languages and a way of life. Unity between the members of various ethnic groups is an important schema for the country's social and economic development (Mansoor Mohd Noor, 2006).

#### **2.4.6 Social Scientists Contribution on Social Distance**

If we want to study social distance, then we will have to look to the fact that members of various ethnic groups are subject to different level of emotive distance during social interaction. The acceptance level of one person to any other abstract person in any social interaction shows his/her attitude towards the particular ethnic group. Study of social distance studies has its own history. As we know that social distance scale was developed by Bogardus and is widely used in social psychological research. Due to this scale we study intergroup relations (Wark and Gillcher, 2007). The first national study for various groups was conducted by Emory Bogardus in 1925 and 1933. Further five subsequent studies were conducted by Bogardus in 1947, 1958, and 1996 (Own et.al, 1977 and Parrillo, Donglue, 2005) several researchers used this measurement scale to determine the level of social distance among the members of different ethnic and racial groups.

The best studies were conducted in 1926, 1946, 1956, 1966 and 1967 by Emory. S. Bogardus. The work of Bogardus was replicated by Mcfaul (1981), Parrillo and Donoghue (2005). Analysis of the social distance of ethnic and racial groups was conducted by Smith in 1991, 1998 and 2001. For the measurement of social distance Smith, Herring and Amissah (1997) developed six point ordinal scales to test the relationships among the members of seven ethnic groups. Herring and Amissah (1997) used Chi square in their research.

There are several studies on social distance among ethnic groups, which did not treat social distance in detail. For example Smith (1991b, 1998, and 2001) research on social distance treated social distance as a part of a larger study of inter group relations. In these studies social distance is an aspect of inter group relations, that is why his treatment of social distance is limited.

Some studies on social distance addressed narrow objectives. For example Radden (1988) research on Black and whites preferred social distance from Jews. He did not investigated social distance between white and black or the social distance Jew felt from black and whites. Many studies have suggested that social distance and prejudice in several countries have decreased with the passage of time. For instance, Bogardus (1967) proved through his research during the time period of 40 years of his study from 1926 to 1996, there observed significant decreased in social distance in United States among the members of 30 ethnic groups. There are other two studies on social distance, which updated Bogardus work and extended his results. Owen et al. (1981) analyzed a half century trend toward decreasing social distance and used data collected in 2002. Parrillo and Donoghue (2005) concluded that "the mean level of social distance towards all ethnic groups has declined since 1977" (P.237).

Smith (2001) proved through his research that "American ethnic groups have become more lenient about their views on ethnic equality and ethnic group relations". Further Smith showed that opposition to inter-ethnic marriages decreased by about half in 1990s and hatred of living in neighborhood with various ethnic groups declined in 1990s.

Smith and Steathly (1984) research showed that between the time periods from 1942 to 1982, there was stable growth in ethnic and racial tolerance. Firebaugh and Davis (1988) proved through their researches that ethnic prejudice dropped with passage of time. Finally Smith and Dempsey (1983) observed prejudice decline in 20<sup>th</sup> century. They noted that social forces are reducing ethnic prejudices as a result social distance is reducing.

A study was conducted in 1946, in which Japanese and German showed lower level of social acceptance. Arabs and others Muslims showed low level of social distance at the heel of 9/11 terrorist attacks. Bogardus social distance scale was continuously used in USA for the measurement of social distance among the members of various groups (Ayers et al, 2009;

Elison et al. 2002; Fee and Nusbaumer, 2012; Lee et al. 2002; Randall and Delbridge, 2005; weaver, 2008; yanovitzky et al. 2006). This measurement scale was used internationally by some renown social scientists such as Dkarpvoc, Panina, Rasavy, Tacchi (Dkarpvoc, 2002; Pannina, 2004; Rysavy, 2003; Tacchi, 2008). Bogardus social distance scale is still used for attitude measurement of members of different groups. It can also be applied for measurement of social distance between various ethnic groups. Other researchers such as Perlin and Rosenberg (1962); Wilson (1996) and Raden (1998) used social distance scale for their own purposes.

A common finding from all of the above studies showed that there exist lower social distance among the members of in-group. The members of in-group were very comfortable with each other and they perceived similarity. The members of the in-group showed a self-serving bias against the members of out-group and high level of social distance was observed between the members of in-group and out-group during interaction (Mayhew et al. 1995; Parillo, 2011). Bogardus social distance scale was used by Hagendoom and Kleinpenning and other researchers to find about negative attitudes, which develop the extent of desired respondents to close themselves off and avoid the members of others ethnic groups (Hagendoom and Kleinpenning, 1991).

A research which was conducted on the attitudes of ethnic Latvian towards ethnic Russians. The attitude of ethnic Latvians towards ethnic Russians was more reserved than the attitudes of Russians and others non Latvian towards ethnic Latvians. Twenty one percent of Latvian accepted Russians as close relatives while 50% of non-Latvians were of the opinion to accept Latvians as close relatives. The social distance between Latvians and non-Latvians as well as the social distance between both groups on one hand and Estonians and Latvians on the other hand was not major. 39 % Latvians and 33 % of non-Latvians have cautious attitude towards Roma. Thirty three percent Latvians and 44 % non-Latvians have positive attitude towards

Roma and most of them preserve greater social distance. Nine percent Latvians and 8 % of non-Latvians liked the Romas as close relatives or close friends. Both Latvians and non-Latvians are very cautious toward Americans. Half (50 %) of the respondents accepted American as tourists and forty percent kept close contact with them (Anese, 2004).

Caplan and Paige (1968) a research on Blacks and Whites relationships, according to this research exclusion of Negroes from America economic, political and social life was the cause of violent reactions of Blacks toward Whites. Whites were powerful out group and Negroes were discriminated, that is why Negroes reacted violently to improve their conditions.

In the past few decades, former Yugoslavia was an important place for social research on social distance between different ethnic groups. These researches showed that social distance between various ethnic groups was low in period of 1960 ,80,s and 2000. The level of social distance changed with the passage of time. The researches performed by Turjacanin (2004), Brajdic- vukovic, Bagic (2003), Puhalo (2003) and vujadinovic et al.(2003) in the former Yugoslavia on social distance between different ethnic groups showed the percentage of refusal of proposed relations between various ethnic groups.

Trajacan (2000) findings showed that Serbs from Banja Luka had high social distance towards the other two nations with a social distance towards Bosnaiks being stronger than the one towards Croates. The Bosnaiks had the stronger social distance towards Serbs and Croates (Puhalo, 2003). Vujadinovic et al., (2004) findings showed that the social distance towards croates was higher one and there was high social distance toward Albanians and Romas. Trajacan (2000) showed that social distance towards Bosnaiks was in some cases lower than the social distance toward Montenegrins.

Lutfi Altunsu (2007) conducted research in Ankara, the capital of Turkey on ethnic identity and social distance. In this study four ethnic groups such as Kurdish, Turkish, Sunnis and

Alvis were included. Lutfi proved through his research how Kurdish, Turkish, Sunnis and Alvis define themselves in term of ethnic identities and what level of social distance exist between the members of these four ethnic groups.

#### **2.4.7 Cultural Conflicts and Prejudice among ethnic groups**

In earlier time, ethnic stereotypes were rooted in beliefs about the biological differences among people. Now modernization and rationalization changed this sense of biological inferiority. Now there is sense of cultural differences. So, members of minority ethnic groups are not respected on the basis of innate inferiority, but because their life style is not acceptable to the members of others ethnic groups (Pincus and Ehrich, 1991)

If cultural conflict in any society serves as a base of prejudice among various ethnic groups, it is necessary to have knowledge of which parts of culture of ethnic groups are disagreeable and worthy.

#### **2.4.8 Social Distance and Discrimination**

Where there is ethnic inequality, there will be social distance between ethnocentric and subordinate ethnic groups. Ethnic inequality and ethnic discrimination gives birth to social distance, and it remains inherent in stratification system. Thus, inequality and discriminations thwart people from finding their common social benefits. It is a historic fact that socially oppressed groups are not given social equality. That is why these oppressed ethnic groups struggle for ethnic equality. Social equality only reduces social distance between various ethnic groups. " inter group relationships are influenced by social distance as social distance is a state of nearness constructed through feelings of common ethnic identity, closeness and share experiences varying by differences in socio-demographic characteristics" (Shibutani and Kwan, 1965: 263-271).



## 2.5 Relative deprivations

Societies are becoming industrialized and migration of large number of people from rural to urban areas is in full swing. Due to advanced life in cities, goods ingestion is increasing. So, the shift toward life is also changing as change is quite obvious in cities. The requirements and needs of people are complex, that is why the feelings of deprivations are high and these deprivations are the main cause of unease and discontent (Maqsood, 2001). Relative deprivations affect human attitudes. Relative economic deprivation is the main cause to increase social distance between the members of different ethnic groups.

According to Nafziger and Auvinen relative deprivation is when “people feel deprived of something they had but subsequently lost or others have gained relative to them”. There are two types of relative deprivations. One is fraternal and the other is egoistic relative deprivation. There is difference between fraternal and egoistic relative deprivation. In fraternal relative deprivation, individual made comparison between in-group to out-group and it is concluded that the in-group is deprived, while in egoistic relative deprivation, comparison is made with members of his own group and individual feels deprived in relation to the members of his own group (Runciman, 1966).

Stouffer et al. (1949), Street and Legget (1961); Pettigrew (1964, 1967) researches showed that ethnic conflict is the result of fraternal relative deprivations. Another social scientist Smith (1981) conducted a research on Blacks in Britain and his findings showed that economic deprivation was higher among the black population in Britain.

In Bangladesh a study was conducted on the tribal people, Chakma. It was observed that Chakma people were distinguished from Bengali people due to socio-cultural characteristics, which gave birth to Chakma social identity and the negative social identity emerged due fraternal relative deprivations (Hossain, 2009).

### **2.5.1 Theory of Comparison on Relative deprivation**

Samuel Stouffer and his colleagues were the first, who used the concept of relative deprivation in 1949 (Davis, 1969; Gurr, 1970; Karimi, 1976). Their main aim was to prove that the people's attitude depends to a large extent on the fact that people are in which reference group. When one group feels that the other group is in better economic state, this creates feeling of relative economic deprivation, which is the result of comparison of one group with other group (Pashaie, 1990). So, the base of relative deprivation theory is comparison. Turner is also of the same opinion that the access of human to economic and social facilities is not the same that is why inequality exists in society (Turner, 2000).

There are several dimensions of relative deprivation, but in this study researcher restricted this research only to relative economic deprivation (The feelings of having less) and its relation with social distance between the members of different ethnic groups.

### **2.5.2 Economic field and ethnic groups in Karachi**

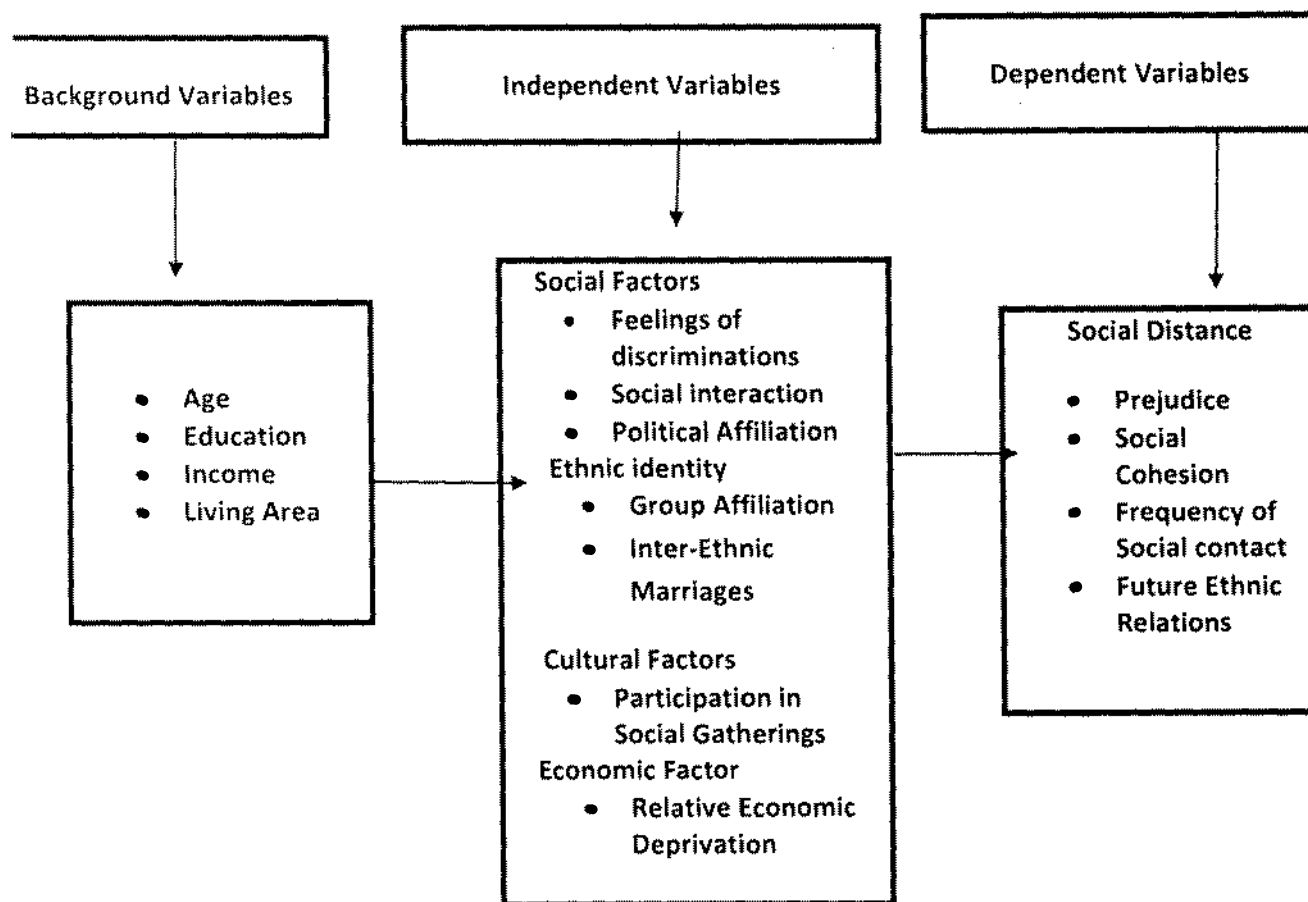
Relative economic deprivation among the members of different ethnic groups is quite obvious in Karachi and it has produced strong contestation among ethnic groups. In past all the ethnic groups in Karachi raised voice against the uneven distribution of economic resources. According to 1981 and 1998 census reports, Urdu speaking groups have lost their majority in Karachi metropolitan. The population of Pukhtun, Sariaki, Punjabi and Sindhi is about 56% of the total population. This rise of other ethnic groups needed a fair distribution of all resources. There are various sectors in which economic division is found on ethnic basis. For example, the Pukhtuns are leading in housing market (Tambiah, 1996). They are investing in real estate and in squatter settlement since 1980s. They also controlled transport system of the city. Punjabi and Mohajors are job oriented people. A very small number of

Mohajors are involved in industrial business. The Sindhis are landlord and they are settled in Karachi to share the benefits of city life. All the ethnic groups tried to control the economy of Karachi. There are five industrial zones in Karachi, which comprises more than 1500 industries. Karachi share 35 % GDP (Ousat, 2010).

## **2.6 Conceptual Framework**

The conceptual framework was developed by the researcher for this study under titled, “Socio economic and cultural factor affecting social distance among ethnic group in Karachi metropolitan”. This study focused on the measurement of social distance among the members of selected ethnic groups in Karachi. The conceptual framework of this thesis was drawn after viewing conceptual and theoretical approaches to social interrelations, ethnic feelings, perceived social discriminations, political affiliation, cultural participation, prejudices, social cohesion, social contact both physical and virtual and relative economic deprivation (Having the feelings of less) as compared to other ethnic groups. Eight universities (Two public and six private) were randomly selected and data was collected from the students of five ethnic groups of these universities by adopting purposive sampling technique.

## Conceptual Framework



*Figure 2.1 Conceptual framework of the study*

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Methodology**

Methodology is a set of strategies and practices, choices and ideas, which a researcher mostly use to collect or gather, and certify that data through scientific procedures (Walliman, 2006). Research methodology is basically a tool for the assessment of firsthand knowledge. The aim of this study was to know socio-economic and cultural factors affecting social distance among five ethnic groups.

The field work was conducted among the students of five ethnic groups including; Mohajor, Sindhi, Baloch, Pukhtun and Punjabi, who live and study in Karachi. This study was conducted on the basis of purposive sampling method from students of six private and two public sector universities. As to discuss ethnicity in Karachi is a sensitive topic, that is why researcher decided to distribute questionnaire among the students of eight universities in systematic order to fill them in class, home, library etc, where they feel convenience in order to get maximum output. In the beginning return rate was quite low, but required numbers of questionnaires were again distributed to meet the need of sample of concerned ethnic groups. There were several half filled questionnaires. So, researcher did not include them in this study. At the end, 507 questionnaires were up to required standard, so researcher included them all in this study.

A researcher use quantitative research method for identifying social phenomena with the help of scientific proof and mostly depends on statistical and empirical analysis of the collected information to get valid and right results for further generalization. Similarly, researchers also use qualitative research methods, such as general observations, participant observations etc.

The aim of this chapter is to highlight the process used for data collection, sample and sampling techniques and statistical package used for the various variables of this study, coding, tabulation and analysis of data and further operationalization of the variables. Research design is also included in this chapter.

### **3.2 Quantitative Research Method**

In this type of research data is collected numerically and analyzed quantitatively by applying numerous mathematical and statistical tools. This type of research is a positivist approach to research (Bhattacharjee, 2012). There are two ways to analyze data, one is descriptive and the other one is inferential analysis. Descriptive analysis means statistically aggregating, describing and presenting the data in uni-variate manners like frequency distribution, cumulative frequency distribution, and standard deviation, mean, median and mode etc. While inferential analysis means statistically testing theory or hypotheses through bi-variate and multi-variate manners.

### **3.3 Research Design**

Research design basically includes strategies, methods and procedures for collecting and analyzing the required information. It is a framework through which a researcher regulates the action for research (Robson, 2002). A research design involves a sequence of logical decision making choices depending upon different available options to the researcher. The quantitative research design was utilized by the researcher for the current study, aimed to have a thorough understanding of the topic. The structured questionnaire was developed after a deep review of all available literature on social distance, ethnicity, ethnic identity, relative deprivation, social interaction and prejudices.

### **3.4 Universe of the Study**

The main job of the researcher in any type of social science research is to select the universe of the study; it is important because the universe of the study provides accuracy in research. In social science research methods the term universe means the aggregate of persons or things under study (Babbie, 2001). So researchers define universe as a place or locality where a researcher collects the pertinent information or data. The universe for the said study is Karachi in Sindh province of Pakistan. Karachi is the economic hub of Pakistan and its economic charm attracted peoples of all ethnic groups from all parts of Pakistan that is why researcher selected Karachi as the universe of the study.

### **3.5 Population of the Study**

When a researcher discuss about population in social science research, researcher does not limit this term only to number of people. The term population means the total quantity of things or cases with the features that a researcher desires to study (Babbie, 2001). It is basically a total aggregate of elements from which sample size is selected on the basis of some suitable sampling techniques. Population for the said study was the students from five ethnic groups of eight universities (Two public and six private).

#### **(a) Public Sector Universities**

1. Karachi University
2. Federal Urdu University Karachi

#### **(b) Private Sector Universities**

1. Baqai Medical University
2. Greenwich University
3. Iqra University

4. Muhammad Ali Jinnah University
5. Preston University
6. Sir Syed University of Engineering and Technology

### **3.6 Sample of the Study**

A sample is basically a part of the target population. It is selected carefully to indicate that population. It may be a case, event or person usually selected from the population of the universe for executing research. There are several types of the sample depending on the nature of the research (Walliman, 2006). Five hundred and seven (507) respondents were selected from five ethnic groups. This research aims to find social distance among the members of five ethnic groups, so researcher took equal numbers of respondents from all ethnic groups.

#### **3.6.1 Sampling frame**

As for sampling frame is concerned, it is a complete set of units from which a researcher select a sample size with the help of various techniques (Lewis-Beck, Bryman, & Liao, 2004). Sampling frame for the said study was the eight universities of Karachi

#### **3.6.2 Sampling Procedure**

- At first stage of sampling,  $\frac{1}{4}$  th of the public sector universities two out of eight public sector universities were randomly selected, similarly  $\frac{1}{4}$  th of the private sector universities six out of twenty four were randomly selected.
- At second stage, 110 respondents from each public sector of two universities (22 respondents from each ethnic group) were selected equally through purposive sampling technique, similarly 55 respondents from each private sector university (11 respondents from each ethnic group) were selected on equal basis through purposive



sampling technique. Researcher used purposive sampling because of the sensitivity of the topic and researcher faced problems in getting list from student's union presidents to select respondents randomly from those lists.

### **3.6.3 Why researcher selected equal number of respondents from each ethnic group**

Researcher selected equal number of respondents on the basis because he wanted to study five ethnic groups, their social interaction, prejudices, ethnic identity, and relative deprivation and feelings of discriminations in order to measure social distance among them. So, the selection of equal number of the respondents was necessary to meet the need of the situation.

## **3.7 Research Instruments**

This research is quantitative; mostly close ended questions were used in the research tool for the said study. Through the questionnaire, data was collected from 507 respondents of five ethnic groups. Researcher tried his best to keep easy and simple language in the questionnaire.

The research tool consisted of following parts;

1. Demographic information
2. Social interaction
3. Ethnic identity
4. Inter- ethnic marriages
5. Perceived social discrimination
6. Political affiliation and political participation

7. Relative economic deprivations
8. Cultural participation
9. Prejudice
10. Social cohesion
11. Social contact both physical and virtual social contact
12. Future ethnic relations

### **3.7.1 Pilot Study**

A pilot study in simple words is an experimental test, short-term experiment that helps a researcher how a large-scale study can be conducted (Kothari, 2004). Pilot study for the said research was conducted in Karachi University for the improvement of questionnaire. Before the collection of large scale data, questionnaire was pre-tested from 40 respondents (eight respondents from each ethnic group). Questionnaire was again modified. Some questions were deleted from the questionnaire. The pilot study for any research is very important for the workability of the questionnaire. At the end structure arrangements were made for collection of accurate data.

### **3.7.2 Editing**

Editing is a complete and careful scrutiny of collected data. In this process researchers needed to identify minor errors and mistakes and correct these errors up to maximum level (Kothari, 2004). In this research, researcher tried his best to collect right and reliable information and errors were timely corrected.

### **3.7.3 Coding**

Codes denote numerical symbols, which are allocated to data and processed by computer with the help of suitable software like SPSS (Statistical Package for Social Sciences). In this research, researcher put codes in SPSS 21.

### **3.8 Data Collection**

There are different tools like questionnaire, interview schedule and personal interviews are used by the researchers for collecting data in quantitative research method (Balnaves&Caputi, 2001). In the present study, data was collected by the researcher through well-constructed and structured questionnaire. Keeping the sensitivity of the topic in mind, some students were hired and carefully trained for the distribution of questionnaire in eight universities (two public and six private sector) of Karachi.

### **3.9 Data Analysis**

A data analysis is an essential step in quantitative research process. It is considered to be a central point of curiosity for the whole research. This process involves analysis of data and formulation of final report. In this study, data was analyzed and calculated through statistical package of social science (SPSS-21). All data and information of this study was calculated, interpreted and summarized in uni-variate and bi-variate ways of analysis. Bivariates were analyzed and calculated with the help of different statistical tests like Correlation test, to test the significance of designed study hypotheses.

### 3.10 Statistical Techniques of Analysis

The analysis of dependent and independent variables has been conducted through descriptive statistics in uni-variate data analysis. Other statistical techniques like Correlation test was also used to find out the relationship between variables within above mentioned hypotheses. The bivariate data analysis was used to test the hypotheses of this study.

#### 3.10.1 Mean

Mean is the average value or the sum of all the values divided by the total number of values. In statistics mean comes under the umbrella of uni-variate data analysis needed for some background variables like age of the respondents, income etc. Mean was calculated through the following formula.

$$\text{mean} = \frac{\text{sum of elements in set}}{\text{number of elements in set}}$$

The mean is calculated by adding all the **a**'s and then dividing by the total number, **n**

$$\text{mean} = \frac{a_1 + a_2 + a_3 + a_4 + \dots + a_{n-1} + a_n}{n}$$

#### 3.10.2 Median

In statistics median is the value that has equals before on both sides i.e. above that value and below that value or the value in the middle of a given set of values. In median the order of the data is divided in two equal parts (The Institute of Statistics Education, 2013).

### 3.10.3 Mode

The statistical term mode is defined as the value in a data that is mostly frequent in a group. Same like mean and median, mode is also demonstrated to summarize a set of data with a single value of information (Chaudhry& Kamal, 2005).

### 3.10.4 Standard deviation

The standard deviation can be calculated through taking square root of the variance of the data. The standard deviation presents a more logical and accurate concept of the dispersion of values in a group of data (Kenny, 1987). Therefore, standard deviation has been used as a trusted statistical quantity to make proper statistical analyses and calculations. A standard use of deviation is also a way to find out how much the values of the data vary from the mean. The statistical formula for standard deviation is as under.

$$S = \sqrt{\frac{\sum_{i=1}^N (X_i - \bar{X})^2}{N-1}}$$

$\bar{x}$  : The value of the mean

$N$  : Sample size

$x_i$  : Each data value from  $i=1$  to  $i=N$

$\sum$  :The sum of  $(x_1 - \bar{x})^2 + (x_2 - \bar{x})^2 + (x_3 - \bar{x})^2 + (x_4 - \bar{x})^2 + (x_5 - \bar{x})^2 \dots + (x_N - \bar{x})^2$ .

### 3.10.5 Correlation:

Correlation is a statistical technique, which defines the relationship between variables. Correlation is used to understand that the relationship between variables is positive or negative; it also tells about the strength of relationship.

#### Pearson Correlation Coefficient, r

Correlation coefficient is basically the measurement of correlation. Pearson correlation coefficient measures the linear dependence of two variables upon each other. The value of Pearson correlation coefficient lies between -1 to +1. If the coefficient of correlation is zero, then there is no correlation between given two variables. If the correlation is perfectly positive, then +1, and if correlation is perfectly negative -1 is used.

The statistical formula for r is as under

$$r = \frac{n(\sum xy) - (\sum x)(\sum y)}{\sqrt{[n \sum x^2 - (\sum x)^2] [n \sum y^2 - (\sum y)^2]}}$$

Here

r = Pearson correlation coefficient

x = Values in first set of data

y = Values in second set of data

n = Total number of values.

### **3.11 Delimitation of the Research**

In every social science research boundaries and restrictions are made by the researchers known as the delimitations of the research. During data collection stage delimitations are usually practically practiced. This research was delimited to the under mentioned restrictions.

1. Due to time and economic constraints this research was limited to eight universities of Karachi.
2. The students of these universities were selected through purposive sampling technique.

### **3.12 Operationalization of Research Variables**

Operationalization of variables is basically the measurement of concepts and variables. This process includes how to measure variables of the researcher's interest. The under mentioned dependent, independent and background variables have been operationalized as per objectives.

#### **Age**

Age is considered to be the physical and psychological growth in an individual over a period of time. It is an important social variable. In this research age is the part of background variable. There is a multidimensional variation occur in age, specifically change in the social, physical and mental condition of individuals with the passage of time. Respondents of this research were university students, so majority of them were in the same age group. In questionnaire the question regarding age was asked as under;

Age of the respondent (in complete years) \_\_\_\_\_.

Different age categories were constructed for data analysis:

1. 18 – 25

2. 26 – 30

3. 31 – 35

4. 36 – 40

5. + 41

### **Education**

Education socializes and prepares an individual for social life. Education was measured in complete form of years in this research. The question about educational attainment of the respondents was designed in the following manners

Level of the education of the respondents (In complete year of schooling)

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 16+

### **Family monthly income**

Family monthly income of the respondents is very important in this study. It tells about the economic status of the respondent. Family monthly income was measured in Pakistani rupees in this research. The question about Family monthly income of the respondents was designed in the following manner.

What is your total family monthly income from all sources (Rs \_\_\_\_\_),



Different categories were constructed for data analysis:

---

1	Up to 25000
2	25001-50000
3	50001-75000
4	75001-100000
5	Above 100000

---

The basic aim of this study was to know the socio economic and cultural factors affecting social distance among five ethnic groups in Karachi, Pakistan. Different statements concerning socio economic and cultural factors with reference to social distance among the members of five ethnic groups have been constructed. These factors with statements are as under.

### **Social interaction**

More social interaction between the members of different ethnic groups shows less social distance. As social interaction increases between different ethnic groups, resultantly social distance decreases. In order to measure social interaction, the questions about the frequency of social interaction among the members of different ethnic groups were designed in the following manner.

- You mostly discuss study materials with the students of which particular ethnic groups
- From which ethnic groups students you seek help in study?
- With which ethnic groups friends you share your study problems?
- With which ethnic groups friends you share your personal problems?

- With which ethnic groups friends you share your family problems?
- With which ethnic groups friends you share your health problems?
- How frequently and with which of the students of various ethnic groups do you visit cafeteria?
- How frequently and with which of the students of different ethnic groups do you sit in library?
- Which ethnic groups students do you plan your assignments with?
- Which ethnic groups friends do you play sports with?
- How frequently, do you visit houses of the members of different ethnic groups when they become ill?
- How frequently, do you visit houses of the members of various ethnic groups on the occasions of marriage, birth day party, engagement etc?
- How frequently, do you visit houses of the members of different ethnic groups on the death of its members?

## **Ethnic Identity**

For the measurement of ethnic identity, the questions about the extent of ethnic identity of the members of different ethnic groups were designed in the following manner.

- To what extent, do you want to remain closer to the members of different ethnic groups?
- To what extent, do you feel protected while living in community dominated by the members of various ethnic groups?
- To what extent, do you feel good about the cultural background of various ethnic groups?

- To what extent, do you feel strong attachment towards different ethnic groups?
- To what extent, do you have a lot of pride on different ethnic groups and its accomplishments?
- To what extent, do you want to be active in organizations and social groups that involve mostly the members of various ethnic groups?
- To what extent, do you feel happy to be a member of various ethnic groups?
- To what extent, do you have a sense of belonging to different ethnic groups?
- To what extent, do you spend time to learn cultural practices of various ethnic groups?

### **Inter-Ethnic marriages**

For the measurement of inter-ethnic marriages, the questions about the extent of inter-ethnic marriages of the members of different ethnic groups were designed in the following manner.

- To what extent, do you feel that the members of your ethnic group should marry with members of different ethnic groups?
- To what extent, do you support Marriages of the members of your ethnic group with the members of different ethnic groups?

### **Perceived Social Discrimination**

In order to measure perceived social discrimination of members of different ethnic groups, the questions about the frequency of perceived social discrimination of the members of different ethnic groups were designed in the following manner.

- How frequently, the members of different ethnic groups are favored in getting admission in education institutions.

- How frequently, the members of various ethnic groups are favored in award of scholarships.
- How frequently, the members of different ethnic groups are favored in fee concession.
- How frequently, the members of various ethnic groups are favored in job induction.
- How frequently, the members of different ethnic groups are favored in social development.

### **Relative economic deprivations (The feelings of having less)**

For measurement of relative economic deprivation of the members of five ethnic groups, the questions about the relative economic deprivation of the members of different ethnic groups were designed in the following manner.

- To what extent, do you feel that the members of different ethnic groups are in better economic condition as compared to you?
- To what extent, do you feel that the members of various ethnic groups earned better monthly income as compared to you?
- To what extent, do you feel that the members of different ethnic groups are in better economic state and have access to quality education as compared to you?
- To what extent, do you feel that the members of various ethnic groups have access to better health facilities due to better economic state as compared to you?
- To what extent, do you feel that the members of different ethnic groups are controlling the economic resources of Karachi?

### **Cultural Participation:**

- How frequently, do you go to cinema to watch the films of various ethnic groups?

- How frequently, do you listen folk music or attend live music events of various ethnic groups?
- How frequently, do you watch dramas or attend theatre of different ethnic groups?
- How frequently, do you attend cultural functions on the culture of various ethnic groups?

## **Social Distance**

### **i. Prejudice**

- To what extent, do you believe that the members of various ethnic groups are narrow-minded?
- To what extent, do you believe that the members of different ethnic groups are not hard working?
- To what extent, do you believe that the members of various ethnic groups are not intelligent?
- To what extent, do you believe that the members of different ethnic groups are not loyal?
- To what extent, do you believe that the members of various ethnic groups are not honest?
- To what extent, do you believe that the members of different ethnic groups are not patriotic?
- To what extent, do you believe that the members of various ethnic groups are hostile?

## **ii- Social Cohesion**

- To what extent, would you accept the members of various ethnic groups as close relatives by marriage?
- To what extent, would you accept the members of different ethnic groups as personal friends in university?
- To what extent, would you accept the members of various ethnic groups as member of your presentations Group?
- To what extent, would you accept the members of different ethnic groups as a member of your study group?
- To what extent, would you include the members of various ethnic groups in your class group?

### **Physical social contact**

- How Frequently, do you participate in social events ( marriage ceremonies, birthday parties etc.) arranged by the members of various ethnic groups?
- How frequently, do you participate in religious gatherings (Shab-e-barat, Eid-e-Miland-un-Nabi (S.A.W) etc) arranged by the members of various ethnic groups?

### **Virtual Social contact**

- How frequently, do you keep contact with students of various ethnic groups through Facebook?
- How frequently, do you comment on messages of the students of various ethnic groups through Facebook?
- How frequently, do you keep contact with students of various ethnic groups through mobile phone?

- How frequently, do you exchange text messages with students of various ethnic groups through mobile phone?

### **Future Ethnic Relations**

- Up to what extent the ethnic relations of the members of your own ethnic group with the members of different ethnic groups will become pleasant in future

## Chapter Four

### Results and Discussions

#### 4.1 Uni-variate Analysis

This chapter plays an important role in explaining, calculating and compiling results of this research. In this chapter researcher explained and analyzed the collected data in the form of uni-variate type of analysis. All the questions in the research questionnaire are described in uni-variate tables and further these tables were explicated through percentage and frequency distribution.

Table 4.1.1 *Distribution of the respondents by Province of birth and ethnic groups*

<b>Province of birth</b>			
<b>S.#</b>	<b>Province</b>	<b>Frequency</b>	<b>Percentage</b>
i.	Punjab	31	6.1
ii.	Sindh	410	80.9
iii.	Baluchistan	26	5.1
iv.	KPK	40	7.9
	<b>Total</b>	<b>507</b>	<b>100.0</b>
<b>Ethnic groups</b>			
i.	Punjabis	102	20.12
ii.	Pukhtuns	101	19.92
iii.	Balochs	101	19.92
iv.	Sindhis	102	20.12
	Mohajors	101	19.92
	<b>Total</b>	<b>507</b>	<b>100.0</b>

##### 4.1.1 Province of birth and ethnic groups

Table 4.1.1 depicts province of birth of the respondents. According to this table, 80.9 % of the subject's province of birth was Sindh, 7.9% were born in Khyber Pukhtunkhwa and 6.1 % were born in Punjab province, while 5.1 % were born in Baluchistan. This table further shows



that 20.12 % of the subjects were from Punjabi ethnic group, 19.92 % were from Pukhtun ethnic group, 19.92 % from Baloch ethnic group, 20.12 % from Sindhi ethnic group and 19.92 % from Mohajor ethnic group.

Table 4.1.2 *Distribution of the respondents by Gender, Age and Monthly income.*

<b>Gender of the respondents</b>			
<b>S.#</b>	<b>Gender</b>	<b>Frequency</b>	<b>Percentage</b>
i.	Male	400	78.9
ii.	Female	107	21.1
	<b>Total</b>	<b>507</b>	<b>100.0</b>
<b>Age of the respondents</b>			
i.	18-25	491	96.84
ii.	26-30	12	2.36
iii.	31-35	04	.8
	<b>Total</b>	<b>507</b>	<b>100</b>
<b>Monthly income of the respondents</b>			
i.	Up to 25000	60	11.8
ii.	25001-50000	149	29.3
iii.	50001-75000	193	38
iv.	75001-100000	62	12.3
v.	Above 100000	43	8.6
	<b>Total</b>	<b>507</b>	<b>100</b>

#### 4.1.2 Gender, Age and Monthly income

Table 4.1.2 tells about Gender, age and monthly income. As the above table explains that 78.9 % of subjects of this research were male, while 21.1 % of them were female.

A significant number of the respondents (96.84 %) were 18-25 years old, 2.36 % were 26-30 years old, poor percent were in the age group of 31-35 years. This table further explains that majority of the respondents 38 % had monthly income between Rs. 50001-75000, while 29.3 % of the respondents had monthly income between Rs. 25001 and 50000, 12.3 % had 75001-100000, 11.8 % had up to Rs. 25000 and 8.6 % of them had monthly income more than 100000.

Table 4.1.3 *Distribution of the respondents by Place of birth, Place of Residence before Migration to Karachi, Place of Forefathers Residence before Migration to Karachi.*

<b>Place of Birth of the respondents</b>			
<b>S.#</b>	<b>Place of Birth</b>	<b>Frequency</b>	<b>Percentage</b>
i.	Areas of Punjab	31	6.1
ii.	Areas of KPK	40	7.9
iii.	Areas of Baluchistan	26	5.1
iv.	Areas of Sindh	41	8.1
V	Karachi	369	72.8
	<b>Total</b>	<b>507</b>	<b>100.0</b>
<b>Place of Residence Before Migration to Karachi</b>			
i.	Areas of Punjab	31	6.1
ii.	Areas of KPK	40	7.9
iii.	Areas of Baluchistan	26	5.1
iv.	Areas of Sindh	41	8.1
V.	Residents of Karachi	369	72.8
	<b>Total</b>	<b>507</b>	<b>100.0</b>
<b>Place of Forefather's Residence Before Migration to Karachi</b>			
i.	Areas of Punjab	98	19.3
ii.	Areas of KPK	82	17.4
iii.	Areas of Baluchistan	94	18.6
iv.	Areas of Sindh	136	26.8
V.	Areas of India	91	17.9
Vi.	Areas of Iran	07	01.4
	<b>Total</b>	<b>507</b>	<b>100.0</b>

#### 4.1.3 Place of birth, Place of residence before migration to Karachi, Place of forefathers

##### Residence before migration to Karachi

Place of origin plays a vital role in ethnic identity of the members of different ethnic groups. Here researcher tried to toss few questions regarding place of origin to know ethnic identity of the members of different ethnic groups. Table 4.1.3 illustrates that majority of the subjects of this research (72.0 %) were born in Karachi, while 8.1 % belonged to areas of Sindh, 6.1% were born in areas of Punjab, 7.9 % were born in areas of Khyber Pukhtunkhwa, while 5.1 % in areas of Baluchistan.

The table also shows that more than half (72.8 %) of the respondents were the residents of Karachi, 8.1 % mentioned areas of Sindh, 7.9 % respondent's place of residence were the areas of Khyber Pukhtunkhwa, 6.1 % of the subjects of this research mentioned areas of Punjab as their places of residence before migration to Karachi and 5.1 % of the respondents mentioned areas of Baluchistan places of residence before migration to Karachi. This table further describes that 26.8 % of the respondent's forefather's residence before migration to Karachi was the areas of Sindh, 19.3 % of the respondent's forefather's residence before migration to Karachi was the areas of Punjab, 17.9 % mentioned areas of India, 18.6 % mentioned areas of Baluchistan, and 17.4 % mentioned areas of Khyber Pukhtunkhwa.

Table 4.1.4 *Distribution of the respondents by particular Area of Residence in Karachi*

<b>Particular Area of Residence in Karachi</b>			
<b>S.#</b>	<b>Area</b>	<b>Frequency</b>	<b>Percent</b>
i.	Nazimabad	35	06.90
ii.	Liaqatabad	26	05.10
iii.	Korangi	38	07.50
iv.	Malir	80	15.80
v.	Kiamari	24	04.70
vi.	Gulshan -e- Iqbal	76	15.00
vii.	Gulistan -e- jouhar	66	13.00
viii.	PECHS	10	02.00
ix.	Baldia Town	12	02.40
x.	Sadar	15	03.00
xi.	Buffer zone	14	02.80
xii.	Federal B Area	10	02.00
xiii.	Steel Town	19	03.80
xiv.	Natha Khan	62	12.00
xv.	Defence	09	01.80
xvi.	Lyari	11	02.20
	<b>Total</b>	<b>507</b>	<b>100.0</b>

#### 4.1.4 Particular Area of Residence in Karachi

Table 4.1.4 shows the frequency and percentage distribution of the respondents according to particular area of residence. This table describes that 15.8 % of the respondents were living in Malir, 15% in Gilshan-e- iqbal, 13 % in Gulistan -e- jouhar, 12.0 % in Natha khan, 7.5% in Korangi, 6.9 % of the respondents were living in Nazimabad, 5.1 % were living in Liaqatabad, 4.7 % in Kiamari, 2.4 % in Baldia town, 2 % in PECHS, 2.8 % in Buffer zone, two percent in Federal b area, three percent in Sadar area, 3.8 % in steel town, 2.2 in Lyari and 1.8 % in Defence.

Table 4.1.5 *Frequency and percentage distribution of the respondents by social interaction among the students of different ethnic groups.*

Discuss study material with students of following ethnic groups.					
Response Category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
Frequently	36.5(185)	27.4(139)	28.0(142)	20.3(103)	28.6(145)
Rarely	28.4(144)	23.5(119)	18.5(94)	22.1(112)	25.6(130)
Never	35.1(178)	49.1(249)	53.5(271)	57.6(292)	45.8(232)
Seek Help in Study from students of following ethnic groups.					
Frequently	34.1(173)	27.6 (140)	26.0 (132)	21.1(107)	26.4 (134)
Rarely	30.4(154)	24.1(122)	18.9 (96)	22.3 (113)	26.0 (132)
Never	35.5(180)	48.3 (245)	55.0 (279)	56.6 (287)	47.5 (241)
Share Study Problems with students of following ethnic groups.					
Frequently	32.5(165)	27.4 (139)	25.6 (130)	20.3 (103)	28.2 (143)
Rarely	30.0(152)	24.3 (123)	19.1(97)	20.9(106)	21.9 (111)
Never	37.5(190)	48.3 (245)	55.2 (280)	58.8 (298)	49.9 (253)
Share Personal Problems with friends of following ethnic groups.					
Frequently	27.8(141)	16.0 (81)	16.0 (81)	16.6 (84)	18.7 (95)
Rarely	14.2 (72)	19.1 (97)	17.4 (88)	13.8 (70)	16.8 (85)
Never	58.0(294)	64.9 (329)	66.7 (338)	69.6 (353)	64.5 (327)
Share Family Problems with friends of following ethnic groups.					
Frequently	21.9(111)	14.2 (72)	14.0 (71)	15.4 (78)	16.6 (84)
Rarely	12.0 (61)	18.5 (94)	14.6 (74)	12.0 (61)	15.6 (79)
Never	66.1(335)	67.3 (341)	71.4 (362)	72.6 (72.6)	67.9 (344)
Share Health Problems with friends of following ethnic groups.					
Frequently	24.3(123)	14.6 (74)	14.8 (75)	16.0 (81)	17.0 (86)
Rarely	15.6 (79)	19.9 (101)	17.6 (89)	16.0 (81)	19.1(97)
Never	60.2(305)	65.5 (332)	67.7 (343)	68.0 (345)	63.9(324)

#### **4.1.5 Social interaction among the students of different ethnic groups**

Social distance thickens ethnic boundary among the members of different ethnic groups in multi ethnic society, which usually affect social interaction and social relations among these ethnic groups. As the social interaction decreases, social distance increases among them. According to inter-group contact theory, it was believed that frequent social interaction among members of different ethnic groups would lead to harmony and less social distance. The frequent and continuous social interaction among the members of different ethnic groups lead to reduced inter-group biases and prejudices as well, as a result social distance decreases between the members of different ethnic groups (Allport, 1954). In this research, researcher has asked few questions regarding social interaction to judge how frequently the members of these five ethnic groups interact with each other.

