

Levels of Tolerance in Society

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ABSTRACT

In today's world almost all acts of terror, hate crimes, crimes of passion or even protests and bans are due to the low levels of tolerance in society. The present study aimed at understanding the level of Tolerance in society. The study was conducted on 400 participants from the age of 17 to 50. Of the 400 participants 200 were females and 200 were males. Google forms were used as a means of data collection. The methodology adopted for this research was descriptive survey method. A self-developed questionnaire consisting of 12 items with multiple options was developed. Descriptive analysis and percentage analysis were computed for comparison and to observe the general trends as indicated by the data.

Keywords: *Tolerance, Society*

Tolerance is sympathising or accepting beliefs, practices, behaviours or opinions that is differing or conflicting from one's own. In today's world almost all acts of terror, hate crimes, crimes of passion or even protests and bans are due to the low levels of tolerance in society. They may be due to low tolerance of anything that may challenge ones religious beliefs, cultural beliefs, political standing, social norms or the morals and ethics one believes to be right. Though there may have been advancements in areas such as women's rights, racial indiscriminination, acceptance of belief systems, life style choices and scientific advancements. There have been grave setbacks in the areas of women's safety, artistic freedom, freedom of press and need for peaceful and diplomatic solutions to everyday issues. As a result the tolerance towards violence; verbal, physical and psychological are being accepted as an uncomfortable truth of today's world. This brings us to a theory suggested by Philosopher Karl Popper called the "Paradox of tolerance" where he elaborates that if a society is completely tolerant towards everything then it begins to tolerate the intolerant among them. So the only possible solution suggested by Karl Popper was "We should therefore claim, in the name of tolerance, the right not to tolerate the intolerant." (Karl Popper 1945) We as a society that is ever expanding and interacting with different cultures and beliefs of the world than ever before throughout history, must re-evaluate what we will and

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will not tolerate among what is being done to us, being denied to us or what should be the acceptable consequence to those that threaten the peace and harmony of a respectfully tolerant society.

REVIEW OF LITERATURE

Miller and Sears (1986), Two versions of the "persistence hypothesis" concerning the origins of social tolerance, (1) a "traditional" view that preadult political socialization leaves attitudinal residues which persist through adulthood and (2) a "revisionist" view that preadult learning is supplemented by socialization that continues into early adulthood, are tested against a "lifelong openness" view that attitudes are quite open to change in adulthood. An "environmental change" design is used, testing whether preadult attitudes persist even when individuals are exposed to new social norms in later life. Adult levels of social tolerance are influenced by both preadult and early adult attitudinal environments, supporting the persistence hypothesis, especially in its revisionist version. Microenvironment tolerance norms normally show great continuity across most individuals' life spans, minimizing the clash of adult environments with preadult socialization. In the unusual cases when the two environments do conflict, both significantly influence the individual's ultimate level of social tolerance. Persistence thus may be due both to the lasting power of early experience and to environmental continuity throughout the life span.

Brewer and Pierce (2005), Social identity complexity refers to the way in which individuals subjectively represent the relationships among their multiple ingroup memberships. More specifically, individuals with low social identity complexity see their ingroups as highly overlapping and convergent, whereas those with high complexity see their different ingroups as distinct and cross-cutting membership groups. The present study tested the hypothesis that perceived overlap among ingroup memberships would be negatively related to ingroup inclusiveness and tolerance for outgroups, such that individuals with high overlap (low complexity) would be less tolerant and accepting of outgroups in general than those with low overlap (high complexity). Results from a telephone interview survey of adult residents of the state of Ohio supported this hypothesis. Individual differences in complexity of perception of their national, religious, occupational, political, and recreational social identities were systematically related to their attitudes toward ethnic outgroups and diversity.

Beatty and Walter (1984) This study assesses the impact of religious denominational affiliation and attendance on tolerance. In light of new findings about the group-relatedness of tolerance, we examine tolerance for least-liked groups by denomination to see whether denominational rankings on political tolerance change using that strategy. The findings demonstrate that denominational differences in political tolerance are substantial, and that frequent religious service attenders in each denomination are less tolerant than nonattenders, although the magnitude of the impact of attendance varies by denomination. These relationships remain strong even when we control for SES. Finally, we find that some religious denominations are less tolerant than others across the board—regardless of the

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object of intolerance. In conclusion, new questions are raised about the effects of religious preference and practice on political attributes.

Aim

- To present a study aimed at finding the attitudes towards tolerance in society

Objective

1. To investigate attitudes towards tolerance.
2. To examine gender difference in level of tolerance.
3. To examine if their level of tolerance had an impact in functioning.

METHODOLOGY

The methodology adopted was descriptive survey method.

Sample

Convenience sampling method and snow ball sampling was used for the study. The sample consisted of 400 participants from the age of 17 to 50. Of the 400 participants 200 were females and 200 were males.

Tools used

A self-developed questionnaire consisting of 12 items to measure attitude towards Tolerance was developed by the authors. Respondents had to rate themselves on the items using a five point Likert response format. (Strongly Disagree, Disagree, Neither Agree nor Disagree, Agree, Strongly Agree)

Data Collection

Participants were invited to participate in an online survey, that was distributed through social media platforms such as Whatsapp, Facebook and the data was collected online using Google forms.