When students of five ethnic groups as mentioned in above table were asked how frequently they discuss study material with one another, 36.5 % of the respondents frequently discussed study material with students of Mohajor ethnic group, 28.4 % rarely and 35.1 % of the respondents never discussed study material with students of Mohajor ethnic group. Similarly 27.4 % of subjects of this research frequently, 23.5 % rarely and 49.1 % never discuss study material with students of Sindhi ethnic group. Twenty eight percent of the respondents were of the opinion that they frequently, 18.5 % of them rarely and 53.5 % never discussed study material with students of Baloch ethnic group. This table further shows that 20.3 % of the respondents frequently, 22.1 % rarely and 57.6 % never discussed study material with students of Pukhtun ethnic group. As narrated in the same table, 28.6 % of the respondents were of the opinion that they discussed study material frequently with students of Punjabi ethnic group, 25.6 % rarely and 45.8 % never discuss study material with students of Punjabi ethnic group.

### **Seek Help in Study**

Similarly, when subjects of this research were further asked how frequently they seek help in study from students of different ethnic groups, according to the above table 4.1.5 34.1 % of the subjects of this research frequently, 30.4 % rarely and 35.5 % of them never sought help in study from students of Mohajor ethnic group. Similarly, 27.6 % Of the respondents of this research frequently, 24.1 % rarely and 48,3 % of them never sought help in study from students of Sindhi ethnic group. As already mentioned in the same table, 26 % of the respondents gave their opinion that they frequently, 18.9 % rarely and 55 % never sought help in study from students of Baloch ethnic group. This table further describes that 21.1 % of the respondents frequently, 22.3 % rarely and 56.6 never sought help in study from students of Pukhtun ethnic group. From the above table it is clear that 26.4 % of the respondents frequently, 26 % rarely and 47.5 % never sought in help from students of Punjabi ethnic group.

### **Share study problems**

When the respondents were asked how frequently they share study problem with students of different ethnic groups, 32.5 % of the respondents of this research answered frequently, 30 % of them rarely and 37.5 % never shared study problems with students of Mohajor ethnic group. Similarly, 27.4 % frequently, 24.3 % rarely and 48.3 % never shared study problems with students of Sindhi ethnic group. The above table further describes that 25.6 % of the subjects of this research frequently, 19.1 % rarely and 55.2 % never shared study problems with students of Baloch ethnic group. As clear from the above data, 20.3 % of the respondents frequently, 20.9 % rarely and 58.8 % of them never shared study problems with students of Pukhtun ethnic group. As sharing of study problems with students of Punjabi ethnic group is concerned, 28.2 % of the respondents were of the opinion that they frequently,

21.9 % rarely and 49.9 % never shared study problems with students of Punjabi ethnic groups.

### **Share Personal Problems**

Similarly, when the subjects of this research were asked how frequent they share personal problems with students of different ethnic groups, more than half of the subjects of this research (58 %) never share their personal problems with friends of Mohajor ethnic group, while 27.8 % of the respondents frequently and 14.2 % of them rarely shared their personal problems with friends of Mohajor ethnic group. This table further explains that a significant number of the respondents (64.9 %) never shared, while 16 % of them frequently and 19.1 % rarely shared their personal problems with friends of Sindhi ethnic group. Similarly majority of respondents 66.7 % never, while most of the respondents 16 % frequently and 17.4 % rarely share their personal problems with friend of Baloch ethnic group. As this table further depicts that majority of the respondents (69.6 %) never shared, 16.6 % of the respondents frequently and 13.8 % rarely shared their personal problems with friends of Pukhtun ethnic group. Similarly 64.5 % of the respondents never, while most of the respondents 18.7 % frequently; while 16.8 % of them rarely shared their personal problems with friends of Punjabi ethnic group.

### **Share family Problems**

The subjects of this research were further asked how frequently they share family problems with students of different ethnic groups, in response to which a significant number of respondents (66.1 %) were of the opinion that they never, while 21.9 % of the respondents frequently and 12 % rarely shared family problems with friends of Mohajor ethnic group. Similarly, majority of the respondents (67.3 %) never, while most of the respondents (18.5 %) rarely and 14.2 % of them frequently shared their family problems with friends of Sindhi

ethnic group. As this table further narrates that majority of the respondents 71.4 % never shared and 14.6 % of the respondents rarely while 14.0 % frequently shared their family problems with friends of Baloch ethnic group. This table also explains that a significant number of the respondents (72.6 %) never shared, while 15.4 % of them frequently and 12.0 % rarely shared their family problems with friends of Pukhtun ethnic group. As it is clear from this table that majority of the respondents (67.9 %) never shared and 16.6 % of the respondents frequently and 15.6 % of them rarely shared their family problems with friends of Punjabi ethnic group.

### **Share health problems**

The respondents were asked about their frequency of sharing health problems with members of different ethnic groups, more than half of the subjects of this research (60.2 %) never shared their health problems with friends of Mohajor ethnic group, while 24.3 % of the respondents frequently and 15.6 % of them rarely shared their health problems with friends of Mohajor ethnic group. This table further explains that a significant number of the respondents (65.5 %) never shared, while most of them (19.9 %) rarely and 14.6 % frequently shared their health problems with friends of Sindhi ethnic group. Similarly, majority of the respondents (67.6 %) never, while most of the respondents (17.6 %) rarely and 14.8 % frequently shared their health problems with friend of Baloch ethnic group. As this table depicts that majority of the respondents (68 %) never shared, 16 % of the respondents frequently and 16 % rarely shared their health problems with friends of Pukhtun ethnic group. By the same token, more than half of the respondents (63.9 %) never, while 19.1 % of the respondents rarely and 17 % of them frequently shared their health problems with friends of Punjabi ethnic group.



Table 4.1.6 *Frequency and percentage distribution of the respondents by the frequency of Visiting Cafeteria, Sitting in Library, Planning Class Assignments, Playing Sports, Visiting Houses on illness and Visiting Houses on the Occasions of Marriage, Birth day party and engagement and on deaths of the members of different ethnic groups.*

Visit Cafeteria with students of following ethnic groups.					
Frequency	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
Frequently	32.5(165)	23.3(118)	23.3(118)	21.5(109)	23.5(119)
Rarely	30.2(153)	27.0(137)	17.8(90)	21.5(109)	22.5(114)
Never	37.3(189)	49.7(252)	59.0(299)	57.0(289)	54.0(274)
Sit in Library with students of following ethnic groups.					
Frequently	32.0(162)	22.9(116)	20.5(104)	19.5(99)	24.3(123)
Rarely	30.8(156)	26.8(136)	17.9(91)	20.9(20.9)	24.9(126)
Never	37.3(189)	50.3(255)	61.5(312)	59.6(302)	50.9(258)
Plan Class Assignments with students of following ethnic groups.					
Frequently	36.1(183)	24.7(125)	21.9(111)	21.3(108)	24.5(124)
Rarely	28.6(145)	26.2(133)	17.6(89)	20.9(106)	25.0(127)
Never	35.3(179)	49.1(249)	60.6(307)	57.8(293)	50.5(256)
Play Sports with friends of following ethnic groups.					
Frequently	35.1 (178)	27.2 (138)	30.6 (155)	25.2 (128)	27.4 (139)
Rarely	22.9 (116)	21.7 (110)	17.2 (87)	20.3 (103)	19.9 (101)
Never	42.0 (213)	51.1 (259)	52.3 (265)	54.4 (276)	52.7 (267)
Visit Houses of the members of following ethnic groups, When they Become ill.					
Frequently	29.6 (150)	23.3 (118)	19.5 (99)	19.1 (97)	23.7 (120)
Rarely	25.6 (130)	26.2 (133)	21.1 (107)	20.9 (106)	20.9 (106)
Never	44.8 (227)	50.5 (256)	59.4 (301)	60.0 (304)	55.4 (281)
Visit Houses of on the Occasion of Marriage, Birth day party and engagement.					
Frequently	30.0 (152)	25.4 (129)	22.1 (112)	22.7 (115)	27.4 (139)
Rarely	37.9 (192)	27.4 (139)	21.3 (108)	21.1 (107)	25.8 (131)
Never	32.1 (163)	47.1 (239)	56.6 (287)	56.2 (285)	46.7 (237)
Visit Houses of the members of various ethnic groups on the Death of its Members.					
Frequently	31.8 (161)	28.0 (142)	27.8 (141)	25.2 (128)	28.0 (142)
Rarely	25.4 (129)	23.5 (119)	17.8 (90)	18.7 (95)	18.9 (96)
Never	42.8 (217)	48.5 (246)	54.4 (276)	56.0 (284)	53.1 (269)

**4.1.6 Visiting cafeteria, sitting in library, planning class assignments, playing sports, visiting houses on illness and Visiting houses on the occasions of marriage, birth day party and engagement and on death of members of different ethnic groups.**

Table 4.1.6 indicates the frequency of social interaction of the members of five ethnic groups in Karachi. The respondents were asked about their frequency of social interaction in term of visiting cafeteria, sitting in library, planning class assignments, playing sports, visiting houses

on illness and visiting houses on the occasions of marriage, birth day party, engagement and on deaths of members of different ethnic groups. According to this table (37.3 %) of respondents were of the opinion that they never visited cafeteria with members of Mohajor ethnic group, while most of the respondents (32.5 %) frequently and 30.2 % rarely visited cafeteria with members of Mohajor ethnic group. This table further narrates that little less than half number of the respondents (49.7 %) never visited cafeteria with members of Sindhi ethnic group, while most of the respondents ( 27 %) rarely and 23.3 % frequently visited cafeteria with members of Sindhi ethnic group. Similarly, 59 % of the respondents never, while 23.3 % of them frequently and 17.8 % rarely visited cafeteria with students of Baloch ethnic group. As clear from the above table that more than half of the respondents never visited cafeteria with students of Pukhtun ethnic group, while 21.5 % frequently and rarely visited cafeteria with students of Pukhtun ethnic group. As table further depicts that a more than half of respondents (54 %) never visited cafeteria with students of Punjabi ethnic group, while most of the respondents (23.5 %) frequently and 22.5 % rarely visited cafeteria with students of Punjabi ethnic group.

As for sitting in library with the members of different ethnic group is concerned, 37.3 % of respondents never sit in library with students of Mohajor ethnic group, while most of the respondents (32 %) frequently and 30.8 % rarely sit in library with students of Mohajor ethnic group. Half of the respondents (50.3 %) told that they never sit in library with students of Sindhi ethnic group while 26.8 % rarely and 22.9 % expressed that they frequently sit in library with students of Sindhi ethnic group. Similarly, a significant number of the respondents (61.5 %) never sit, while most of them (20.5 %) frequently and 17.9 % rarely sit in library with students of Baloch ethnic group. Majority of the subjects of this research (59.6 %) were of the opinion that they never sit in library with Pukhtun students, while 20.9 % of the subjects rarely and 19.5 % frequently sit in library with Pukhtun students. As table further

depicts that half of the respondents (50.9 %) never, while 24.9 % rarely and 24.3 % frequently sit in library with students of Punjabi ethnic group.

This table depicts results about planning of class assignments with students of different ethnic groups. most of the respondents (36.1 %) frequently, 35.3 % never and 28.6 % rarely plan class assignment with students of Mohajor ethnic group. Further little less than half of the respondents (49.1 %) were of the opinion that they never planned class assignments, while most of them (26.2 %) rarely and 24.7 % frequently planned class assignments with students of Sindhi ethnic group. Similarly, a significant number of the respondents (60.6 %) never planned class assignments, while 21.9 % frequently and 17.6 % rarely planned class assignments with students of Baloch ethnic group. Table further depicts that more than half of the respondents (57.8 %) never, while 21.3 % frequently and 20.9 % rarely planned class assignments with Pukhtun students. The above table further shows that half of the respondents (50.5 %) never, while one fourth of the respondents (25 %) rarely and 24.5 % frequently plan assignment with students of Punjabi ethnic group.

The subjects of this research were also asked how frequently they play sports with friends of various ethnic groups. As clear from the data that less than half of respondents (42 %) expressed that they never, while most of the subjects (35.1%) frequently and 22.9 % of them rarely play sports with friends of Mohajor ethnic group. Similarly, more than half of respondents (51.1 %) mentioned that they never, while 27.2 % frequently and 21.7 % rarely play sports with students of Sindhi ethnic group. The above table also shows that majority of respondents (52.3 %) never, while 30.6 % frequently and 17.2 % of them rarely play sports with students of Baloch ethnic group. As narrated in the above table more than half of the subjects (54.4 %) never, while one fourth (25.2 %) frequently and 20.3 % of the respondents rarely play sports with students of Pukhtun ethnic group. Further, 52.7 % of the respondents

expressed that they never, while most of the respondents (27.4 %) frequently and 19.9 % rarely play sports with friends of Punjabi ethnic group.

The above table shows that 44.8 % of the respondents never visit houses of the members on the illness of Mohajor ethnic group, while most of the respondents (29.6 %) frequently and remaining 25.6 % rarely visit houses of the members on the illness of Mohajor ethnic group. Similarly, half (50.5 %) never, while most of the respondents (26.2 %) rarely and 23.3 % frequently visit houses of the members of Sindhi ethnic group on the illness of its members. As data further clarifies that more than half of the subjects (59.4 %) never and most of the respondents (21.1 %) rarely and 19.5 % of the respondents frequently visit houses of Baloch on the illness of its members. The above table also narrates that majority of the subjects (60 %) never visit houses of Pukhtun on the illness of its members, while 20.9 % rarely and 19.1 % frequently visit houses of Pukhtun on the illness of its members. Similarly, a significant number of the respondents (55.4 %) never, 23.7 % frequently and 20.9 % rarely visit houses of Punjabi on the illness of its members.

The above table also tells us about how frequently the subjects of this research visit houses of the members of different ethnic groups on the occasion of happiness such as marriage, birth day parties and engagement etc. According to this table 37.9 % of the respondents rarely, while most of the respondents (32.1 %) never and 30 % of them frequently visit houses of Mohajor ethnic group on the occasion of happiness such as marriage, birth day party and engagement etc. This table also narrates that less than half of the respondents (47.1 %) never visit, while 27.4 % rarely and 25.4 % frequently visit houses of Sindhi ethnic group on the occasion of happiness. Similarly, more than half (56.6 %) of the respondents never visit, mostly (22.1 %) frequently and 21.3 % rarely visit houses of Baloch on the occasion of happiness. As for visiting houses of Pukhtun ethnic group are concerned, majority of subjects about (56.2 %) never, while about 22.7 % frequently and 21.1 % rarely visit houses of

Pukhtun on the occasion of happiness. A significant number of the respondents (46.7 %) expressed that they never visit, while 27.4 % of the respondents frequently and 25.8 % rarely visit houses of the members of Punjabi ethnic group on the occasion of happiness such as marriage, birth day parties and engagement etc.

The above table shows that a significant number (42.8 %) of the respondents never visit houses of Mohajors on the death of its members, while most of the respondents (31.8 %) frequently and remaining 25.4 % rarely visit houses of Mohajors on the death of Mohajors ethnic group. Similarly less than half (48.5 %) never, while most of the respondents (28 %) frequently and 23.5 % rarely visit houses of the members of Sindhi ethnic group on the death of its members. It is clear from the data that more than half of the subjects (54.4 %) never, most of the respondents (27.8 %) frequently and 17.8 % of the respondents rarely visit houses of Balochs on the death of its members. The above table also narrates that majority of the subjects (56 %) never visit houses of Pukhtun on the death of its members, while 25.2 % frequently and 18.7 % rarely visit houses of Pukhtuns on the death of its members. Similarly, a significant number of the respondents (53.1 %) never, 28 % frequently while 18.9 % rarely visit houses of Punjabis on the death of its members.

One of the interesting findings of this research is that there are significant findings, which show the social interaction of the members of different ethnic groups. As the table illustrates the frequency of social interaction with members of different ethnic group with each other is quite different and we can easily observe social distance among the members of these five ethnic groups. Researcher observed that students of Mohajor ethnic groups were in majority in each university. In most of the class groups, researcher came across majority of Mohajor students. That is why researcher witnessed more interaction with members of Mohajor ethnic group. As for social interaction at university level is concerned, majority of respondent's bent was towards Mohajors students, but some time they interact with each other and still possess

social distance. The difference in above statistics of social interaction is quite obvious and here social distance can easily be judged. The frequency of social interaction of the members of five ethnic groups shows that there is clear variation, so the existence of social distance cannot be denied.

Table 4.1.7 *Distribution of the respondents by the extent of ethnic feelings and its relationship with members of various ethnic groups.*

Want to Remain Closer to members of following ethnic groups					
Response Category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
To great extent	28.4(144)	26.8(136)	23.1(117)	22.3(113)	24.1(122)
To some extent	21.5(109)	17.0(86)	17.4(88)	17.4(88)	17.0(86)
Not at all	50.1(254)	56.2(285)	59.6(302)	60.4(306)	59.0(299)
Feel Protected in community Dominated by following ethnic groups					
To great extent	22.7(115)	26.8(136)	23.1(117)	21.5(109)	26.2(133)
To some extent	16.8(85)	13.8(70)	15.4(78)	15.4(78)	12.2(62)
Not at all	60.6(307)	59.4(301)	61.5(312)	63.1(320)	61.5(312)
Feel Good about Cultural Background of following ethnic groups					
To great extent	26.0(132)	32.1(163)	25.4(129)	25.4(129)	26.8(136)
To some extent	12.0(61)	12.6(64)	15.0(76)	14.8(75)	12.0(61)
Not at all	61.9(314)	55.2(280)	59.6(302)	59.8(303)	61.1(310)
Feel Strong Attachment towards following ethnic groups					
To great extent	25.4(129)	27.4(139)	22.3(113)	22.5(114)	26.0(132)
To some extent	14.6(74)	12.2(62)	13.2(67)	14.8(75)	10.5(53)
Not at all	60.0(304)	60.4(22.3)	64.5(327)	62.7(318)	63.5(322)
Have a Lot of Pride on following ethnic groups					
To great extent	23.7(120)	26.0(132)	23.7(120)	20.3(103)	23.7(120)
To some extent	13.0(66)	12.4(63)	13.8(70)	15.8(80)	12.0(61)
Not at all	63.3(321)	61.5(312)	62.5(317)	63.9(324)	64.3(326)
Want to be Active in Organization Dominated by members of following ethnic groups					
To great extent	24.3(123)	25.8(131)	21.9(111)	21.3(108)	23.1(117)
To some extent	12.8(65)	11.2(57)	14.4(73)	13.8(70)	12.8(65)
Not at all	62.9(319)	62.9(319)	63.7(323)	64.9(329)	64.1(325)
Feel Happy to be a Member of following ethnic groups					
To great extent	27.0(137)	26.8(136)	25.6(130)	22.3(113)	26.6(135)
To some extent	11.6(59)	11.6(59)	12.8(65)	13.8(70)	10.8(55)
Not at all	61.3(311)	61.5(312)	61.5(312)	63.9(324)	62.5(317)
Have a Sense of Belonging to following ethnic groups					
To great extent	24.3(123)	25.6(130)	23.7(120)	21.9(111)	23.7(120)
To some extent	12.8(65)	12.6(64)	13.4(68)	14.0(71)	11.6(59)
Not at all	62.9(319)	61.7(313)	62.9(319)	64.1(325)	64.7(328)
Spend Time to Learn Cultural Practices of following ethnic groups					
To great extent	21.9(111)	26.2(133)	23.1(117)	22.9(116)	23.1(117)
To some extent	13.2(67)	13.8(70)	15.4(78)	14.8(75)	12.0(61)
Not at all	64.9(329)	60.0(304)	61.5(312)	62.3(316)	64.9(329)

#### **4.1.7 The extent of ethnic feelings (ethnic identity) and its relationship with members of various ethnic groups**

Cornell and Hartman (1998), states that identity construction is the explanation, who we are and who others are. Ethnic identification includes similarity with an ethnic group and differentiation from others ethnic groups (Jenkins, 2008). The members of an ethnic group identify themselves with the members of in-group and consider different from the members of out-group. Bar-tal (1993) further says that social identities such as ethnic identity etc are internalized by individual and become an important part of individual self-concept. Social identities such as ethnic identity provides individuals with a significant self-reference, through which individuals perceive themselves and the world around them.

According to Tajfel and Turner view, every individual needs to maintain positive social identity and that is why they appropriate positive norms and behavior to their own ethnic group. When they compare their own ethnic group with other ethnic groups, they feel positive feelings towards their ethnic identity and their own group and they maximize the positive characteristics of their own ethnic group and negative characteristics towards others ethnic groups. Ethnic identity is socially constructed. Individual ethnic identity is shaped by individual social interaction with the social world and with the members of others ethnic groups. It is the feelings of belonging that define individual ethnic identity with an ethnic group. The above table illustrates the feelings of ethnic identity of the members of different ethnic groups in Karachi. According to Isajiw (1990) ethnic identity is a social psychological process, which gives a sense of identity and belongingness to members of different ethnic groups.

Here respondents were asked few questions to know about their ethnic feelings and their relationship with various ethnic groups. According to the above mentioned table half of the



respondents (50.1 %) do not feel close to the members of Mohajor ethnic group, while most of the respondents (28.4 %) feel close up to great extent and 21.5 % of them up to some extent feel that they want to remain closer to the members of Mohajor ethnic group. Similarly, majority of subjects of this research (56.2 %) do not want to feel closer to members of Sindhi ethnic group, while most of them (28.6 %) up to great extent and 17 % up to some extent wanted to remain closer to members of Sindhi ethnic group. As it is clear from the data that majority of the respondents (59.6 %) do not want to remain closer to members of Baloch ethnic group, while most of them (23.1 %) up to great extent and 17.4 % up to some extent wanted to remain closer to members of Baloch ethnic group. The table under discussion shows that majority of the subjects of this research (60.4 %) do not want to remain closer to Pukhtun ethnic group, while 22.3 % feel closer up to great extent and 17.4 % up to some extent feel closer to members of Pukhtun ethnic group. Fifty nine percent of the respondents do not want to remain closer to members of Punjabi ethnic group, while most of the subjects of this research (24.1 %) up to great extent and 17.0 % up to some extent wanted to remain closer to members of Punjabi ethnic group.

The respondents of this research were asked up to what extent they feel protected in community dominated by members of different ethnic groups, As the table further depicts majority (60.6 %) of the subjects said they do not feel protected in community dominated by the members of Mohajors ethnic group, while 22.7 % up to great extent and 16.8 % up to some extent feel protected in community dominated by the members of Mohajors ethnic group. As explained in the same table, more than half of the respondents (59.4 %) do not feel protected in community dominated by the members of Sindhi ethnic group, while remaining most of the respondents (26.8 %) up to great extent and (13.8 %) up to some extent feel protected in community dominated by Sindhi ethnic group. Similarly, a majority of the respondents (61.5 %) do not feel protected in community dominated by Baloch ethnic group,

while most of them (23.1 %) up to great extent and 15.4 % up to some extent feel protected in community dominated by members of Baloch ethnic group. This table also explains that a significant number of the respondents (63 %) do not feel protected in community dominated by members of Pukhtun ethnic group, while most of the respondents (21.5 %) up to great extent and 15.4 % up to some extent feel protected in community dominated by members of Pukhtun ethnic group. As mentioned in the same table majority of respondents (61.5 %) do not feel protected in community dominated by Punjabi ethnic group, while most of them (26.2 %) up to great extent and remaining 12.2 % up to some extent feel protected in community dominated by members of Punjabi ethnic group.

The subjects of this research were also asked up to what extent they feel good about the cultural background of different ethnic groups. According to the above mentioned table majority of the respondents (61.9 %) do not feel good about cultural background of Mohajor ethnic group, while most of the respondents (26.1 %) feel up to great extent and 12 % of them up to some extent feel good about cultural background of Mohajor ethnic group. Similarly, more than half of the subjects of this research (55.2 %) do not feel good about cultural background of Sindhi ethnic group, while most of them (32.1 %) up to great extent and 12.6 % up to some extent feel good about cultural background of Sindhi ethnic group. As it is clear from the data that majority of the respondents (59.6 %) do not feel good about cultural background of Baloch ethnic group, while most of them (25.4 %) up to great extent and 15 % up to some extent feel good about cultural background of Baloch ethnic group. The table under discussion shows that majority of the subjects of this research (59.8 %) do not feel good about cultural background of Pukhtun ethnic group, while 25.4 % of them up to great extent and 14.8 % up to some extent feel good about cultural background of Pukhtun ethnic group. 61.1 % of the respondents do not feel good about cultural background of Punjabi

ethnic group, while most of the subjects of this research (26.8 %) up to great extent and 12.0 % up to some extent feel good about cultural background of Punjabi ethnic group.

Ethnic identity can also be judged by knowing the extent of member's attachment to different ethnic groups. The respondents were also asked about their attachment to certain ethnic group. The above table shows that 60 % of the respondents do not feel strong attachment towards Mohajors, while one fourth of the respondents (25.4 %) up to great extent and remaining 14.6 % up to some extent feel strong attachment towards Mohajor ethnic group. Similarly, majority 60.4 % do not feel strong attachment toward Sindhi ethnic group, while most of the respondents (27.4%) up to great extent and 12.2 % up to some extent feel strong attachment towards Sindhi ethnic group. As it is clear from the data that majority of the subjects (64.5 %) do not feel strong attachment towards Baloch ethnic group, while most of the respondents (22.3 %) up to great extent and 13.2 % up to some extent feel strong attachment towards Balochs ethnic group. The above table also narrates that significant number of subjects (62.7 %) do not feel strong attachment towards Pukhtuns, while 22.5 % up to great extent and 14.8 % up to some extent feel strong attachment towards Pukhtun ethnic group. Similarly, a significant number of respondents (63.5 %) do not feel strong attachment toward Punjabi ethnic group, while 26 % up to great extent and 10.5 % up to some extent feel strong attachment towards Punjabis ethnic group.

The subjects were also asked about their pride on their ethnic groups. As the table further explains that majority of the respondents (63.3 %) do not have a lot of pride in Mohajor ethnic group, while most of the respondents (23.7 %) up to great extent and 13 % of them up to some extent were proud on Mohajor ethnic group. This table also tells that majority of the subjects (61.1 %) were not proud on Sindhi ethnic group, while 26 % up to great extent and 12.4 % up to some extent were proud on Sindhi ethnic group. Similarly a significant number of the subjects (62.5 %) were not proud on Baloch ethnic group, while most of the

respondents (23.7 %) up to great extent and 13.8 % of them up to some extent were proud on Baloch ethnic group. As narrated in the table 63.9 % do not have pride in Pukhtun ethnic group, while most of the respondents (20.3 %) up to great extent and 15.8 % of them up to some extent were proud on Pukhtun ethnic group. According to above table a significant number of the respondents (64.3 %) were not proud of Punjabi ethnic group, while most of the respondents 23.7 % up to great extent and 12 % of them up to some extent were proud of Punjabi ethnic group.

The respondents were also asked up to what extent they are active in organization dominated by the members of various ethnic groups. The above table also further depicts that majority of the subjects (62.9 %) were of the opinion that they do not want to remain active in organization dominated by Mohajors, while remaining 24.3 % up to great extent and 12.8 % up to some extent want to be active in organization dominated by Mohajors. Similarly, majority of them (62.9 %) do not want to be active in organization dominated by Sindhi ethnic group, while one fourth of the respondents (25.8 %) up to great extent and 11.2 % up some extent want to be active in organization dominated by Sindhi ethnic group. The same table also explains that majority of them (63.7 %) do not want to be active in organization dominated by Baloch ethnic group, while most of the respondents (21.9 %) up to great extent and 14.4 % up some extent want to be active in organization dominated by Baloch ethnic group. Similarly a significant number of the subjects (64.9 %) do not want to be active in organization dominated by Pukhtun, while most of the respondents (21.3 %) up to great extent and 13.8 % up some extent want to be active in organization dominated by Pukhtun. As clear from the above table a majority of the respondents (64.1 %) do not want to be active in organization dominated by Punjabi, while most of the respondents (23.1 %) up to great extent and 12.8 % up some extent want to be active in organization dominated by the members of Punjabi ethnic group.

The respondents were also asked about the extent of feeling about their membership with different ethnic groups. As table illustrates majority of the respondents (61.3 %) do not feel happy to be a member of Mohajor ethnic group, while 27 % up to great extent and 11.6 % up to some extent feel happy to be a member of Mohajor ethnic group. The above table also depicts that more than half of the subjects of this research (61.5 %) do not feel happy to be a member of Sindhi ethnic group, while 26.8 % up to great extent and 11.6 % up to some extent feel happy to be a member of Sindhi ethnic group. The table under discussion also shows that a significant number of the respondents (61.5 %) do not feel happy to be a member of Baloch ethnic group, while one fourth of (25.6 %) up to great extent and 12.8 % up to some extent feel happy to be a member of Baloch ethnic group. Similarly, majority of the respondents (63.9 %) do not feel happy to be a member of Pukhtun ethnic group, while most (22.3 %) up to great extent and 13.8 % up to some extent feel happy to be a member of Pukhtun ethnic group. According to the above table, majority of the respondents (62.5 %) do not feel happy to be a member of Punjabi ethnic group, while most (26.6 %) up to great extent and 10.8 % up to some extent feel happy to be a member of Punjabi ethnic group.

As for sense of belongingness to ethnic group is concerned (62.9 %) were of the opinion that they do not have a sense of belonging to Mohajor ethnic group, while most of them (24.3 %) up to great extent and 12.8 % up to some extent have a sense of belonging to Mohajor ethnic group. Majority of the respondents (61.7 %) do not have a sense of belongingness to Sindhi ethnic group, while one fourth of the respondents (25.6 %) up to great extent and 12.6 up to some extent have a sense of belongingness to Sindhi ethnic group. Similarly, a significant number of the respondents (62.9 %) do not have a sense of belongingness to Baloch ethnic group, while most 23.7 % up to great extent and 13.7 % up to some extent have a sense of belonging to Baloch ethnic group. The above table also illustrates that majority of the respondents (64.1 %) do not have a sense of belongingness to Pukhtun ethnic group, while

21.9 % up to great extent and 14 % up to some extent have a sense of belongingness to Pukhtun ethnic group. This table also depicts that majority of the respondents (64.7 %) do not have a sense of belongingness to Punjabi ethnic group, while most of the respondents (23.7 %) up to great extent and 11.6 % up to some extent have a sense of belongingness to Punjabi ethnic group.

The subjects were also asked about their efforts to learn cultural practices of various ethnic groups. The above table shows that majority of the respondents (64.9 %) do not spend time to learn cultural practices of Mohajor ethnic group, while most of them (21.9 %) up to great extent and 13.2 % up to some extent spend time to learn cultural practices of Mohajor ethnic group. A significant number of the respondents (60 %) do not spend time to learn cultural practices of Sindhi ethnic group, while most of them (26.2 %) up to great extent and 13.8 % up to some extent spend time to learn cultural practices of Sindhi ethnic group. Similarly, majority of the respondents (61.5 %) do not spend time to learn cultural practices of Baloch ethnic group, while most of them (23.1 %) up to great extent and 15.4 % up to some extent spend time to learn cultural practices of Baloch ethnic group. As clear from the above data that a significant number of the respondents (62.3 %) do not spend time to learn cultural practices of Pukhtun ethnic group, while most of them (22.9 %) up to great extent and 14.8 % up to some extent spend time to learn cultural practices of Pukhtun ethnic group. Majority of the respondents (64.9 %) do not spend time to learn cultural practices of Punjabi ethnic group, while most of them (23.1 %) up to great extent and 12 % up to some extent spend their time to learn cultural practices of Punjabi ethnic group.

Ethnic identity has been addressed by symbolic interactionist, social psychologists and scholars of ethnic studies. As for feelings of ethnic identity in students of Karachi is concerned, students in Karachi do not think in term of ethnicity, but still they possess ethnic feelings, when they are asked so. One of the students of (Economic Department) Karachi

University told the researcher that “ethnic feelings are present in us but we do not express it verbally in our everyday life”.

Researcher examined their perceptions regarding ethnic feelings and ethnic markers that differentiate members of one ethnic group from others ethnic groups in order to determine social distance. Some important traits such as willingness of the respondents to remain closer, feel protection, feel good about culture background, feel strong attachment towards, feeling pride in, remain active in organization dominated by, feeling happy to be a member of, sense of belongingness and to learn cultural practices of different ethnic groups were examined in order to determine social distance among various ethnic groups. All findings regarding feelings of ethnic identity suggests that almost all members of ethnic groups expressed strong feelings of ethnic identity that differentiate one ethnic group from other ethnic groups, which is the real base of social distance that exists between these ethnic groups.

Table 4.1.8 *Distribution of the respondents by the preferences of inter-ethnic marriages.*

Practice Marriage with members of following ethnic groups					
Response Category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
To great extent	29.2(148)	25.8(131)	26.8(136)	26.4(134)	25.2(128)
To some extent	26.2(133)	18.9(96)	13.8(70)	24.3(123)	18.1(92)
Not at all	44.6(226)	55.2(280)	59.4(301)	49.3(250)	56.6(287)
Support Marriages with members of different ethnic groups					
To great extent	26.6(135)	25.6(130)	28.2(143)	26.2(133)	26.8(136)
To some extent	27.4(139)	19.9(101)	15.2(77)	27.6(140)	17.0(86)
Not at all	46.0(233)	54.4(276)	56.6(287)	46.2(234)	56.2(285)

#### 4.1.8 Inter-ethnic marriages

Table 4.1.8 tells about inter-ethnic marriages. Inter- ethnic marriages play a vital role as glue in social bonding and cohesion of the members of various ethnic groups. Inter-ethnic marriages increase social interaction and reduce social distance between the members of various ethnic groups. According to this table most of the respondents (29.2 %) up to great

extent and 26.2 % up to some extent were of the opinion that they should practice marriage with members of Mohajor ethnic group, while some of them (44.6 %) denied practicing marriage with Mohajors. Similarly, a significant number (55.2 %) of respondents told that they should not marry members of Sindhi ethnic group, while 25.8 % up to great extent and 18.9 % up to some extent were of the opinion that they should practice marriage with members of Sindhi ethnic group. Majority (59.4 %) of the respondents told that they should not practice marriage with members of Baloch ethnic group, while 26.8 % up to great extent and 13.8 % up to some extent were of the opinion that they should practice marriage with members of Baloch ethnic group. As the above table depicts, 49.3 % of the respondents negated to practice marriage with Pukhtun ethnic group, while most of the respondents (26.4 %) up to great extent and 24.3 % up to some extent were of the opinion that they should practice marriage with members of Pukhtun ethnic group. As narrated in above table that one fourth of the respondents (25.2 %) up to great extent and 18.1 % up to some extent were of the opinion that they should practice marriage with members of Punjabi ethnic group, while majority of them (56.6 %) denied practicing marriage with Punjabis.

The respondents were also asked up to what extent they support Marriages with members of different ethnic groups. As a response to this question, most of the respondents (26.6 %) up to great extent and 27.4 % up to some extent supported marriage with members of Mohajor ethnic group, while 46 % of them did not support Marriages with Mohajors. Similarly a significant number (54.4%) of the respondents did not support marriage with members of Sindhi ethnic group, while one fourth (25.6 %) up to great extent and 19.9 % up to some extent supported marriage with members of Sindhi ethnic group. More than half (56.6%) of the respondents supported marriage with members of Baloch ethnic group, while 28.2 % up to great extent and 15.2 % supported marriage with members of Baloch ethnic group up to some extent. As the above table depicts that 46.2 % respondents did not support marriage



with Pukhtun ethnic group, while most of the respondents (26.2 %) up to great extent and 27.6 % up to some extent supported marriage with members of Pukhtun ethnic group. As narrated in above table that most of the respondents (26.8%) up to great extent and 17 % up to some extent supported marriage with members of Punjabi ethnic group, while more than half of them (56.2 %) denied supporting marriage with members of Punjabi ethnic group.

To illustrate the attitude towards ethnic marriages of the members of five ethnic groups, all findings regarding inter-ethnic marriages in this research suggest that there exist some level of opposition to inter-ethnic marriages among all these five ethnic groups. Inter-ethnic marriages can be considered an important step in integration of all these five ethnic groups in Karachi. Inter-ethnic marriages can also be considered a special indicator of social cohesion or social distance between ethnic groups in Karachi (Gordon, 1964; Houghienstra, 2003). From the above findings researcher come to the conclusion that there exist some level of opposition to inter-ethnic marriages among these five ethnic groups in Karachi, so the existence of social distance cannot be ignored.

Table 4.1.9 *Distribution of the respondents by perceived social discrimination.*

The members of following ethnic groups are Favoured in Admission of Education Institutions					
Response Category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
Frequently	73.6 (373)	42.2 (214)	10.8 (55)	13.8 (70)	27.2 (138)
Rarely	15.8 (80)	36.1(183)	32.7 (166)	38.3 (194)	32.1 (163)
Never	10.7 (54)	21.7 (110)	56.4 (286)	47.9 (243)	40.6 (206)
The members of following ethnic groups are Favoured in Award of Scholarship					
Frequently	61.3 (311)	39.6 (201)	12.2 (62)	16.4 (83)	27.8 (141)
Rarely	23.3 (118)	36.3 (184)	30.8 (156)	33.9 (172)	30.4 (154)
Never	15.4 (78)	24.1 (122)	57.0 (289)	49.7 (252)	41.8 (212)
The members of following ethnic groups are Favoured in Fee Concession					
Frequently	61.1 (310)	38.9 (197)	14.2 (72)	15.8 (80)	24.3 (123)
Rarely	25.0 (127)	39.1 (198)	32.7 (166)	33.7 (171)	32.1 (163)
Never	13.8 (70)	22.1 (112)	53.1 (269)	50.5 (256)	43.6 (221)
The members of following ethnic groups are Favoured in Job Induction					
Frequently	71.8 (364)	45.6 (231)	11.6 (59)	16.0 (81)	36.7 (186)
Rarely	17.0 (86)	33.7 (171)	30.8 (156)	35.9 (182)	24.7 (125)
Never	11.2 (57)	20.7 (105)	57.6 (292)	48.1 (244)	38.7 (196)
The members of following ethnic groups are Favoured in Social Development					
Frequently	75.0 (380)	41.8 (212)	11.4 (58)	14.0 (71)	33.3 (169)
Rarely	16.4 (83)	38.1 (193)	33.5 (170)	40.0 (203)	29.4 (149)
Never	8.7 (44)	20.1 (102)	55.0 (279)	46.0 (233)	37.3 (189)

#### 4.1.9 Perceived social discrimination

Perceived social discrimination always exists both at organizational (institutional) and larger societal context (Feagan & Eckberg, 1980: 2). To view perceived social discrimination in the overall context is quite impossible within the limits of this study. Researcher has confined this research to the few questions designed for the purpose to know the feelings of social discrimination among the members of five ethnic groups. The above table tells us about perceived social discrimination that exists among the members of different ethnic group. The feelings of social discrimination increases social distance between the members of different ethnic groups. The above table describes that majority (73.6 %) of the respondents were of the opinion that Mohajors are frequently, while most of the respondents (15.8 %) told that Mohajors are rarely and remaining 10.7 % told that Mohajors are never favoured admission in education institutions. According to 42.2 % of the respondents Sindhis are frequently

favoured in getting admission in education institutions, while most of the respondents (36.1 %) put forth their opinion that Sindhis are rarely and according to 21.7 % of the respondents opinion Sindhis are never favoured in getting admission in education institutions. Similarly majority 56.4 % of the respondents are in the opinion that Baloch are not favoured in getting admission in education institution, while most of the subjects (32.7 %) of this research told that Baloch are rarely and 10.8 % told that Baloch are frequently favoured in getting admission in education institutions. According to the above data less than half of the respondents (47.9 %) were of the opinion that Pukhtun are never favoured in getting admission in education institutions, while most of the respondents (38.8 %) put forth their opinion that Pukhtun are rarely and according to 13.8 % of the respondent's opinion Pukhtuns are frequently favoured in getting admission in education institutions. The above table narrates that less than half (40.6 %) of the respondents gave their opinion that Punjabi are not favoured in getting admission in education institution, while most of the subjects (32.1 %) of this research told that Punjabi are rarely and 27.2 % told that Punjabi are frequently favoured in getting admission in education institutions.

The respondents were asked how frequently the members of different ethnic groups are favoured in award of scholarships. The above table describes that majority (61.3 %) of the respondents were of the opinion that Mohajors are frequently, while most of the respondents 23.3 % told that Mohajors are rarely and remaining 15.4 % told that Mohajors are never favoured in award of scholarships. According to 39.6 % of the respondents, Sindhis are frequently favoured, while most of the respondents (36.3 %) of them put forth their opinion that Sindhis are rarely and according to 24.1 % of the respondent, s opinion Sindhis are never favoured in award of scholarships. Similarly, majority (57.0 %) of the respondents are of the opinion that Baloch are not favoured in award of scholarships, while most of the subjects 30.8 % of this research told that Baloch are rarely and 12.2 % told that Baloch are frequently

favoured in award of scholarships. The table further states that little less than half of the respondents (49.7 %) were of the opinion that Pukhtun are never favoured in award of scholarships, while most of the respondents (33.9 %) put forth their opinion that Pukhtun are rarely and according to 16.4 % of the respondents opinion Pukhtuns are frequently favoured in award of scholarships. The above table narrates that less than half (48.1 %) of the respondents gave their opinion that Punjabi are not favoured in award of scholarships, while most of the subjects 30.4 % of this research told that Punjabi are rarely and 27.8 % told that Punjabi are frequently favoured in award of scholarships.

The subjects of this research were asked how frequently the members of different ethnic groups are favoured in fee concession. The above table shows that majority (61.1%) of the respondents were of the opinion that Mohajors are frequently, while one fourth of the respondents (25 %) told that Mohajors are rarely and remaining 13.8 % told that Mohajors are never favoured in fee concession. According to 38.9 % of the respondents, Sindhis are frequently favoured, while most of the respondents (39.1 %) put forth their opinion that Sindhis are rarely and according to 22 % of the respondent's opinion Sindhis are never favoured in fee concession. Similarly, more than half (53.1 %) of the respondents were of the opinion that Baloch are not favoured in fee concession, while most of the subjects 32.7 % of this research told that Baloch are rarely and 14.2 % told that Baloch are frequently favoured in fee concession .The table further states that half of the respondents (50.5 %) were of the opinion that Pukhtun are never favoured in award in fee concession, while most of the respondents (33.7 %) put forth their opinion that Pukhtun are rarely and according to 15.8 % of the respondent's opinion Pukhtuns are frequently favoured in fee concession. The above table narrates that less than half (43.3 %) of the respondents gave their opinion that Punjabi are not favoured in fee concession, while most of the subjects (32.1%) told that Punjabi are rarely and 24.3 % told that Punjabi are frequently favoured in fee concession.

The data illustrates that majority (71.8 %) of the respondents were of the opinion that Mohajors are frequently, while most of the respondents (17 %) told that Mohajors are rarely and remaining 11.2 % told that Mohajors are never favoured in job induction. According to 45.6 % of the respondents Sindhis are frequently favoured in job induction, while one third of the respondents (33.7 %) put forth their opinion that Sindhis are rarely and according to 20.7 % of the respondents opinion Sindhis are never favoured in job induction. Similarly, more than half (57.6 %) of the respondents were of the opinion that Baloch are not favoured in job induction, while most of the subjects (30.8 %) told that Baloch are rarely and 11.6 % told that Baloch are frequently favoured in job induction. According to the above mentioned data little less than half of the respondents (48.1 %) were of the opinion that Pukhtun are never favoured in job induction, while most of the respondents (35.9 %) put forth their opinion that Pukhtun are rarely and according to 16 % of the respondent's opinion Pukhtuns are frequently favoured in job induction. The above table narrates that 38.7 % of the respondents gave their opinion that Punjabi are not favoured in job induction, while most of the subjects (24.7 %) told that Punjabis are rarely and 36.7 % told that Punjabis are frequently favoured in job induction.

The respondents were also asked about that how frequently the members of different ethnic groups are favoured in social development. As the above table tells that majority (75%) of the respondents added that Mohajors are frequently, while 16.4 % of the respondents told that Mohajors are rarely and remaining 8.7 % told that Mohajors are never favoured in social development. According to 41.8 % of the respondents Sindhis are frequently favoured, while most of the respondents (38.1 %) put forth their opinion that Sindhis are rarely and according to 20.1 % of the respondent's opinion Sindhis are never favoured in social development. Similarly, more than half (55 %) of the respondents were of the opinion that Baloch are not favoured in social development, while one third of the subjects (33.5 %) told that Baloch are

rarely and 11.4 % told that Baloch are frequently favoured in social development. The table further states that less than half of the respondents (46 %) were of the opinion that Pukhtun are never favoured in award of social development, while most of the respondents (40 %) put forth their opinion that Pukhtun are rarely and according to 14 % of the respondents opinion Pukhtuns are frequently favoured in social development. The above table also narrates that 37.3 % of the respondents gave their opinion that Punjabi are not favoured in social development, while most of the subjects (29.4%) told that Punjabis are rarely and 33.3 % told that Punjabis are frequently favoured in social development.

Perceived social discrimination is higher among less dominant as compared to dominant ethnic groups. The feelings of social discrimination leads to social distance between ethnic groups. Within the sample of subjects of five ethnic groups, researcher finalized this set of research regarding perceived social discrimination. Majority of the respondents who perceived that first Mohajirs and after Mohajirs, Sindhi have privileged status in Karachi as compared to others three ethnic groups. So, the feelings of social discrimination are higher among these three ethnic groups as compared to Mohajors and Sindhi. Perceived social discrimination is present among each ethnic group, but its intensity is different as they compare themselves with each other.

Table 4.1.10 *Distribution of the respondents by political affiliation*

<b>Political affiliation</b>		
<b>Political parties</b>	<b>Frequency</b>	<b>Percent</b>
PML(N)	38	7.5
MQM	75	14.8
PPP	76	15.0
ANP	29	5.7
BNP	13	2.6
JI	7	1.4
JSQM	16	3.2
PTI	130	25.6
PAT	8	1.6
BSO	17	3.4
JUI	1	.2
APMSO	2	.4
FL	10	2.0
NO POLITICAL AFFILIATION	85	16.8
<b>Total</b>	<b>507</b>	<b>100.0</b>

#### 4.1.10 Political affiliation

Table 4.1.10 explains that 7.5 % of the subjects of this research were affiliated with PML(N), 14.8 % of them were with MQM, 15 % with PPP, 5.7 % with ANP, 2.6 % with BNP, 1.4 % with JI, 3.2 % JSQM, 25.6 % with PTI, 1.6 % with PAT, 3.4 % expressed their political affiliation with BSO. 0.2 % was affiliated with JUI. 0.4 % showed their political affiliation with APMSO, two percent were affiliated with functional league and 16.8 % had no political affiliation with any political party.

*Table 4.1.11 Distribution of the respondents by extent of political affiliation and political participation*

<b>Statements</b>	<b>To great extent</b>	<b>To some extent</b>	<b>Not at all</b>
Political Party Beneficial for Development of Karachi	58.8(298)	23.9 (121)	17.4(88)
Student Organization of political party work for the welfare of students	56.4(286)	23.5(119)	20.1(102)
Political leaders of political party are patriotic	67.9(344)	15.4(78)	16.8(85)
Political Leaders of Political Party are Respected in Society	67.1 (340)	17.6(89)	15.4(78)
Caste Vote to Political Party	67.7 (343)	13.0(66)	19.3(98)
Carry out Political Campaign for Political Party	50.5 (256)	26.2 (133)	23.3(118)
Attend Corner Meetings of Political Party	43.6 (221)	29.2 (148)	27.2(138)
Participate in Rallies of Political Party	43.6 (221)	28.8 (146)	27.6(140)

#### **4.1.11 Political affiliation and political participation**

Table 4.1.11 tells the frequency of political affiliation and political participation of the respondents. The respondents were asked if their political party is beneficial for the development of Karachi. According to the above table majority of the respondents (58 %) were of the opinion that up to great extent their own political party is beneficial for the development of Karachi, while most of the respondents (23.9 %) told that up to some extent their party is beneficial for the development of Karachi and 17.4 % told that their party is not beneficial for the development of Karachi. As mentioned in the above table that 56.4 % of the respondents were of the opinion that up to great extent, 23.5 % up to some extent and 20.1 % of the respondents told that the student organization of their political party do not work for the welfare of students. The following table further explains that majority of the respondents (67.9 %) told that up to great extent political leader of their political parties are patriotic, while most of the respondents (15.4 %) told that up to some extent leader of their political



parties are patriotic and 16.8 % of the respondents were of the opinion that political leader of their political parties are not patriotic.

The respondents were also asked about up to what extent the leaders of your political party are respected in society. As a response, majority of the respondents (67.1 %) were of the opinion that up to great extent political leader of their political parties are respected in society, while most of the respondents (17.6 %) told that up to some extent political leader of their political parties are respected in society and remaining 15.4 % of them told that political leader of their political parties are not given respect in society. As clear from the above table that 67.7 % of the respondents told up to great extent they should cast vote to their political party, while most 13 % told that up to some extent they should cast vote to their political party and 19.3 % told that that they should not cast vote to their political party. Half of the respondents (50.5 %) told that up to great extent and 26.2 % up to some extent told that they should carry out political campaign for their political party, while 23.6 % of the respondents told that they should not carry out political campaign for their political party. Less than half of the respondents (43.6 %) were of the opinion that up to great extent should attend corner meetings of their political party, while some 29.2 % of respondents up to some extent and 27.2 % of them told that they should not attend corner meetings of their political parties. Similarly 43.6 % of the respondents told up to great extent and 28.8 % of them responded up to some extent they should participate in rallies of their political parties, while 27.6 % of them told that they should not participate in rallies of their political parties.

Table 4.1.12 *Distribution of the respondents by relative economic deprivation (The feelings of having less)*

The members of following ethnic groups are in better economic condition					
Response category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
To great extent	71.0(360)	40.0(203)	12.2(62)	36.9(187)	59.2(300)
To some extent	16.8(85)	28.0(142)	26.0(132)	29.6(150)	15.6(79)
Not at all	12.2(62)	32.0(162)	61.7(313)	33.5(170)	25.2(128)
The members of following ethnic groups earn better monthly income					
To great extent	72.4(367)	37.1(188)	9.5(48)	25.4(129)	66.3(336)
To some extent	16.6(84)	30.6(155)	27.4(139)	33.7(171)	14.2(72)
Not at all	11.0(56)	32.3(164)	63.1(320)	40.8(207)	19.5(99)
The members of following ethnic groups have access to quality education					
To great extent	72.8(369)	32.1(163)	11.2(57)	25.8(131)	60.4(306)
To some extent	19.3(98)	32.7(166)	24.7(125)	37.5(190)	19.9(101)
Not at all	7.9(40)	35.1(178)	64.1(325)	36.7(186)	19.7(100)
The members of following ethnic groups have access to better health facilities					
To great extent	69.2(351)	35.9(182)	9.7(49)	26.8(136)	53.6(272)
To some extent	19.9(101)	31.6(160)	28.0(142)	36.1(183)	25.2(128)
Not at all	10.8(55)	32.5(165)	62.3(316)	37.1(188)	21.1(107)
The members of following ethnic groups are controlling economic resources of Karachi					
To great extent	76.7(389)	42.4(215)	11.0(56)	38.9(197)	39.8(202)
To some extent	13.4(68)	25.2(128)	18.1(92)	26.6(135)	25.4(129)
Not at all	9.9(50)	32.3(164)	70.8(359)	34.5(175)	34.7(176)

#### 4.1.12 Relative economic deprivation (The feelings of having less)

Turner is in the opinion that the access of human to economic and social facilities is not the same that is why inequality exists in each society (Turner, 2000). It is because of these inequalities members of different ethnic groups feel relative deprivation. According to Nafziger and Auvinen relative deprivation is when "people feel deprived of something they had but subsequently lost or others have gained relative to them". Stouffer et al. (1949), Street and Legget (1961); Pettigrew (1964, 1967) researches showed that ethnic conflict is the result of relative deprivations. According to Samuel Stouffer and his colleagues (Davis, 1969; Gurr, 1970; Karimi, 1976) people's attitude mostly depends to a large extent on the fact that in which reference ethnic group people are. When one ethnic group feels that the other group is in better economic state, this creates feeling of relative economic deprivation, which is the

result of comparison of one ethnic group with other ethnic group (Pashaie, 1990). There are several dimensions of relative deprivation, but in this study researcher restricted himself only to relative economic deprivation (The feelings of having less) to know the social distance among the members of different ethnic groups.

Table 4.1.12 tells about relative economic deprivation (The feelings of having less) among the members of different ethnic groups. According to above table majority (71 %) of the respondents considers that up to great extent Mohajors are in better economic condition as compared to other ethnic groups, while most of the respondents (16.8 %) consider that up to some extent Mohajors are in better economic condition as compared to others ethnic groups. Remaining 12.2 % of the subjects consider that Mohajors are not in better economic condition as compared to other ethnic groups. Similarly, less than half (40 %) of the respondents consider that up to great extent Sindhi are in better economic condition as compared to others ethnic groups, while most of the respondents (28 %) consider that up to some extent Sindhi are in better economic condition as compared to others ethnic groups. Remaining 32 % of the subjects consider that Sindhi are not in better economic condition as compared to others ethnic groups. Majority (61.7 %) of the respondents considers that Baloch are not in better economic condition as compared to others ethnic groups, while most of the respondents (26 %) consider that up to some extent Baloch are in better economic condition as compared to others ethnic groups. Remaining 12.2 % of the respondents consider that up to great extent Baloch are in better economic condition as compared to other ethnic groups. The above table shows that 36.9 % of the respondents consider up to great extent Pukhtuns are in better economic condition as compared to other ethnic groups, while most of the respondents 29.6 % consider that up to some extent Pukhtuns are in better economic condition as compared to others ethnic groups, while remaining one third (33.5 %) of the subjects consider that Pukhtuns are not in better economic condition as compared to other

ethnic groups. As the above table explains that majority (59.2 %) of the respondents consider that up to great extent Punjabi are in better economic condition as compared to other ethnic groups, while some of the respondents (15.6 %) consider that up to some extent Punjabi are in better economic condition as compared to others ethnic groups, while one fourth ( 25.2 %) of the subjects consider that Punjabi are not in better economic condition as compared to other ethnic groups.

The subjects of this research were also asked up to what extent members of their ethnic groups earn better monthly income as compared to others ethnic group. The table explains that majority of the respondents (72.4 %) think up to great extent Mohajors earn better monthly income as compared to other ethnic groups, while most of the respondents 16.6 % think that up to some extent Mohajors earns better monthly income as compared to others ethnic groups and 11.0 % of them considers that Mohajors do not earn better monthly income as compared to others ethnic groups. The same table depicts 37.1 % of the respondents think up to great extent Sindhi earn better monthly income as compared to other ethnic groups, while most of the respondents (30.6 %) think up to some extent Sindhi earns better monthly income as compared to others ethnic groups and 32.3 % of them consider that Sindhi not at all earn better monthly income as compared to other ethnic groups. Similarly, a significant number of the respondents (63.1 %) think that Baloch not at all earn better monthly income as compared to other ethnic groups, while most of the respondents (27.4 %) think that up to some extent Baloch earn better monthly income as compared to other ethnic groups and 9.5 % of them consider that up to great extent Baloch earns better monthly income as compared to other ethnic groups.

The table under discussion shows that less than half of the respondents (40.8 %) think that Pukhtuns not at all earn better monthly income as compared to other ethnic groups, while one third of the respondents (33.7 %) think that up to some extent Pukhtuns earn better monthly

income as compared to other ethnic groups and one fourth (25.4 %) of them consider that up to great extent Pukhtuns earn better monthly income as compared to other ethnic groups. More than half of the respondents (66.3 %) think that up to great extent Punjabi earns better monthly income as compared to other ethnic groups, while most of the respondents (14.2 %) think that up to some extent Punjabi earns better monthly income as compared to other ethnic groups and 19.5 % of them consider that Punjabi not at all earn better monthly income as compared to other ethnic groups.

Respondents were also asked about their access to quality education. The same table depicts that majority of the respondents (72.8 %) think that up to great extent Mohajors due to better economic state have access to quality education as compared to other ethnic groups, while most of the respondents (19.3 %) think that up to some extent Mohajors have access to quality education as compared to other ethnic groups and 7.9 % of them considers that Mohajors do not have access to quality education as compared to other ethnic groups. As narrated in the same table 32.1% of the respondents think that due to better economic state Sindhi have access to quality education as compared to other ethnic groups, similarly 32.7 % of the respondents think that up to some extent Sindhi have access to quality education as compared to other ethnic groups, while 35.1 % of them consider that Sindhi not at all have access to quality education as compared to other ethnic groups. As clear from the table that 11.2 % of the respondents think that due to better economic state Baloch have access to quality education up to great extent as compared to other ethnic groups, similarly 24.7 % of the respondents think that up to some extent Baloch have access to quality education as compared to other ethnic groups, while majority (64.1 %) of them consider that Baloch not at all have access to quality education as compared to other ethnic groups. According to the above table one fourth of the respondents (25.8 %) think that due to better economic state Pukhtuns have access to quality education up to great extent as compared to other ethnic

groups, similarly 37.5 % of the respondents think that up to some extent Pukhtuns have access to quality education as compared to other ethnic groups, while 37.7 % of them consider that Pukhtuns not at all have access to quality education as compared to other ethnic groups. The same table also shows that majority of the respondents (60.4 %) think that due to better economic state Punjabi have access to quality education up to great extent as compared to other ethnic groups, while most of the respondents (19.9 %) think that up to some extent Punjabi have access to quality education as compared to others ethnic groups and 19.7 % of them consider that Punjabi do not have access to quality education as compared to other ethnic groups.

The subjects of this research were also asked about their access to better health facilities. As the above table depicts that a significant number of the respondents (60.4 %) think that due to better economic state Mohajors have access to better health facilities up to great extent as compared to other ethnic groups, while most of the respondents (19.9 %) think that up to some extent Mohajors have access to better health facilities as compared to other ethnic groups and 10.8 % of them consider that Mohajors not at all have access to better health facilities as compared to other ethnic groups. As clear from the same table that 35.5 % of the respondents think that due to better economic state Sindhi have access to better health facilities up to great extent as compared to other ethnic groups, while most of the respondents (31.6 %) think that up to some extent Sindhi have access to better health facilities as compared to other ethnic groups and 32.5 % of them consider that Sindhi do not have access to better health facilities as compared to other ethnic groups. The above table also narrates that 9.7 % of the respondents think that due to better economic state Baloch have access to better health facilities up to great extent as compared to other ethnic groups, similarly, most of the respondents (28 %) think that up to some extent Baloch have access to better health facilities as compared to other ethnic groups while majority of the respondents 62.3 % of

them consider that Baloch not at all have access to better health facilities as compared to other ethnic groups. Similarly, some of the respondents (26.8 %) think that due to better economic state Pukhtun have access to better health facilities up to great extent as compared to other ethnic groups and (36.1 %) of them think that up to some extent Pukhtun have access to better health facilities as compared to others ethnic groups. Majority of the respondents (37.1 %) considers that Pukhtuns do not have access to better health facilities as compared to other ethnic groups. The same table also shows that little more than half of the respondents (53.6 %) consider that Punjabi due to better economic state have access to better health facilities as compared to other ethnic groups, while most of the respondents (25.2 %) think that up to some extent Punjabi due to better economic state have access to better health facilities as compared to other ethnic groups and 21.1 % of them consider that Punjabi not at all have access to better health facilities as compared to other ethnic groups.

The subjects of this research were asked about controlling economic resources of Karachi. The above table depicts that majority of the respondents (76.7 %) consider that up to great extent Mohajors are controlling economic resources of Karachi, while 13.4 % of the respondents think that up to some extent Mohajors are controlling economic resources of Karachi and 9.9 % of them consider that Mohajors are not at all controlling economic resources of Karachi. According to this table less than half of the respondents (42.4 %) consider that up to great extent Sindhis are controlling economic resources of Karachi, while one fourth of the respondents (25.2 %) think that up to some extent Sindhis are controlling economic resources of Karachi and 32.3 % of them consider that Sindhis are not controlling economic resources of Karachi. The above table explains that some of the respondents (11%) consider that up to great extent Baloch are controlling economic resources of Karachi, while 18.1 % of the respondents think that up to some extent Baloch are controlling economic resources of Karachi and majority (70.8 %) of them consider that Baloch are not at all

controlling economic resources of Karachi. As the table tells that majority of the respondents considers that up to great extent Pukhtun are controlling economic resources of Karachi, while most of the respondents 26.6 % think that up to some extent Pukhtun are controlling economic resources of Karachi and 34.5 % of them consider that Pukhtun are not at all controlling economic resources of Karachi. Similarly, 39.8 % of respondents consider that up to great extent Punjabis are controlling economic resources of Karachi, while one fourth of the respondents (25.4 %) think that up to some extent Punjabis are controlling economic resources of Karachi and 34.7 % of them consider that Punjabis are not controlling economic resources of Karachi. Where there is ethnic diversity, there exists relative deprivation among the members of different ethnic groups. Relative deprivations give birth to ethnic conflicts. Conflicts that occurred due to relative deprivations created violent environment in Rawanda, Srilanka, Yougoslavia and Maxico. Whenever any ethnic group feels deprived of any type of resource, ethnic groups become prey to conflicts and violence (Diana, 2005). Researcher addressed relative deprivation in sense of having less as compared to other ethnic groups. Researcher developed this scale for the purpose to know the feelings of relative deprivation among the members of five ethnic groups in order to determine social distance among the members of five ethnic groups in Karachi.

The data of this research was analyzed to measure relative deprivation among the members of five ethnic groups. The findings of this research support that relative deprivation is higher among the members of Baloch than Pukhtun, Sindhi, Mohajor and Punjabi ethnic groups. As the statistics depict that Punjabis also feel relative deprivation as compared to Mohajors in Karachi.



Table 4.1.13 *Distribution of the respondents by cultural participation to watch films, listen music, watch dramas in particular language and attend cultural functions of the following ethnic groups.*

The members of following ethnic groups go to Cinema to Watch Films in following ethnic languages					
Response category	Urdu	Sindhi	Balochi	Pukhtu	Punjabi
Frequently	36.1 (183)	11.4 (58)	8.9 (45)	11.0 (56)	13.8 (70)
Rarely	24.1 (122)	15.6 (79)	10.8 (55)	12.8 (65)	14.0 (71)
Never	39.8 (202)	73.0(370)	80.3 (407)	76.1 (386)	72.2 (366)
The members of following ethnic groups Listen Music in following ethnic languages					
Frequently	31.0 (157)	16.8 (85)	13.4 (68)	13.2 (67)	15.8 (80)
Rarely	42.2 (214)	20.9 (106)	15.8 (80)	16.6 (84)	17.8 (90)
Never	26.8 (136)	62.3 (316)	70.8 (359)	70.2 (356)	66.5 (337)
The members of following ethnic groups Watch Dramas of in following ethnic languages					
Frequently	32.7 (166)	12.4 (63)	9.9 (50)	11.4 (58)	15.2 (77)
Rarely	39.3 (199)	21.1 (107)	17.0 (86)	12.0 (61)	15.8 (80)
Never	28.0 (142)	66.5 (337)	73.2 (371)	76.5 (388)	69.0 (350)
Attend Cultural Functions of the members of following ethnic groups					
Frequently	26.6 (135)	22.5 (114)	25.8 (131)	24.7 (125)	23.9 (121)
Rarely	34.9 (177)	26.8 (136)	14.2 (72)	17.2 (87)	19.3 (98)
Never	38.5 (195)	50.7 (257)	60.0 (304)	58.2 (295)	56.8 (288)

#### **4.1.13 Cultural participation to watch films, listen music, watch dramas in particular ethnic languages and attend cultural functions of the different ethnic groups.**

According to Bennett (2001) cultural activities are woven in our everyday life. Cultural participation is basically to participate in cultural activities of any community. There are several general cultural activities of people at society level, some of them included in this study are; to watch films, listen music, watch dramas and attend cultural functions of the different ethnic groups. Table 4.1.13 tells about cultural participation in the form of watching films, listening music and watching dramas in particular ethnic languages and attending cultural function of various ethnic groups. According to this table most of the respondents (36.1 %) were of the opinion that they frequently go to cinema to watch films of Urdu and 24 % of them rarely watch Urdu films in cinema, while 39.8 % of the respondents were of the opinion that they never go to cinema to watch Urdu films. The same table also depicts that

11.4 % of the respondents of them frequently go to cinema to watch Sindhi films, 24 % of them rarely watch Sindhi films in cinema, while majority of the respondents (73 %) were of the opinion that they never go to cinema to watch Sindhi films. Similarly, 8.9 % of the respondents told that they frequently go to cinema to watch Balochi films, 10.8 % of them rarely watch Balochi films in cinema, while majority of the respondents (80.3 %) were of the opinion that they never go to cinema to watch Balochi films. As clear from the above table that 11 % of the respondents told that they frequently go to cinema to watch Pukhtu films, 12.8 % of them rarely watch Pukhtu films in cinema, while majority of the respondents (76.1 %) were of the opinion that they never go to cinema to watch Pukhtu films. The same table also narrates that 13.8 % of the respondents told that they frequently go to cinema to watch Punjabi films, 13 % of them rarely watch Punjabi films in cinema, while majority of the respondents (72.2 %) were of the opinion that they never go to cinema to watch Punjabi films.

According to the same table less than half of the respondents (42.2 %) rarely listen Urdu music and some of the respondents 31 % told that frequently listen Urdu music, while 26.8 % of them were of the opinion that they never listen Urdu music. As clear from the same table that most of the respondents (16.8 %) frequently listen Sindhi music, 20.9 % of them rarely listen Sindhi music, while majority of the respondents (62.3 %) were of the opinion that they never listen Sindhi music. The same table also shows that 13.4 % of the respondents frequently listen Balochi music, 15.8 % rarely listen, while majority of the respondents (70.8 %) never listen Balochi music. According to the data of same table 13.2 % of the respondents frequently listen Pukhtu music, 16.6 % rarely listen, while majority of the respondents (70.2 %) never listen Pukhtu music. The table also shows that 15.8 % of the respondents frequently listen Punjabi music, 17.8 % of them rarely listen Punjabi music, while majority of the respondents (66.5 %) never listen Punjabi music.

The respondents of the research were asked how frequently they watch dramas in the languages of different ethnic groups. A response recorded in the table shows that most of the subjects of this research (32.7 %) frequently watch Urdu drama, 28 % never watch Urdu drama, while 39.3 % rarely watch Urdu drama. Similarly, 12.4 % of the respondents frequently watch Sindhi drama, 21.1 % rarely watch Sindhi drama, while majority of the subjects (66.5 %) never watch Sindhi drama. As depicted in the above table, 9.9 % of the respondents frequently watch Balochi drama, 17 % rarely watch Balochi drama, while majority of the subjects (73.2 %) never watch Balochi drama. The above table shows that 15.2 % of the respondents frequently watch Punjabi drama, 15.8 % rarely watch Punjabi drama, while majority of the subjects (69.0 %) never watch Punjabi drama.

As participation in cultural function of these five ethnic groups are concerned, 26.6 % of the respondents expressed that they frequently attend cultural functions of Mohajor ethnic group, 34.9 % rarely attend, while 38.5 % never attend cultural functions of Mohajor ethnic group. Similarly, most of the respondents (22.5 %) frequently, 26.8 % of them rarely and half (50.7 %) of them never attend cultural functions of Sindhi ethnic group. One fourth of the subjects (25.8 %) expressed that they frequently, 14.2 % of them rarely, while majority (60 %) never attend cultural functions of Baloch ethnic group. The above table shows that 24.7 % of the subjects expressed that they frequently, 17.2 % of them rarely, while more than half (58.2 %) never attend cultural functions of Pukhtun ethnic group. The above data also explains that 23.9 % of the respondents expressed that they frequently, 19.3 % of them rarely, while (56.8 %) of the subjects never attend cultural functions of Punjabi ethnic group.

Researcher examined cultural participation of five ethnic groups in Karachi in order to determine social distance among them. A scale was developed to measure cultural participation of five ethnic groups. As data depicts that the members of particular ethnic groups listen music, watch films and dramas in their particular ethnic languages. It is because

of their strong ethnic culture and thick ethnic boundaries, which restricted them only to their particular languages and cultures. Urdu language is the national language of Pakistan and majority of the members of different ethnic groups understand it. Mohajors called themselves Urdu speakers and affiliate themselves with this language. Ethnic boundary strengthens ethnic identity and strong ethnic identity increases social distance among the members of different ethnic groups. That is why each ethnic group restricts their cultural participation to their own ethnic group. Data shows that cultural participation varies from other ethnic groups and this variation in cultural participation of one ethnic group with other shows the existence of social distance between them.

Table 4.1.14 *Distribution of the respondents by extent of prejudice among the members of different ethnic groups.*

The members of following ethnic groups are narrow-minded					
Response category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
To great extent	20.7 (105)	20.1 (102)	19.7 (100)	24.9 (126)	12.2 (62)
To some extent	29.0 (147)	29.2 (148)	27.4 (139)	27.4 (139)	20.5 (104)
Not at all	50.3 (255)	50.7 (257)	52.9 (268)	47.7(242)	67.3 (341)
The members of following ethnic groups are not hard working					
To great extent	30.0 (152)	27.0 (137)	13.4 (68)	16.8 (85)	13.6 (69)
To some extent	32.1 (163)	26.0(132)	21.1 (107)	11.4 (58)	17.4 (88)
Not at all	37.9 (192)	46.9 (238)	65.5 (332)	71.8 (364)	69.0 (350)
The members of following ethnic groups are not intelligent					
To great extent	13.0 (66)	17.2 (87)	21.1 (107)	35.7 (181)	14.0 (71)
To some extent	19.9 (101)	31.4 (159)	30.4 (154)	30.8 (156)	17.2 (87)
Not at all	67.1 (340)	51.5 (261)	48.5 (246)	33.5 (170)	68.8 (349)
The members of following ethnic groups are not loyal					
To great extent	18.9 (96)	12.6 (64)	14.0 (71)	12.4 (63)	19.3 (98)
To some extent	32.7 (166)	25.2 (128)	24.3 (123)	20.7 (105)	22.3 (113)
Not at all	48.3 (245)	62.1 (315)	61.7 (313)	66.9 (339)	58.4 (296)
The members of following ethnic groups are not honest					
To great extent	25.8 (131)	11.6 (59)	8.1 (41)	12.6 (64)	35.7 (181)
To some extent	35.1 (178)	23.3 (118)	16.8 (85)	17.6 (89)	24.3 (123)
Not at all	39.1 (198)	65.1 (330)	75.1 (381)	69.8 (354)	40.0 (203)
The members of following ethnic groups are not Patriotic					
To great extent	16.2 (82)	10.5 (53)	17.2 (87)	11.4 (58)	12.0 (61)
To some extent	23.3 (118)	26.8 (136)	29.6 (150)	18.9(96)	18.9 (96)
Not at all	60.6 (307)	62.7 (318)	53.3 (270)	69.6 (353)	69.0 (350)
The members of following ethnic groups are hostile					
To great extent	48.5 (246)	22.1 (112)	15.4 (78)	25.8 (131)	34.3 (174)
To some extent	21.3 (108)	23.9 (121)	23.3 (118)	21.7 (110)	21.7 (110)
Not at all	30.2 (153)	54.0 (274)	61.3 (311)	52.5 (266)	44.0 (223)

#### 4.1.14 The extent of prejudice among the members of different ethnic group.

Robert E Park considers prejudice as conservative force, which preserves social order and the social distance upon which social order rests. Social distance among the members of different ethnic groups increases, when they are subject to prejudice against one another. Social distance is manifested in the form of hatred and this hatred is counted as prejudice and social distance is the consequence of it (Sharma, Rajendra and Sharma, Rachana, 1972). In fact social distance is a measure of prejudice among the members of different ethnic groups.

Table 4.1.14 describes the extent of prejudice, which is the general measure of social distance. As the ethnic prejudice increases, social distance also increases. To judge the prejudice among the members of different ethnic groups, they were asked few questions regarding prejudice such as up to what extent the members of following ethnic groups are narrow minded. According to this table half of the respondents (50.3 %) do not consider Mohajors as narrow minded, while 20.7 % of the respondents up to great extent, 29 % of the respondents up to some extent consider Mohajors as narrow minded individuals. Similarly a half of the respondents (50.7 %) do not consider Sindhi as narrow minded, while most of the respondents (20.1 %) up to great extent and 29.2 % of the respondents up to some extent consider Sindhi as narrow minded individuals. According to the data 52.9 % of respondents do not consider Baloch as narrow minded, while most of the respondents 19.7 % up to great extent and 27.4 % of the respondents up to some extent consider Baloch as narrow minded individuals. As the above table explains that less than half (47.7 %) of the subjects of this research do not consider Pukhtun as narrow minded, while most of the respondents (24.9 %) up to great extent and 27.4 % of the respondents up to some extent consider Pukhtun as narrow minded individuals. The above table also depicts that majority of the respondents (67.3 %) do not consider Punjabi as narrow minded, while most of the respondents 12.2 % up to great extent consider Punjabi as narrow minded and 20.5 % of the respondents up to some extent consider Punjabi as narrow minded individuals.

This table further explains that 37.9 % of respondents consider Mohajors as hard working individuals, while 30 % of the respondents up to great extent and 32.1 % of the respondents up to some extent consider Mohajors as hard worker. Similarly, less than half of the respondents (46.9 %) consider Sindhi as hard working individuals, while most of the respondents (27 %) up to great extent and 26 % of the respondents up to some extent consider Sindhi as not hard working individuals. According to the data majority of the respondents

(65.5 %) consider Baloch as hard working individuals, while 13.4 % of the respondents up to great extent and 21.1 % of the respondents up to some extent consider Baloch as not hard working individuals. As the above table explains that majority (71.8%) of the subjects of this research consider Pukhtun as hard working, while some of the respondents (16.8 %) up to great extent and 11.4 % of the respondents up to some extent consider Pukhtun as not hard working individuals. The above table also depicts that majority of the respondents (69 %) consider Punjabi as hard working, while 13.6 % of the respondents up to great extent and 17.4 % of the respondents up to some extent consider Punjabi as not hard working individuals.

According to the above mentioned table that majority of the respondents (67.1 %) consider Mohajors as intelligent, while 13 % of the respondents up to great extent and 19.9 % of the respondents up to some extent consider Mohajors as not intelligent. As mentioned in the above table that little more than half of respondents (51.5 %) consider Sindhi as intelligent, while most of the respondents (17.2 %) up to great extent and 31.4 % of the respondents up to some extent consider Sindhi as not intelligent. According to the above table less than half of respondents (48.5 %) consider Baloch as intelligent, while most of the respondents (21.1 %) up to great extent and 30.4 % of the respondents up to some extent consider Baloch as not intelligent. As the above table explains that majority 35.7% of subjects of this research consider that Pukhtun up to great extent are not intelligent, while most of the respondents 30.8 % up to some extent consider Pukhtun as not intelligent and remaining one third (33.5 %) of the respondents consider Pukhtun as intelligent. The above table also depicts that majority of the respondents (68.8 %) consider Punjabi as intelligent, while 14 % of the respondents up to great extent consider Punjabi as not intelligent and 17.2 % of the respondents up to some extent consider Punjabi as not intelligent.

This table further explains that less than half of the respondents (48.3 %) consider Mohajors as loyal, while most of the respondents (18.9 %) up to great extent and 32.7 % of the respondents up to some extent consider Mohajors as not loyal. Similarly, a significant number of the respondents (62.1 %) consider Sindhi as loyal, while 12.6 % of the respondents up to great extent and 25.2 % of the respondents up to some extent consider Sindhi as not loyal. According to data majority of the respondents (61.7 %) consider Baloch as loyal, while 14 % of the respondents up to great extent and 24.3 % of the respondents up to some extent consider Baloch as not loyal. The above table explains that 66.9% of the subjects of this research consider Pukhtun as loyal, while 12.4 % of the respondents up to great extent and 20.7 % of the respondents up to some extent consider Pukhtun as not loyal. The above table also depicts that more than half of respondents (58.4 %) consider Punjabi as loyal, while most of the respondents (19.3 %) up to great extent and 22.3 % of the respondents up to some extent consider Punjabi as not loyal.

This table further explains that (39.1 %) of the respondents consider Mohajors as honest, while one fourth of the respondents (25 %) up to great extent and 35.1 % of the respondents up to some extent consider that Mohajors are not honest. Similarly, a significant number of the respondents (65.1 %) consider Sindhi as honest individuals, while 11.6 % of the respondents up to great extent and 23.3 % of the respondents up to some extent consider Sindhi as not honest. According to the above mentioned table majority of the respondents (75.1 %) consider Baloch as honest, while 8.1 % of the respondents up to great extent and 16.8 % of the respondents up to some extent consider Baloch as not honest. The above table also explains that majority (69.8%) of the subjects of this research consider Pukhtun as honest, while 12.6 % of the respondents up to great extent and 17.6 % of the respondents up to some extent consider Pukhtun as not honest. The above table also depicts that less than half of the respondents (40 %) consider Punjabi as honest, while most of the respondents



(35.7 %) up to great extent and 24.3 % of the respondents up to some extent consider Punjabi as not honest.

Similarly according to the above mentioned table 60.6 % of the respondents consider Mohajors as Patriotic, while most of the respondents (16.2 %) up to great extent and 23.3 % of the respondents up to some extent consider Mohajors as not patriotic. As mentioned in the above table that a significant number of the respondents (62.7 %) consider Sindhi as patriotic, while most of the respondents 10.5 % up to great extent and 26.8 % of the respondents up to some extent consider Sindhi as not patriotic. According to the above table little more than half of the respondents (53.3 %) consider Baloch as patriotic, while most of the respondents (17.2 %) up to great extent and 29.6 % of the respondents up to some extent consider Baloch as not patriotic. As clear from the above table majority (69.6%) of the subjects of this research consider that Pukhtun are patriotic, while 11.4 % of the respondents told that up to great extent Pukhtun are not patriotic and 18.9 % of them were also of the opinion that Pukhtun up to some extent are not patriotic. The above table also depicts that majority of the respondents (69 %) consider Punjabi as patriotic, while most of the respondents (12.1 %) up to great extent and remaining 18.9 % of the respondents up to some extent consider Punjabi as not patriotic.

As this table depicts that less than half of the respondents (48.5 %) consider that Mohajors are not hostile towards other ethnic groups, while most of the respondents (21.3 %) up to great extent and 30.2 % of the respondents up to some extent consider that Mohajors are hostile towards other ethnic groups. Similarly, a significant number of the respondents (54 %) consider Sindhi are not hostile towards other ethnic groups, while most of the respondents 22.1 % up to great extent and 23.9 % of the respondents up to some extent consider that Sindhi are hostile towards other ethnic groups. According to the above mentioned table, majority of the respondents (61.3 %) consider that Baloch are not hostile towards other ethnic

groups, while 15.4% of the respondents up to great extent and 23.3 % of the respondents up to some extent consider that Baloch are hostile towards other ethnic groups. As the above table explains that little more than half (52.5%) of the subjects of this research consider that Pukhtun are not hostile towards other ethnic groups, while one fourth of the respondents (25.8 %) up to great extent and 21.7 % of the respondents up to some extent consider that Pukhtun are hostile towards other ethnic groups, while 52 % of the respondents said that Pukhtun are not at all hostile towards others ethnic groups. The above table also depicts that less than half of respondents (44 %) consider that Punjabi are not hostile towards other ethnic groups, while most of the respondents (34.3 %) up to great extent and 21.7 % of the respondents up to some extent consider that Punjabi are hostile towards other ethnic groups .

Ethnic prejudice is a kind of emotional response toward members of other ethnic group members. It is basically an attitude expressed towards others ethnic groups (Jonas, Broemer & diehl, 2000; Mcdonald & zanna, 1998). By taking in to accounts the data of the above table, one can easily predict that respondents of five ethnic groups have negative images of each other. There exists prejudice among these five ethnic groups and this prejudice gives birth to social distance between them.

Table 4.1.15 *Distribution of the respondents by social cohesion between the members of different ethnic groups.*

Accept the members of following ethnic groups as close relative by marriage					
Response category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
To great extent	29.8(151)	23.9(121)	27.4(139)	24.9(126)	26.8(136)
To some extent	15.8(80)	17.6(89)	11.6(59)	15.2(77)	13.8(70)
Not at all	54.4(276)	58.6(297)	60.9(309)	60.0(304)	59.4(301)
Accept the members of following ethnic groups as personal friends in University					
To great extent	30.2(153)	27.0(137)	28.2(143)	27.2(138)	26.0(132)
To some extent	24.7(125)	25.4(129)	23.1(117)	22.5(114)	20.3(103)
Not at all	45.2(229)	47.5(241)	48.7(247)	50.3(255)	53.6(272)
Accept as members of the members of following ethnic groups in presentation group					
To great extent	33.1(168)	26.0(132)	27.6(140)	21.9(111)	25.6(130)
To some extent	35.5(180)	32.3(164)	21.1(107)	26.2(133)	26.0(132)
Not at all	31.4(159)	41.6(211)	51.3(260)	51.9(263)	48.3(245)
Accept the members of following ethnic groups as members of study group					
To great extent	35.1(178)	29.4(149)	27.2(138)	26.2(133)	27.4(139)
To some extent	40.2(204)	32.7(166)	22.9(116)	27.8(141)	28.6(145)
Not at all	24.7(125)	37.9(192)	49.9(253)	46.0(233)	44.0(223)
Accept as members of the members of following ethnic groups in class group					
To great extent	43.4(220)	29.4(149)	28.4(144)	27.2(138)	30.8(156)
To some extent	36.3(184)	37.7(191)	28.2(143)	32.1(163)	32.7(166)
Not at all	20.3(103)	32.9(167)	43.4(220)	40.6(206)	36.5(185)

**Table 4.1.15 Social cohesion between the members of different ethnic group.**

Group categorization is the result of cognitive mechanism. All ethnic groups develop the ability of preference for their own group. These preferences created norms and boundaries, which helped in recognition of one's own ethnic group different from others. Thus physical, visual differences and interactive norms are important information for group membership. All social groups are not same. In order to maintain a positive self-concept members of an ethnic group view their own ethnic group as favorable than out-ethnic group. This increase negative attitude towards out ethnic group members enhance cohesion among the members of in ethnic group (Miller, 2002).

According to Sumner (1906), the peace inside the in ethnic group members and hostility towards the out ethnic group is the result of conflict. Stein (1976) is also of the opinion that internal cohesion among the members of in ethnic group is increased due to conflict with other ethnic group. Due to external conflict, the members of in ethnic group feel some threat to interests of in ethnic group and provide emotional support to its members.

The respondents of this research were asked that up to what extent there exist social or group cohesion among the members of different ethnic groups. The table explains questioned asked to the respondents about up to what extent the members of different ethnic group would accept each other as close relative by marriage, personal friend in university, as a member of presentation group and as a member of study and class group. According to this table that more than half of the respondents (54.4 %) were of the opinion that they would not accept Mohajor as close relative by marriage, while most of the respondents (29.8 %) up to great extent and 15.8 % of them thought that up to some extent they would accept Mohajor as close relative by marriage. Similarly, majority of the subjects of this research (58.6 %) described that they would not accept Sindhi as close relative by marriage, while most of the respondents (23.9%) up to great extent and 17.6 % told up to some extent they would accept Sindhi as close relative by marriage. As the above table depicts that 60.9 % of the respondents were in the opinion that they would not accept Baloch as close relative by marriage, while most of the respondents (27.4 %) up to great extent and 11.6 % of them thought up to some extent they would accept Baloch as close relative by marriage. The table under discussion explains that majority of the subjects of this research (60 %) described that they would not accept Pukhtun as close relative by marriage, while most of the respondents (24.9 %) told that up to great extent and 15.2 % of them up to some extent would accept Pukhtun as close relative by marriage. Similarly, majority of the subjects of this research (59.4 %) described that they would not accept Punjabi as close relative by marriage, while most of the respondents (26.8

%) told that up to great extent and 13.8 % up to some extent would accept Punjabi as close relative by marriage.

According to above mentioned table less than half of the respondents (45.2 %) were of the opinion that they would not accept Mohajor as personal friends in university, while 30.2 % of the respondents up to great extent and 24.7 % up to some extent would accept Mohajor as personal friends in university. Similarly majority of subjects of this research (47.5 %) consider that they would not accept Sindhi as personal friends in university, while most of the respondents (27 %) up to great extent and one fourth (25.4 %) told up to some extent they would accept Sindhi as personal friends in university. As clear from the above table that little less than half of the respondents (48.7 %) were of the opinion that they would not accept Baloch as close as personal friends in university, while most of the respondents (28.2 %) up to great extent and 23.1 % of them up to some extent would accept Baloch as personal friends in university. The table under discussion explains that half of the subjects of this research (50.3 %) considered that they would not accept Pukhtun as personal friends in university, while most of the respondents (27.2 %) told that up to great extent and 22.5 % of them up to some extent would accept Pukhtun as personal friends in university. Similarly, little more than half of the subjects of this research (53.6 %) described that they would not accept Punjabi as close relative by marriage, while most of the respondents (26 %) told up to great extent and 20.3 % up to some extent would accept Punjabi as personal friends in university.

The table further shows that 35.5 % of the respondents were of the opinion that they would accept Mohajor up to some extent as member of their presentation group, while most of the respondents (33.1 %) would accept Mohajor up to great extent as member of their presentation group and remaining 31.4 % of them thought that they would not accept Mohajor as member of their presentation group. Similarly, less than half of the subjects of this research (41.6 %) described that they would not accept Sindhi as member of their

presentation group, while most of the respondents (26 %) up to great extent and 32.3 % told up to some extent they would accept Sindhi as member of their presentation group. As the above table depicts that little more than half of the respondents (51.3 %) were in the opinion that they would not accept Baloch as member of their presentation group, while most of the respondents (27.6 %) up to great extent and 21.1 % of them thought that up to some extent would accept Baloch as member of their presentation group. The table under discussion explains that little more than half of the subjects of this research (51.9 %) described that they would not accept Pukhtun as member of their presentation group, while most of the respondents (21.9 %) told that up to great extent and 26.2 % of them up to some extent would accept Pukhtun as member of their presentation group. Similarly, less than half of the subjects of this research (48.3 %) described that they would not accept Punjabi as member of their presentation group, while one fourth of the respondents (25.6 %) told that up to great extent and 26 % up to some extent would accept Punjabi as member of their presentation group.

As the above table explains that less than half of the respondents (40.2 %) were of the opinion that they would accept Mohajor up to some extent as member of their study group, while most of the respondents (35.1 %) would accept Mohajor up to great extent as member of their study group and remaining 24.7 % of them thought they would not accept Mohajor as member of their study group. Similarly, 37.9 % of subjects of this research described that they would not accept Sindhi as member of their study group, while most of the respondents (29.4 %) up to great extent and 32.7 % told up to some extent they would accept Sindhi as member of their study group. As the above table depicts that almost half of the respondents (49.9 %) were of the opinion that they would not accept Baloch as member of their study group, while most of the respondents (27.2 %) up to great extent and 22.9 % of them up to some extent would accept Baloch as member of their study group. The table under discussion

explains that less than half of the subjects of this research (46 %) considered that they would not accept Pukhtun as member of their study group, while most of the respondents (26.2 %) told up to great extent and 27.8 % of them up to some extent would accept Pukhtun as member of their study group. Similarly, 44 % of the subjects of this research described that they would not accept Punjabi as member of their study group, while most of the respondents (27.4 %) told up to great extent and 28.6 % up to some extent would accept Punjabi as member of their study group.

According to the above mentioned table 43.4% of respondents were of the opinion that up to great extent they would accept Mohajor as members of their class group, while most of the respondents (36.3 %) up to some extent would accept Mohajor as members of their class group and remaining 20.3 % of them would not accept Mohajor as members of their class group. Similarly, 37.7 % of the subjects of this research considered up to some extent they would accept Sindhi as members of their class group, while remaining (29.4 %) up to great extent would accept Sindhi as members of their class group and 32.9% considers they would not accept Sindhi as members of their class group. As clear from the above table that less than half of the respondents (43.4 %) were of the opinion that they would not accept Baloch as members of their class group, while most of the respondents (28.4 %) up to great extent and 28.2 % of them thought that up to some extent they would accept Baloch as members of their class group. The table under discussion explains that less than half of the subjects of this research (40.6 %) considered they would not accept Pukhtun as members of their class group, while most of the respondents (27.2 %) told up to great extent and 32.1% of them up to some extent would accept Pukhtun as members of their class group. Similarly, 36.5 % of the subjects of this research considered they would not accept Punjabi as members of their class group, while most of the respondents (30.8 %) told up to great extent and 32.7 % up to some extent would accept Punjabi as members of their class group.

The problem area of this research was the social distance among the members of different ethnic groups. Researcher modified Bogardus social distance scale to know the acceptance level of the members of different ethnic groups. This level of acceptance will show social distance among these five ethnic groups. From the data of the above table, researcher showed that there is social distance among these ethnic groups. Social cohesion can only be achieved in case when social distance is minimized among these ethnic groups.

Table 4.1.16 *Distribution of the respondents by the frequency of social contact both physical and virtual social contact.*

Participate in social events Arranged by the members of following ethnic groups					
Response category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
Frequently	38.1(193)	26.2(133)	24.5(124)	25.2(128)	29.6(150)
Rarely	30.2(153)	28.6(145)	18.3(93)	18.3(93)	21.9(111)
Never	31.8(161)	45.2(229)	57.2(290)	56.4(286)	48.5(246)
Participate in religious gatherings arranged by the members of following ethnic groups					
Frequently	33.7(171)	22.5(114)	19.1(97)	21.7(110)	26.8(136)
Rarely	10.5(53)	18.3(93)	14.0(71)	16.6(84)	14.8(75)
Never	55.8(283)	59.2(300)	66.9(339)	61.7(313)	58.4(296)

**Table 4.1.16 Social contact both physical and virtual social contact**

Table 4.1.16 tells us about both physical and virtual social contact. As the social contact among the members of different ethnic group increases, as a response social distance decreases. We can say that there is inverse relationship between social contact and social distance. The above table explains that 38.1 % of the respondents were of the opinion that they frequently participate in social events arranged by the members of Mohajor ethnic group, while most of respondents (30.2 %) told that they rarely participate in social events arranged by the members of Mohajors ethnic group and 31.8 % of the subjects of this research never participate in social events arranged by the members of Mohajor ethnic group. The above table also depicts that less than half of the respondents (45.2 %) were of the opinion that they never participate in social events arranged by the members of Sindhi ethnic



group, while most of the respondents (26.2 %) told that they frequently and 28.6 % of them rarely participate in social events arranged by the members of Sindhi ethnic group. Similarly a significant number of the respondents (57.2 %) were of the opinion that they never participate in social events arranged by the members of Baloch ethnic group, while most of the respondents (24.5 %) told that they frequently and 28.6 % of them rarely participate in social events arranged by the members of Baloch ethnic group. The data in the same table shows that more than half of the respondents (56.4 %) were in the opinion that they never participate in social events arranged by the members of Pukhtun ethnic group, while one fourth of the respondents (25.2 %) told that they frequently and 18.3 % of them rarely participate in social events arranged by the members of Pukhtun ethnic group.

Similarly, little less than half of the respondents (48.5 %) were of the opinion that they never participate in social events arranged by the members of Punjabi ethnic group, while most of respondents (29.6 %) told that they frequently and 21.9 % of them rarely participate in social events arranged by the members of Punjabi ethnic group.

The respondents were also asked about the frequency of participation in religious gatherings. As mentioned in the above table that more than half of the respondents (55.8 %) were of the opinion that they never participate in religious gatherings arranged by the members of Mohajor ethnic group, while one third of the respondents (33.7 %) told they frequently and 10.5 % of them rarely participate in religious gatherings arranged by the members of Mohajors ethnic group. The above table also depicts that a significant number of the respondents (59.2 %) were of the opinion that they never participate in religious gatherings arranged by the members of Sindhi ethnic group, while most of respondents (22.5 %) told they frequently and 18.3 % of them rarely participate in religious gatherings arranged by the members of Sindhi ethnic group. Similarly a significant number of the respondents (66.9 %) were of the opinion that they never participate in religious gatherings arranged by the

members of Baloch ethnic group, while 19.1 % of the respondents told they frequently and 14 % of them rarely participate in religious gatherings arranged by the members of Baloch ethnic group. The data in the same table shows that 61.7 % of respondents were of the opinion that they never participate in religious gatherings arranged by the members of Pukhtun ethnic group, while most of the respondents (21.7 %) told they frequently and 16.6 % of them rarely participate in religious gatherings arranged by the members of Pukhtun ethnic group. Similarly, a significant number of the respondents (58.4 %) were of the opinion that they never participate in religious gatherings arranged by the members of Punjabi ethnic group, while most of the respondents (26.8 %) told that they frequently and 14.8 % of them rarely participate in religious gatherings arranged by the members of Punjabi ethnic group.

Table 4.1.17 *Distribution of the respondents by the frequency of virtual social contact.*

Keep contact through Face book with students of following ethnic groups					
Response category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
Frequently	60.2(305)	45.6(231)	35.7(181)	38.7(196)	47.3(240)
Rarely	26.6(135)	31.2(158)	28.2(143)	32.9(167)	29.2(148)
Never	13.2(67)	23.3(118)	36.1(183)	28.4(144)	23.5(119)
Give comments on Face book text messages of students of following ethnic groups					
Frequently	41.0(208)	33.3(169)	23.1(117)	25.6(130)	31.4(159)
Rarely	37.5(190)	37.1(188)	35.9(182)	39.8(202)	37.7(191)
Never	21.5(109)	29.6(150)	41.0(208)	34.5(175)	31.0(157)
Keep contact with students of following ethnic groups through mobile phone					
Frequently	37.9(192)	30.0(152)	21.9(111)	22.5(114)	29.2(148)
Rarely	31.2(158)	28.8(146)	25.2(128)	27.8(141)	23.1(117)
Never	31.0(157)	41.2(209)	52.9(268)	49.7(252)	47.7(242)
Exchange mobile text messages with students of following ethnic groups					
Frequently	37.9(192)	30.8(156)	21.1(107)	23.5(119)	25.8(131)
Rarely	39.1(198)	36.1(183)	31.2(158)	30.8(156)	28.0(142)
Never	23.1(117)	33.1(168)	47.7(242)	45.8(232)	46.2(234)

#### 4.1.17 Virtual social contact.

Table 4.1.17 tells us about virtual social contact of the members of different ethnic groups. This table further explains how frequently the members of different ethnic groups keep

contact through face-book and mobile. According to the above table, a significant number of the respondents (60.2 %) frequently keep in contact with members of Mohajor ethnic group through face-book, while most of them (26.6 %) rarely and 13.2 % never contact with members of Mohajor ethnic group through face-book. Similarly, the above table also shows that less than half of the respondents (45.6 %) frequently keep in contact with members of Sindhi ethnic group through face book, while most of them (31.2 %) rarely and 23.3 % never contact with members of Sindhi ethnic group through face-book. As clear from the above table that 36.1 % of respondents never keep in contact with members of Baloch ethnic group through face book, while most of them 35.7 % frequently and 28.2 % rarely keep in contact with members of Baloch ethnic group through face-book. The above table also shows that a significant number of the respondents (38.7 %) frequently keep in contact with members of Pukhtun ethnic group through face-book, while most of them (32.9 %) rarely and 28.4 % never keep in contact with members of Pukhtun ethnic group through face-book. Similarly, 47.3 % of the respondents frequently, most of the respondents (29.2 %) rarely and 23.5 % never contact with members of Punjabi ethnic group through face-book.

In the above table, a significant number of the respondents (41 %) told that they frequently, while most of the respondents (37.5 %) rarely and remaining 21.5 % never give comments on face-book messages of members of Mohajor ethnic group. Similarly, 37.1 % of the respondents rarely give comments on face-book messages of members of Sindhi ethnic group, while one third of the respondents (33.3 %) frequently and remaining 29.6 % never give comments on face-book messages of members of Sindhi ethnic group. As the above table depicts that a significant number of the respondents (41 %) told that they never, while most of the respondents (35.9 %) rarely and remaining 23.1 % frequently give comments on face-book messages of members of Baloch ethnic group. According to the above mentioned table, 39.8 % of the respondents rarely give comments on face-book messages of members of

Pukhtun ethnic group, while most of the respondents (31.4 %) frequently and remaining 31 % never give comments on face-book messages of members of Pukhtun ethnic group. Most of the respondents (37.7 %) rarely give comments on face-book text messages of members of Punjabi ethnic group, while 31.4 % of the respondents frequently and remaining 31 % never give comments on face-book messages of members of Punjabi ethnic group.

The same table further depicts that a significant number of the respondents (37.9 %) frequently keep in contact with members of Mohajor ethnic group through mobile phone, while most of them 31.2 % rarely and 31 % never keep in contact with members of Mohajor ethnic group through mobile phone. Similarly, the above table also shows that a significant number of the respondents (41.2%) never keep in contact with members of Sindhi ethnic group through mobile phone, while most of them (30 %) frequently and 28.8 % rarely keep in contact with members of Sindhi ethnic group through mobile phone. As clear from the above table that little more than half of the respondents (52.9 %) never keep in contact with members of Baloch ethnic group through mobile phone, while most of them (21.9 %) frequently and 25.2 % rarely keep in contact with members of Baloch ethnic group through mobile phone. The above table also shows that a significant number of the respondents (49.7 %) never keep in contact with members of Pukhtun ethnic group through mobile phone, while most of them (27.8) % rarely and 22.5 % never keep in contact with members of Pukhtun ethnic group through mobile phone. Similarly, little less than half of the respondents (47.7 %) never keep in contact with members of Punjabi ethnic group through mobile phone while most of the respondents (23.1 %) rarely and 29.2 % of them frequently keep in contact with members of Punjabi ethnic group through mobile phone.

As for as exchange of mobile text messages is concerned, 39.1 % of the respondents were of the opinion that they rarely, while most of the respondents (37.9 %) expressed that they frequently exchange mobile text messages with members of Mohajor ethnic group and 23.1

% of them told they never exchange mobile text messages with members of Mohajor ethnic group. Similarly, 36.1 % of the respondents rarely, while most of the respondents (30.8 %) of them frequently and 33.1 % told that they never exchange mobile text messages with members of Sindhi ethnic group. The above table shows that 47.7 % of the respondents told that they never exchange mobile text messages with members of Baloch ethnic group, while most of the respondents (21.1 %) frequently and 31.2 % of them rarely exchange mobile text messages with members of Baloch ethnic group. As clear from the above table 45.8 % of the respondents told that they never exchange mobile text messages with members of Pukhtun ethnic group, while most of the respondents (23.5 %) frequently and 30.8 % of them rarely exchange mobile text messages with members of Pukhtun ethnic group. The above table also narrates that less than half (46.2 %) of the respondents told they never exchange mobile text messages with members of Punjabi ethnic group, while one fourth of the respondents (25.8 %) frequently and 28 % rarely exchange mobile text messages with members of Punjabi ethnic group.

Frequent social contacts both physical and virtual among the members of different ethnic groups give birth to good pattern of social interaction in ethnically diverse society such as Karachi. Harmonious ethnic relations are developed as a result social distance decreases as the social contact both physical and virtual increases among the members of these five ethnic groups. Researcher analyzed data and came to the conclusion that there is a major difference in the frequencies of social contact both physical and virtual of these five ethnic groups from each other.

Table 4.1.18 *Distribution of the respondents by the future ethnic relations among different ethnic groups*

Future ethnic relations will become pleasant with following ethnic groups					
Response category	Mohajor	Sindhi	Baloch	Pukhtun	Punjabi
Agree	48.1(244)	42.6(216)	46.2(234)	40.0(203)	40.4(205)
Undecided	17.6(89)	17.8(90)	17.4(88)	18.1(92)	17.0(86)
Disagree	34.3(174)	39.6(201)	36.5(185)	41.8(212)	42.6(216)

#### 4.1.18 Future ethnic relations among different ethnic groups

Table 4.1.18 tells us about future ethnic relations among the members of different ethnic groups in Karachi. This table explains that less than half of the respondents (48.1 %) agreed to the statement that future ethnic relations will become pleasant with Mohajor ethnic group, while 34.3 % of the respondents disagreed to the statement and 17.6 % of the respondents remained undecided. Similarly, a significant number of the respondents (42.6 %) disagreed to the statement that future ethnic relations will become pleasant with Punjabi ethnic group, while 40.4 % of the respondents agreed to the statement and 17.0 % of the respondents remained undecided. The table further shows that 46.2 % of the respondents agreed to the statement that future ethnic relations will become pleasant with Baloch ethnic group, while 36.5 % of the respondents disagreed to the statement and 17.4 % of the respondents remained undecided. The above table also narrates that a significant number of the respondents 40 % agreed to the statement that future ethnic relations will become pleasant with Pukhtun ethnic group, while 41.8 % of the respondents disagreed to statement and 18.1 % of the respondents remained undecided. In the last the above table depicts that 42.6 % of the respondents disagreed to the statement that future ethnic relations will become pleasant with Punjabi ethnic group, while 40.4 % of the respondents agreed to statement and 17.8 % of the respondents remained undecided.

In order to take above data in to consideration, researcher come to the point that majority of the respondents are optimistic about harmonious ethnic relations with members of various ethnic groups. So, variation in frequencies are there, which shows their consent about future ethnic relations and in other words social distance among them.

## BIVARIATE ANALYSIS

*Table No: 4.2.1 Correlation (r) of Social Interaction with Prejudice of five ethnic groups*

	Prejudice with Mohajors	Prejudice with Sindhis	Prejudice with Baloch	Prejudice with Pukhtuns	Prejudice with Punjabi
Social interaction among Mohajors	-.135**	.414**	.407**	.361**	.152**
Social interaction among Sindhis	.201**	-.005	.231**	.152**	.327**
Social interaction among Balochs	.216**	.097*	-.038	.002	.146**
Social interaction among Pukhtuns	.124**	.242**	.294**	.082	.033
Social interaction among Punjabis	.051	.219**	.263**	.237**	.013

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table No 4.2.1 depicts the cumulative values of social interaction and prejudices among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of social interaction affects the level of prejudice among the members of these five ethnic groups. In this study social interaction among Mohajors was negatively correlated with prejudice with Mohajors ( $r = -.135$ ,  $p < .01$ ). By implication, social interaction among Mohajor ethnic group had a corresponding effect on prejudice among Mohajors and the reverse was also true. For instance, when social interaction among Mohajors increases, then the level of prejudice decreases. When the members of in-ethnic groups interact with each



other, the favorable behavior emerges for its own ethnic group and unfavorable behavior for other ethnic group, as a result ethnic prejudices reduce among in-ethnic group. When the frequency of social interaction decreases with out-ethnic group, then the level of prejudice emerge with full momentum against the members of out-ethnic groups, due to which the level of social distance increases between in and out ethnic groups. The social distance between the members of different ethnic groups will increase as the level of prejudice increases between them. (Najeemah Mohd Yussuf, 2006).

Mostly we interact with each other, but still we possess prejudice against each other. This prejudice can be seen in stereotypes and other social labeling, we use in our daily life. When the social interaction among Mohajors was correlated with ethnic prejudice with Sindhis, there was positive and significant correlation between these two variables ( $r = .414^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajors had a corresponding effect on prejudice with Sindhis and the reverse was also true. For instance, when the frequency of social interaction among Mohajors increases, by the same token, the level of prejudice with Sindhis also increases.

Similarly, social interaction among Mohajors was also correlated with prejudices with Balochs. There observed positive and significant relationship between them ( $r = .407^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajors had a corresponding effect on prejudices with Balochs and the reverse was also true. For instance, the increase in frequency of social interaction fortifies the level of prejudices with Balochs. This table of study further illustrated that the frequency of social interaction among Mohajors increases, by the same token the level of prejudices with Pukhtuns also increases. When social interaction among Mohajors was correlated with prejudice with Pukhtuns, there was positive and significant relationship between these two variables ( $r = .362^{**}$ ,  $p < .01$ ). By implication it means that social interaction among Mohajors had a corresponding effect on prejudice with Pukhtuns

and the reverse was also true. For instance, when social interaction among Mohajors increases, the level of prejudice with Pukhtuns also increases. When the association between social interaction among Mohajors and prejudice with Punjabis was tested, there observed positive but weak relationship between them ( $r = .152^{**}$ ,  $p < .01$ ). In this association, social interaction had a corresponding effect on prejudice with Punjabis. The reverse was also true. From the statistics of this study, researcher reached to the conclusion, that Mohajors observe more prejudice with Sindhi, Baloch and Pukhtuns. The level of prejudice was low with Punjabis. It means that Mohajors observed social distance from Sindhis, Balochs, Pukhtuns and Punjabis, but the level was different with each ethnic group.

Similarly, when social interaction among Sindhis was correlated with prejudice against Mohajors, there was positive and moderate association between them ( $r = .201^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of social interaction among Sindhis and prejudice with Mohajors and the reverse was also true. For example, when social interaction among Sindhis increases, similarly prejudice of Sindhis against Mohajors also rises. A positive relationship was noted, when social interaction among Sindhis was tested with prejudice towards Balochs ( $r = .231^{**}$ ,  $p < .01$ ). By implication, social interaction among Sindhis had a corresponding effect on prejudice with Balochs and the reverse was also true. For instance, with the increase in social interaction among Sindhis, prejudice increases with Balochs.

Furthermore, when social interaction among Sindhis was correlated with prejudice with Pukhtuns, there was positive and weak correlation between them ( $r = .152^{**}$ ,  $p < .01$ ). By implication, social interaction among Sindhi had a corresponding effect on prejudice with Pukhtuns and the reverse was also true. It means that when social interaction among Sindhis increases, the level of prejudice also increases with Pukhtuns. A positive and significant relationship was observed, when social interaction among Sindhis was correlated with prejudice toward Punjabis ( $r = .327^{**}$ ,  $p < .01$ ). By implication, independent variable (social

interaction among Sindhis) had a corresponding effect on prejudice with Punjabis and the reverse was also true. For instance, when social interaction among Sindhis increases, the prejudice with Punjabis also increases. The results of this study showed that Sindhis observed some level of prejudice towards four ethnic groups. The level of prejudice towards each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the existence of social distance between these ethnic groups.

The table of the study further showed the correlation between social interaction among Balochs and prejudice towards Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When social interaction among Baloch was correlated with prejudice toward Mohajors, There observed positive and moderate relationship between them ( $r = .216^{**}$ ,  $p < .01$ ). By implication, social interaction among Baloch had a corresponding effect on prejudice with Mohajors and the reverse was also true. A positive and weak association was observed, when social interaction among Baloch was correlated with prejudice against Sindhis ( $r = .097^{*}$ ,  $p < .05$ ).

There was positive and weak correlation between social interaction among Balochs and prejudice towards Punjabis ( $r = .146^{**}$ ,  $p < .01$ ). By implication, social interaction among Balochs had a corresponding effect on prejudice towards Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of prejudice decreases among the members of in-ethnic group as the frequency of social interaction increases among in-ethnic group and prejudice increases towards out-ethnic groups.

The table of this study showed the relationships between social interaction among the Pukhtuns and prejudice towards few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when social interaction among Pukhtun was correlated with prejudice towards Mohajors ( $r = .124^{**}$ ,  $p < .01$ ). By implication,

social interaction among Pukhtuns had a corresponding effect on prejudice with Mohajors and the reverse was also true. Similarly, social interaction among Pukhtuns was tested with prejudice with Sindhis. There noted a positive and moderate relationship between them (.242\*\*,  $p < .01$ ). Social interaction among Pukhtuns had a corresponding effect on prejudice with Sindhis and the reverse was also true. When social interaction among Pukhtuns was tested with prejudice towards Balochs, there noted a positive and moderate relationship between them ( $r = .294^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed prejudice towards Mohajors, Sindhis, Balochs and Punjabis, but their intensity and level different.

This table further stated that there was a positive and weak relationship between social interaction among Punjabis and prejudice with Sindhis. A positive and moderate relationship was noted, when social interaction among Punjabis was correlated with prejudice with Balochs ( $r = .263^{**}$ ,  $p < .01$ ). When social interaction among Punjabis was correlated with prejudice against Pukhtuns, there was positive and moderate relationship between them. The results of the study showed that members of Punjabi ethnic group observed prejudice with Sindhis, Balochs and Pukhtuns. The intensity of prejudice was present but lower towards Mohajors as compared to other these three ethnic groups.

From the discussion of the results of study table, researcher came to the conclusion that when social interaction among members of in-ethnic groups increases, the level of prejudice decreases with members of in-ethnic groups and the level of prejudice increases towards members of out-ethnic groups. A common finding from all of the above results showed that there exist lower social distance among the members of in-group. The members of in-group felt very comfortable with each other and they perceived similarity. The members of the in-group showed a self-serving bias (prejudice) against the members of out-group and high level of social distance was observed between the members of in-group and out-group during interaction (Mayhew et al. 1995; Parillo, 2011).

*Table No: 4.2.2 Correlation (r) of Social Interaction with Social Cohesion of five ethnic groups*

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Social interaction among Mohajors	.659**	.015	-.120**	.060	.207**
Social interaction among Sindhis	.124**	.684**	.040	.021	-.018
Social interaction among Balochs	-.042	.061	.695**	.028	-.156**
Social interaction among Pukhtuns	.117**	-.017	-.037	.691**	.208**
Social interaction among Punjabi	.230**	-.076	-.152**	.156**	.716**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.2 depicts the cumulative values of social interaction and dependent variable social cohesion with the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of social interaction affects the level of social cohesion with the members of these five ethnic groups. In this research social interaction among Mohajors had positive and very strong association with social cohesion with Mohajors ( $r = .659^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajor ethnic group had a corresponding effect on social cohesion with Mohajors and the reverse was also true. For instance, when social interaction among Mohajors increases, then the level of social cohesion also increases with members of Mohajor ethnic group. Group categorization is the result of cognitive mechanism. All ethnic groups develop the ability of preference for their own group. These preferences created norms and boundaries, which helped in recognition of one's own ethnic group different from others. Thus physical, visual differences and interactive norms are important information for group membership. All social and ethnic groups are not same. In order to maintain a positive self-concept, members of an ethnic group view their own ethnic

group favorable than out-ethnic group. This increased negative attitude towards out ethnic group members boost up cohesion among the members of in ethnic group (Miller, 2002).

When social interaction increases among the members of in-ethnic group, then social cohesion also fortifies and as a result social distance decreases between them. We interact with each other in our daily life, but still we observe social distance from each other. Similarly, social interaction among Mohajors was also correlated with social cohesion with Balochs. There observed negative relationship between them ( $r = -.120^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajors had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, with the increase in frequency of social interaction among Mohajors, social cohesion with Balochs decreases. When the association between social interaction among Mohajors and social cohesion with Punjabis was tested, there observed positive and moderate relationship between them ( $r = .207^{**}$ ,  $p < .01$ ). In this association, social interaction had a corresponding effect on social cohesion with Punjabis. The reverse was also true. From the results of this study, researcher reached to the conclusion, that Mohajors observe more distance from Baloch, Sindhi and Pukhtuns. Social cohesion inside Mohajors was quite strong, but the level of social cohesion with Sindhis, Balochs, Pukhtuns and Punjabis was different. So, the level of social distance was also different with these ethnic groups.

By the same token, when social interaction among Sindhis was correlated with social cohesion with Mohajors, there was positive and weak correlation between these variables ( $r = .124^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of social interaction among Sindhis and social cohesion with Mohajors and the reverse was also true. For example, social cohesion of Sindhis with Mohajors was weak. The table of the study also showed correlation between social interaction among Sindhis and social cohesion with Sindhis. A positive and a very strong association was observed between these two variables ( $r = .684^{**}$ ,  $p < .01$ ). It means

that when social interaction among Sindhis increases, then the level of social cohesion also increases among them. There was direct relationship between these two variables.

The results of this study showed that Sindhis observed some level of social distance from these four ethnic groups. The level of social cohesion with each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the existence of social distance between these ethnic groups.

The table of the study further showed the correlation between social interaction among Balochs and social cohesion with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and strong association was observed, when social interaction among Baloch was correlated with social cohesion with Balochs ( $r = .695^{**}$ ,  $p < .01$ ). By implication, social interaction among Baloch had a corresponding effect on social cohesion with Balochs. For instance, when social interaction increases among Baloch, then social cohesion among them also increases. So, social distance among Balochs vanishes with the increase of social cohesion among Balochs.

There was negative and weak association between social interaction among Balochs and prejudice towards Punjabis ( $r = -.156^{**}$ ,  $p < .01$ ). By implication, social interaction among Balochs had a corresponding effect on social cohesion with Punjabis and the reverse was also true. From the results of the study table, researcher concluded that the level of social cohesion increases among the members of in-ethnic group as the frequency of social interaction increases among the members of in-ethnic groups and social cohesion decreases with out-ethnic groups.

The table of this study showed the relationship between social interaction among the Pukhtuns and social cohesion with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when social interaction among

Pukhtun was correlated with social cohesion with Mohajors ( $r = .117^{**}$ ,  $p < .01$ ). By implication, social interaction among Pukhtuns had a corresponding effect on social cohesion with Mohajors and the reverse was also true. Furthermore, social interaction among Pukhtun was correlated with social cohesion with Pukhtuns. There was positive and very strong association between these two variables ( $r = .691^{**}$ ,  $p < .01$ ). Similarly the correlation between social interaction among Pukhtun and social cohesion with Punjabi showed positive and weak association ( $r = .208^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed social distance from Mohajors, Sindhis, Balochs and Punjabis, but their intensity and level of social distance was different due to variation in the level of social cohesion with these ethnic groups.

The table of this study also described the correlation between social interaction among Punjabis and social cohesion with Mohajors. There was positive and weak relationship observed between them ( $r = .230^{**}$ ,  $p < .01$ ). A negative and weak relationship was noted, when social interaction among Punjabis was correlated with social cohesion with Balochs ( $r = -.152^{**}$ ,  $p < .01$ ). When social interaction among Punjabis was correlated with social cohesion among Pukhtuns, there was positive and weak relationship between them. A very strong and positive relationship was noted, when social interaction among Punjabis was correlated with social cohesion with Punjabis ( $r = .716^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group observed social distance from Mohajors, Sindhis, Balochs and Pukhtuns. The level of social cohesion was different with each ethnic group. So, social distance was present between Punjabis and others four ethnic groups.

From the discussion of the results of study table, researcher come to the conclusion that when social interaction among members of in-ethnic groups increases, the level of social cohesion increases with members of in-ethnic groups and the level of social cohesion decreases with



members of out-ethnic groups. A common finding from all of the above results showed that there exist lower social distance among the members of in-group.

*Table No: 4.2.3 Correlation (r) of Social Interaction with Physical Social Contact of five ethnic groups*

	Physical Social Contact with Mohajors	Physical Social Contact with Sindhis	Physical Social Contact with Balochs	Physical Social Contact with Pukhtun	Physical Social Contact with Punjabis
Social interaction among Mohajors	.607**	.134**	.007	.158**	.263**
Social interaction among Sindhis	.213**	.644**	.065	.061	.014
Social interaction among Balochs	-.037	.115**	.602**	.032	-.111*
Social interaction among Pukhtuns	.090*	.026	.019	.665**	.167**
Social interaction among Punjabis	.216**	-.012	-.049	.188**	.613**
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table No 4.2.3 shows the cumulative values of social interaction and physical social contact among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of social interaction affects the frequency of physical social contact among the members of these five ethnic groups. In this study social interaction among Mohajors was positive and very strong correlation with physical social contact with Mohajors ( $r = .607^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajor ethnic group had a corresponding effect on physical social contact among Mohajors and the reverse was also true. For instance, when social interaction among Mohajors increases, the frequency of physical social contact also increases among Mohajors.

The same table of study also illustrated the correlation of social interaction among Mohajors and physical social contact with Sindhis. There was positive and weak relationship between these two variables ( $r = .134^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajors had a corresponding effect on physical social contact with Sindhis and the reverse was also true. This table of study further illustrated, when social interaction among Mohajors was correlated with physical social contact with Pukhtuns, there existed positive and weak relationship between these two variables ( $r = .158^{**}$ ,  $p < .01$ ). By implication it means that social interaction among Mohajors had a corresponding effect on physical social contact with Pukhtuns and the reverse was also true. When the correlation between social interaction among Mohajors and physical social contact with Punjabis was tested, there observed positive but moderate relationship between them ( $r = .263^{**}$ ,  $p < .01$ ). In this association, social interaction had a corresponding effect on physical social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors had more physical social contact with Mohajors and less physical social contact with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the frequency of physical social contact with each ethnic group.

Similarly, when social interaction among Sindhis was correlated with physical social contact with Mohajors, there was positive and moderate correlation between these variables ( $r = .213^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of social interaction among Sindhis and physical social contact with Mohajors and the reverse was also true. The table of the study also depicts correlation between social interaction among Sindhis and physical social contact with Sindhis. A positive and a very strong relation was observed between these two variables ( $r = .644^{**}$ ,  $p < .01$ ). It means that when social interaction among Sindhis increases, the level of physical social contact also increases among them. The results of this

study showed that Sindhis observed strong physical social contact with their in-ethnic group, but physical social contact weakens with other four ethnic groups, an increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between social interaction among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and weak correlation was observed, when social interaction among Baloch was correlated with physical social contact with Sindhis ( $r = .115^{**}$ ,  $p < .01$ ). A positive and very strong relationship was observed, when social interaction among Baloch was correlated with physical social contact with Balochs ( $r = .602^{**}$ ,  $p < .01$ ). By implication, social interaction among Baloch had a corresponding effect on physical social contact with Balochs. For instance, when social interaction increases among Baloch, the physical social contact with them also increases. Social distance of Balochs increases with members of in-ethnic group due to increases in physical social contact with in-ethnic group.

There was negative and weak association between social interaction among Balochs and physical social contact with Punjabis ( $r = -.111^{*}$ ,  $p < .05$ ). By implication, social interaction among Balochs had a corresponding effect on physical social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of physical social contact increased with the members of in-ethnic group as the frequency of social interaction increases among the members of in-ethnic group and physical social contact decreases with out-ethnic groups.

The table of this study showed the relationship between social interaction among the Pukhtuns and physical social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when social interaction among Pukhtun was correlated with physical social contact with Mohajors ( $r =$

.090\*,  $p < .05$ ). By implication, social interaction among Pukhtuns had a corresponding effect on physical social contact with Mohajors and the reverse was also true. Furthermore, social interaction among Pukhtun was correlated with physical social contact with Pukhtuns. There was positive but very strong relationship between these two variables ( $r = .665^{**}$ ,  $p < .01$ ). Similarly, the correlation between social interaction among Pukhtun and physical social contact with Punjabi showed positive and weak association ( $r = .167^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a weak social contact with Punjabis.

The table of this study also described the correlation between social interaction among Punjabis and physical social contact with Mohajors. There was positive and moderate relationship observed between them ( $r = .216^{**}$ ,  $p < .01$ ). When social interaction among Punjabis was correlated with physical social contact with Pukhtuns, there was positive and weak relationship between them ( $r = .188^{**}$ ,  $p < .01$ ). A very strong and positive association was noted, when social interaction among Punjabis was correlated with physical social contact with Punjabis ( $r = .613^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more physical social contact with Punjabis as compared to other ethnic groups. The frequency of physical social contact was different with other ethnic groups.

From the discussion of results of table of study, researcher come to the conclusion that when social interaction among members of in-ethnic groups increases, the level of physical social contact also increases with members of in-ethnic groups and the level of physical social contact decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist lower social distance among the members of in-group. The members of in-group felt very relaxed with each other and they perceived similarity.

Table No: 4.2.4 Correlation (r) of Social Interaction with Virtual Social Contact of five ethnic groups

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Social interaction among Mohajors	.458**	-.122**	-.143**	-.048	.072
Social interaction among Sindhis	.001	.507**	.053	-.075	-.117**
Social interaction among Balochs	-.099*	.099*	.513**	.020	-.158**
Social interaction among Pukhtuns	.151**	-.050	.025	.551**	.276**
Social interaction among Punjabis	.180**	-.128**	-.036	.164**	.570**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.4 depicts the cumulative values of variable (Social interaction) and variable (virtual social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of social interaction affects the frequency of virtual social contact among the members of these five ethnic groups. In this study, social interaction among Mohajors was positively and significantly correlated with virtual social contact with Mohajors ( $r = .458^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajor ethnic group had a corresponding effect on virtual social contact among Mohajors and the reverse was also true. For instance, when social interaction among Mohajors increases, then the frequency of virtual social contact also increases among Mohajors. So, the social distance decreases among them.

The same table of study also illustrates the correlation of social interaction among Mohajors and virtual social contact with Sindhis. There was negative and weak relationship found

between these two variables ( $r = -.122^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajors had a corresponding effect on virtual social contact with Sindhis and the reverse was also true. Similarly, social interaction among Mohajors was also correlated with virtual social contact with Balochs. There observed negative and weak relationship between them ( $r = -.143^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajors had a corresponding effect on virtual social contact with Balochs and the reverse was also true. From the statistics of this study, researcher concluded that members of in-ethnic group had more virtual social contact with members of in-ethnic group and less virtual social contact with out- ethnic groups. It means that Mohajors observed some level of social distance from out ethnic-groups as per the frequency of virtual social contact with each ethnic group.

The table of the study also depicts correlation between social interaction among Sindhis and virtual social contact with Sindhis. A positive and a strong relationship was observed between these two variables ( $r = .507^{**}$ ,  $p < .01$ ). It means that when social interaction among Sindhis increases, the frequency of virtual social contact also increases among them. A negative relationship was observed, when social interaction among Sindhis was correlated with virtual social contact with Punjabis ( $r = -.117^{**}$ ,  $p < .01$ ). By implication, variable (social interaction among Sindhis) had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. The results of this study showed that Sindhis observed strong virtual social contact with their in-ethnic group, but virtual social contact weakens with other four ethnic groups and an increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between social interaction among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A negative relation was observed, when social interaction among Baloch was correlated with virtual social contact with Sindhis ( $r = -.099^{*}$ ,  $p < .05$ ). A positive and strong relationship was observed, when social interaction among Baloch was correlated with virtual social contact

with Balochs ( $r = .513^{**}$ ,  $p < .01$ ). By implication, social interaction among Baloch had a corresponding effect on virtual social contact with Balochs. For instance, when social interaction increases among Baloch, then virtual social contact with them also increases. Social distance among Balochs decreased with in-ethnic groups due to increase in virtual social contact with in-ethnic group.

There was negative and weak relationship between social interaction among Balochs and virtual social contact with Punjabis ( $r = -.158^{**}$ ,  $p < .01$ ). By implication, social interaction among Balochs had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of virtual social contact increased with the members of in-ethnic group as the frequency of social interaction increases among the members of in-ethnic group and virtual social contact decreases with members of out-ethnic groups.

The table of this study showed the relationships between social interaction among the Pukhtuns and virtual social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when social interaction among Pukhtun was correlated with virtual social contact with Mohajors ( $r = .151^{**}$ ,  $p < .01$ ). By implication, social interaction among Pukhtuns had a corresponding effect on virtual social contact with Mohajors and the reverse was also true. Furthermore, when social interaction among Pukhtun was correlated with virtual social contact with Pukhtuns. There was positive but strong relation between these two variables ( $r = .551^{**}$ ,  $p < .01$ ). Similarly the correlation between social interaction among Pukhtun and virtual social contact with Punjabi showed positive and moderate relationship ( $r = .276^{**}$ ,  $p < .01$ ). It means Pukhtuns had a moderate level of virtual social contact with Punjabis.

The table of study also described the correlation between social interaction among Punjabis and virtual social contact with Mohajors. There was positive and weak relationship observed between them ( $r = .180^{**}$ ,  $p < .01$ ). This table further stated that there was negative and weak relationship between social interaction among Punjabis and virtual social contact with Sindhis ( $r = -.128^{**}$ ,  $p < .01$ ). When social interaction among Punjabis was correlated with virtual social contact with Pukhtuns, there was positive and weak relationship between them ( $r = .164^{**}$ ,  $p < .01$ ). A strong and positive correlation was noted, when social interaction among Punjabis was correlated with virtual social contact with Punjabis ( $r = .570^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more virtual social contact with Punjabis as compared to other ethnic groups. The frequency of virtual social contact was different with other ethnic groups, that is why social distance can be seen with these ethnic groups.

From the discussion of the results of study table, researcher concluded that when social interaction among members of in-ethnic groups increases, the level of virtual social contact also increases with members of in-ethnic groups and the level of virtual social contact decreases with members of out-ethnic groups. A common finding from the above results showed that there exists less social distance among the members of in-group as compared to out-ethnic groups.



Table No: 4.2.5 Correlation (r) of Social Interaction with Future Ethnic Relations of five ethnic groups

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Social interaction among Mohajors	.501**	-.012	-.300**	-.065	.141**
Social interaction among Sindhis	.046	.537**	.088*	.002	-.107*
Social interaction among Balochs	-.090*	.035	.419**	.047	-.180**
Social interaction among Pukhtuns	.026	-.052	-.079	.494**	.216**
Social interaction among Punjabis	.175**	-.110*	-.233**	.033	.544**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.5 shows the cumulative values of variable; social interaction and future ethnic relations with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of social interaction of an ethnic group affects the future ethnic relations with members of these five ethnic groups. In this study social interaction among Mohajors had positive and strong relationship with future ethnic relations with Mohajors ( $r = .501^{**}$ ,  $p < .01$ ). By implication, social interaction among Mohajor ethnic group had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. For instance, frequent social interaction among Mohajors would give birth to better future ethnic relations with Mohajors.

Similarly, social interaction among Mohajors was also correlated with future ethnic relations with Balochs. There observed negative and moderate relationship between them ( $r = -.300^{**}$ ,  $p$

<.01). By implication, social interaction among Mohajors had a corresponding effect on future ethnic relations with Balochs and the reverse was also true. When the association between social interaction among Mohajors and future ethnic relations with Punjabis was tested, there observed positive but weak relationship between them ( $r = .141^{**}$ ,  $p < .01$ ). In this association, social interaction had a corresponding effect on future ethnic relations with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors were more optimistic about future ethnic relations with Mohajors and less future ethnic relations with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the optimism level about their future ethnic relations with each ethnic group.

The table of the study also depicts correlation between social interaction among Sindhis and future ethnic relations with Sindhis. A positive and strong association was observed between these two variables ( $r = .537^{**}$ ,  $p < .01$ ). It means that when social interaction among Sindhis increases, future ethnic relations will become pleasant among them. A weak and positive relationship was noted, when social interaction among Sindhis was tested with future ethnic relations with Balochs ( $r = .088^{*}$ ,  $p < .05$ ).

A positive and weak relationship was observed, when social interaction among Sindhis was correlated with future ethnic relations with Punjabis ( $r = -.107^{*}$ ,  $p < .05$ ). By implication, variable (social interaction among Sindhis) had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. The results of this study showed that Sindhis future ethnic relations will become pleasant with members of their in-ethnic group, but future ethnic relations will worsen with other four ethnic groups, an increased level of social distance was observed with members of out- ethnic groups.

The table of the study further showed the correlation between social interaction among Balochs and future ethnic relations with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and significant relationship was observed, when social interaction among Baloch was correlated with future ethnic relations with Balochs ( $r = .419^{**}$ ,  $p < .01$ ). By implication, social interaction among Baloch had a corresponding effect on future ethnic relations with Balochs. For instance, when social interaction increases among Baloch, then they become optimistic about their future ethnic relations with Balochs. Social distance of Balochs decreases with in-ethnic groups due to their optimistic view about future ethnic relations with in-ethnic group.

There was negative relationship between social interaction among Balochs and future ethnic relations with Punjabis ( $r = -.180^{**}$ ,  $p < .01$ ). By implication, social interaction among Balochs had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that Balochs were optimistic about their in-group better future relations. As cleared from frequency of table, that Balochs were not optimistic about harmonious future ethnic relations with other ethnic groups.

The table of this study showed the relationships between social interaction among the Pukhtuns and future ethnic relations with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Furthermore, social interaction among Pukhtun was correlated with future ethnic relations with Pukhtuns. There was positive but significant relationship found between these two variables ( $r = .494^{**}$ ,  $p < .01$ ). Similarly, the correlation between social interaction among Pukhtun and future ethnic relations with Punjabi showed positive and weak relationship ( $r = .216^{**}$ ,  $p < .01$ ). It means that Pukhtuns had some level of social distance from Punjabis.

The study table also described the correlation between social interaction among Punjabis and future ethnic relations with Mohajors. There was positive and weak relationship observed between them ( $r = .175^{**}$ ,  $p < .01$ ). This table further stated that there was negative and weak relationship found between social interaction among Punjabis and future ethnic relations with Sindhis ( $r = -.110^{*}$ ,  $p < .05$ ). A negative relationship was noted, when social interaction among Punjabis was correlated with future ethnic relations with Balochs ( $r = -.233^{**}$ ,  $p < .01$ ). A very strong and positive association was noted, when social interaction among Punjabis was correlated with future ethnic relations with Punjabis ( $r = .544^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group were more optimistic towards good future ethnic relations with Punjabis as compared to other ethnic groups. From the discussion of the overall results, researcher concluded that member of each ethnic group was optimistic to establish harmonious ethnic relations with members of their own ethnic group as compared to other ethnic groups. Considering this statement, the existence of social distance was evident with other ethnic groups.

*Table No: 4.2.6 Correlation (r) of Ethnic Identity with Prejudice of five ethnic groups*

	Prejudice With Mohajors	Prejudice With Sindhis	Prejudice With Baloch	Prejudice With Pukhtuns	Prejudice With Punjabi
Ethnic Identity among Mohajors	-.159 <sup>**</sup>	.462 <sup>**</sup>	.431 <sup>**</sup>	.441 <sup>**</sup>	.216 <sup>**</sup>
Ethnic Identity among Sindhis	.194 <sup>**</sup>	-.072	.148 <sup>**</sup>	.113 <sup>*</sup>	.391 <sup>**</sup>
Ethnic Identity among Baloch	.149 <sup>**</sup>	.120 <sup>**</sup>	-.066	-.018	.138 <sup>**</sup>
Ethnic Identity among Pukhtuns	.103 <sup>*</sup>	.240 <sup>**</sup>	.264 <sup>**</sup>	.021	.045
Ethnic Identity among Punjabis	-.022	.211 <sup>**</sup>	.227 <sup>**</sup>	.266 <sup>**</sup>	-.017

<sup>\*\*</sup>. Correlation is significant at the 0.01 level (2-tailed).

<sup>\*</sup>. Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.6 showed the cumulative values of variable (Ethnic identity) and the variable (prejudice) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The extent of ethnic identity affects the prejudice with members of these five ethnic groups. In this study, ethnic identity among Mohajors was negatively and weakly related with prejudice with Mohajors ( $r = -.159^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajor ethnic group had a corresponding effect on prejudice with Mohajors and the reverse was also true. For instance, when ethnic identity among Mohajors strengthens, the level of prejudice becomes lower among Mohajors. So, the social distance decreases among them as the level of prejudice decreases.

The same table of study also illustrated the correlation of ethnic identity among Mohajors and prejudice with Sindhis. There was positive and significant relationship found between these two variables ( $r = .462^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajors had a corresponding effect on prejudice with Sindhis and the reverse was also true. Similarly, ethnic identity among Mohajors was also correlated with prejudice with Balochs. There observed positive and significant relationship between them ( $r = .431^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajors had a corresponding effect on prejudice with Balochs and the reverse was also true. This table of study further illustrated, when ethnic identity among Mohajors was correlated with prejudice with Pukhtuns, there was positive and significant relationship found between these two variables ( $r = .441^{**}$ ,  $p < .01$ ). By implication it means that ethnic identity among Mohajors had a corresponding effect on prejudice with Pukhtuns and the reverse was also true. When the relationship between ethnic identity among Mohajors and prejudice with Punjabis was tested, there observed positive but weak association between them ( $r = .216^{**}$ ,  $p < .01$ ). In this association, ethnic identity had a corresponding effect on prejudice with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had strong

ethnic identity, due to which prejudice decreases with members of in-ethnic group and prejudice increases with members of out-ethnic groups. For instance, social distance increases with increased level of prejudice with out-ethnic groups.

Similarly, when ethnic identity among Sindhis was correlated with prejudice with Mohajors, there was positive and weak relationship found between these variables ( $r = .194^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of ethnic identity among Sindhis and prejudice with Mohajors and the reverse was also true. A weak and positive relationship was noted, when ethnic identity among Sindhis was tested with prejudice with Balochs ( $r = .148^{**}$ ,  $p < .01$ ). Furthermore, when ethnic identity among Sindhis was correlated with prejudice with Pukhtuns, there was positive association found between them ( $r = .113^{*}$ ,  $p < .05$ ). A positive and significant relationship was observed, when ethnic identity among Sindhis was correlated with prejudice with Punjabis ( $r = .391^{**}$ ,  $p < .01$ ). By implication, variable (ethnic identity among Sindhis) had a corresponding effect on prejudice with Punjabis and the reverse was also true. The results of this study showed that Sindhis observed social distance from other ethnic groups due to prejudice with others ethnic groups.

The table of the study further showed the correlation between ethnic identity among Balochs and prejudice with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When ethnic identity among Baloch was correlated with prejudice with Mohajors, there observed positive and weak relationship between them ( $r = .149^{**}$ ,  $p < .01$ ). By implication, social interaction among Baloch had a corresponding effect on prejudice with Mohajors and the reverse was also true. A positive and weak association was observed, when ethnic identity among Baloch was correlated with prejudice with Sindhis ( $r = .120^{**}$ ,  $p < .01$ ).

There was positive and weak relationship found between ethnic identity among Balochs and prejudice with Punjabis ( $r = .138^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Balochs

had a corresponding effect on prejudice with Punjabis and the reverse was also true. From the results of the table of study, when ethnic identity among Baloch strengthens, prejudice against other ethnic groups also strengthens and as a result social distance with other ethnic groups increases.

The table of this study showed the relationships between ethnic identity among Pukhtuns and prejudice with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when ethnic identity among Pukhtun was correlated with prejudice with Mohajors ( $r = .103^*$ ,  $p < .05$ ). By implication, ethnic identity among Pukhtuns had a corresponding effect on prejudice with Mohajors and the reverse was also true. Similarly, ethnic identity among Pukhtuns was tested with prejudice against Sindhis. There noted a positive relationship between them ( $r = .240^{**}$ ,  $p < .01$ ). Ethnic identity among Pukhtuns had a corresponding effect on prejudice with Sindhis and the reverse was also true. When variable (ethnic identity among Pukhtuns) was tested with variable (prejudice with Balochs), there noted a positive and moderate relationship between them ( $r = .264^{**}$ ,  $p < .01$ ).

This table further stated that there was positive and weak relationship between ethnic identity among Punjabis and prejudice against Sindhis ( $r = .211^{**}$ ,  $p < .01$ ). A positive relationship was noted, when ethnic identity among Punjabis was correlated with prejudice against Balochs ( $r = .227^{**}$ ,  $p < .01$ ). When ethnic identity among Punjabis was correlated with prejudice against Pukhtuns, there was positive and weak relationship found between them ( $r = .266^{**}$ ,  $p < .01$ ). The results of the study showed that prejudice among the members of Punjabi ethnic group was less as compared to other ethnic groups. From the discussion of the results of the table, researcher concluded that when prejudice among members of in-ethnic groups decreases, the level of social distance also decreases among the members of in-ethnic groups and the level

of prejudice increases with members of out-ethnic groups. The existence of social distance cannot be ignored between in and out-ethnic group.

*Table No: 4.2.7 Correlation (r) of Ethnic Identity with Social Cohesion of five ethnic groups*

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Ethnic Identity among Mohajors	.688**	-.033	-.172**	-.004	.173**
Ethnic Identity among Sindhis	.036	.747**	.010	-.028	-.126**
Ethnic Identity among Baloch	-.042	-.039	.737**	-.004	-.179**
Ethnic Identity among Pukhtuns	.135**	-.073	-.043	.684**	.082
Ethnic Identity among Punjabis	.254**	-.061	-.142**	.028	.731**

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.7 depicts the cumulative values of variable (ethnic identity) and variable (social cohesion) with the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The strength of ethnic identity affects the level of social cohesion with the members of these five ethnic groups. In this research ethnic identity among Mohajors had positive and very strong relationship with social cohesion with Mohajors ( $r = .688^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajor ethnic group had a corresponding effect on social cohesion with Mohajors and the reverse was also true. For instance, when ethnic identity among Mohajors strengthens, the level of social cohesion also fortifies with members of Mohajor ethnic group. As a result social distance decreases between them. Similarly, ethnic identity among Mohajors was also correlated with social cohesion with Balochs. There observed negative relationship between them ( $r = -.172^{**}$ ,  $p < .01$ ). By implication, ethnic



identity among Mohajors had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, when ethnic identity among Mohajors strengthens, then social cohesion lessens with Balochs. This table of study further illustrated when the strength of ethnic identity among Mohajors increases, then social cohesion with Pukhtuns decreases. When the relationship between ethnic identity among Mohajors and social cohesion with Punjabis was tested, there observed positive and weak association between them ( $r = .173^{**}$ ,  $p < .01$ ). In this association, ethnic identity had a corresponding effect on social cohesion with Punjabis. The reverse was also true. From the results of this study, researcher reached to the conclusion, that Mohajors observe more social distance from Baloch, Sindhi, Pukhtuns and Punjabis. Social cohesion inside Mohajors was quite strong due to presence of strong ethnic identity, but the level of social cohesion with Sindhis, Balochs, Pukhtuns and Punjabis was different. So, the level of social distance was also different with these ethnic groups.

The table of the study also depicts correlation between ethnic identity among Sindhis and social cohesion with Sindhis. A positive and a very strong relationship was observed between these two variables ( $r = .747^{**}$ ,  $p < .01$ ). It means that when ethnic identity among Sindhis strengthens, the level of social cohesion also fortifies among them. There was direct relationship found between these two variables.

A negative relationship was observed, when ethnic identity among Sindhis was correlated with social cohesion with Punjabis ( $r = -.126^{**}$ ,  $p < .01$ ). By implication, variable (ethnic identity among Sindhis) had a corresponding effect on social cohesion with Punjabis and the reverse was also true. For instance, when ethnic identity among Sindhis strengthens, social cohesion with Punjabis lessens. The results of this study showed that Sindhis observed some level of social distance from these four ethnic groups. The level of social cohesion with each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the sure existence of social distance among these ethnic groups.

The table of the study further showed the correlation between ethnic identity among Balochs and social cohesion with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and strong relationship was observed, when ethnic identity among Baloch was correlated with social cohesion with Balochs ( $r = .737^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Baloch had a corresponding effect on social cohesion with Balochs. For instance, when ethnic identity strengthens among Baloch, social cohesion among them also strengthens. So, social distance among Balochs vanishes with the fortification of social cohesion among Balochs.

There was negative and weak relationship between ethnic identity among Balochs and prejudice towards Punjabis ( $r = -.179^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Balochs had a corresponding effect on social cohesion with Punjabis and the reverse was also true. From the results of the table, researcher concluded that the level of social cohesion increases among the members of in-ethnic group as ethnic identity strengthens among the members of in-ethnic groups and social cohesion decreases with out-ethnic groups.

The table of this study showed the relationship between ethnic identity among the Pukhtuns and social cohesion with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when ethnic identity among Pukhtun was correlated with social cohesion with Mohajors ( $r = .135^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Pukhtuns had a corresponding effect on social cohesion with Mohajors and the reverse was also true. Furthermore, ethnic identity among Pukhtun was correlated with social cohesion with Pukhtuns. There was positive and very strong relationship between these two variables ( $r = .684^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed social distance from Mohajors, Sindhis, Balochs and Punjabis, but their intensity and level of social distance was different due to variation in the level of social cohesion with these ethnic groups.

The table of this study also described the correlation between ethnic identity among Punjabis and social cohesion with Mohajors. There was positive and moderate relationship observed between them ( $r = .254^{**}$ ,  $p < .01$ ). This table further stated that there was negative and weak relationship between ethnic identity among Punjabis and social cohesion with Sindhis ( $r = -.061$ ). A negative and weak relationship was noted, when ethnic identity among Punjabis was correlated with social cohesion with Balochs ( $r = -.142^{**}$ ,  $p < .01$ ). When ethnic identity among Punjabis was correlated with social cohesion with Pukhtuns. A very strong and positive association was noted, when ethnic identity among Punjabis was correlated with social cohesion with Punjabis ( $r = .731^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group observed social distance from Mohajors, Sindhis, Balochs and Pukhtuns. The level of social cohesion was different with each ethnic group. So, social distance was present between Punjabis and others four ethnic groups.

From the discussion of the results of table of study, researcher come to the conclusion that when ethnic identity among members of in-ethnic groups strengthens, the level of social cohesion fortifies with members of in-ethnic groups and the level of social cohesion decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance with members of out-ethnic groups.

*Table No: 4.2.8 Correlation (r) of Ethnic Identity with physical social contact of five ethnic groups*

	Physical Social Contact with Mohajors	Physical Social Contact with Sindhis	Physical Social Contact with Balochs	Physical Social Contact with Pukhtun	Physical Social Contact with Punjabis
Ethnic Identity among Mohajors	.687**	.125**	.008	.131**	.244**
Ethnic Identity among Sindhis	.171**	.675**	.062	.007	-.018
Ethnic Identity among Baloch	-.026	.056	.662**	.002	-.117**
Ethnic Identity among Pukhtuns	.140**	.001	.020	.685**	.128**
Ethnic Identity among Punjabis	.227**	.029	-.062	.070	.673**

\*\*. Correlation is significant at the 0.01 level (2-tailed).  
 \*. Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.8 shows the cumulative values of variable (ethnic identity) and variable (Physical social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The strength of ethnic identity affects the frequency of physical social contact among the members of these five ethnic groups. In this study ethnic identity among Mohajors was positive and a very strong relationship was observed with physical social contact with Mohajors ( $r = .687^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajor ethnic group had a corresponding effect on physical social contact with Mohajors and the reverse was also true. For instance, when ethnic identity among Mohajors strengthens, the frequency of physical social contact also increases among Mohajors. Frequent physical social contact decreases social distance among Mohajors.

The same table of study also illustrated the correlation of ethnic identity among Mohajors and physical social contact with Sindhis. There was positive and weak relationship observed

between these two variables ( $r = .125^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajors had a corresponding effect on physical social contact with Sindhis and the reverse was also true. This table of study further illustrated, when ethnic identity among Mohajors was correlated with physical social contact with Pukhtuns, there was positive and weak relationship observed between these two variables ( $r = .131^{**}$ ,  $p < .01$ ). By implication it means that ethnic identity among Mohajors had a corresponding effect on physical social contact with Pukhtuns and the reverse was also true. When the association between ethnic identity among Mohajors and physical social contact with Punjabis was tested, there observed positive but weak association between them ( $r = .244^{**}$ ,  $p < .01$ ). In this association, ethnic identity had a corresponding effect on physical social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors had more physical social contact with Mohajors and less physical social contact with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the frequency of physical social contact with each ethnic group.

Similarly, when ethnic identity among Sindhis was correlated with physical social contact with Mohajors, there was positive and weak relationship observed between these two variables ( $r = .171^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of ethnic identity among Sindhis and physical social contact with Mohajors and the reverse was also true. The table of the study also depicts correlation between ethnic identity among Sindhis and physical social contact with Sindhis. A positive and a very strong association was observed between these two variables ( $r = .675^{**}$ ,  $p < .01$ ). It means that when ethnic identity among Sindhis strengthens, then the level of physical social contact also increases among them.

The results of this study showed that Sindhis observed strong physical social contact with their in-ethnic group, but physical social contact weakens with other four ethnic groups while an increased level of social distance was observed with members of out- ethnic groups.

The table of the study further showed the correlation between ethnic identity among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and very strong association was observed, when ethnic identity among Baloch was correlated with physical social contact with Balochs ( $r = .662^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Baloch had a corresponding effect on physical social contact with Balochs. For instance, when ethnic identity was strong among Baloch, the level of physical social contact with them was also increased. Social distance of Balochs decreased with members of in-ethnic groups due to increased level of physical social contact with members of in-ethnic group.

There was negative and weak relationship between ethnic identity among Balochs and physical social contact with Punjabis ( $r = -.117^{**}$ ,  $p < .01$ ). By implication, social interaction among Balochs had a corresponding effect on physical social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of physical social contact increased with the members of in-ethnic group as the strength of ethnic identity increased among the members of in-ethnic group and physical social contact decreased with out-ethnic groups.

The table of this study showed the relationship between ethnic identity among the Pukhtuns and physical social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when ethnic identity among Pukhtun was correlated with physical social contact with Mohajors ( $r = .140^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Pukhtuns had a corresponding effect on physical social

contact with Mohajors and the reverse was also true. Furthermore, ethnic identity among Pukhtun was correlated with physical social contact with Pukhtuns. There was positive but very strong association between these two variables ( $r = .685^{**}$ ,  $p < .01$ ). Similarly the correlation between ethnic identity among Pukhtun and physical social contact with Punjabi showed positive and weak relationship ( $r = .128^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a weak social contact with Punjabis.

The table of this study also described the correlation between ethnic identity among Punjabis and physical social contact with Mohajors. There was positive and moderate relationship observed between them ( $r = .227^{**}$ ,  $p < .01$ ). When social interaction among Punjabis was correlated with physical social contact with Pukhtuns, there was positive and weak relationship between them ( $r = .070^{**}$ ,  $p < .01$ ). A very strong and positive relationship was noted, when ethnic identity among Punjabis was correlated with physical social contact with Punjabis ( $r = .673^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more physical social contact with Punjabis as compared to other ethnic groups. The frequency of physical social contact was different with other ethnic groups. The level of social distance also varies with these out-ethnic groups.

From the discussion of the table results, researcher come to the conclusion that when ethnic identity among members of in-ethnic groups strengthens, the level of physical social contact also increases with members of in-ethnic groups and the level of physical social contact decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exists some level of social distance with members of out-ethnic groups.

*Table No: 4.2.9 Correlation (r) of Ethnic Identity with virtual social contact of five ethnic groups*

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Ethnic Identity among Mohajors	.485**	-.140**	-.164**	-.077	.082
Ethnic Identity among Sindhis	-.048	.567**	.004	-.106*	-.188**
Ethnic Identity among Baloch	-.060	.016	.550**	.012	-.171**
Ethnic Identity among Pukhtuns	.160**	-.079	.030	.597**	.226**
Ethnic Identity among Punjabi	.193**	-.116**	-.007	.067	.587**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.9 depicts the cumulative values of variables; ethnic identity and virtual social contact among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The strength of ethnic identity affects the frequency of virtual social contact among the members of these five ethnic groups. In this study, ethnic identity among Mohajors was positively and strongly related with virtual social contact with Mohajors ( $r = .485^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajor ethnic group had a corresponding effect on virtual social contact among Mohajors and the reverse was also true. For instance, when ethnic identity among Mohajors strengthens, the frequency of virtual social contact also rises among Mohajors, as a result the social distance decreases among them.

The same table of study also illustrates that when ethnic identity among Mohajors was correlated with virtual social contact with Sindhis, there was negative and weak relationship



observed between these two variables ( $r = -.140^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajors had a corresponding effect on virtual social contact with Sindhis and the reverse was also true. Similarly, ethnic identity among Mohajors was also correlated with virtual social contact with Balochs. There observed negative and weak relationship between them ( $r = -.164^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajors had a corresponding effect on virtual social contact with Balochs and the reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had more virtual social contact with each other and less virtual social contact with members of out- ethnic groups. It means that Mohajors observed some level of social distance from out ethnic-groups as per the frequency of virtual social contact with each ethnic group.

The table of the study also depicts correlation between ethnic identity among Sindhis and virtual social contact with Sindhis. A positive and a strong relationship was observed between these two variables ( $r = .567^{**}$ ,  $p < .01$ ). It means that when ethnic identity among Sindhis strengthens, the frequency of virtual social contact also increases among them. Furthermore, when variable (ethnic identity among Sindhis) was correlated with variable (virtual social contact with Pukhtuns), there was negative relationship observed between them ( $r = -.106^{*}$ ,  $p < .05$ ). A negative relationship was observed, when ethnic identity among Sindhis was correlated with virtual social contact with Punjabis ( $r = -.188^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Sindhis had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. The results of this study showed that Sindhis observed strong virtual social contact with their in-ethnic group, but virtual social contact weakens with other four ethnic groups, resultantly an increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between ethnic identity among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A

positive and strong relationship was observed, when ethnic identity among Baloch was correlated with virtual social contact with Balochs ( $r = .550^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Baloch had a corresponding effect on virtual social contact with Balochs. For instance, when ethnic identity strengthens among Baloch, virtual social contact with them also increases. Social distance among Balochs decreased among members of in-ethnic groups due to increased level of virtual social contact with members of in-ethnic group.

There was negative and weak relationship observed between ethnic identity among Balochs and virtual social contact with Punjabis ( $r = -.171^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Balochs had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of virtual social contact increased with the members of in-ethnic group as the strength of ethnic identity increases among the members of in-ethnic group and virtual social contact decreases with members of out-ethnic groups.

The table further showed the relationship between ethnic identity among the Pukhtuns and virtual social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when ethnic identity among Pukhtun was correlated with virtual social contact with Mohajors ( $r = .160^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Pukhtuns had a corresponding effect on virtual social contact with Mohajors and the reverse was also true. Furthermore, ethnic identity among Pukhtun was correlated with virtual social contact with Pukhtuns. There was positive but strong relationship observed between these two variables ( $r = .597^{**}$ ,  $p < .01$ ). Similarly, the correlation between ethnic identity among Pukhtun and virtual social contact with Punjabi showed positive and weak relationship ( $r = .226^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a weak virtual social contact with Punjabis.

The table of this study also described the correlation between ethnic identity among Punjabis and virtual social contact with Mohajors. There was positive and weak relationship observed between them ( $r = .193^{**}$ ,  $p < .01$ ). This table further stated that there was negative and weak relationship observed between ethnic identity among Punjabis and virtual social contact with Sindhis ( $r = -.116^{**}$ ,  $p < .01$ ). A strong and positive relationship was noted, when ethnic identity among Punjabis was correlated with virtual social contact with Punjabis ( $r = .587^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more virtual social contact with Punjabis as compared to other ethnic groups. The frequency of virtual social contact was different with other ethnic groups. The existence of social distance can be seen between the members of these ethnic groups.

From the results of the study, researcher concluded that when ethnic identity among members of in-ethnic groups strengthens, the level of virtual social contact increases with members of in-ethnic groups and the level of virtual social contact decreases with members of out-ethnic groups. A common finding from the results shows that there exist social distance with members of out-ethnic groups.

*Table No: 4.2.10 Correlation (r) of Ethnic Identity with future ethnic relations of five ethnic groups*

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Ethnic Identity among Mohajors	.514**	-.060	-.325**	-.123**	.136**
Ethnic Identity among Sindhis	.041	.540**	.159**	-.004	-.225**
Ethnic Identity among Baloch	-.041	-.008	.418**	-.026	-.188**
Ethnic Identity among Pukhtuns	.003	-.077	-.081	.466**	.145**
Ethnic Identity among Punjabi	.258**	-.093*	-.211**	-.030	.518**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.10 shows the cumulative values of ethnic identity and future ethnic relations with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The strength of ethnic identity of an ethnic group affects the future ethnic relations with members of these five ethnic groups. In this study ethnic identity among Mohajors had positive and strong relationship with future ethnic relations with Mohajors ( $r = .514^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Mohajor ethnic group had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. For instance, frequent social interaction among Mohajors would give birth to better future ethnic relations with members of Mohajor ethnic group.

Ethnic identity among Mohajors was also correlated with future ethnic relations with Balochs. There observed negative and moderate relationship between them ( $r = -.325^{**}$ ,  $p$

<.01). By implication, ethnic identity among Mohajors had a corresponding effect on future ethnic relations with Balochs and the reverse was also true. This table of study further illustrated, when ethnic identity among Mohajors was correlated with future ethnic relations with Pukhtuns, there was negative and weak relationship observed between these two variables ( $r = -.123^{**}$ ,  $p < .01$ ). By implication it means that ethnic identity among Mohajors had a corresponding effect on future ethnic relations with Pukhtuns and the reverse was also true. When the association between ethnic identity among Mohajors and future ethnic relations with Punjabis was tested, there observed positive but weak relationship between them ( $r = .136^{**}$ ,  $p < .01$ ). In this association, ethnic identity had a corresponding effect on future ethnic relations with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors were more optimistic about future ethnic relations with Mohajors and less optimistic about future ethnic relations with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per their optimism level about their future ethnic relations with each ethnic group.

The table of the study also depicts correlation between ethnic identity among Sindhis and future ethnic relations with Sindhis. A positive and strong relationship was observed between these two variables ( $r = .540^{**}$ ,  $p < .01$ ). It means that when ethnic identity among Sindhis strengthens, future ethnic relations will become pleasant among them. A weak and positive relationship was noted, when ethnic identity among Sindhis was tested with future ethnic relations with Balochs ( $r = .159^{**}$ ,  $p < .01$ ).

A negative and moderate relationship was observed, when ethnic identity among Sindhis was correlated with future ethnic relations with Punjabis ( $r = -.225^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Sindhis had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. The results of this study showed that Sindhis future

ethnic relations will become pleasant with members of their in-ethnic group, but future ethnic relations will worsen with other four ethnic groups. An increased level of social distance was observed with members of out- ethnic groups.

The table of the study further showed the correlation between ethnic identity among Balochs and future ethnic relations with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and significant relationship was observed, when ethnic identity among Baloch was correlated with future ethnic relations with Balochs ( $r = .418^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Baloch had a corresponding effect on future ethnic relations with Balochs. For instance, when ethnic identity strengthens among Baloch, they become sure about their future ethnic relations with Balochs. Social distance of Balochs decreases with in-ethnic groups due to their optimistic view about future ethnic relations with in-ethnic group.

There was negative relationship observed between ethnic identity among Balochs and future ethnic relations with Punjabis ( $r = -.188^{**}$ ,  $p < .01$ ). By implication, ethnic identity among Balochs had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that Balochs were optimistic about their in-group better future relations. As clear from the frequency of table, that Balochs are not optimistic about harmonious future ethnic relations with other ethnic groups.

The table further showed the relationship between ethnic identity among Pukhtuns and future ethnic relations with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Furthermore, ethnic identity among Pukhtun was correlated with future ethnic relations with Pukhtuns. There was positive but significant relationship found between these two variables ( $r = .466^{**}$ ,  $p < .01$ ). Similarly, the correlation between ethnic identity among Pukhtun and

future ethnic relations with Punjabi showed positive and weak relationship ( $r = .145^{**}$ ,  $p < .01$ ). It means that Pukhtuns had some level of social distance from Punjabis.

The table of this study also described the correlation between ethnic identity among Punjabis and future ethnic relations with Mohajors. There was positive and moderate relationship observed between them ( $r = .258^{**}$ ,  $p < .01$ ). This table further stated that there was negative and weak relationship observed between ethnic identity among Punjabis and future ethnic relations with Sindhis ( $r = -.093^{*}$ ,  $p < .05$ ). A negative relationship was noted, when ethnic identity among Punjabis was correlated with future ethnic relations with Balochs ( $r = -.211^{**}$ ,  $p < .01$ ). A very strong and positive association was noted, when ethnic identity among Punjabis was correlated with future ethnic relations with Punjabis ( $r = .518^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group were more optimistic towards good future ethnic relations with Punjabis as compared to other ethnic groups. From the discussion of results, researcher concluded that member of each ethnic group was optimistic to establish harmonious ethnic relations with members of their own ethnic group as compared to other ethnic groups. Considering this statement, the existence of social distance was visible with other ethnic groups.

*Table No: 4.2.11 Correlation (r) of inter-ethnic marriages with Prejudice of five ethnic groups*

	Prejudice with Mohajors	Prejudice with Sindhis	Prejudice with Baloch	Prejudice with Pukhtuns	Prejudice with Punjabi
Ethnic marriages among Mohajors	-.100*	.332**	.350**	.328**	.158**
Ethnic marriages among Sindhis	.146**	-.151**	.099*	.060	.239**
Ethnic marriages among Baloch	.191**	.011	-.122**	-.082	.069
Ethnic marriages among Pukhtun	.087	.063	.090*	-.072	-.083
Ethnic marriages among Punjabi	-.005	.165**	.174**	.219**	-.060

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.11 showed the cumulative values of ethnic marriages and prejudice with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The extent of ethnic marriages affects the level of prejudice with members of these five ethnic groups. In this study, ethnic marriages among Mohajors was negatively and weakly correlated with prejudice against Mohajors ( $r = -.100^*$ ,  $p < .05$ ). By implication, ethnic marriages among Mohajor ethnic group had a corresponding effect on prejudice with Mohajors and the reverse was also true. For instance, when ethnic marriages among Mohajors increases, the level of prejudice becomes lower among Mohajors. So, the social distance decreases among them as the level of prejudice decreases.

The same table of study also illustrated the correlation of ethnic marriages among Mohajors and prejudice with Sindhis. There was positive and significant relationship between these two variables ( $r = .332^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajors had a corresponding effect on prejudice against Sindhis and the reverse was also true. Similarly,



ethnic marriages among Mohajors was also correlated with prejudice against Balochs. There observed positive and significant relationship between them ( $r = .350^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajors had a corresponding effect on prejudice against Balochs and the reverse was also true. This table of study further illustrated, when ethnic marriages among Mohajors was correlated with prejudice against Pukhtuns. There was positive and significant relationship between these two variables ( $r = .328^{**}$ ,  $p < .01$ ). By implication it means that ethnic marriages among Mohajors had a corresponding effect on prejudice against Pukhtuns and the reverse was also true. When the relationship between ethnic marriages among Mohajors and prejudice against Punjabis was tested, there observed positive but weak relationship between them ( $r = .158^{**}$ ,  $p < .01$ ). In this association, inter-ethnic marriages had a corresponding effect on prejudice against Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had more ethnic marriages, due to which prejudice decreases with members of in-ethnic group and prejudice increases with out- ethnic groups. For instance, social distance increases with increased level of prejudice against out-ethnic groups.

Similarly, when ethnic marriages among Sindhis was correlated with prejudice with Mohajors, there was positive and weak relationship observed between these two variables ( $r = .146^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of ethnic marriages among Sindhis and prejudice against Mohajors and the reverse was also true. The table of the study also depicts correlation between ethnic marriages among Sindhis and prejudice against Sindhis. A negative relationship was observed between these two variables ( $r = -.151^{**}$ ,  $p < .01$ ). It means that when ethnic marriages strengthen among Sindhis, the level of prejudice decreases among them. A weak and positive relationship was noted, when ethnic marriages among Sindhis was tested with prejudice against Balochs ( $r = .099^{*}$ ,  $p < .05$ ).

A positive and moderate relationship was observed, when ethnic marriages among Sindhis was correlated with prejudice against Punjabis ( $r = .239^{**}$   $p < .01$ ). By implication, ethnic marriages among Sindhis had a corresponding effect on prejudice against Punjabis and the reverse was also true. The results of this study showed that Sindhis observed social distance from other ethnic groups due to existence of prejudice against others ethnic groups.

The table of the study further showed correlation between ethnic marriages among Balochs and prejudice against Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When ethnic marriages among Baloch was correlated with prejudice against Mohajors, There observed positive and weak relationship between them ( $r = .191^{**}$   $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on prejudice against Mohajors and the reverse was also true. A negative relationship was observed, when ethnic marriages among Baloch was correlated with prejudice against Balochs ( $r = -.122^{**}$   $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on prejudice against Balochs. For instance, when ethnic marriages upsurge among Baloch, prejudice against Balochs decreases. Social distance among Balochs decreased with members of in-ethnic groups due to less prejudice in members of in-ethnic group. From the results of the table of study, when ethnic marriages among Baloch increases, then prejudice against other ethnic group increases and as a result social distance with other ethnic groups increases.

The table of this study showed the relationship between ethnic marriages among Pukhtuns and prejudice against few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). When ethnic marriages among Pukhtuns was tested with prejudice against Balochs, there noted a positive and weak relationship between them ( $r = .090^{*}$ ,  $p < .05$ ).

This table further stated that there was positive and weak relationship between inter-ethnic marriages among Punjabis and prejudice against Sindhis ( $r = .165^{**}$   $p < .01$ ). A positive

relationship was noted, when ethnic marriages among Punjabis was correlated with prejudice against Balochs ( $r = .174^{**}$   $p < .01$ ). When ethnic identity among Punjabis was correlated with prejudice against Pukhtuns, there was positive and weak relationship observed between them ( $r = .219^{**}$   $p < .01$ ). The results of the study showed that Punjabis had prejudice against Sindhis, Balochs and Pukhtuns as compared to others ethnic groups. From the discussion of results of the table of study, researcher concluded that when prejudice among members of in-ethnic group decreases, the level of social distance also decreases among the members of in-ethnic groups and the level of prejudice increases with members of out-ethnic groups. The existence of social distance cannot be ignored between in and out-ethnic group.

*Table No: 4.2.12 Correlation (r) of Ethnic marriages with Social Cohesion of five ethnic groups*

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Ethnic marriages among Mohajors	.632**	.017	-.099*	-.091*	.144**
Ethnic marriages among Sindhis	.034	.691**	.026	-.095*	-.117**
Ethnic marriages among Baloch	-.100*	.001	.670**	.007	-.213**
Ethnic marriages among Pukhtun	-.020	-.086	.029	.610**	.008
Ethnic marriages among Punjabi	.220**	.012	-.151**	.005	.640**

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.12 showed the cumulative values of ethnic marriages and social cohesion with the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Ethnic marriages affect the level of social cohesion with the members of these five ethnic groups. In

this research ethnic marriages among Mohajors had positive and very strong relationship with social cohesion with Mohajors ( $r = .632^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajor ethnic group had a corresponding effect on social cohesion with Mohajors and the reverse was also true. For instance, when ethnic marriages among Mohajors increases, the level of social cohesion also fortifies with members of Mohajor ethnic group, as a result social distance decreases between them. Similarly, the variable of ethnic marriages among Mohajors was also correlated with social cohesion with Balochs. There observed negative relationship between them ( $r = -.099^{*}$ ,  $p < .05$ ). By implication, ethnic marriages among Mohajors had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, when ethnic marriages among Mohajors increases, then social cohesion lessen with Balochs. This table of study further illustrated that the increase in ethnic marriages among Mohajors, reduces social cohesion with Pukhtuns. When ethnic marriages among Mohajors was correlated with social cohesion with Pukhtuns. Negative and weak relationship was observed between these two variables ( $r = -.091^{*}$ ,  $p < .05$ ). By implication it means that ethnic marriages among Mohajors had a corresponding effect on social cohesion with Pukhtuns and the reverse was also true. For instance, when ethnic marriages among Mohajors increase, the level of social cohesion with Pukhtuns lessens. When the association between ethnic marriages among Mohajors and social cohesion with Punjabis was tested, there observed positive and weak relationship between them ( $r = .144^{**}$ ,  $p < .01$ ). In this relationship, ethnic marriages had a corresponding effect on social cohesion with Punjabis. The reverse was also true. From the results of this study, researcher reached to the conclusion. that Mohajors observes more social distance from Baloch, Sindhi, Pukhtuns and Punjabis. Social cohesion inside Mohajors was quite strong due to presence of increased level of ethnic marriages, but the level of social cohesion with Sindhis, Balochs, Pukhtuns and

Punjabis was different. So, the level of social distance was also different with these ethnic groups.

The table of the study also depicts correlation between ethnic marriages among Sindhis and social cohesion with Sindhis. A positive and a very strong relationship was observed between these two variables ( $r = .691^{**}$ ,  $p < .01$ ). It means that when ethnic marriages among Sindhis increase, the level of social cohesion also fortifies among them. There was direct relationship between these two variables..

Furthermore, when variable (ethnic marriages among Sindhis) was correlated with variable (social cohesion with Pukhtuns), negative association between them was observed ( $r = -.095^*$ ,  $p < .05$ ). By implication, ethnic marriages among Sindhi had a corresponding effect on social cohesion with Pukhtuns and the reverse was also true. It means that social cohesion between Sindhis and Pukhtuns was weak. A negative relationship was observed, when ethnic marriages among Sindhis was correlated with social cohesion with Punjabis ( $r = -.117^{**}$ ,  $p < .01$ ). By implication, independent variable (ethnic marriages among Sindhis) had a corresponding effect on social cohesion with Punjabis and the reverse was also true. For instance, when ethnic marriages among Sindhis increase, social cohesion with Punjabis lessens. The results of this study showed that Sindhis observed some level of social distance from these four ethnic groups. The level of social cohesion with each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the existence of social distance between these ethnic groups.

The table further showed the correlation between ethnic marriages among Balochs and social cohesion with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When ethnic marriages among Baloch was correlated with social cohesion with Mohajors, there observed negative relationship between them ( $r = -.100^*$ ,  $p < .05$ ). By implication, ethnic marriages among Baloch

had a corresponding effect on social cohesion with Mohajors and the reverse was also true. A positive and strong association was observed, when ethnic marriages among Baloch was correlated with social cohesion with Balochs ( $r = .670^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on social cohesion with Balochs. For instance, when ethnic marriages increase among Baloch, social cohesion among them also increases. So, social distance among Balochs disappears with the fortification of social cohesion among Balochs.

There was negative and weak association observed between ethnic marriages among Balochs and social cohesion towards Punjabis ( $r = -.213^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Balochs had a corresponding effect on social cohesion with Punjabis and the reverse was also true. From the results, researcher concluded that the level of social cohesion increase among the members of in-ethnic group as ethnic marriages increases among the members of in-ethnic groups and social cohesion decreases with out-ethnic groups.

The table further showed the relationship between ethnic marriages among the Pukhtuns and social cohesion with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Furthermore, ethnic marriages among Pukhtun were correlated with social cohesion with Pukhtuns. There was positive and very strong relationship observed between these two variables ( $r = .610^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed social distance from Mohajors, Sindhis, Balochs and Punjabis, but their intensity and level of social distance was different due to variation in the level of social cohesion with these ethnic groups.

The table of this study also described the correlation between ethnic marriages among Punjabis and social cohesion with Mohajors. There was positive and weak relationship observed between them ( $r = .220^{**}$ ,  $p < .01$ ). A negative and weak relationship was noted, when ethnic marriages among Punjabis was correlated with social cohesion with Balochs ( $r =$

-.151<sup>\*\*</sup>,  $p < .01$ ). A very strong relationship was noted, when ethnic marriages among Punjabis was correlated with social cohesion with Punjabis ( $r = .640^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group observed social distance from Mohajors, Sindhis, Balochs and Pukhtuns. The level of social cohesion was different with each ethnic group. So, social distance was present between Punjabis and others four ethnic groups.

From the discussion of the table, researcher come to the conclusion that when ethnic marriages among members of in-ethnic groups increase, level of social cohesion fortifies with members of in-ethnic groups and the level of social cohesion decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance with members of out-ethnic groups.

*Table No: 4.2.13 Correlation (r) of ethnic marriages with Physical Social Contact of five ethnic groups*

	Physical Social Contact with Mohajors	Physical Social Contact with Sindhis	Physical Social Contact with Balochs	Physical Social Contact with Pukhtun	Physical Social Contact with Punjabis
Ethnic marriages among Mohajors	.618 <sup>**</sup>	.133 <sup>**</sup>	.038	.035	.225 <sup>**</sup>
Ethnic marriages among Sindhis	.108 <sup>*</sup>	.593 <sup>**</sup>	.023	-.043	-.036
Ethnic marriages among Baloch	-.109 <sup>*</sup>	.015	.565 <sup>**</sup>	.012	-.153 <sup>**</sup>
Ethnic marriages among Pukhtun	-.024	-.063	.075	.600 <sup>**</sup>	.036
Ethnic marriages among Punjabi	.232 <sup>**</sup>	.082	-.078	.042	.624 <sup>**</sup>

<sup>\*\*</sup>. Correlation is significant at the 0.01 level (2-tailed).

<sup>\*</sup>. Correlation is significant at the 0.05 level (2-tailed).

Table No 4.2.13 shows the cumulative values of ethnic marriages and physical social contact among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and

Punjabis). Ethnic marriages affect the frequency of physical social contact among the members of these five ethnic groups. In this study ethnic marriages among Mohajors was positively and very strongly related with physical social contact with Mohajors ( $r = .618^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajor ethnic group had a corresponding effect on physical social contact among Mohajors and the reverse was also true. For instance, when ethnic marriages among Mohajors increases, then the frequency of physical social contact also increases among Mohajors.

The same table of study also illustrates the correlation of ethnic marriages among Mohajors and physical social contact with Sindhis. There was positive and weak relationship observed between these two variables ( $r = .133^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajors had a corresponding effect on physical social contact with Sindhis and the reverse was also true. When the association between ethnic marriages among Mohajors and physical social contact with Punjabis was tested, there observed positive but moderate relationship between them ( $r = .225^{**}$ ,  $p < .01$ ). In this relationship, ethnic marriages had a corresponding effect on physical social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded that, Mohajors had more physical social contact with Mohajors and less physical social contact with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the frequency of physical social contact with each ethnic group.

Similarly, when ethnic marriages among Sindhis was correlated with physical social contact with Mohajors, there was positive and moderate relationship observed between these variables ( $r = .108^{*}$ ,  $p < .05$ ). By implication, there was corresponding effect of ethnic marriages among Sindhis and physical social contact with Mohajors and the reverse was also true. The table of the study also depict correlation between ethnic marriages among Sindhis and physical social contact with Sindhis. A positive and a very strong relationship was



observed between these two variables ( $r = .593^{**}$ ,  $p < .01$ ). It means that when ethnic marriages among Sindhis increases, the level of physical social contact also increases among them. The results of this study showed that Sindhis observed strong physical social contact with their in-ethnic group, but physical social contact weakens with other four ethnic groups, an increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between ethnic marriages among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When ethnic marriages among Baloch was correlated with physical social contact with Mohajors, there observed negative and weak relationship between them ( $r = -.109^*$ ,  $p < .05$ ). By implication, ethnic marriages among Baloch had a corresponding effect on physical social contact with Mohajors and the reverse was also true. A positive and very strong relationship was observed, when ethnic marriages among Baloch was correlated with physical social contact with Balochs ( $r = .565^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on physical social contact with Balochs. For instance, when ethnic marriages increase among Baloch, physical social contact with them also increases. Social distance of Balochs decreases with members of in-ethnic groups due to increase in physical social contact with members of in-ethnic group.

There was positive and weak relationship observed between ethnic marriages among Balochs and physical social contact with Punjabis ( $r = -.153^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Balochs had a corresponding effect on physical social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of physical social contact increased with the members of in-ethnic group as the frequency of ethnic marriages increases among the members of in-ethnic group and physical social contact decreases with members of out-ethnic groups.

The table of this study showed the relationship between ethnic marriages among the Pukhtuns and physical social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Furthermore, the variable ethnic marriages among Pukhtun was correlated with physical social contact with Pukhtuns. There was positive but very strong relationship observed between these two variables ( $r = .600^{**}$   $p < .01$ ).

The table of this study also described the correlation between ethnic marriages among Punjabis and physical social contact with Mohajors. There was positive relationship observed between them ( $r = .232^{**}$   $p < .01$ ). A very strong and positive association was noted, when ethnic marriages among Punjabis was correlated with physical social contact with Punjabis ( $r = .624^{**}$   $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more physical social contact with Punjabis as compared to other ethnic groups. The frequency of physical social contact was different with other ethnic groups.

From the discussion of table results, researcher come to the conclusion that when ethnic marriages among members of in-ethnic groups increase, level of physical social contact also increases with members of in-ethnic groups and the level of physical social contact decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance with the members of out-ethnic group. The members of in-ethnic group felt very happy with each other to get married and they perceived closeness.

Table No: 4.2.14 Correlation (*r*) of ethnic marriages with Virtual Social Contact of five ethnic groups

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Ethnic marriages among Mohajors	.419**	-.070	-.127**	-.096*	.044
Ethnic marriages among Sindhis	-.025	.529**	.052	-.148**	-.208**
Ethnic marriages among Baloch	-.162**	.017	.445**	-.002	-.191**
Ethnic marriages among Pukhtun	.038	-.039	.094*	.537**	.162**
Ethnic marriages among Punjabi	.178**	-.066	-.044	.015	.486**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
\* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.14 depicts the cumulative values of variable (ethnic marriages) and variable (virtual social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Ethnic marriages affect the frequency of virtual social contact among the members of these five ethnic groups. In this study, ethnic marriages among Mohajors were positively and significantly correlated with virtual social contact with Mohajors ( $r = .419^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajors had a corresponding effect on virtual social contact among Mohajors and the reverse was also true. For instance, when ethnic marriages among Mohajors increase, the frequency of virtual social contact also increases among Mohajors. So, the social distance decreases among them.

Similarly, ethnic marriages among Mohajors were also correlated with virtual social contact with Balochs. There observed negative and weak relationship between them ( $r = -.127^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajors had a corresponding effect on virtual social contact with Balochs and the reverse was also true. This table of study further

illustrated, when variable of ethnic marriages among Mohajors was correlated with virtual social contact with Pukhtuns, there was negative relationship observed between these two variables ( $r = -.096^*$ ,  $p < .05$ ). By implication it means that ethnic marriages among Mohajors had a corresponding effect on virtual social contact with Pukhtuns and the reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had more virtual social contact with members of in-ethnic group and less virtual social contact with out- ethnic groups. It means that Mohajors observed some level of social distance from out-ethnic groups as per the frequency of virtual social contact with members of each ethnic group.

The table of the study also depicts correlation between ethnic marriages among Sindhis and virtual social contact with Sindhis. A positive and a strong relationship was observed between these two variables ( $r = .529^{**}$ ,  $p < .01$ ). It means that when ethnic marriages among Sindhis increase, the frequency of virtual social contact also increases among them. Furthermore, when ethnic marriages among Sindhis was correlated with virtual social contact with Pukhtuns, there was negative relationship between them ( $r = -.148^{**}$ ,  $p < .01$ ). A negative relationship was observed, when ethnic marriages among Sindhis was correlated with virtual social contact with Punjabis ( $r = -.208^{**}$ ,  $p < .01$ ). By implication, variable (ethnic marriages among Sindhis) had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. The results of this study showed that Sindhis observed strong virtual social contact with their in-ethnic group, but virtual social contact weakens with other four ethnic groups. An increased level of social distance was observed with members of out-ethnic groups.

The table of the study further showed the correlation between ethnic marriages among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When ethnic marriages among Baloch was correlated with physical social contact with

Mohajors, there observed negative and weak relationship between them ( $r = -.162^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on physical social contact with Mohajors and the reverse was also true. A positive and significant association was observed, when ethnic marriages among Baloch was correlated with virtual social contact with Balochs ( $r = .445^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on virtual social contact with Balochs. For instance, when social interaction increases among Baloch, virtual social contact with them also increases. Social distance among Balochs decreased with in-ethnic groups due to frequent virtual social contact with members of in-ethnic group.

There was negative and weak association observed between ethnic marriages among Balochs and virtual social contact with Punjabis ( $r = -.191^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Balochs had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of virtual social contact increased with the members of in-ethnic group as ethnic marriages increasing among the members of in-ethnic group and virtual social contact decreased with members of out-ethnic groups.

The table of this study showed the relationship between ethnic marriages among the Pukhtuns and virtual social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). When variable (ethnic marriages among Pukhtuns) was tested with variable (virtual social contact with Balochs), there noted a positive and weak relationship between them ( $r = .094^{*}$ ,  $p < .05$ ). Furthermore, variable of ethnic marriages among Pukhtun was correlated with virtual social contact with Pukhtuns. There was positive but strong association observed between these two variables ( $r = .537^{**}$ ,  $p < .01$ ). Similarly the correlation between ethnic marriages among Pukhtun and virtual social contact with Punjabi showed

positive and weak relationship ( $r = .162^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a low virtual social contact with Punjabis.

The table of this study also described the correlation between ethnic marriages among Punjabis and virtual social contact with Mohajors. There was positive and weak relationship observed between them ( $r = .178^{**}$ ,  $p < .01$ ). A significant and positive association was noted, when ethnic marriages among Punjabis was correlated with virtual social contact with Punjabis ( $r = .486^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more virtual social contact with Punjabis as compared to other ethnic groups. The frequency of virtual social contact was different with other ethnic groups. Here social distance can be seen between these ethnic groups.

From the results of table of study, researcher concluded that when ethnic marriages among members of in-ethnic groups increase, level of virtual social contact also increases with members of in-ethnic groups and the level of virtual social contact decreases with members of out-ethnic groups. A common finding from the results, that there exist less social distance among the members of in-group as compared to out-ethnic groups.

Table No: 4.2.15 Correlation (*r*) of ethnic marriages with future ethnic relations of five ethnic groups

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Ethnic marriages among Mohajors	.472**	.018	-.244**	-.154**	.119**
Ethnic marriages among Sindhis	.027	.477**	.122**	-.039	-.142**
Ethnic marriages among Baloch	-.139**	-.001	.417**	-.007	-.234**
Ethnic marriages among Pukhtun	-.047	-.089*	.036	.504**	.160**
Ethnic marriages among Punjabi	.261**	-.023	-.231**	-.026	.507**

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.15 shows the cumulative values of variable (ethnic marriages) and variable (future ethnic relations) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Ethnic marriages of an ethnic group affects the future ethnic relations with members of these five ethnic groups. In this study ethnic marriages among Mohajors had positive and significant relationship with future ethnic relations with Mohajors ( $r = .472^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Mohajor ethnic group had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. For instance, frequent ethnic marriages among Mohajors would give birth to better future ethnic relations with members of Mohajor ethnic group.

Similarly, when variable of ethnic marriages among Mohajors was also correlated with future ethnic relations with Balochs, there observed positive and weak relationship between them ( $r$

= -.244<sup>\*\*</sup>,  $p < .01$ ). By implication, ethnic marriages among Mohajors had a corresponding effect on future ethnic relations with Balochs and the reverse was also true. This table of study further illustrated, when ethnic marriages among Mohajors was correlated with future ethnic relations with Pukhtuns. There was negative and weak relationship observed between these two variables ( $r = -.154^{**}$ ,  $p < .01$ ). By implication it means that ethnic marriages among Mohajors had a corresponding effect on future ethnic relations with Pukhtuns and the reverse was also true. When the association between ethnic marriages among Mohajors and future ethnic relations with Punjabis was tested, there observed positive but weak relationship between them ( $r = .119^{**}$ ,  $p < .01$ ). In this relationship, ethnic marriages had a corresponding effect on future ethnic relations with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors were more optimistic about future ethnic relations with Mohajors and less optimistic about future ethnic relations with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per their optimism level about their future ethnic relations with each ethnic group.

The table of the study also depicts correlation between ethnic marriages among Sindhis and future ethnic relations with Sindhis. A positive and significant relationship was observed between these two variables ( $r = .477^{**}$ ,  $p < .01$ ). It means that when ethnic marriages among Sindhis strengthens, future ethnic relations will become pleasant among them. A weak and positive relationship was noted, when ethnic marriages among Sindhis was tested with future ethnic relations with Balochs ( $r = .122^{**}$ ,  $p < .01$ ).

A negative and weak relationship was observed, when ethnic marriages among Sindhis was correlated with future ethnic relations with Punjabis ( $r = -.142^{**}$ ,  $p < .01$ ). By implication, variable (ethnic marriages among Sindhis) had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. The results of this study showed that



Sindhis future ethnic relations will become pleasant with members of their in-ethnic group, but future ethnic relations will worsen with other four ethnic groups, an increased level of social distance was observed with members of out- ethnic groups.

The table of the study further showed the correlation between ethnic marriages among Balochs and future ethnic relations with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When variable ethnic marriages among Baloch was correlated with future ethnic relations with Mohajors, there observed negative and weak relationship between them ( $r = -.139^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. A positive and significant association was observed, when ethnic marriages among Baloch was correlated with future ethnic relations with Balochs ( $r = .417^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Baloch had a corresponding effect on future ethnic relations with Balochs. For instance, when ethnic marriages strengthen among Baloch, they become sure about their harmonious future ethnic relations with Balochs. Social distance of Balochs decreases with in-ethnic groups due to their optimistic view about future ethnic relations with members of in-ethnic group.

There was negative relationship observed between ethnic marriages among Balochs and future ethnic relations with Punjabis ( $r = -.234^{**}$ ,  $p < .01$ ). By implication, ethnic marriages among Balochs had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that Balochs were optimistic about their in-group better future relations. As clear from the frequency table, Balochs are not optimistic about harmonious future ethnic relations with other ethnic groups.

The table of this study showed the relationship between ethnic marriages among Pukhtuns and future ethnic relations with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Similarly, when variable of ethnic marriages among Pukhtuns was tested with future ethnic relations with Sindhis, there noted a negative and weak relationship between them ( $r = -.089^*$ ,  $p < .05$ ). Ethnic marriages among Pukhtuns had a corresponding effect on future ethnic relations with Sindhis and the reverse was also true. Furthermore, when ethnic marriages among Pukhtun were correlated with future ethnic relations with Pukhtuns, there observed positive but significant association between these two variables ( $r = .504^{**}$ ,  $p < .01$ ). Similarly, the correlation between ethnic marriages among Pukhtun and future ethnic relations with Punjabi showed positive and weak relationship ( $r = .160^{**}$ ,  $p < .01$ ). It means that Pukhtuns had some level of social distance from Punjabis.

The table of study also described the correlation between ethnic marriages among Punjabis and future ethnic relations with Mohajors. There was positive and moderate relationship observed between them ( $r = .261^{**}$ ,  $p < .01$ ). A negative relationship was noted, when variable ethnic marriages among Punjabis was correlated with future ethnic relations with Balochs ( $r = -.231^{**}$ ,  $p < .01$ ). A very strong and positive association was noted, when variable of ethnic marriages among Punjabis was correlated with future ethnic relations with Punjabis ( $r = .507^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group were more optimistic towards good future ethnic relations with Punjabis as compared to other ethnic groups. From the discussion of results, researcher concluded that member of each ethnic group was optimistic to establish harmonious ethnic relations with members of their own ethnic group as compared to other ethnic groups. Considering this statement, the existence of social distance was visible with other ethnic groups.

*Table No: 4.2.16 Correlation (r) of Perceived Social Discrimination with prejudice five ethnic groups*

	Prejudice with Mohajors	Prejudice with Sindhis	Prejudice with Baloch	Prejudice with Pukhtuns	Prejudice with Punjabi
Perceived Social Discrimination among Mohajors	-.127**	.220**	.216**	.210**	.039
Perceived Social Discrimination among Sindhis	-.061	-.213**	.094*	.128**	-.013
Perceived Social Discrimination among Baloch	.039	.175**	-.273**	.186**	.193**
Perceived Social Discrimination among Pukhtuns	.053	.249**	.278**	-.288**	.203**
Perceived Social Discrimination among Punjabi	.118**	.174**	.232**	.249**	-.276**
** . Correlation is significant at the 0.01 level (2-tailed).					
* . Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.16 showed the cumulative values of perceived social discrimination and prejudice with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The extent of perceived social discrimination affects the prejudice against members of these five ethnic groups. In this study, perceived Social discrimination among Mohajors was negatively correlated with prejudice against Mohajors ( $r = -.127^{**}$ ,  $p < .01$ ).

The same table of study also illustrated that when perceived social discrimination among Mohajors was correlated with prejudice against Sindhis, there was positive and significant relationship observed between these two variables ( $r = .220^{**}$ ,  $p < .01$ ). By implication, perceived Social discrimination among Mohajors had a corresponding effect on prejudice against Sindhis and the reverse was also true. Similarly, when perceived social discrimination

among Mohajors was also correlated with prejudice against Balochs, there observed positive and significant relationship between them ( $r = .216^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Mohajors had a corresponding effect on prejudice with Balochs and the reverse was also true. This table of study further illustrated, when perceived social discrimination among Mohajors was correlated with prejudice against Pukhtuns, there was positive and significant relationship observed between these two variables ( $r = .210^{**}$ ,  $p < .01$ ). By implication it means that perceived social discrimination among Mohajors had a corresponding effect on prejudice against Pukhtuns and the reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had strong feelings of perceived social discrimination, due to which prejudice decreases with members of in-ethnic group and prejudice increases with members of out- ethnic groups. For instance, social distance increases with increased level of prejudice with out-ethnic groups.

The table of the study also depicts correlation between perceived social discrimination among Sindhis and prejudice against Sindhis. A negative relationship was observed between these two variables ( $r = -.213^{**}$ ,  $p < .01$ ). It means that when perceived social discrimination strengthen among Sindhis, then the level of prejudice decreases among them. A weak and positive relationship was noted, when perceived social discrimination among Sindhis was tested with prejudice with Balochs ( $r = .094^{*}$ ,  $p < .05$ ).

Furthermore, when variable (perceived Social discrimination among Sindhis) was correlated with variable (prejudice with Pukhtuns), there was positive relationship observed between them ( $r = .128^{**}$ ,  $p < .01$ ). The results of this study showed that Sindhis observed social distance from other ethnic groups due to existence of prejudice with others ethnic groups.

The table of the study further showed the correlation between perceived social discrimination among Balochs and prejudice against Mohajors, Sindhis, Balochs, Pukhtuns

and Punjabis. A positive and weak relationship was observed, when perceived social discrimination among Baloch was correlated with prejudice against Sindhis ( $r = .175^{**}$ ,  $p < .01$ ). A negative relationship was observed, when perceived Social discrimination among Baloch was correlated with prejudice against Balochs ( $r = -.273^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on prejudice against Balochs. For instance, when the extent of perceived social discrimination increases among Baloch, then prejudice against Balochs decreases. Social distance among Balochs decreased with in-ethnic groups due to less prejudice in members of in-ethnic group.

A positive and weak relationship was observed, when perceived social discrimination among Baloch was correlated with prejudice against Pukhtuns ( $r = .186^{**}$ ,  $p < .01$ ). In others words, we can say that Baloch had some level of social distance from Pukhtuns due to existence of prejudice between them. There was positive and weak relationship observed between perceived social discrimination among Balochs and prejudice against Punjabis ( $r = .193^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Balochs had a corresponding effect on prejudice against Punjabis and the reverse was also true. From the results of the table of study, when perceived Social discrimination among Baloch increases, then prejudice against other ethnic group also increases and as a result social distance with other ethnic groups increases.

The table of this study showed the relationships between perceived social discrimination among Pukhtuns and prejudice against few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Similarly, when perceived social discrimination among Pukhtuns was tested with prejudice against Sindhis, there noted a positive relationship between them ( $r = .249^{**}$ ,  $p < .01$ ). Perceived social discrimination among Pukhtuns had a corresponding effect on prejudice against Sindhis and the reverse was also true. When variable (perceived social discrimination among Pukhtuns) was tested with variable (prejudice against Balochs),

there noted a positive and moderate relationship between them ( $r = .278^{**}$ ,  $p < .01$ ). Furthermore, perceived social discrimination among Pukhtun was correlated with prejudice with Pukhtuns, there was negative relationship between these two variables ( $r = -.288^{**}$ ,  $p < .01$ ). Similarly, the correlation between perceived social discrimination among Pukhtun and prejudice against Punjabi showed positive and weak relationship ( $r = .203^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a weak level of prejudice against Punjabis.

The table of this study also illustrated the correlation between perceived social discrimination among Punjabis and prejudice against Mohajors. There was positive and weak relationship observed between them ( $r = .118^{**}$ ,  $p < .01$ ). This table further stated that there was positive and weak relationship observed between perceived social discrimination among Punjabis and prejudice with Sindhis ( $r = .174^{**}$ ,  $p < .01$ ). A positive relationship was noted, when perceived social discrimination among Punjabis was correlated with prejudice with Balochs ( $r = .232^{**}$ ,  $p < .01$ ). When perceived Social discrimination among Punjabis was correlated with prejudice against Pukhtuns, there was positive and weak relationship observed between them ( $r = .249^{**}$ ,  $p < .01$ ). A negative relationship was noted, when perceived social discrimination among Punjabis was correlated with prejudice against Punjabis ( $r = -.276^{**}$ ,  $p < .01$ ). The results of the study showed that some level of prejudice was present among the members of Punjabi ethnic group as compared to others ethnic groups. From the discussion of results of table of study, researcher concluded that when prejudice among members of in-ethnic group decreases, the level of social distance also decreases among the members of in-ethnic groups and the level of prejudice increases with members of out-ethnic groups. The existence of social distance cannot be ignored between in and out-ethnic group.

Table No: 4.2.17 Correlation (r) of Perceived Social Discrimination with social cohesion five ethnic groups

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Perceived Social Discrimination among Mohajors	.181**	-.099*	-.117**	-.086	-.102*
Perceived Social Discrimination among Sindhis	-.118**	.103*	-.185**	-.112*	-.108*
Perceived Social Discrimination among Baloch	-.229**	-.193**	.150**	-.230**	-.192**
Perceived Social Discrimination among Pukhtuns	-.183**	-.142**	-.141**	.290**	-.224**
Perceived Social Discrimination among Punjabi	-.076	-.072	-.165**	-.130**	.110*

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.17 depicts the cumulative values of perceived social discrimination and social cohesion with the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of perceived social discrimination affects the level of social cohesion with the members of these five ethnic groups. In this research, perceived social discrimination among Mohajors had positive and very strong relationship with social cohesion with Mohajors ( $r = .181^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Mohajor ethnic group had a corresponding effect on social cohesion with Mohajors and the reverse was also true. For instance, when perceived social discrimination among Mohajors increases as compared to out-ethnic groups, the level of social cohesion also increases with members of Mohajor ethnic group. When perceived social discrimination increases among the members of in-ethnic group, social cohesion also fortifies and as result

social distance decreases among them. When perceived social discrimination among Mohajors was correlated with social cohesion with Sindhis, there was negative and weak relationship observed between these two variables ( $r = -.099^*$ ,  $p < .05$ ). By implication, social interaction among Mohajors had a corresponding effect on social cohesion with Sindhis and the reverse was also true. Similarly, when perceived social discrimination among Mohajors was also correlated with social cohesion with Balochs, there observed negative relationship between them ( $r = -.117^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Mohajors had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, with the increase in level of perceived social discrimination among Mohajors, social cohesion lessens with Balochs. This table of study further illustrated that when the extent of perceived social discrimination among Mohajors increases, social cohesion with Pukhtuns decreases. When the relationship between perceived social discrimination among Mohajors and social cohesion with Punjabis was tested, there observed negative relationship between them ( $r = -.102^*$ ,  $p < .05$ ). In this relationship, perceived social discrimination had a corresponding effect on social cohesion with Punjabis. The reverse was also true. From the results of this study, researcher reached to the conclusion, that Mohajors observe more distance from Baloch, Sindhi and Pukhtuns. Social cohesion among Mohajors was quite strong, but the level of social cohesion with Sindhis, Balochs, Pukhtuns and Punjabis was different. So, the level of social distance was also different with these ethnic groups.

By the same token, when perceived social discrimination among Sindhis was correlated with social cohesion with Mohajors, there was negative and weak relationship observed between these variables ( $r = -.118^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of perceived social discrimination among Sindhis and social cohesion with Mohajors and the reverse was also true. For example, social cohesion of Sindhis with Mohajors was weak. The



table of the study also depicts correlation between perceived social discrimination among Sindhis and social cohesion with Sindhis. A positive relationship was observed between these two variables ( $r = .103^*$ ,  $p < .05$ ). It means that when perceived social discrimination among Sindhis increases, the level of social cohesion increases among them. There was direct relationship between these two variables. A weak and negative relationship was noted, when perceived social discrimination among Sindhis was tested with social cohesion with Balochs ( $r = -.185^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Sindhis had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, social cohesion of Sindhis with Balochs was weak. So, the existence of social distance cannot be ignored between Sindhis and Balochs.

Furthermore, when perceived social discrimination among Sindhis was correlated with social cohesion with Pukhtuns, there was negative and weak relationship observed between them ( $r = -.112^*$ ,  $p < .05$ ). By implication, perceived social discrimination among Sindhi had a corresponding effect on social cohesion with Pukhtuns and the reverse was also true. It means that social cohesion between Sindhis and Pukhtuns was weak. A negative relationship was observed, when perceived social discrimination among Sindhis was correlated with social cohesion with Punjabis ( $r = -.108^*$ ,  $p < .05$ ). By implication, variable (perceived social discrimination among Sindhis) had a corresponding effect on social cohesion with Punjabis and the reverse was also true. For instance, when perceived social discrimination among Sindhis increases, then social cohesion with Punjabis decreases. The results of this study showed that Sindhis observed some level of social distance from these four ethnic groups. The level of social cohesion with each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the sure existence of social distance between these ethnic groups.

The table of study further showed the correlation between perceived social discrimination among Balochs and social cohesion with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When perceived social discrimination among Baloch was correlated with social cohesion with Mohajors, there observed negative relationship between them ( $r = -.229^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on social cohesion with Mohajors and the reverse was also true. A negative relationship was observed, when perceived social discrimination among Baloch was correlated with social cohesion with Sindhis ( $r = -.193^{**}$ ,  $p < .01$ ). A positive relationship was observed, when perceived social discrimination among Baloch was correlated with social cohesion with Balochs ( $r = .150^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on social cohesion with Balochs. For instance, when perceived social discrimination increases among Baloch, then social cohesion among them also increases. So, social distance among Balochs vanishes with the increase of social cohesion among Balochs.

A negative relationship was observed, when social interaction among Baloch was correlated with social cohesion with Pukhtuns ( $r = -.230^{**}$ ,  $p < .01$ ). It means that Baloch had some level of social distance from Pukhtuns. There was negative and weak relationship observed between perceived social discrimination among Balochs and social cohesion towards Punjabis ( $r = -.192^{**}$ ,  $p < .01$ ). By implication, social interaction among Balochs had a corresponding effect on social cohesion with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of social cohesion increases among the members of in-ethnic group as the frequency of perceived social discrimination increases among the members of in-ethnic groups and social cohesion decreases with out-ethnic groups.

The table of this study showed the relationships between perceived social discrimination among the Pukhtuns and social cohesion with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed negative and weak relationship, when perceived social discrimination among Pukhtun was correlated with social cohesion with Mohajors ( $r = -.183^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Pukhtuns had a corresponding effect on social cohesion with Mohajors and the reverse was also true. Similarly, when perceived social discrimination among Pukhtuns was tested with social cohesion with Sindhis, there noted a negative relationship between them ( $r = -.142^{**}$ ,  $p < .01$ ). Perceived social discrimination among Pukhtuns had a corresponding effect on social cohesion with Sindhis and the reverse was also true. When variable (Perceived social discrimination among Pukhtuns) was tested with variable (social cohesion towards Balochs), there noted a negative relationship between them ( $r = -.141^{**}$ ,  $p < .01$ ). Furthermore, when perceived social discrimination among Pukhtun was correlated with social cohesion with Pukhtuns, there was positive association observed between these two variables ( $r = .290^{**}$ ,  $p < .01$ ). Similarly the correlation between perceived social discrimination among Pukhtun and social cohesion with Punjabi showed negative and weak association ( $r = -.224^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed social distance from Mohajors, Sindhis, Balochs and Punjabis, but their intensity and level of social distance was different due to variation in the level of social cohesion with these ethnic groups.

A negative and weak relationship was noted, when perceived social discrimination among Punjabis was correlated with social cohesion with Balochs ( $r = -.165^{**}$ ,  $p < .01$ ). When perceived social discrimination among Punjabis was correlated with social cohesion with Pukhtuns, there was negative and weak relationship observed between them ( $r = -.130^{**}$ ,  $p < .01$ ). A positive association was noted, when perceived social discrimination among Punjabis was correlated with social cohesion with Punjabis ( $r = .110^{*}$ ,  $p < .05$ ). The results of

the study showed that members of Punjabi ethnic group observed social distance from Mohajors, Sindhis, Balochs and Pukhtuns. The level of social cohesion was different with each ethnic group. So, social distance was present between Punjabis and others four ethnic groups.

From the discussion of results of the table, researcher come to the conclusion that when perceived social discrimination among members of in-ethnic groups increases, the level of social cohesion increases with members of in-ethnic groups and the level of social cohesion decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance with the members of out-group, while members of in-group had social cohesion inside their own ethnic group.

Table No: 4.2.18 Correlation (r) of Perceived Social Discrimination with social cohesion five ethnic groups

	Physical Social Contact with Mohajors	Physical Social Contact with Sindhis	Physical Social Contact with Balochs	Physical Social Contact with Pukhtun	Physical Social Contact with Punjabis
Perceived Social Discrimination among Mohajors	.158**	-.087	-.030	-.100*	-.140**
Perceived Social Discrimination among Sindhis	-.122**	.032	-.198**	-.071	-.082
Perceived Social Discrimination among Baloch	-.212**	-.274**	.221**	-.238**	-.219**
Perceived Social Discrimination among Pukhtuns	-.234**	-.271**	-.220**	.314**	-.282**
Perceived Social Discrimination among Punjabi	-.170**	-.179**	-.197**	-.155**	.175**
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table No 4.2.18 shows the cumulative values of variable (perceived social discrimination) and variable (Physical social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The feelings of perceived social discrimination affects the frequency of physical social contact among the members of these five ethnic groups. In this study perceived social discrimination among Mohajors was positive and has

very strong relationship with physical social contact with Mohajors ( $r = .158^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Mohajor ethnic group had a corresponding effect on physical social contact with Mohajors and the reverse was also true. For instance, when perceived social discrimination among Mohajors increases, the frequency of physical social contact also increases among Mohajors.

This table of study further illustrated, when perceived social discrimination among Mohajors was correlated with physical social contact with Pukhtuns. There was negative and weak relationship observed between these two variables ( $r = -.100^*$ ,  $p < .05$ ). By implication it means that perceived social discrimination among Mohajors had a corresponding effect on physical social contact with Pukhtuns and the reverse was also true. When the relationship between perceived social discrimination among Mohajors and physical social contact with Punjabis was tested, there observed negative but weak relationship between them ( $r = -.140^{**}$ ,  $p < .01$ ). In this relationship, perceived social discrimination had a corresponding effect on physical social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded that, Mohajors had more physical social contact with Mohajors and less physical social contact with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the frequency of physical social contact with each ethnic group.

Similarly, when perceived social discrimination among Sindhis was correlated with physical social contact with Mohajors, there was negative relationship observed between these variables ( $r = -.122^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of perceived social discrimination among Sindhis and physical social contact with Mohajors and the reverse was also true. A weak and positive relationship was noted, when perceived social discrimination among Sindhis was tested with physical social contact with Balochs ( $r = -.198^{**}$ ,  $p < .01$ ).

The results of this study showed that Sindhis observed strong physical social contact with their in-ethnic group, but physical social contact weakens with other four ethnic groups, an increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between perceived social discrimination among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When perceived social discrimination among Baloch was correlated with physical social contact with Mohajors, There observed negative and weak relationship between them ( $r = -.212^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on physical social contact with Mohajors and the reverse was also true. A negative and weak relationship was observed, when perceived social discrimination among Baloch was correlated with physical social contact with Sindhis ( $r = -.274^{**}$ ,  $p < .01$ ). A positive association was observed, when perceived social discrimination among Baloch was correlated with physical social contact with Balochs ( $r = .221^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on physical social contact with Balochs. For instance, when perceived social discrimination increases among Baloch, physical social contact with them also increases. Social distance of Balochs decreases with in-ethnic groups due to increase in physical social contact with in-ethnic group.

A positive and weak relationship was observed, when perceived social discrimination among Baloch was correlated with physical social contact with Pukhtuns ( $r = -.238^{**}$ ,  $p < .01$ ). It means that Baloch had less physical social contact with Pukhtuns. In others words, we can say that Baloch had some level of social distance from Pukhtuns due to existence of less physical social contact between them. There was positive and weak association between perceived social discrimination among Balochs and physical social contact with Punjabis ( $r = -.219^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Balochs had a corresponding effect on physical social contact with Punjabis and the reverse was also true.

From the results of the table of study, researcher concluded that the level of physical social contact increased with the members of in-ethnic group as the frequency of perceived social discrimination increases among the members of in-ethnic group and physical social contact decreases with out-ethnic groups.

The table of this study showed the relationship between perceived social discrimination among the Pukhtuns and physical social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when perceived social discrimination among Pukhtun was correlated with physical social contact with Mohajors ( $r = -.234^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Pukhtuns had a corresponding effect on physical social contact with Mohajors and the reverse was also true. Similarly, perceived social discrimination among Pukhtuns was tested with physical social contact with Sindhis, there noted a negative and weak relationship between them ( $r = -.271^{**}$ ,  $p < .01$ ). Perceived social discrimination among Pukhtuns had a corresponding effect on physical social contact with Sindhis and the reverse was also true. When variable (perceived social discrimination among Pukhtuns) was tested with variable (physical social contact with Balochs), there noted a negative relationship between them ( $r = -.220^{**}$ ,  $p < .01$ ). Furthermore, perceived social discrimination among Pukhtun was correlated with physical social contact with Pukhtuns. There was positive but moderate relationship observed between these two variables ( $r = .314^{**}$ ,  $p < .01$ ). Similarly the correlation between perceived social discrimination among Pukhtun and physical social contact with Punjabi showed positive and weak relationship ( $r = -.282^{**}$ ,  $p < .01$ ). It means that Pukhtuns had less physical social contact with Punjabis.

The table of this study also described the correlation between perceived social discrimination among Punjabis and physical social contact with Mohajors. There was negative and moderate relationship observed between them ( $r = -.170^{**}$ ,  $p < .01$ ). This table further stated that there



was negative and weak relationship observed between perceived social discrimination among Punjabis and physical social contact with Sindhis ( $r = -.179^{**}$ ,  $p < .01$ ). A negative relationship was noted, when perceived social discrimination among Punjabis was correlated with physical social contact with Balochs ( $r = -.197^{**}$ ,  $p < .01$ ). When perceived social discrimination among Punjabis was correlated with physical social contact with Pukhtuns, there was negative and weak relationship between them ( $r = -.155^{**}$ ,  $p < .01$ ). A very strong and positive relationship was noted, when perceived social discrimination among Punjabis was correlated with physical social contact with Punjabis ( $r = .175^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more physical social contact with Punjabis as compared to other ethnic groups. The frequency of physical social contact was different with other ethnic groups.

From the discussion of results of the table of study, researcher came to the conclusion that when perceived social discrimination among members of in-ethnic groups increases, the level of physical social contact also increases with members of in-ethnic groups and the level of physical social contact decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance with the members of out-group.

*Table No: 4.2.19 Correlation (r) of Perceived Social Discrimination with virtual social contact of five ethnic groups*

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Perceived Social Discrimination among Mohajors	.100*	-.126**	-.071	-.086	-.109*
Perceived Social Discrimination among Sindhis	-.114*	.097*	-.155**	-.029	-.028
Perceived Social Discrimination among Baloch	-.115**	-.106*	.152**	-.124**	-.064
Perceived Social Discrimination among Pukhtuns	-.106*	-.059	-.139**	.199**	-.120**
Perceived Social Discrimination among Punjabi	-.016	-.009	-.138**	-.010	.037

\*\*. Correlation is significant at the 0.01 level (2-tailed).  
\*. Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.19 depicts the cumulative values of perceived social discrimination and virtual social contact among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Perceived social discrimination affects the frequency of virtual social contact among the members of these five ethnic groups. In this study, perceived social discrimination among Mohajors was positively correlated with virtual social contact with Mohajors ( $r = .100^*$ ,  $p < .05$ ). By implication, perceived social discrimination among Mohajor ethnic group had a corresponding effect on virtual social contact among Mohajors and the reverse was also true. For instance, when perceived social discrimination among Mohajors increases, the frequency of virtual social contact also increases among Mohajors. So, the social distance decreases among them.

The same table of study also illustrates when perceived social discrimination was correlated among Mohajors and virtual social contact with Sindhis, there was negative and weak relationship observed between these two variables ( $r = -.126^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Mohajors had a corresponding effect on virtual social contact with Sindhis and the reverse was also true. When the relationship between perceived social discrimination among Mohajors and virtual social contact with Punjabis was tested, there observed negative but weak association between them ( $r = -.109^{*}$ ,  $p < .05$ ). In this association, perceived social discrimination had a corresponding effect on virtual social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had more virtual social contact with members of in-ethnic group and less virtual social contact with out- ethnic groups. It means that Mohajors observed some level of social distance from out ethnic-groups as per the frequency of virtual social contact with each ethnic group.

Similarly, when perceived social discrimination among Sindhis was correlated with virtual social contact with Mohajors, there was negative and extremely weak relationship noted between these variables ( $r = -.114^{*}$ ,  $p < .05$ ). By implication, there was corresponding effect of perceived social discrimination among Sindhis and virtual social contact with Mohajors and the reverse was also true. The table of the study also depicts correlation between perceived social discrimination among Sindhis and virtual social contact with Sindhis. A positive relationship was observed between these two variables ( $r = .097^{*}$ ,  $p < .05$ ). It means that when perceived social discrimination among Sindhis increases, the frequency of virtual social contact also increases among them. A weak and negative relationship was noted, when perceived social discrimination among Sindhis was tested with virtual social contact with Balochs ( $r = -.155^{**}$ ,  $p < .01$ ).

The results of this study showed that Sindhis observed strong virtual social contact with their in-ethnic group, but virtual social contact weakens with other four ethnic groups. An increased level of social distance was also observed with out- ethnic groups.

The table of the study further showed the correlation between perceived social discrimination among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When social interaction among Baloch was correlated with physical social contact with Mohajors, there observed negative and weak relationship between them ( $r = -.115^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on physical social contact with Mohajors and the reverse was also true. A negative relationship was observed, when social interaction among Baloch was correlated with virtual social contact with Sindhis ( $r = -.106^{*}$ ,  $p < .05$ ). A positive and strong relationship was observed, when perceived social discrimination among Baloch was correlated with virtual social contact with Balochs ( $r = .152^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on virtual social contact with Balochs. For instance, when perceived social discrimination increases among Baloch, then virtual social contact with them also increases. Social distance among Balochs decreases with in-ethnic groups due to increase in virtual social contact with in-ethnic group.

A negative and extremely weak relationship was observed, when perceived social discrimination among Baloch was correlated with virtual social contact with Pukhtuns ( $r = -.124^{**}$ ,  $p < .01$ ). It means that Baloch had less physical social contact with Pukhtuns. We can say that Baloch had some level of social distance from Pukhtuns due to existence of weak virtual social contact between them. From the results of the table of study, researcher concluded that the level of virtual social contact increased with the members of in-ethnic group as the frequency of perceived social discrimination increases among the members of in-ethnic group and virtual social contact decreases with members of out-ethnic groups.

The table further showed the relationship between perceived social discrimination among the Pukhtuns and virtual social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed negative and weak relationship, when perceived social discrimination among Pukhtun was correlated with virtual social contact with Mohajors ( $r = -.106^*$ ,  $p < .01$ ). By implication, perceived social discrimination among Pukhtuns had a corresponding effect on virtual social contact with Mohajors and the reverse was also true. When variable (perceived social discrimination among Pukhtuns) was tested with variable (virtual social contact with Balochs), there noted a negative and weak relationship between them ( $r = -.139^{**}$ ,  $p < .01$ ). Furthermore, when perceived social discrimination among Pukhtun was correlated with virtual social contact with Pukhtuns, there was positive but strong relationship between these two variables ( $r = .199^{**}$ ,  $p < .01$ ). Similarly the correlation between perceived social discrimination among Pukhtun and virtual social contact with Punjabi showed positive and moderate relationship ( $r = -.120^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a moderate virtual social contact with Punjabis.

A negative relationship was noted, when perceived social discrimination among Punjabis was correlated with virtual social contact with Balochs ( $r = -.138^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more virtual social contact with Punjabis as compared to other ethnic groups. The frequency of virtual social contact was different with other ethnic groups, due to which social distance can be seen with these ethnic groups. From the discussion of results of table of study, researcher concluded that when perceived social discrimination among members of in-ethnic groups increases, the level of virtual social contact also increases with members of in-ethnic groups and the level of virtual social contact decreases with members of out-ethnic groups. A common finding from the results, show that there exist less social distance among the members of in-group as compared to out-ethnic groups.

*Table No: 4.2.20 Correlation (r) of perceived social discrimination with Future Ethnic Relations of five ethnic groups*

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Perceived Social Discrimination among Mohajors	.201**	.023	.165**	-.059	-.102*
Perceived Social Discrimination among Sindhis	.069	.164**	-.002	-.040	.029
Perceived Social Discrimination among Baloch	.097*	.097*	.019	.080	.046
Perceived Social Discrimination among Pukhtuns	.138**	.075	.020	.192**	.081
Perceived Social Discrimination among Punjabi	.105*	.066	.026	.050	.042
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.20 shows the cumulative values of variable (perceived social discrimination) and variable (future ethnic relations) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Perceived social discrimination of an ethnic group affects the future ethnic relations with members of these five ethnic groups. In this study perceived social discrimination among Mohajors had positive relationship with future ethnic relations with Mohajors ( $r = .201^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Mohajor ethnic group had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. For instance, perceived social discrimination among Mohajors would give birth to better future ethnic relations with Mohajors. When social discrimination

develops in any group against other ethnic group develops, ethnic boundary becomes thicken among the members of in-ethnic group as compared to out-ethnic group. Ethnic relations develop among the members of in-ethnic group and hopes to develop better future ethnic relations.

Similarly, when perceived social discrimination among Mohajors was also correlated with future ethnic relations with Balochs, there observed positive and weak relationship between them ( $r = .165^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Mohajors had a corresponding effect on future ethnic relations with Balochs and the reverse was also true. When the relationship between perceived social discrimination among Mohajors and future ethnic relations with Punjabis was tested, there observed negative but weak association between them ( $r = -.102^*$ ,  $p < .05$ ). In this association, perceived social discrimination had a corresponding effect on future ethnic relations with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors were more optimistic about future ethnic relations with Mohajors and less future ethnic relations with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the optimism level about their future ethnic relations with each ethnic group.

The table of the study also depicts correlation between perceived social discrimination among Sindhis and future ethnic relations with Sindhis. A positive and weak relationship was observed between these two variables ( $r = .164^{**}$ ,  $p < .01$ ). It means that when perceived social discrimination among Sindhis increases, then future ethnic relations will become pleasant among them.

The results of this study showed that Sindhis future ethnic relations will become pleasant with members of their in-ethnic group, but future ethnic relations will worsen with other four

ethnic groups. An increased level of social distance was observed with members of out-ethnic groups.

The table of the study further showed the correlation between perceived social discrimination among Balochs and future ethnic relations with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When perceived social discrimination among Baloch was correlated with future ethnic relations with Mohajors, there observed positive and weak relationship between them ( $r = .097^*$ ,  $p < .05$ ). By implication, perceived social discrimination among Baloch had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. A positive and weak relationship was observed, when perceived social discrimination among Baloch was correlated with future ethnic relations with Sindhis ( $r = .097^*$ ,  $p < .05$ ). From the results of the table of study, researcher concluded that Balochs were optimistic about their better future ethnic relations with all ethnic groups.

The table of this study showed the relationships between perceived social discrimination among the Pukhtuns and future ethnic relations with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when perceived social discrimination among Pukhtun was correlated with future ethnic relations with Mohajors ( $r = .138^{**}$ ,  $p < .01$ ). By implication, perceived social discrimination among Pukhtuns had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. Furthermore, perceived social discrimination among Pukhtun was correlated with future ethnic relations with Pukhtuns. There was positive but weak relationship observed between these two variables ( $r = .192^{**}$ ,  $p < .01$ ). The members of Pukhtun ethnic group were optimistic about their future ethnic relations with other ethnic groups but their optimistic view about future ethnic relations with other ethnic groups varies. It means that Pukhtuns had some level of social distance from these ethnic groups.



The table of study also described the correlation between perceived social discrimination among Punjabis and future ethnic relations with Mohajors. There was positive and weak relationship observed between them ( $r = .105^*$ ,  $p < .05$ ). The results of the study showed that members of Punjabi ethnic group were more optimistic towards good future ethnic relations with all ethnic groups.

*Table No: 4.2.21 Correlation (r) of political affiliation prejudice of five ethnic groups*

	Prejudice with Mohajors	Prejudice with Sindhis	Prejudice with Baloch	Prejudice with Pukhtuns	Prejudice with Punjabi
Political affiliation	.083	-.114*	-.149**	-.155**	-.034

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.21 indicates the cumulative values of variable (political affiliation) and variable (prejudice) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political affiliation of an ethnic group affects the prejudice against members of these five ethnic groups. The same table of study also illustrated the correlation of political affiliation and prejudice against Sindhis. There was negative relationship between these two variables ( $r = -.114^{**}$ ,  $p < .01$ ). Similarly, political affiliation was also correlated with prejudice against Balochs. There observed negative and weak relationship between them ( $r = -.149^{**}$ ,  $p < .01$ ). This table of study further illustrated, when political affiliation was correlated with prejudice against Pukhtuns. There was negative and weak relationship observed between these two variables ( $r = -.155^{**}$ ,  $p < .01$ ). The following findings confirmed that political affiliation up to some extent reduced prejudice among these ethnic groups.

Table No: 4.2.22 Correlation (*r*) of political affiliation social cohesion of five ethnic groups

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Political affiliation	-.170**	.061	.115**	.027	-.107*
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.22 indicates the cumulative values of variable (political affiliation) and variable (social cohesion) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political affiliation of an ethnic group affects the social cohesion with members of these five ethnic groups. In this study political affiliation had negative and weak relationship with social cohesion with Mohajors ( $r = -.170^{**}$ ,  $p < .01$ ). Similarly, political affiliation was also correlated with social cohesion with Balochs. There observed positive and weak relationship between them ( $r = .115^{**}$ ,  $p < .01$ ). The correlation of political affiliation and social cohesion with Punjabis also showed negative relationship ( $r = -.107^{*}$ ,  $p < .05$ ). The following findings confirmed that political affiliation of the members of five ethnic groups had less cohesion with Mohajors and Punjabis as compared to remaining three ethnic groups.

Table No: 4.2.23 Correlation (*r*) of political affiliation with physical social contact of five ethnic groups

	Physical social contact with Mohajors	Physical social contact with Sindhis	Physical social contact with Balochs	Physical social contact with Pukhtun	Physical social contact with Punjabis
Political affiliation	-.123**	.050	.059	.053	-.121**
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.23 indicates the cumulative values of variable (political affiliation) and variable (physical social contact) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political affiliation of an ethnic group affects the physical social contact with members of these five ethnic groups. In this study political affiliation had negative and weak association with physical social contact with Mohajors ( $r = -.123^{**}$ ,  $p < .01$ ). The correlation of political affiliation and physical social contact with Punjabis also showed negative relationship ( $r = -.121^{**}$ ,  $p < .01$ ). The following findings confirmed that political affiliation of the members of five ethnic groups had less physical social contact with Mohajors and Punjabis as compared to remaining three ethnic groups. It means that Sindhi, Baloch and Pukhtuns had more social distance from Mohajors and Punjabis.

*Table No: 4.2.24 Correlation (r) of political affiliation with virtual social contact of five ethnic groups*

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Political affiliation	-.149 <sup>**</sup>	.027	.054	-.027	-.111 <sup>*</sup>

<sup>\*\*</sup>. Correlation is significant at the 0.01 level (2-tailed).  
<sup>\*</sup>. Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.24 indicates the cumulative values of variable (political affiliation) and variable (virtual social contact) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political affiliation of an ethnic group affects the virtual social contact with members of these five ethnic groups. In this study political affiliation had negative and weak relationship with virtual social contact with Mohajors ( $r = -.149^{**}$ ,  $p < .01$ ). The correlation of political affiliation and virtual social contact with Punjabis also showed negative relationship ( $r = -.111^{*}$ ,  $p < .05$ ). The correlation between political affiliation and

virtual social contact confirmed that less virtual social contact was observed with Mohajors, Pukhtuns and Punjabi as compared to Sindhis and Balochs. It means that Mohajors, Punjabis and Pukhtuns had more social distance from Sindhis and Balochs.

*Table No: 4.2.25 Correlation (r) of political affiliation with future ethnic relations of five ethnic groups*

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Political affiliation	-.078	.043	.151**	.072	-.094*

\*\*. Correlation is significant at the 0.01 level (2-tailed).  
 \*. Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.25 shows the cumulative values of variable (political affiliation) and variable (future ethnic relations) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political affiliation affects the future ethnic relations with members of these five ethnic groups. Similarly, political affiliation was also correlated with future ethnic relations with Balochs. There observed positive and weak relationship between them ( $r = .151^{**}$ ,  $p < .01$ ), when political affiliation was correlated with future ethnic relations with Pukhtuns. When the association between political affiliation and future ethnic relations with Punjabis was tested, there observed negative association between them ( $r = -.094^*$ ,  $p < .05$ ). From the statistics of this study, researcher concluded, that Sindhi, Baloch and Pukhtuns were not optimistic to establish good future ethnic relations with Mohajors and Punjabis. Here social distance is observed between these ethnic groups.

*Table No: 4.2.26 Correlation (r) of political participation and prejudice of five ethnic groups*

	Prejudice with Mohajors	Prejudice with Sindhis	Prejudice with Baloch	Prejudice with Pukhtuns	Prejudice with Punjabi
Political Participation	.031	-.158**	-.183**	-.174**	-.063
**, Correlation is significant at the 0.01 level (2-tailed).					

Table 4.2.26 indicates the cumulative values of variable (political participation) and variable (prejudice) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political participation affects the prejudice with members of these five ethnic groups. The same table of study also showed when political participation and prejudice against Sindhis was correlated, there was negative relationship observed between these two variables ( $r = -.158^{**}$ ,  $p < .01$ ). Similarly, political participation was also correlated with prejudice against Balochs. There observed negative and weak relationship between them ( $r = -.183^{**}$ ,  $p < .01$ ). This table of study further illustrated, when political affiliation was correlated with prejudice against Pukhtuns, there was negative and weak relationship observed between these two variables ( $r = -.174^{**}$ ,  $p < .01$ ). The findings of this study confirmed that political participation up to some extent reduces prejudice among these ethnic groups.

*Table No: 4.2.27 Correlation (r) of political participation and social cohesion of five ethnic groups*

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Political Participation	-.210**	.085	.024	.025	-.050
**, Correlation is significant at the 0.01 level (2-tailed).					
*, Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.27 indicates the cumulative values of variable (political participation) and variable (social cohesion) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns

and Punjabis). Political participation among these ethnic groups affects the social cohesion with members of these five ethnic groups. In this study political participation had negative and weak relation when correlated with social cohesion with Mohajors ( $r = -.210^{**}$ ,  $p < .01$ ). The results confirmed that political participation of the members of five ethnic groups had less cohesion with Mohajors and Punjabis as compared to remaining three ethnic groups.

*Table No: 4.2.28 Correlation (r) of political participation and physical social contact of five ethnic groups*

	Physical Social Contact with Mohajors	Physical Social Contact with Sindhis	Physical Social Contact with Balochs	Physical Social Contact with Pukhtun	Physical Social Contact with Punjabis
Political Participation	-.194 <sup>**</sup>	.120 <sup>**</sup>	.074	.033	-.074
<sup>**</sup> . Correlation is significant at the 0.01 level (2-tailed).					
<sup>*</sup> . Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.28 shows the cumulative values of variable (political participation) and variable (physical social contact) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political participation among the members of ethnic groups affects the physical social contact with members of these five ethnic groups. In this study political affiliation had negative and weak relationship with physical social contact with Mohajors ( $r = -.194^{**}$ ,  $p < .01$ ). The same table of study also showed when political participation was correlated with physical social contact with Sindhis, there was positive and weak relationship observed between these two variables ( $r = .120^{**}$ ,  $p < .01$ ). These findings confirmed that political participation of the members of five ethnic groups had less physical social contact with Mohajors and Punjabis as compared to remaining three ethnic groups. It means that Sindhi, Baloch and Pukhtuns had more social distance from Mohajors and Punjabis.

*Table No: 4.2.29 Correlation (r) of political participation and virtual social contact of five ethnic groups*

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Political Participation	-.072	.012	.034	.050	-.014
**. Correlation is significant at the 0.01 level (2-tailed).					

Table 4.2.29 indicates the cumulative values of variable (political participation) and variable (virtual social contact) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political participation of these ethnic groups affects the virtual social contact with members of these five ethnic groups. The same table of study also showed the correlation of political participation and virtual social contact with Sindhis, which related in positive and weak relationship between these two variables ( $r = .120^{**}$ ,  $p < .01$ ). The correlation between political participation and virtual social contact confirmed that less virtual social contact was observed with Mohajors and Punjabi as compared to Sindhis, Pukhtuns and Balochs. It means that Mohajors and Punjabis had more social distance from Sindhis, Balochs and Pukhtuns.

*Table No: 4.2.30 Correlation (r) of political participation and future ethnic relations of five ethnic groups*

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Political Participation	-.059	-.035	.080	.041	.005
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.30 shows the cumulative values of variable (political participation) and variable (future ethnic relations) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Political participation affects the future ethnic relations with members of these five ethnic groups. From the statistics of this study, researcher concluded, that Baloch and Pukhtuns were not optimistic to establish good future ethnic relations with Mohajors, Sindhi and Punjabis. Here social distance is observed between these ethnic groups.



Table No: 4.2.31 Correlation (r) of relative economic deprivation and prejudice of five ethnic groups

	Prejudice with Mohajors	Prejudice with Sindhis	Prejudice with Baloch	Prejudice with Pukhtuns	Prejudice with Punjabi
Relative Economic Deprivation among Mohajors	-.188**	.183**	.244**	.310**	-.136**
Relative Economic Deprivation among Sindhis	-.017	-.283**	.202**	.182**	-.081
Relative Economic Deprivation among Baloch	.215**	.253**	-.305**	.256**	.279**
Relative Economic Deprivation among Pukhtun	.172**	.126**	.209**	-.313**	.185**
Relative Economic Deprivation among Punjabi	.119**	-.052	.006	-.030	-.162**
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table No 4.2.31 depicts the cumulative values of variable (relative economic deprivation) and variable (Prejudice) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The feelings of relative economic deprivation affect the level of prejudice among the members of these five ethnic groups. In this study, relative economic deprivation among Mohajors was negatively related with prejudice against Mohajors ( $r = -.188^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajors ethnic group had a corresponding effect on prejudice against Mohajors and the reverse was also true. For instance, when relative economic deprivation among Mohajors increases, then the level of prejudice decreases among Mohajors.

When the relative economic deprivation among Mohajors was correlated with ethnic prejudice against Sindhis, there was positive and weak relationship observed between these

two variables ( $r = .183^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajors had a corresponding effect on prejudice against Sindhis and the reverse was also true. For instance, when the feelings of relative economic deprivation among Mohajors increases, by the same token, the level of prejudice against Sindhis also increases.

Similarly, relative economic deprivation among Mohajors was also correlated with prejudices against Balochs. There observed positive relationship observed between them ( $r = .244^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajors had a corresponding effect on prejudice against Balochs and the reverse was also true. For instance, the increase in relative economic deprivation among Mohajors fortifies the level of prejudice against Balochs. This table of study further illustrated that when the frequency of relative economic deprivation among Mohajors increases, by the same token the level of prejudice against Pukhtuns also increases. When relative economic deprivation among Mohajors was correlated with prejudice against Pukhtuns, there was positive and significant relationship observed between these two variables ( $r = .310^{**}$ ,  $p < .01$ ). By implication, it means that relative economic deprivation among Mohajors had a corresponding effect on prejudice against Pukhtuns and the reverse was also true. For instance, when relative economic deprivation among Mohajors increases, the level of prejudice with Pukhtuns also increases. When the association between relative economic deprivation among Mohajors and prejudice against Punjabis was tested, there observed negative but weak relationship between them ( $r = -.136^{**}$ ,  $p < .01$ ). In this association, relative economic deprivation had a corresponding effect on prejudice against Punjabis. The reverse was also true. From the statistics of this study, researcher reached to the conclusion, that Mohajors observes more prejudice against Sindhi, Baloch and Pukhtuns. The level of prejudice was low against Punjabis. It means that Mohajors observed social distance from Sindhis, Balochs, Pukhtuns and Punjabis, but the level of prejudice was different with each ethnic group.

The table of the study also depicts correlation between relative economic deprivation among Sindhis and prejudice against Sindhis. A negative relationship was observed between these two variables ( $r = -.283^{**}$ ,  $P < .01$ ). It means that when relative economic deprivation among Sindhis increases, the level of prejudice decreases among them. There was inverse relationship between these two variables. A weak and positive relationship was noted, when relative economic deprivation among Sindhis was tested with prejudice against Balochs ( $r = .202^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Sindhis had a corresponding effect on prejudice against Balochs and the reverse was also true. For instance, with the increase in feelings of relative economic deprivation among Sindhis, prejudice with Balochs also increases.

Furthermore, when variable (relative economic deprivation among Sindhis) was correlated with variable (prejudice with Pukhtuns), there was positive and weak association observed between them ( $r = .182^{**}$ ,  $p < .01$ ). By implication, social interaction among Sindhi had a corresponding effect on prejudice with Pukhtuns and the reverse was also true. It means that when feelings of relative economic deprivation among Sindhis increases, the level of prejudice also increases against Pukhtuns. The results of this study showed that Sindhis observed some level of prejudice towards Balochs and Pukhtuns. The level of prejudice towards each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the existence of social distance between these ethnic groups.

The table of the study further showed the correlation between relative economic deprivation among Balochs and prejudice towards Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When feelings of relative economic deprivation among Baloch was correlated with prejudice toward Mohajors, there observed positive and weak relationship between them ( $r = .215^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on prejudice with Mohajors and the reverse was also true. A positive and weak

relationship was observed, when relative economic deprivation among Baloch was correlated with prejudice against Sindhis ( $r = .253^{**}$ ,  $p < .01$ ). A negative relationship was observed, when relative economic deprivation among Baloch was correlated with prejudice towards Balochs ( $r = -.305^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on prejudice toward Balochs. For instance, when feelings of relative economic deprivation increase among Baloch, prejudice among them decreases. Social distance of Balochs increases with other ethnic groups due to increase in prejudice against other ethnic groups.

From the results of the table of study, researcher concluded that the level of prejudice decreases among the members of in-ethnic group as the feelings of relative economic deprivation increases among in-ethnic groups and prejudice increases towards out-ethnic groups.

The table of study showed the relationship between relative economic deprivation among the Pukhtuns and prejudice towards few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when social interaction among Pukhtun was correlated with prejudice towards Mohajors ( $r = .172^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Pukhtuns had a corresponding effect on prejudice with Mohajors and the reverse was also true. Similarly, relative economic deprivation among Pukhtuns was tested with prejudice towards Sindhis. There noted a positive and weak relationship between them ( $r = .126^{**}$ ,  $p < .01$ ). The feelings of relative economic deprivation among Pukhtuns had a corresponding effect on prejudice with Sindhis and the reverse was also true. When independent variable (relative economic deprivation among Pukhtuns) was tested with dependent variable (prejudice towards Balochs), there noted a positive and moderate relationship between them ( $r = .209^{**}$ ,  $p < .01$ ). Furthermore, when relative economic deprivation among Pukhtun was correlated with prejudice against Pukhtuns, there

was positive but moderate relationship observed between these two variables ( $r = .313^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed prejudice towards Mohajors, Sindhis, Balochs, but their intensity and level of prejudice was different.

The table of this study also illustrated the correlation between relative economic deprivation among Punjabis and prejudice against Mohajors. There was positive and weak relationship observed between them ( $r = .119^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group observed prejudice towards Mohajors and Balochs.

From the discussion of the results of table of study, researcher come to the conclusion that when feelings of relative economic deprivation among members of in-ethnic groups increases, the level of prejudice decreases with members of in-ethnic groups and the level of prejudice increases towards members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance among the members of in-group with members of out-ethnic groups. The members of in-group showed a self-serving bias (prejudice) against the members of out-group and high level of social distance was observed between the members of in-group with out-ethnic group while possessing feelings of relative economic deprivation.

*Table No: 4.2.32 Correlation (r) of relative economic deprivation and social cohesion of five ethnic groups*

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Relative Economic Deprivation among Mohajors	.270**	.041	-.130**	-.061	-.127**
Relative Economic Deprivation among Sindhis	.180**	.244**	.054	.070	-.268**
Relative Economic Deprivation among Baloch	-.205**	.150**	.130**	.122**	-.173**
Relative Economic Deprivation among Pukhtun	.095*	-.116**	-.002	.071	.172**
Relative Economic Deprivation among Punjabi	.101*	-.125**	-.064	.034	.277**
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table 4.2.32 depicts the cumulative values of variable (relative economic deprivation) and variable (social cohesion) with the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The feelings of relative economic deprivation affect the level of social cohesion with the members of these five ethnic groups. In this research relative economic deprivation among Mohajors had positive relationship with social cohesion with Mohajors ( $r = .270^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajor ethnic group had a corresponding effect on social cohesion with Mohajors and the reverse was also true. For instance, when relative economic deprivation among Mohajors increases, the level of social cohesion increases with members of Mohajor ethnic group.

When relative economic deprivation increases among the members of in-ethnic group, social cohesion also fortifies and as result social distance decreases between them. Similarly, when relative economic deprivation among Mohajors was also correlated with social cohesion with Balochs, there observed negative relationship between them ( $r = -.130^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajors had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, with the increase in the feelings of relative economic deprivation among Mohajors, there observed less social cohesion with Balochs. When the relationship between relative economic deprivation among Mohajors and social cohesion with Punjabis was tested, there observed negative and weak relationship between them ( $r = -.127^{**}$ ,  $p < .01$ ). In this association, relative economic deprivation had a corresponding effect on social cohesion with Punjabis. The reverse was also true. From the results of this study, researcher reached to the conclusion, that Mohajors observe more distance from Baloch, Punjabis and Pukhtuns. Social cohesion inside Mohajors was quite strong, but the level of social cohesion with Sindhis, Balochs, Pukhtuns and Punjabis was different. So, the level of social distance was also different with these ethnic groups.

By the same token, when relative economic deprivation among Sindhis was correlated with social cohesion with Mohajors, there was negative and weak relationship observed between these independent and dependent variables ( $r = -.180^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of relative economic deprivation among Sindhis and social cohesion with Mohajors and the reverse was also true. The table of the study also depicts correlation between relative economic deprivation among Sindhis and social cohesion with Sindhis. A positive and a very strong relationship was observed between these two variables ( $r = .244^{**}$ ,  $p < .01$ ). It means that when feelings of relative economic deprivation among Sindhis

increases, the level of social cohesion also increases among them. There was direct relationship between these two variables.

A negative relationship was observed, when relative economic deprivation among Sindhis was correlated with social cohesion with Punjabis ( $r = -.268^{**}$ ,  $p < .01$ ). By implication, variable (relative economic deprivation among Sindhis) had a corresponding effect on social cohesion with Punjabis and the reverse was also true. For instance, when relative economic deprivation among Sindhis increases, social cohesion with Punjabis decreases. The results of this study showed that Sindhis observed some level of social distance from these four ethnic groups. The level of social cohesion with each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the existence of social distance among these ethnic groups.

The table of the study further showed the correlation between relative economic deprivation among Balochs and social cohesion with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When relative economic deprivation among Baloch was correlated with social cohesion with Mohajors, there observed negative relationship between them ( $r = -.205^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on social cohesion with Mohajors and the reverse was also true. A positive and weak relationship was observed, when relative economic deprivation among Baloch was correlated with social cohesion with Sindhis ( $r = .150^{**}$ ,  $p < .01$ ). A positive and strong association was observed, when relative economic deprivation among Baloch was correlated with social cohesion with Balochs ( $r = .130^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on social cohesion with Balochs.

A positive and weak relationship was observed, when relative economic deprivation among Baloch was correlated with social cohesion with Pukhtuns ( $r = .122^{**}$ ,  $p < .01$ ). It means that



Baloch had some level of social distance from Pukhtuns. There was positive and weak relationship between relative economic deprivation among Balochs and social cohesion towards Punjabis ( $r = -.173^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Balochs had a corresponding effect on social cohesion with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of social cohesion increases among the members of in-ethnic group as the feelings of relative economic deprivation increasing among the members of in-ethnic groups and social cohesion decreases with members of out-ethnic groups.

The table of this study showed the relationship between relative economic deprivation among the Pukhtuns and social cohesion with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when relative economic deprivation among Pukhtun was correlated with social cohesion with Mohajors ( $r = .095^{*}$ ,  $p < .05$ ). By implication, relative economic deprivation among Pukhtuns had a corresponding effect on social cohesion with Mohajors and the reverse was also true. Similarly, the correlation between relative economic deprivation among Pukhtun and social cohesion with Punjabi showed positive and weak relationship ( $r = .172^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed social distance from Mohajors, Sindhis, Balochs and Punjabis, but their intensity and level of social distance was different due to variation in the level of social cohesion with these ethnic groups.

The table of this study also described the correlation between relative economic deprivation among Punjabis and social cohesion with Mohajors. There was positive and weak relationship observed between them ( $r = .101^{*}$ ,  $p < .05$ ). A positive relationship was noted, when relative economic deprivation among Punjabis was correlated with social cohesion with Punjabis ( $r = .277^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic

group observed social distance from Mohajors, Sindhis, Balochs and Pukhtuns. The level of social cohesion was different with each ethnic group. So, social distance was present between Punjabis and others ethnic groups.

From the discussion of the results of the study, researcher come to the conclusion that when relative economic deprivation among members of in-ethnic groups increases, the level of social cohesion increases with members of in-ethnic groups and the level of social cohesion decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance between the members of in and out- ethnic groups.

*Table No: 4.2.33 Correlation (r) of relative economic deprivation and physical social contact of five ethnic groups*

	Physical Social Contact with Mohajors	Physical Social Contact with Sindhis	Physical Social Contact with Balochs	Physical Social Contact with Pukhtun	Physical Social Contact with Punjabis
Relative Economic Deprivation among Mohajors	.323**	-.079	-.026	-.097*	-.177**
Relative Economic Deprivation among Sindhis	.120**	.135**	.144**	.079	-.187**
Relative Economic Deprivation among Baloch	-.212**	.211**	.210**	.132**	-.194**
Relative Economic Deprivation among Pukhtun	.165**	-.145**	-.087*	.058	.183**
Relative Economic Deprivation among Punjabi	-.070	.071	-.073	.041	.219**

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table No 4.2.33 shows the cumulative values of variable (Relative economic deprivation) and variable (Physical social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The feelings of relative economic deprivation affect the frequency of physical social contact among the members of these five ethnic groups. In this study relative economic deprivation among Mohajors has positive and very strong relationship with physical social contact with Mohajors ( $r = .323^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajor ethnic group had a corresponding effect on physical social contact among Mohajors and the reverse was also true. For instance, when relative economic deprivation among Mohajors increases, then the frequency of physical social contact also increases among Mohajors.

This table of study further illustrated, when relative economic deprivation among Mohajors was correlated with physical social contact with Pukhtuns, there was negative and weak relationship observed between these two variables ( $r = -.097^*$ ,  $p < .05$ ). By implication it means that relative economic deprivation among Mohajors had a corresponding effect on physical social contact with Pukhtuns and the reverse was also true. When the relationship between relative economic deprivation among Mohajors and physical social contact with Punjabis was tested, there observed negative but weak association between them ( $r = -.177^{**}$ ,  $p < .01$ ). In this association, relative economic deprivation had a corresponding effect on physical social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors had more physical social contact with Mohajors and less physical social contact with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the frequency of physical social contact with each ethnic group.

Similarly, when relative economic deprivation among Sindhis was correlated with physical social contact with Mohajors, there was positive relationship observed between these

variables ( $r = .120^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of relative economic deprivation among Sindhis and physical social contact with Mohajors and the reverse was also true. The table of the study also depicts correlation between relative economic deprivation among Sindhis and physical social contact with Sindhis. A positive and weak relationship was observed between these two variables ( $r = .135^{**}$ ,  $p < .01$ ). It means that when relative economic deprivation among Sindhis increases, the level of physical social contact also increases among them. A weak and positive relationship was noted, when relative economic deprivation among Sindhis was tested with physical social contact with Balochs ( $r = .144^{**}$ ,  $p < .01$ ).

A negative and weak relationship was observed, when relative economic deprivation among Sindhis was correlated with physical social contact with Punjabis ( $r = -.187^{**}$ ,  $p < .01$ ). By implication, independent variable (relative economic deprivation among Sindhis) had a corresponding effect on physical social contact with Punjabis and the reverse was also true. The results of this study showed that Sindhis observed strong physical social contact with their in-ethnic group, but physical social contact weakens with other four ethnic groups. An increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between relative economic deprivation among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When relative economic deprivation among Baloch was correlated with physical social contact with Mohajors, there observed negative and weak relationship between them ( $r = -.212^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on physical social contact with Mohajors and the reverse was also true. A positive and weak relationship was observed, when relative economic deprivation among Baloch was correlated with physical social contact with Sindhis ( $r = .211^{**}$ ,  $p < .01$ ). A positive relationship was observed, when relative economic deprivation among Baloch was

correlated with physical social contact with Balochs ( $r = .210^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on physical social contact with Balochs. For instance, when relative economic deprivation increases among Baloch, physical social contact with them also increases. Social distance of Balochs decreases with in-ethnic groups due to increase in physical social contact with members of in-ethnic group.

A positive and weak relationship was observed, when relative economic deprivation among Baloch was correlated with physical social contact with Pukhtuns ( $r = .132^{**}$ ,  $p < .01$ ). It means that Baloch had physical social contact with Pukhtuns but their frequency was weak. In others words, we can say that Baloch had some level of social distance from Pukhtuns due to existence of weak physical social distance between them. There was negative and weak relationship observed between relative economic deprivation among Balochs and physical social contact with Punjabis ( $r = -.194^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Balochs had a corresponding effect on physical social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of physical social contact increased with the members of in-ethnic group as the frequency of relative economic deprivation increases among the members of in-ethnic group and physical social contact decreases with out-ethnic groups.

The table of study showed the relationship between relative economic deprivation among the Pukhtuns and physical social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when relative economic deprivation among Pukhtun was correlated with physical social contact with Mohajors ( $r = .165^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Pukhtuns had a corresponding effect on physical social contact with Mohajors and the reverse was also true. Similarly, when relative economic deprivation among Pukhtuns was tested with physical

social contact with Sindhis, there noted a negative and weak relationship between them ( $r = -.145^{**}$ ,  $p < .01$ ). Relative economic deprivation among Pukhtuns had a corresponding effect on physical social contact with Sindhis and the reverse was also true. When variable (relative economic deprivation among Pukhtuns) was tested with variable (physical social contact with Balochs), there noted a negative and weak relationship between them ( $r = -.087^*$ ,  $p < .05$ ). Similarly, the correlation between relative economic deprivation among Pukhtun and physical social contact with Punjabi showed positive and weak relationship ( $r = .183^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a weak social contact with Punjabis.

A positive relationship was noted, when relative economic deprivation among Punjabis was correlated with physical social contact with Punjabis ( $r = .219^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more physical social contact with Punjabis as compared to other ethnic groups. The frequency of physical social contact was different with other ethnic groups.

From the discussion of the results of study, researcher come to the conclusion that when relative economic deprivation among members of in-ethnic groups increases, the level of physical social contact also increases with members of in-ethnic groups and the level of physical social contact decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance among the members of in-ethnic group with the members of out-ethnic groups.

*Table No: 4.2.34 Correlation (r) of relative economic deprivation and virtual social contact of five ethnic groups*

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Relative Economic Deprivation among Mohajors	.166**	-.076	-.058	-.026	-.057
Relative Economic Deprivation among Sindhis	.099*	.231**	.079	-.028	-.178**
Relative Economic Deprivation among Baloch	-.093*	.070	.138**	.035	-.056
Relative Economic Deprivation among Pukhtun	.005	-.029	.040	.115**	.098*
Relative Economic Deprivation among Punjabi	-.100*	-.118**	-.058	.007	.201**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.34 depicts the cumulative values of variable (relative economic deprivation) and variable (virtual social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The feelings of relative economic deprivation affects the frequency of virtual social contact among the members of these five ethnic groups. In this study, relative economic deprivation among Mohajors was positively and significantly related with virtual social contact with Mohajors ( $r = .166^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajor ethnic group had a corresponding effect on virtual social contact among Mohajors and the reverse was also true. For instance, when relative economic deprivation among Mohajors increases, the frequency of virtual social contact also increases among Mohajors. So, the social distance decreases among them.

From the statistics of this study, researcher concluded, that members of in-ethnic group had more virtual social contact with members of in-ethnic group and less virtual social contact with members of out- ethnic groups. It means that Mohajors observed some level of social distance from out ethnic-groups as per the frequency of virtual social contact with each ethnic group.

Similarly, when relative economic deprivation among Sindhis was correlated with virtual social contact with Mohajors, there was positive and extremely weak relationship observed between these independent and dependent variables ( $r = .09^*$ ,  $p < .05$ ). By implication, there was corresponding effect of relative economic deprivation among Sindhis and virtual social contact with Mohajors and the reverse was also true. The table of study also depicts correlation between relative economic deprivation among Sindhis and virtual social contact with Sindhis. A positive relationship was observed between these two variables ( $r = .231^{**}$ ,  $p < .01$ ). It means that when relative economic deprivation among Sindhis increases, then the frequency of virtual social contact also increases among them.

A negative relationship was observed, when relative economic deprivation among Sindhis was correlated with virtual social contact with Punjabis ( $r = -.178^{**}$ ,  $p < .01$ ). By implication, independent variable (relative economic deprivation among Sindhis) had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. The results of this study showed that Sindhis had more virtual social contact with their in-ethnic group, but virtual social contact weakens with other four ethnic groups. An increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between relative economic deprivation among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When relative economic deprivation among Baloch was correlated with physical



social contact with Mohajors, there observed negative and weak relationship between them ( $r = -.093^*$ ,  $p < .05$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on physical social contact with Mohajors and the reverse was also true. A positive relationship was observed, when relative economic deprivation among Baloch was correlated with virtual social contact with Balochs ( $r = .138^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Baloch had a corresponding effect on virtual social contact with Balochs. For instance, when relative economic deprivation increases among Baloch, virtual social contact with them also increases. Social distance among Balochs decreased with in-ethnic groups due to increase in virtual social contact with in-ethnic group. From the results of the table of study, researcher concluded that the level of virtual social contact increased with the members of in-ethnic group as the feelings of relative economic deprivation increases among the members of in-ethnic group and virtual social contact decreases with members of out-ethnic groups.

The table of this study showed the relationship between relative economic deprivation among Pukhtuns and virtual social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Furthermore, relative economic deprivation among Pukhtun was correlated with virtual social contact with Pukhtuns. There was positive relationship observed between these two variables ( $r = .115^{**}$ ,  $p < .01$ ). Similarly the correlation between relative economic deprivation among Pukhtun and virtual social contact with Punjabi showed positive and weak relationship ( $r = .098^*$ ,  $p < .05$ ). It means that Pukhtuns had a less virtual social contact with Punjabis, Sindhis, Baloch and Mohajors.

This table further stated that there was negative and weak relationship observed between relative economic deprivation among Punjabis and virtual social contact with Sindhis ( $r = -.118^{**}$ ,  $p < .01$ ). A positive relationship was noted, when relative economic deprivation among Punjabis was correlated with virtual social contact with Punjabis ( $r = .201^{**}$ ,  $p < .01$ ). The

results of the study showed that members of Punjabi ethnic group had more virtual social contact with Punjabis as compared to other ethnic groups. The frequency of virtual social contact was different with other ethnic groups, due to which social distance can be seen with these ethnic groups.

From the discussion of the results of table of study, researcher concluded that when relative economic deprivation among members of in-ethnic groups increases, the level of virtual social contact also increases with members of in-ethnic groups and the level of virtual social contact decreases with members of out-ethnic groups. A common finding from the results show that there exist less social distance among the members of in-group as compared to out-ethnic groups.

*Table No: 4.2.35 Correlation (r) of relative economic deprivation with Future Ethnic Relations of five ethnic groups*

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Relative Economic Deprivation among Mohajors	.269**	-.022	-.206**	-.055	-.071
Relative Economic Deprivation among Sindhis	.108*	.143**	-.131**	-.058	-.144**
Relative Economic Deprivation among Baloch	-.050	.050	.020	.004	-.034
Relative Economic Deprivation among Pukhtun	-.063	-.086	-.023	.114*	.048
Relative Economic Deprivation among Punjabi	-.111*	-.091*	-.107*	.021	.142**

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.35 shows the cumulative values of variable (Relative economic deprivation) and variable (future ethnic relations) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The feelings of relative economic deprivation of an ethnic group affects the future ethnic relations with members of these five ethnic groups. In this study relative economic deprivation among Mohajors had positive relationship with future ethnic relations with Mohajors ( $r = .269^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajor ethnic group had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. For instance, higher the feelings of relative economic deprivation among Mohajors, better will be the future ethnic relations with Mohajors.

Similarly, when relative economic deprivation among Mohajors was also correlated with future ethnic relations with Balochs, there observed negative relationship between them ( $r = -.206^{**}$ ,  $p < .01$ ). By implication, relative economic deprivation among Mohajors had a corresponding effect on future ethnic relations with Balochs and the reverse was also true. From the statistics of this study, researcher concluded, that Mohajors were more optimistic about future ethnic relations with Mohajors and less optimistic about future ethnic relations with Sindhis, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the optimism level about their future ethnic relations with each ethnic group.

Similarly, when relative economic deprivation among Sindhis was correlated with future ethnic relations with Mohajors, there was positive and weak relationship between these independent and dependent variables ( $r = .108^*$ ,  $p < .05$ ). By implication, there was corresponding effect of relative economic deprivation among Sindhis and future ethnic relations with Mohajors and the reverse was also true. The table of the study also depicts correlation between relative economic deprivation among Sindhis and future ethnic relations with Sindhis. A positive relationship was observed between these two variables ( $r = .143^{**}$ ,  $p < .01$ ). It means that when relative economic deprivation among Sindhis increases, future ethnic relations will become pleasant among them. A weak and negative relationship was noted, when relative economic deprivation among Sindhis was tested with future ethnic relations with Balochs ( $r = -.131^{**}$ ,  $p < .01$ ).

A negative and weak relationship was observed, when relative economic deprivation among Sindhis was correlated with future ethnic relations with Punjabis ( $r = -.144^{**}$ ,  $p < .05$ ). By implication, variable (relative economic deprivation among Sindhis) had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. The results of this study showed that Sindhis future ethnic relations will become pleasant with members of

their in-ethnic group, but future ethnic relations will worsen with other four ethnic groups, an increased level of social distance was observed with members of out- ethnic groups.

The table of study further showed the correlation between relative economic deprivation among Balochs and future ethnic relations with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. Social distance of Balochs decreases with in-ethnic groups due to their optimistic view about future ethnic relations with in-ethnic group. From the results of the table of study, researcher concluded that Balochs are optimistic about their in-group better future relations. As clear from frequency of the table, that Balochs are not optimistic about harmonious future ethnic relations with other ethnic groups.

The table of this study showed the relationship between relative economic deprivation among the Pukhtuns and future ethnic relations with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Furthermore, when relative economic deprivation among Pukhtun was correlated with future ethnic relations with Pukhtuns, there was positive association observed between these two variables ( $r = .114^*$   $p < .05$ ). The table of this study also described the correlation between relative economic deprivation among Punjabis and future ethnic relations with Mohajors. There was negative and weak relationship observed between them ( $r = .111^*$   $p < .05$ ). This table further stated that there was negative and weak relationship observed between relative economic deprivation among Punjabis and future ethnic relations with Sindhis ( $r = -.091^*$   $p < .05$ ). A negative relationship was noted, when relative economic deprivation among Punjabis was correlated with future ethnic relations with Balochs ( $r = -.107^*$   $p < .05$ ). A positive relationship was noted, when relative economic deprivation among Punjabis was correlated with future ethnic relations with Punjabis ( $r = .142^{**}$   $p < .01$ ). The results of the study showed that members of Punjabi ethnic group were more optimistic towards good future ethnic relations with Punjabis as compared to other ethnic groups. From the discussion of the results, researcher concluded that member of each

ethnic group was optimistic to establish harmonious ethnic relations with members of their own ethnic group as compared to other ethnic groups. Considering this statement, the existence of social distance was evident in one ethnic group with other ethnic groups.

*Table No: 4.2.36 Correlation (r) of cultural participation with prejudice of five ethnic groups*

	Prejudice with Mohajors	Prejudice with Sindhis	Prejudice with Baloch	Prejudice with Pukhtuns	Prejudice with Punjabi
Cultural participation among Mohajors	-.003	.264**	.221**	.251**	.113*
Cultural participation among Sindhis	.289**	-.055	.212**	.199**	.395**
Cultural participation among Balochs	.241**	.193**	-.125**	.141**	.253**
Cultural participation among Pukhtuns	.184**	.293**	.348**	-.229**	.204**
Cultural participation among Punjabis	.122**	.318**	.300**	.317**	-.176**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.36 showed the cumulative values of variable (Cultural participation) and variable (prejudice) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The extent of cultural participation effect the prejudice against members of these five ethnic groups. This table of study also illustrated when cultural participation among Mohajors was correlated with prejudice against Sindhis, there was positive relationship between these two variables ( $r = .264^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajors had a corresponding effect on prejudice against Sindhis and the reverse was also true. Similarly, cultural participation among Mohajors was also correlated with prejudice against Balochs. There observed positive relationship between them ( $r = .221^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajors had a corresponding effect on prejudice against Balochs and the reverse was also true. This table of study further illustrated, when

cultural participation among Mohajors was correlated with prejudice against Pukhtuns. There was positive relationship observed between these two variables ( $r = .251^{**}$ ,  $p < .01$ ). By implication it means that cultural participation among Mohajors had a corresponding effect on prejudice against Pukhtuns and the reverse was also true. When the association between cultural participation among Mohajors and prejudice against Punjabis was tested, there observed positive but weak relationship between them ( $r = .113^{*}$ ,  $p < .05$ ). In this association, cultural participation had a corresponding effect on prejudice against Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had frequent cultural participation, due to which prejudice decreases with members of in-ethnic group and prejudice increases with members of out- ethnic groups. For instance, social distance increases with increased level of prejudice against out-ethnic groups.

Similarly, when cultural participation among Sindhis was correlated against prejudice with Mohajors, there was positive and weak relationship observed between these variables ( $r = .289^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of cultural participation among Sindhis and prejudice against Mohajors and the reverse was also true. A weak and positive relationship was noted, when cultural participation among Sindhis was tested with prejudice against Balochs ( $r = .212^{**}$ ,  $p < .01$ ).

Furthermore, when cultural participation among Sindhis was correlated with dependent variable (prejudice with Pukhtuns), there was positive association observed between them ( $r = .199^{**}$ ,  $p < .05$ ). A positive and significant relationship was observed, when cultural participation among Sindhis was correlated with prejudice against Punjabis ( $r = .395^{**}$ ,  $p < .01$ ). By implication, variable (cultural participation among Sindhis) had a corresponding effect on prejudice against Punjabis and the reverse was also true. The results of this study showed that Sindhis observed social distance from other ethnic groups due to existence of prejudice against others ethnic groups.

The table of the study further showed the correlation between cultural participation among Balochs and prejudice against Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. When cultural participation among Baloch was correlated with prejudice against Mohajors, There observed positive and weak relationship between them ( $r = .241^{**}$ ,  $p < .01$ ). By implication, social interaction among Baloch had a corresponding effect on prejudice against Mohajors and the reverse was also true. A positive and weak relationship was observed, when cultural participation among Baloch was correlated with prejudice against Sindhis ( $r = .193^{**}$ ,  $p < .01$ ). A negative relationship was observed, when cultural participation among Baloch was correlated with prejudice against Balochs ( $r = -.125^{**}$ ,  $p < .01$ ). By implication, cultural participation among Baloch had a corresponding effect on prejudice against Balochs. For instance, when cultural participation strengthens among Baloch, prejudice against Balochs decreases. Social distance among Balochs decreased with in-ethnic groups due to less prejudice in members of in-ethnic group. A positive and weak relationship was observed, when cultural participation among Baloch was correlated with prejudice with Pukhtuns ( $r = .141^{**}$ ,  $p < .01$ ). In others words, we can say that Baloch had some level of social distance from Pukhtuns due to existence of prejudice between them. There was positive and weak association observed between cultural participation among Balochs and prejudice against Punjabis ( $r = .253^{**}$ ,  $p < .01$ ). By implication, cultural participation among Balochs had a corresponding effect on prejudice with Punjabis and the reverse was also true. From the results of the table of study, when cultural participation among Baloch increases, prejudice against other ethnic group strengthen and as result social distance with other ethnic groups increases.

The table of this study showed the relationships between cultural participation among Pukhtuns and prejudice towards few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when cultural participation



among Pukhtun was correlated with prejudice of Mohajors ( $r = .184^{**}$ ,  $p < .01$ ). By implication, cultural participation among Pukhtuns had a corresponding effect on prejudice with Mohajors and the reverse was also true. Similarly, when cultural participation among Pukhtuns was tested with prejudice against Sindhis, there noted a positive relationship between them ( $r = .293^{**}$ ,  $p < .01$ ). Cultural participation among Pukhtuns had a corresponding effect on prejudice against Sindhis and the reverse was also true. When independent variable (cultural participation among Pukhtuns) was tested with dependent variable (prejudice with Balochs), there noted a positive and significant relationship observed between them ( $r = .384^{*}$ ,  $p < .05$ ). Furthermore, cultural participation among Pukhtun was correlated with prejudice against Pukhtuns. There was negative relationship observed between these two variables ( $r = -.229^{**}$ ,  $p < .01$ ). Similarly the correlation between cultural participation among Pukhtun and prejudice against Punjabi showed positive and weak association ( $r = .204^{**}$ ,  $p < .01$ ). It means that Pukhtuns had prejudice against others ethnic groups.

The table of this study also described the correlation between cultural participation among Punjabis and prejudice against Mohajors. There was positive and weak relationship observed between them ( $r = .122^{**}$ ,  $p < .01$ ). This table further stated that there was positive and significant relationship observed between cultural participation among Punjabis and prejudice against Sindhis ( $r = .318^{**}$ ,  $p < .01$ ). A positive relationship was noted, when cultural participation among Punjabis was correlated with prejudice against Balochs ( $r = .300^{**}$ ,  $p < .01$ ). When cultural participation among Punjabis was correlated with prejudice against Pukhtuns, there was positive and significant relationship noted between them ( $r = .317^{**}$ ,  $p < .01$ ). A negative relationship was noted, when cultural participation among Punjabis was correlated with prejudice against Punjabis ( $r = -.176^{**}$ ,  $p < .01$ ). The results of the study showed that prejudice among the members of Punjabi ethnic group was less as compared to

others ethnic groups. From the discussion of results of the table , researcher concluded that when prejudice among members of in-ethnic group decreases, the level of social distance also decreases among the members of in-ethnic group and the level of prejudice increases with members of out-ethnic groups. The existence of social distance cannot be ignored between in and out-ethnic group.

*Table No: 4.2.37 Correlation (r) of cultural participation with social cohesion of five ethnic groups*

	Social Cohesion with Mohajors	Social Cohesion with Sindhis	Social Cohesion with Baloch	Social Cohesion with Pukhtuns	Social Cohesion with Punjabis
Cultural participation among Mohajors	.361**	-.014	-.121**	.011	.110*
Cultural participation among Sindhis	.029	.607**	.100*	-.007	-.093*
Cultural participation among Balochs	-.031	.009	.599**	.007	-.117**
Cultural participation among Pukhtuns	.100*	.005	.015	.549**	.151**
Cultural participation among Punjabis	.213**	-.058	-.149**	.075	.575**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.37 describes the cumulative values of variable (cultural participation) and variable (social cohesion) with the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of cultural participation affects the level of social cohesion with the members of these five ethnic groups. In this research cultural participation among Mohajors had positive and significant relationship with social cohesion with Mohajors ( $r = .361^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajor ethnic group had a corresponding effect on social cohesion with Mohajors and the reverse was also true. For instance, when cultural participation among Mohajors increases, the level of social cohesion

also fortifies with members of Mohajor ethnic group. As a result social distance decreases between them.

Similarly, cultural participation among Mohajors was also correlated with social cohesion with Balochs. There observed negative relationship between them ( $r = -.121^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajors had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, when cultural participation among Mohajors strengthens, social cohesion lessens with Balochs.

When the association between cultural participation among Mohajors and social cohesion with Punjabis was tested, there observed positive and weak relationship between them ( $r = .110^{*}$ ,  $p < .05$ ). In this relationship, cultural participation had a corresponding effect on social cohesion with Punjabis. The reverse was also true. From the results of this study, researcher reached to the conclusion, that Mohajors observe more social distance from Baloch, Sindhi and Pukhtuns and Punjabis. Social cohesion inside Mohajors was quite strong due to presence of strong cultural participation, but the level of social cohesion with Sindhis, Balochs, Pukhtuns and Punjabis was different. So, the level of social distance was also different with these ethnic groups.

The table of the study also depicts correlation between cultural participation among Sindhis and social cohesion with Sindhis. A positive and a very strong association was observed between these two variables ( $r = .607^{**}$ ,  $p < .01$ ). It means that when cultural participation among Sindhis increases, the level of social cohesion also fortifies among them. There was direct relationship between these two variables. A weak and positive relationship was noted, when cultural participation among Sindhis was tested with social cohesion with Balochs ( $r = .100^{*}$ ,  $p < .05$ ). By implication, cultural participation among Sindhis had a corresponding effect on social cohesion with Balochs and the reverse was also true. For instance, social

cohesion of Sindhis with Balochs was also weak. So, the existence of social distance cannot be avoided between Sindhis and Balochs.

A negative relationship was observed, when cultural participation among Sindhis was correlated with social cohesion with Punjabis ( $r = -.117^{**}$ ,  $p < .01$ ). By implication, variable (cultural participation among Sindhis) had a corresponding effect on social cohesion with Punjabis and the reverse was also true. For instance, when cultural participation among Sindhis increases, then social cohesion with Punjabis lessens. The results of this study showed that Sindhis observed some level of social distance from these four ethnic groups. The level of social cohesion with each ethnic group varies, so the level of social distance also varies by the same token. Results confirmed the sure existence of social distance between these ethnic groups.

The table of the study further showed the correlation between cultural participation among Balochs and social cohesion with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and strong relationship was observed, when cultural participation among Baloch was correlated with social cohesion with Balochs ( $r = .599^{**}$ ,  $p < .01$ ). By implication, cultural participation among Baloch had a corresponding effect on social cohesion with Balochs. For instance, when cultural participation increases among Baloch, social cohesion among them also increases. So, social distance among Balochs vanishes with the fortification of social cohesion among Balochs.

There was negative and weak relationship between cultural participation among Balochs and social cohesion with Punjabis ( $r = -.117^{**}$ ,  $p < .01$ ). By implication, cultural participation among Balochs had a corresponding effect on social cohesion with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of social cohesion increases among the members of in-ethnic group as cultural participation

increases among the members of in-ethnic groups and social cohesion decreases with out-ethnic groups.

The table of study showed the relationships between cultural participation among the Pukhtuns and social cohesion with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when cultural participation among Pukhtun was correlated with social cohesion with Mohajors ( $r = .100^*$ ,  $p < .05$ ). By implication, cultural participation among Pukhtuns had a corresponding effect on social cohesion with Mohajors and the reverse was also true. Furthermore, cultural participation among Pukhtun was correlated with social cohesion with Pukhtuns. There was positive and strong relationship between these two variables ( $r = .549^{**}$ ,  $p < .01$ ). Similarly the correlation between cultural participation among Pukhtun and social cohesion with Punjabi showed positive and weak relationship ( $r = .151^{**}$ ,  $p < .01$ ). It means that Pukhtuns observed social distance from Mohajors, Sindhis, Balochs and Punjabis, but their intensity and level of social distance was different due to variation in the level of social cohesion with these ethnic groups.

The table of this study also described the correlation between cultural participation among Punjabis and social cohesion with Mohajors. There was positive relationship observed between them ( $r = .213^{**}$ ,  $p < .01$ ). A negative and weak relationship was noted, when cultural participation among Punjabis was correlated with social cohesion with Balochs ( $r = -.49^{**}$ ,  $p < .01$ ). A very strong and positive relationship was noted, when cultural participation among Punjabis was correlated with social cohesion with Punjabis ( $r = .575^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group observed social distance from Mohajors, Sindhis, Balochs and Pukhtuns. The level of social cohesion was different with

each ethnic group. So, social distance was present between Punjabis and others four ethnic groups.

From the discussion of the results of table of study, researcher come to the conclusion that when cultural participation among members of in-ethnic groups increases, the level of social cohesion fortifies with members of in-ethnic groups and the level of social cohesion decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist social distance with members of out-ethnic groups.

*Table No: 4.2.38 Correlation (r) of cultural participation with physical social contact of five ethnic groups*

	Physical Social Contact with Mohajors	Physical Social Contact with Sindhis	Physical Social Contact with Balochs	Physical Social Contact with Pukhtun	Physical Social Contact with Punjabis
Cultural participation among Mohajors	.385**	.081	-.017	.066	.162**
Cultural participation among Sindhis	.164**	.618**	.135**	.040	.010
Cultural participation among Balochs	.049	.130**	.589**	.034	-.027
Cultural participation among Pukhtuns	.157**	.084	.100*	.579**	.187**
Cultural participation among Punjabis	.264**	.090*	.016	.139**	.600**

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table No 4.2.38 shows the cumulative values of variable (Cultural participation) and variable (Physical social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of cultural participation effect the frequency of Physical social contact among the members of these five ethnic groups. In this study cultural participation among Mohajors was positively and significantly correlated with

Physical social contact with Mohajors ( $r = .385^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajor ethnic group had a corresponding affects on physical social contact among Mohajors and the reverse was also true. For instance, when cultural participation among Mohajors increases, the frequency of physical social contact also increases among Mohajors.

This table of study further illustrated, when cultural participation among Mohajors was correlated with physical social contact with Pukhtuns, there was positive and weak relationship observed between these two variables ( $r = .066^{**}$ ,  $p < .01$ ). By implication it means that cultural participation among Mohajors had a corresponding effect on physical social contact with Pukhtuns and the reverse was also true. When the association between cultural participation among Mohajors and physical social contact with Punjabis was tested, there observed positive but weak relationship between them ( $r = .162^{**}$ ,  $p < .01$ ). In this association, cultural participation had a corresponding effect on physical social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors had more physical social contact with Mohajors and less physical social contact with Sindhi, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per the frequency of physical social contact with each ethnic group.

Similarly, when cultural participation among Sindhis was correlated with physical social contact with Mohajors, there was positive and weak relationship noted between these variables ( $r = .164^{**}$ ,  $p < .01$ ). By implication, there was corresponding effect of cultural participation among Sindhis and physical social contact with Mohajors and the reverse was also true. The table of the study also depicts correlation between cultural participation among Sindhis and physical social contact with Sindhis. A positive and a very strong relationship was observed between these two variables ( $r = .618^{**}$ ,  $p < .01$ ). It means that when cultural

participation among Sindhis increases, the level of physical social contact also increases among them. A negative relationship was noted, when cultural participation among Sindhis was tested with physical social contact with Balochs ( $r = -.135^{**}$ ,  $p < .01$ ).

The results of this study showed that Sindhis observed frequent physical social contact with their in-ethnic group, but physical social contact weakens with other four ethnic groups, an increased level of social distance was observed with out- ethnic groups.

The table of the study further showed the correlation between cultural participation among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and weak relationship was observed, when cultural participation among Baloch was correlated with physical social contact with Sindhis ( $r = .130^{**}$ ,  $p < .01$ ). A positive and strong relationship was observed, when cultural participation among Baloch was correlated with physical social contact with Balochs ( $r = .589^{**}$ ,  $p < .01$ ). By implication, cultural participation among Baloch had a corresponding effect on physical social contact with Balochs. For instance, when cultural participation increases among Baloch, physical social contact with them also increases. Social distance of Balochs decreases with in-ethnic groups due to increase in physical social contact with in-ethnic group. From the results of the table of study, researcher concluded that the level of physical social contact increases with the members of in-ethnic group as the frequency of cultural participation increasing among the members of in-ethnic group and physical social contact decreased with out-ethnic groups.

The table of this study showed the relationship between cultural participation among the Pukhtuns and physical social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when cultural participation among Pukhtun was correlated with physical social contact with Mohajors ( $r =$



.157\*\*,  $p < .01$ ). By implication, cultural participation among Pukhtuns had a corresponding effect on physical social contact with Mohajors and the reverse was also true.

When variable (cultural participation among Pukhtuns) was tested with variable (physical social contact with Balochs), there noted a positive and weak relationship between them ( $r = .100^*$ ,  $p < .05$ ). Furthermore, when cultural participation among Pukhtun was correlated with physical social contact with Pukhtuns, there was positive but strong relationship observed between these two variables ( $r = .579^{**}$ ,  $p < .01$ ). Similarly, the correlation between cultural participation among Pukhtun and physical social contact with Punjabi showed positive and weak association ( $r = .187^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a weak social contact with Punjabis.

The table of this study also described the correlation between cultural participation among Punjabis and physical social contact with Mohajors. There was positive and moderate relationship observed between them ( $r = .264^{**}$ ,  $p < .01$ ). This table further stated that there was positive and weak relationship observed between cultural participation among Punjabis and physical social contact with Sindhis ( $r = .090^*$ ,  $p < .05$ ). When cultural participation among Punjabis was correlated with physical social contact with Pukhtuns, there was positive and weak relationship noted between them ( $r = .139^{**}$ ,  $p < .01$ ). A strong and positive relationship was noted, when cultural participation among Punjabis was correlated with physical social contact with Punjabis ( $r = .600^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more physical social contact with Punjabis as compared to other ethnic groups. The frequency of physical social contact was different with other ethnic groups.

From the discussion of the results of table of study, researcher come to the conclusion that when cultural participation among members of in-ethnic groups increases, the level of

physical social contact also increases with members of in-ethnic groups and the level of physical social contact decreases with members of out-ethnic groups. A common finding from all of the above results showed that there exist lower social distance among the members of in-ethnic group.

*Table No: 4.2.39 Correlation (r) of cultural participation with virtual social contact of five ethnic groups*

	Virtual Social Contact with Mohajors	Virtual Social Contact with Sindhis	Virtual Social Contact with Balochs	Virtual Social Contact with Pukhtuns	Virtual Social Contact with Punjabis
Cultural participation among Mohajors	.325**	-.055	-.037	.024	.111*
Cultural participation among Sindhis	.022	.499**	.109*	-.005	-.127**
Cultural participation among Balochs	-.058	.045	.510**	.050	-.093*
Cultural participation among Pukhtuns	.133**	-.020	.061	.536**	.274**
Cultural participation among Punjabis	.214**	-.078	-.003	.130**	.514**

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.39 depicts the cumulative values of variable (Cultural participation) and variable (virtual social contact) among the members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of cultural participation affect the frequency of virtual social contact among the members of these five ethnic groups. In this study, cultural participation among Mohajors was positively and significantly correlated with virtual social contact with Mohajors ( $r = .325^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajor ethnic group had a corresponding effect on virtual social contact among Mohajors and the reverse was also true. For instance, when cultural participation among

Mohajors increases, the frequency of virtual social contact also increases among Mohajors. So, the social distance decreases among them.

The same table of study also showed the correlation of cultural participation among Mohajors and virtual social contact with Sindhis. There was negative and weak relationship noted between these two variables ( $r = -.055^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajors had a corresponding effect on virtual social contact with Sindhis and the reverse was also true. When the relationship between cultural participation among Mohajors and virtual social contact with Punjabis was tested, there observed negative but weak relationship between them ( $r = -.111^{*}$ ,  $p < .05$ ). In this relationship, cultural participation had a corresponding effect on virtual social contact with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that members of in-ethnic group had more virtual social contact with members of in-ethnic group and less virtual social contact with members of out- ethnic groups. It means that Mohajors observed some level of social distance from out ethnic-groups as per the frequency of virtual social contact with each ethnic group.

The table of the study also depicts correlation between cultural participation among Sindhis and virtual social contact with Sindhis. A positive and a significant relationship was observed between these two variables ( $r = .499^{**}$ ,  $p < .01$ ). It means that when cultural participation among Sindhis increases, the frequency of virtual social contact also increases among them. A weak and positive relationship was noted, when cultural participation among Sindhis was tested with virtual social contact with Balochs ( $r = .109^{*}$ ,  $p < .05$ ).

A negative relationship was observed, when cultural participation among Sindhis was correlated with virtual social contact with Punjabis ( $r = -.127^{**}$ ,  $p < .01$ ). By implication, independent variable (cultural participation among Sindhis) had a corresponding effect on

virtual social contact with Punjabis and the reverse was also true. The results of this study showed that Sindhis observed strong virtual social contact with their in-ethnic group, but virtual social contact weakens with other four ethnic groups. An increased level of social distance was also observed with out- ethnic groups.

The table of the study further showed the correlation between cultural participation among Balochs and physical social contact with Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis. A positive and strong association was observed, when cultural participation among Baloch was correlated with virtual social contact with Balochs ( $r = .510^{**}$ ,  $p < .01$ ). By implication, cultural participation among Baloch had a corresponding effect on virtual social contact with Balochs. For instance, when cultural participation increases among Baloch, virtual social contact with them also increases. Social distance among Balochs decreased with in-ethnic groups due to increase in virtual social contact with in-ethnic group.

There was negative and weak relationship observed between cultural participation among Balochs and virtual social contact with Punjabis ( $r = -.093^*$ ,  $p < .05$ ). By implication, cultural participation among Balochs had a corresponding effect on virtual social contact with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that the level of virtual social contact increased with the members of in-ethnic group as the frequency of cultural participation increases among the members of in-ethnic group and virtual social contact decreases with members of out-ethnic groups.

The table of this study showed the relationships between cultural participation among the Pukhtuns and virtual social contact with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). There observed positive and weak relationship, when cultural participation among Pukhtun was correlated with virtual social contact with Mohajors ( $r = .133^{**}$ ,  $p < .01$ ). By implication, cultural participation among Pukhtuns had a corresponding

effect on virtual social contact with Mohajors and the reverse was also true. Cultural participation among Pukhtuns had a corresponding effect on virtual social contact with Sindhis and the reverse was also true. Furthermore, cultural participation among Pukhtun was correlated with virtual social contact with Pukhtuns. There was positive but strong relationship observed between these two variables ( $r = .536^{**}$ ,  $p < .01$ ). Similarly the correlation between cultural participation among Pukhtun and virtual social contact with Punjabi showed positive and moderate relationship ( $r = .274^{**}$ ,  $p < .01$ ). It means that Pukhtuns had a moderate virtual social contact with Punjabis.

The table of this study also described the correlation between cultural participation among Punjabis and virtual social contact with Mohajors. There was positive and weak relationship observed between them ( $r = .214^{**}$ ,  $p < .01$ ). When cultural participation among Punjabis was correlated with virtual social contact with Pukhtuns, there was positive and weak relationship observed between them ( $r = .130^{**}$ ,  $p < .01$ ). A strong and positive relationship was noted, when cultural participation among Punjabis was correlated with virtual social contact with Punjabis ( $r = .514^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group had more virtual social contact with Punjabis as compared to other ethnic groups. The frequency of virtual social contact was different with other ethnic groups due to which social distance can be seen with these ethnic groups.

From the discussion of the results of the table of study, researcher concluded that when cultural participation among members of in-ethnic groups increases, the level of virtual social contact also increases with members of in-ethnic groups and the level of virtual social contact decreases with members of out-ethnic groups. A common finding from the results show that there exist less social distance among the members of in-group as compared to out-ethnic groups.

Table No: 4.2.40 Correlation (r) of cultural participation with future ethnic relations of five ethnic groups

	Ethnic relations will become pleasant with Mohajors	Ethnic relations will become pleasant with Sindhi	Ethnic relations will become pleasant with Baloch	Ethnic relations will become pleasant with Pukhtun	Ethnic relations will become pleasant with Punjabi
Cultural participation among Mohajors	.297**	-.075	-.160**	-.043	.101*
Cultural participation among Sindhis	.031	.485**	.164**	.001	-.184**
Cultural participation among Balochs	.003	.046	.360**	-.022	-.156**
Cultural participation among Pukhtuns	.054	.003	-.002	.412**	.156**
Cultural participation among Punjabis	.184**	-.057	-.189**	.022	.428**

\*\* . Correlation is significant at the 0.01 level (2-tailed).  
 \* . Correlation is significant at the 0.05 level (2-tailed).

Table 4.2.40 shows the cumulative values of variable (Cultural participation) and variable (future ethnic relations) with members of five ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). The frequency of cultural participation of an ethnic group affects the future ethnic relations with members of these five ethnic groups. In this study cultural participation among Mohajors had positive correlation with future ethnic relations with Mohajors ( $r = .297^{**}$ ,  $p < .01$ ). By implication, cultural participation among Mohajor ethnic group had a corresponding effect on future ethnic relations with Mohajors and the reverse was also true. For instance, frequent cultural participation among Mohajors would give birth to better future ethnic relations with Mohajors.

Similarly, cultural participation among Mohajors was also correlated with future ethnic relations with Balochs. There observed negative relationship between them ( $r = -.160^{**}$ ,  $p$

<.01). By implication, cultural participation among Mohajors had a corresponding effect on future ethnic relations with Balochs and the reverse was also true. When the relationship between cultural participation among Mohajors and future ethnic relations with Punjabis was tested, there observed positive but weak relationship between them ( $r = .101^*$ ,  $p < .05$ ). In this relationship, cultural participation had a corresponding effect on future ethnic relations with Punjabis. The reverse was also true. From the statistics of this study, researcher concluded, that Mohajors were more optimistic about future ethnic relations with Mohajors and less optimistic about future ethnic relations with Sindhis, Baloch, Pukhtuns and Punjabis. It means that Mohajors observed some level of social distance from Sindhis, Balochs, Pukhtuns and Punjabis as per their hopes about their future ethnic relations with each ethnic group.

The table of the study also depicts correlation between cultural participation among Sindhis and future ethnic relations with Sindhis. A positive and significant relationship was observed between these two variables ( $r = .485^{**}$ ,  $p < .01$ ). It means that when cultural participation among Sindhis increases, future ethnic relations will become pleasant among them. A weak and positive relationship was noted, when cultural participation among Sindhis was tested with future ethnic relations with Balochs ( $r = .164^{**}$ ,  $p < .01$ ).

A negative and weak relationship was observed, when cultural participation among Sindhis was correlated with future ethnic relations with Punjabis ( $r = -.184^{**}$ ,  $p < .01$ ). By implication, independent variable (cultural participation among Sindhis) had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. The results of this study showed that Sindhis future ethnic relations will become pleasant with members of their in-ethnic group, but future ethnic relations will worsen with other four ethnic groups. An increased level of social distance was observed with members of out-ethnic groups.

A positive and significant relationship was observed, when cultural participation among Baloch was correlated with future ethnic relations with Balochs ( $r = .360^{**}$ ,  $p < .01$ ). By implication, cultural participation among Baloch had a corresponding effect on future ethnic relations with Balochs. For instance, when cultural participation increases among Baloch, they become hopeful about their future ethnic relations with Balochs. Social distance of Balochs decreases with in-ethnic groups due to their optimistic view about future ethnic relations with in-ethnic group.

There was negative relationship observed between cultural participation among Balochs and future ethnic relations with Punjabis ( $r = -.156^{*}$ ,  $p < .05$ ). By implication, cultural participation among Balochs had a corresponding effect on future ethnic relations with Punjabis and the reverse was also true. From the results of the table of study, researcher concluded that Balochs were optimistic about their in-group better future ethnic relations. As clear from frequency of table, that Balochs were not optimistic about harmonious future ethnic relations with other ethnic groups.

The table of study showed the relationships between cultural participation among the Pukhtuns and future ethnic relations with few ethnic groups (Mohajors, Sindhis, Balochs, Pukhtuns and Punjabis). Furthermore, cultural participation among Pukhtun was correlated with future ethnic relations with Pukhtuns. There was positive but significant relationship observed between these two variables ( $r = .412^{**}$ ,  $p < .01$ ). Similarly the correlation between cultural participation among Pukhtun and future ethnic relations with Punjabi showed positive and weak association ( $r = .156^{**}$ ,  $p < .01$ ). It means that Pukhtuns had some level of social distance from Punjabis.

The table of this study also described the correlation between cultural participation among Punjabis and future ethnic relations with Mohajors. There was positive and weak relationship



observed between them ( $r = .184^{**}$ ,  $p < .01$ ). A negative relationship was noted, when cultural participation among Punjabis was correlated with future ethnic relations with Balochs ( $r = -.189^{**}$ ,  $p < .01$ ). A significant and positive association was noted, when cultural participation among Punjabis was correlated with future ethnic relations with Punjabis ( $r = .428^{**}$ ,  $p < .01$ ). The results of the study showed that members of Punjabi ethnic group were more optimistic about good future ethnic relations with Punjabis as compared to other ethnic groups. From the discussion of the results, researcher concluded that member of each ethnic group was optimistic to establish harmonious ethnic relations with members of their own ethnic group as compared to other ethnic groups. Considering this statement, the existence of social distance was evident with other ethnic groups.

## CHAPTER FIVE

### 5.1 Summary

This research addressed socio economic and cultural factors affecting social distance among five ethnic groups in Karachi, Pakistan. These ethnic groups are; Mohajor, Sindhi, Baloch, Pukhtun and Punjabi, who live in Karachi. These groups were selected not only on the history basis of their political problems with each other, but also on the basis of largest ethnic groups in Karachi. There are several other ethnic groups in Karachi, but these ethnic groups were selected due to the limitation of this research. There are several researches conducted on social distance worldwide, but there is paucity of researches on social distance in Pakistan. Researcher did his effort best to put forth a view of social distance that exist among the members of these five ethnic groups, though there were economic and time frame constraints. To find out social distance among the members of five ethnic groups was the main focus of this study.

Ethnicity is socially constructed and is dependent on proper common name, a myth for common ancestry, shared historical past, a common culture and a specific home land. It is basically an attachment to a particular group. In this research five ethnic groups have their distinctive history and culture. There are four theoretical approaches to ethnicity, which are assimilation model, primordialism, circumstantialism and constructionism. Researcher observed that ethnic feelings were present in all ethnic groups in Karachi. As Khan (2005) considered that there is cultural primordialism. Goffman (1961) asserted that ethnic identity of an individual is the meaning one has as a member of an ethnic group. Every ethnic group has its own strong ethnic identity. As Tajfel and Turners said that member of one group compares its own group with other groups, it gives birth to the feeling of “us” and “them”,

that is why they develop the positive characteristics to their own group and negative one to others. Identity (self) is socially constructed; similar is the case with ethnic identity.

Social distance scale was developed by Bogardus. In this research Bogardus scale was further modified to meet the need of this study. There are several socio economic factors such as social discriminations, prejudices and relative economic deprivations that contribute to social distance among the members of these five ethnic groups. Whenever the members of marginalized ethnic group feel any type of discrimination and alienation, social distance emerges among the members of ethnic groups and resultantly the social order of society gets disturb. Every ethnic group has their own ethnic identity, which is maintained due to ethnic boundary as they follow their own specific ethnic philosophy. As in past ethnic clashes and conflicts occurred several time in Karachi, because of socio economic and cultural factors that strengthened ethnic identity and increased social distance among the members of different ethnic groups in Karachi.

In order to measure social distance among the members of different ethnic groups, a scale of social interaction was developed for this study, keeping the following statements in mind such as; never discuss study material, never seek help in study, never share study problems, never share personal problems, never share family problems, never share health problems, never visit cafeteria, never sit in library, never plan class assignments, never play sports with, never visit houses on illness and never visit houses of ethnic groups on occasions of happiness and deaths of its members. The frequency and percentage of above statements was quite high with Baloch and Pukhtun ethnic groups. There was quite visible difference in interaction with members of all ethnic groups, but the data of social interaction depicts that there was less social interaction observed with members of Pukhtun and Baloch ethnic groups. There observed existence of social distance of these each ethnic group from others to

some extent, but the other three ethnic groups observed more social distance from Pukhtun and Baloch with respect to this scale of social interaction.

Ethnic identity scale was developed for the purpose to judge social distance among the members of different ethnic groups. As per ethnic identity scale, ethnic identity of every ethnic group was strong, that is why every ethnic group observed social distance from others ethnic groups. As for as responses regarding inter-ethnic marriages are concern, 59.4 % never practiced Marriages with members of Baloch ethnic groups and 56.6 % never practiced Marriages with members of Punjabi ethnic groups. As data showed that there exist variations in frequency and percentage of never practicing Marriages with Mohajor, Pukhtun and Sindhis. More than half of the respondents (56.6 %) never supported Marriages with members of Baloch ethnic group; similarly 56.2 % never supported Marriages with members of Punjabi ethnic group. Data varies for not supporting Marriages with Mohajor, Sindhi and Pukhtuns. Variations in data shows that Mohajors, Sindhi and Pukhtun observed more social distance from Baloch and Punjabi in practicing Marriages with them. Similar results also came in not supporting Marriages with Baloch and Punjabi by these three ethnic groups.

As per data, Baloch and Pukhtun were considered more discriminated groups followed by Punjabis in Karachi. According to data of this research, majority (73.6 %) of the respondents were of the opinion that Mohajor are favoured in all sectors in Karachi. These three ethnic groups (Baloch, Pukhtun and Punjabi) feel discrimination as compared to Mohajors and Sindhi. According to the results of perceived social discrimination scale, social distance was observed up to some extent between the members of these five ethnic groups. At the time, when this research was undertaking in Karachi, there was sit ins of Pakistan Tehreek e Insaf (PTI) in Islamabad. Majority of the students (130) showed their affiliation with PTI. As the results of this research showed that Balochs, Pukhtuns and Sindhis perceived more relative

economic deprivation as compared to Mohajors and Punjabi. The high social distance was observed by Baloch, Pukhtun and Sindhi from Mohajors and Punjabis.

Ethnic language distincts one ethnic group from the other. A scale was developed, keeping such statements in it watching films and dramas, listening music in particular ethnic languages and to attend cultural functions of particular ethnic groups. From data it is clear that majority members of each ethnic group are particular to their own ethnic language. Urdu is the national language and majority are able to understand it, that is why majority of the respondents watch films, dramas and listen music in this language. Pukhtun, Sindhi, Baloch and Punjabi have their own ethnic boundaries. Watching dramas and films and listening music in their particular ethnic languages is limited to them. Punjabi music is very famous because of its heart catching tunes, but its listening is comparably low to Urdu music. Mohajors also called themselves as Urdu speakers. Majority of the respondents (60 %) were of the opinion that they never attended cultural function of Baloch, followed by Pukhtun and Punjabi. Data of cultural participation scale showed variation in percentage and frequency of each ethnic group and social distance is obvious among members of all ethnic groups.

In order to determine social distance among five ethnic groups, a scale regarding prejudice of these ethnic groups was developed. According to this scale majority of respondents (52.3 %) considered Pukhtun as narrow minded as compared to other four ethnic groups. A significant number of the respondents (71.8 %) think that Pukhtun are hardworking, similarly 69 % think that Punjabis are hard working. Other three ethnic groups Mohajor, Sindhi and Baloch are not hard working as compared to Pukhtun and Punjabi. Majority (68.8 %) considers Punjabis as intelligent and 67.1 % considers Mohajors as intelligent as compared to Pukhtun, Baloch and Sindhi. According to the data of this research Pukhtun are considered as loyal as compared to others ethnic groups. As data depicts they consider Baloch, Pukhtun and Sindhi as honest as compared to Mohajors and Punjabi. As results show that members of all ethnic groups are

patriotic up to some level. Variations are there in frequencies. As per data Mohajors and Punjabi are considered more hostile ethnic group toward others ethnic group such as Pukhtun, Sindhi and Baloch. Some level of hostility is present in members of all ethnic groups towards each other.

To judge the social cohesion of the respondents, Bogardus social distance scale was used with little bit modifications. Majority of the respondents denied accepting Baloch, Pukhtun and Punjabi as close relative by marriage. It means that Mohajor and Sindhi observed more social distance from Pukhtun, Baloch and Punjabi. Similarly, majority of the respondents did not accept Punjabi and Pukhtun as personal friends in University. It means that Mohajor, Sindhi and Baloch observed more social distance from Pukhtun and Punjabi. As data illustrates that majority of the respondents did not accept Pukhtun and Baloch as members of their presentation group. Here Punjabi, Mohajors and Sindhi observed more social distance from Baloch and Pukhtun. As to accept the members of their study group, majority of them told that they would not accept Baloch and Pukhtun as members of their study group as compared to other three groups. Similarly majority of the respondents were of the opinion that they would not accept Baloch and Pukhtun as members of their class group. According to majority of the respondents Mohajor, Sindhi and Punjabi kept some level of social distance from Baloch and Pukhtun.

According social contact scale, majority of the respondents did not participate in social events arranged by the members of Baloch and Pukhtun ethnic group. Participation in social events of Panjabi was also less as compared to social events arranged by Mohajor and Sindhi ethnic group. Majority of the respondents told that they never participated in religious gatherings arranged by Baloch, Pukhtun and Sindhi as compared to religious gatherings arranged by Mohajors and Punjabi. As for as social contact through face book is concerned, majority of the respondents told that they never keep contact with Baloch and Pukhtun through face-

book. There is slight difference in frequencies of never keeping contact through face-book with Mohajors, Sindhi and Punjabi. Majority of respondents gave their opinion that they never gave comments on face book text messages of Baloch and Pukhtun. It means that virtual contact is strong among Mohajor, Sindhi and Punjabi. The results of keeping contact through mobile and exchange mobile messages are same as above mentioned results of keeping contact through face book. So, researcher concluded from the data of social contact scale that Mohajors, Sindhi and Punjabi have more social distance from Baloch and Pukhtun. As there exist some level of social distance of one ethnic group from the other. To know the feelings of the members of different ethnic groups about future ethnic relations, majority of the respondents were of the opinion that future ethnic relations would worsen with Punjabi, Pukhtun and Sindhi in Karachi.

In order to address this problem, researcher has distributed questionnaires among the members of five ethnic groups. To design the questionnaire, assistance was taken from scale of Altunsu (2007) and Najeemah (2006). Researcher distributed these questionnaires among the students of eight universities. Data was analyzed by using SPSS 21. With interaction of students of these five ethnic groups, researcher came to the conclusion that students do not define themselves in term of ethnicity, however, when they were asked so, ethnic feelings were present in them. All the members of five ethnic groups showed strong feelings of ethnic identity.

Inspite of the fact that students do not express ethnicity or ethnic feelings, ethnic feelings were present in members of each ethnic group due to strong ethnic feelings and ethnic identity. Social distance can be seen in the members of one ethnic group from other ethnic groups. Whether it is negative prejudices, feelings of social discriminations, relative deprivations or cultural participation, all suggest that that there exist some level of social distance among the members of these ethnic groups.

## 5.2 Major Findings:

- Majority (80.9 %) of the respondent's province of birth was Sindh.
- Few of the respondents (20.12 %) were from Punjabi ethnic group.
- High majority (96.84 %) of respondents were in 18-25 years of age group.
- Thirty eight percent of the respondent's monthly income was between 50001 to 75000 Pakistani rupees.
- A significant number (72.8 %) of the respondent's place of birth was Karachi, similarly 72.8 % of the respondent's place of residence was Karachi.
- Little more than one fourth (26.8 %) of the respondent's forefather place of residence before migration to Karachi was the areas of Sindh.
- About 15.8 % of the respondents' particular area of residence in Karachi was Malir.
- More than half of the respondents (57.6 %) never discuss study material with students of Pukhtun ethnic group.
- More than half of the respondents (56.6 %) never seek help in study from students of Pukhtun ethnic group.
- More than half of the respondents (58.8 %) never share study problems with friends of Pukhtun ethnic group.
- A significant number of the respondents (69.6 %) never share personal problems with Pukhtun.
- A significant number of respondents (72.6 %) never share family problems with Pukhtun.
- A large number of the respondents (68 %) never share health problems with Pukhtun.
- Fifty nine percent of the respondents never visit cafeteria with students of Baloch ethnic group.



- A significant number of respondents (61.5 %) never sit in library with students of Baloch ethnic group.
- More than half of the respondents (60.6 %) never plan class assignments with students of Baloch ethnic group.
- Little more than half of the respondents (54.4 %) never play sports with students of Pukhtun ethnic group.
- A significant number of the respondents (60 %) never visit houses of Pukhtun ethnic group, when they become ill.
- Little more than half of the respondents (56.6 %) never visit houses of the members of Baloch ethnic group on the occasion of happiness.
- Little more than half of the respondents (56 %) never visit houses of Pukhtun on the deaths of its members.
- More than half of the respondents (60.4 %) never want to remain closer to members of Pukhtun ethnic group.
- A significant number of the respondents (63.1 %) do not feel protected in community dominated by members of Pukhtun ethnic group.
- A large number of the respondents (61.9 %) do not feel good about cultural background of Mohajor ethnic group.
- A significant number of the respondents (64.5 %) do not feel strong attachment towards members of Baloch ethnic group.
- A significant number of the respondents (64.3 %) do not have a lot of pride on Punjabi ethnic group.
- A large number of the respondents (64.9 %) do not want to be active in organizations dominated by the members of Pukhtun ethnic group.

- About 63.9 % of the respondents do not feel happy to be a member of Pukhtun ethnic group.
- More than half of the respondents (64.7 %) do not have a sense of belonging to Punjabi ethnic group.
- A significant number of the respondents (64.9 %) do not spend time to learn cultural practices of Mohajor ethnic group.
- More than half of the respondents (59.4 %) do not want to practice marriage with members of Baloch ethnic group.
- More than half of the respondents (56.6 %) do not support Marriages with members of Baloch ethnic group.
- More than half of the respondents (56.4 %) were of the opinion that Baloch are not favoured in admission of education institutions.
- Fifty seven percent of the respondents said that Baloch are not favoured in award of scholarships in Karachi.
- Little more than half of the respondents (53.1 %) were of the opinion that Baloch are not favoured in fee concession.
- More than half of the respondents (57.6 %) told that Baloch are not favoured in job induction.
- Fifty five percent of the respondents were of the opinion that Baloch are not favoured in social development.
- One fourth of the respondents (25.6 %) were politically affiliated with PTL.
- About 58.8 % of the respondents considered that up to great extent their political parties are beneficial for development of Karachi.
- About 56.4 % of the respondents think that student organizations of their political parties work for the welfare of students.

- A significant number (67.9 %) of the respondents told that political leader of their political party are patriotic.
- 67.1 % of the respondents were of the opinion that the political leaders of their political parties are respected in society.
- About 67.7 % of the respondents told that they should cast vote to their political parties.
- Half of the respondents (50.5 %) told that they should carry out political campaign for their political parties.
- Less than half (43.6 %) of the respondents told that they should attend corner meetings of their political parties.
- Less than half (43.6 %) of the respondents told that they should participate in rallies of their political parties.
- More than half of the respondents (61.7 %) told that Baloch are not in better economic condition as compared to others ethnic group.
- A significant number of the respondents (63.1 %) told that Baloch do not earn better monthly income as compared to other ethnic group.
- A large number of the respondents (64.1 %) told that Baloch do not have access to quality education as compared to other ethnic groups.
- Majority of the respondents (62.3 %) told that Baloch do not have access to better health facilities as compared to other ethnic groups.
- A significant number of the respondents (76.7 %) told that Mohajors are up to great extent controlling economic resources of Karachi.
- A large number of the respondents (80.3 %) were of the opinion that they never watch films in Balochi language.
- Majority of the respondents (70.8 %) told that they never listen Balochi music.

- Majority (76.5 %) of the respondents told that they never watch Pukhtu dramas.
- Sixty percent told that they never attend cultural functions of Baloch ethnic group.
- About (67.3 %) of the respondents told that Punjabis are broad minded.
- Majority (71.8 %) of the respondents told that Pukhtun are hardworking individuals.
- A significant number of the respondents (68.8 %) of the respondents told that Punjabis are intelligent as compared to other ethnic groups.
- More than half (66.9 %) of the respondents expressed that Pukhtuns are loyal.
- More than half of the respondents (75.1 %) told that Baloch are honest.
- More than half (69.6 %) of the respondents told that Pukhtun are patriotic.
- Little less than half (48.5 %) of the respondents told that up to great extent Mohajors are hostile towards other ethnic groups.
- More than half of the respondents (60.9 %) of the respondents told that they would not accept Baloch as close relative by marriage.
- Little more than half (53.6 %) of the respondents told that they would not accept Punjabi as personal friends in University.
- 51.9 % of the respondents told that they would not accept Pukhtun as members of their presentation group.
- Less than half 49.9 % of the respondents told that they would not accept Baloch as members of their study group.
- Less than 43.4 % of the respondents told that they would not accept Baloch as members of their class group.
- Majority of the respondents (57.2 %) said that they never participated in social events arranged by the members of Baloch ethnic group.
- More than half 66.9 % said that they never participated in religious gatherings arranged by the members of Baloch ethnic group.

- More than half (60.2 %) of the respondents were in the opinion that that they frequently keep contact with Mohajors through face book.
- Fourty one percent of the respondents told that they frequently give comments on face book text messages of members of Mohajor ethnic group.
- Less than half (37.9 %) of the respondents told that they frequently contact students of Mohajor ethnic group through mobile phone.
- Little less than half (47.7 %) of the respondents told that they never exchange mobile text messages with students of Baloch ethnic group.
- Less than half (42.6 %) of respondents disagreed to statement that ethnic future relations will become pleasant with members of Punjabi ethnic group in Karachi.

### 5.3 Conclusion

The key objective of the study was to identify socio economic and cultural variables affecting social distance among the members of different ethnic groups in Karachi. For this purpose a framework was designed consisted of both variables along with background variables. This research found that there are several socio economic variables, which cause to increase social distance among the members of different ethnic groups. This research was carried out in eight universities of Karachi including government and private.

Different modes of interaction were assessed among the members of these five ethnic groups. As the data depicts that less interaction was observed with the members of Pukhtun and Baloch ethnic groups. The frequency of interaction with each ethnic group was different, but remaining three ethnic groups (Punjabi, Mohajor and Sindhis) observed more social distance from Pukhtun and Baloch. The feelings of ethnic identity were strong among the members of each ethnic group. Inter-ethnic marriages play a vital role in cohesion of different ethnic groups. Intra ethnic marriages are common, but majority of respondents suggested to never

practicing Marriages with members of Baloch and Punjabi ethnic groups. Similar was the case of not supporting Marriages with Baloch and Punjabi. Baloch and Pukhtun were considered the more discriminated groups in Karachi, while Mohajors and Sindhi were considered to be favoured in all sectors. Baloch and Pukhtun felt more relative deprivations as compared to Mohajors and Punjabi. Cultural participation of members of various ethnic groups was less with Baloch, Pukhtun and Punjabi. Prejudice was present in the members of all ethnic groups up to some extent. Mohajors and Punjabi were considered the most hostile ethnic groups towards other ethnic groups. As for as social cohesion was concerned, three ethnic groups Punjabi, Mohajor and Sindhi kept more social distance from Baloch and Pukhtun ethnic groups. Similarly weak social contact was identified with members of Pukhtun and Balochs. Majority of the respondents were not optimistic about future ethnic relations with Punjabi, Pukhtun and Sindhi.

#### **5.4 Suggestions:**

Following are few suggestions on social distance to address this issue.

- Studies on social distance between the members of different ethnic groups should be carried out on organizational level. If it possible such like studies should be extended to whole Karachi in order to determine the real causes of social distance among the members of different ethnic groups.
- The principle that negative prejudice, stereotypes and relative deprivations develop the feelings of social discrimination that gives birth to social distance among the members of different ethnic groups needs further research on national level.
- Quota system should be abolished in getting admission in educational institution of Karachi.
- Ethnic based politics should be banned in all educational institution of Karachi.

- Mix Ethnic cultural programs should be arranged for the purpose to reduce ethnic hostilities towards each other.
- Inter-ethnic marriages should be supported and encouraged to reduce social distance between ethnic groups.
- Efforts should be made both on mass and government level for ethnic harmony and better ethnic relations.

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## Socio Economic and Cultural Factors Affecting Social Distance Among Ethnic Groups:

### A Case Study of Karachi Metropolitan, Pakistan.

This research questionnaire is designed for academic purpose in order to determine your own ideas and thoughts about this issue. This questionnaire does not have any specific right or wrong answer. It is enough for you just to give the most appropriate answer. Your sincere responses are highly important for the validity of this research. Your responses to this questionnaire shall be evaluated for MS thesis. We appreciate your time and valuable contributions in advance.

#### Personal Identification

1. Please indicate the province of your birth? (i) Punjab ☐ (ii) Sindh ☐ (iii) Baluchistan ☐ (iv) Kpk ☐

2. Please encircle the response category of your ethnic group?

(i) Punjabis ☐ (ii) Pathans ☐ (iii) Balochs ☐ (iv) Sindhis ☐ (v) Mohajors ☐

3. Gender of the respondents: (i) Male: ☐ (ii) Female: ☐

#### Socio Economic Characteristics

4. What is your age (complete in years)? \_\_\_\_\_

5. What is your total family monthly income from all sources (Rs) \_\_\_\_\_

6. What is your place of birth? \_\_\_\_\_

7. What was the place of your residence before migration to Karachi? (If your place of birth is other than Karachi) \_\_\_\_\_

8. What was the place of your forefather's residence before migration to Karachi? \_\_\_\_\_

9. What is your educational attainment?

0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	16+
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10. Please specify your particular area of residence in Karachi:

Nazimabad	Liaqatabad	Korangi	Malir	Kiamari	Gulshan e Iqbal	Gulistan e Johar	Any other

## Social Interaction

I would like to know the frequency of social interaction between members of various ethnic groups in terms of the following statements.

3. Frequently    2. Rarely    1. Never

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	You mostly discuss study materials with the students of which particular ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	You seek help in study from the students of which ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3	You share your study problems with friends of which ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
4	You share your personal problems with friends of which ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
5	You share your family problems with friends of which ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
6	You share your health problems with friends of which ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
7	How frequently, do you visit cafeteria with which of the students of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
8	How frequently, do you sit in library with which of the students of different ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
9	You plan class assignments with the students of which ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
10	You play sports with friends of which ethnic groups.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
11	How frequently, do you visit houses of the members of different ethnic groups when they become ill?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
12	How frequently, do you visit houses of the members of various ethnic groups on the occasions of marriage, birth day party, engagement etc?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
13	How frequently, do you visit houses of the members of different ethnic groups on the death of its members?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

**Ethnic Identity:** I want to know about the extent of ethnic feelings and its relationship with various ethnic groups.

3. To great extent 2, To some extent 1. Not at all

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	Up to what extent, do you want to remain closer to the members of different ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	Up to what extent, do you feel protected while living in community dominated by the members of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3	Up to what extent, do you feel good about the cultural background of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
4	Up to what extent, do you feel strong attachment towards different ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
5	Up to what extent, do you have a lot of proud on different ethnic groups and its accomplishments?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
6	Up to what extent, do you want to be active in organizations and social groups that involve mostly the members of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
7	Up to what extent, do you feel happy to be a member of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
8	Up to what extent, do you have a sense of belonging to different ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
9	Up to what extent, do you spend time to learn cultural practices of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

## Inter-Ethnic Marriages

I want to know about the preference of marriage of members of different ethnic groups.

3. To great extent 2. To some extent 1. Not at all

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	Up to what extent, do you feel that the members of your ethnic group should practice marriage with members of different ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	Up to what extent, do you support marriages of the members of your ethnic group with the members of different ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

## Perceived Social Discrimination

I want to know that how frequently the members of different ethnic groups are discriminated.

3. Frequently 2. Rarely 1. Never

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	How frequently, the members of different ethnic groups are favored in admission of education institutions.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	How frequently, the members of various ethnic groups are favored in award of scholarships.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3	How frequently, the members of different ethnic groups are favored in fee concession.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
4	How frequently, the members of various ethnic groups are favored in job induction.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
5	How frequently, the members of different ethnic groups are favored in social development.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

### Political affiliation

I want to know that up to what extent you are politically affiliated with various ethno-political parties.

1. Please tell me about your favourite political party\_\_\_\_\_

3. To great extent 2. To some extent 1. Not at all

S.NO	STATEMENTS			
2	Up to what extent, do you believe that your political party is beneficial for the development of Karachi?	3	2	1
3	Up to what extent, do you believe that students organization of your political party work for the welfare of students?	3	2	1
4	Up to what extent, do you believe that the political leaders of your political party are patriotic?	3	2	1
5	Up to what extent, do you believe that the political leaders of your political party are respected in society?	3	2	1

### Political Participation

1	Up to what extent, do you believe that you should cast vote to your political party?	3	2	1
3	Up to what extent, do you believe that you should carry out political campaign for your political party?	3	2	1
4	Up to what extent, do you believe that you should attend corner meetings of your political party?	3	2	1
5	Up to what extent, do you believe that you should participate in rallies of your political party?	3	2	1

### Relative economic deprivations (The feelings of having less)

I want to know that up to what extent the members of your ethnic group feel relative economic deprivation (The feelings of having less) as compared to different ethnic groups.

3. To great extent 2. To some extent 1. Not at all

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	Up to what extent, do you feel that the members of different ethnic groups who are in better economic condition as compared to you?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	Up to what extent, do you feel that the members of various ethnic groups who earned better monthly income as compared to you?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3	Up to what extent, do you feel that the members of different ethnic groups who are in better economic state have access to quality education as compared to you?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
4	Up to what extent, do you feel that the members of various ethnic groups who have access to better health facilities due to better economic state as compared to you?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
5	Up to what extent, do you feel that the members of different ethnic groups are controlling the economic resources of Karachi?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

**Cultural Participation: I would like to know the frequency of cultural participation of members of various ethnic groups.**

3. Frequently 2. Rarely 1. Never

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	How frequently, do you go to cinema to watch the films of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3	How frequently, do you listen folk music or attend live music events of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
4	How frequently, do you watch Dramas or attend theatre of different ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
<b>Cultural Functions</b>																
S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	How frequently, do you attend cultural functions of various ethnic groups?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

## Social Distance

### i. Prejudice

I would like to know that up to what extent prejudice exists between the members of different ethnic groups

3. To great extent 2. To some extent 1. Not at all

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	Up to what extent, do you believe that the members of various ethnic groups are narrow- minded?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	Up to what extent, do you believe that the members of different ethnic groups are not hard working?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1



3. To great extent 2, To some extent 1. Not at all																
S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
3	Up to what extent, do you believe that the members of various ethnic groups are not intelligent?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
4	Up to what extent, do you believe that the members of different ethnic groups are not loyal?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
5	Up to what extent, do you believe that the members of various ethnic groups are not honest?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
6	Up to what extent, do you believe that the members of different ethnic groups are not patriotic?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
7	Up to what extent, do you believe that the members of various ethnic groups are hostile?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

## ii- Social Cohesion

I would like to know that up to what extent there exist social cohesion between the members of various ethnic groups.

3. To great extent 2, To some extent 1. Not at all

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	Up to what extent, you would accept the members of various ethnic groups as close relatives by marriage.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	Up to what extent, you would accept the members of different ethnic groups as personal friends in university.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3	Up to what extent, you would accept the members of various ethnic groups as member of your presentations Group	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

4	Up to what extent, you would accept the members of different ethnic groups as a member of your study group.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3. To great extent 2, To some extent 1. Not at all																
S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
5	Up to what extent, you would include the members of various ethnic groups in your class group.	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

### iii- Social contact

I want to know that how frequently the members of your ethnic groups contact with the members of various ethnic groups.

#### Physical social contact

I want to know about physical social contact as how frequently the members of your ethnic group participate in social gatherings with the members of different ethnic groups.

3. Frequently 2. Rarely 1. Never

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	How Frequently, do you participate in social events ( marriage ceremonies, birthday parties etc.) arranged by the members of various ethnic groups	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	How frequently, do you participate in religious gatherings (Shab-e-barat, Eid-e-Miland-un-Nabi (S.A.W) etc.) arranged by the members of various ethnic groups	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

### Virtual Social contact

I want to know that how frequently the members of your ethnic groups virtually contact with the members of various ethnic groups.

3. Frequently 2. Rarely 1. Never

S.NO	STATEMENTS	MOHAJOR			SINDHI			BALOCH			PUKHTUN			PUNJABI		
1	How frequently, do you keep contact with students of various ethnic groups through Facebook?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
2	How frequently, do you give comments on text messages of the students of various ethnic groups through Facebook?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
3	How frequently, do you keep contact with students of various ethnic groups through mobile phone?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1
4	How frequently, do you exchange text messages with students of various ethnic groups through mobile phone?	3	2	1	3	2	1	3	2	1	3	2	1	3	2	1

### Future Ethnic Relations

Please indicate up to what extent do you agree or disagree to following statement.

3. Agree 2. Undecided 1. Disagree

S.NO	STATEMENT	MOHAJORS	SINDHI	BALOCH	PUKHTUN	PUNJABI
1	Up to what extent the ethnic relations of the members of your own ethnic group with the members of different ethnic groups will become pleasant in future	3	3	3	3	3
		2	2	2	2	2
		1	1	1	1	1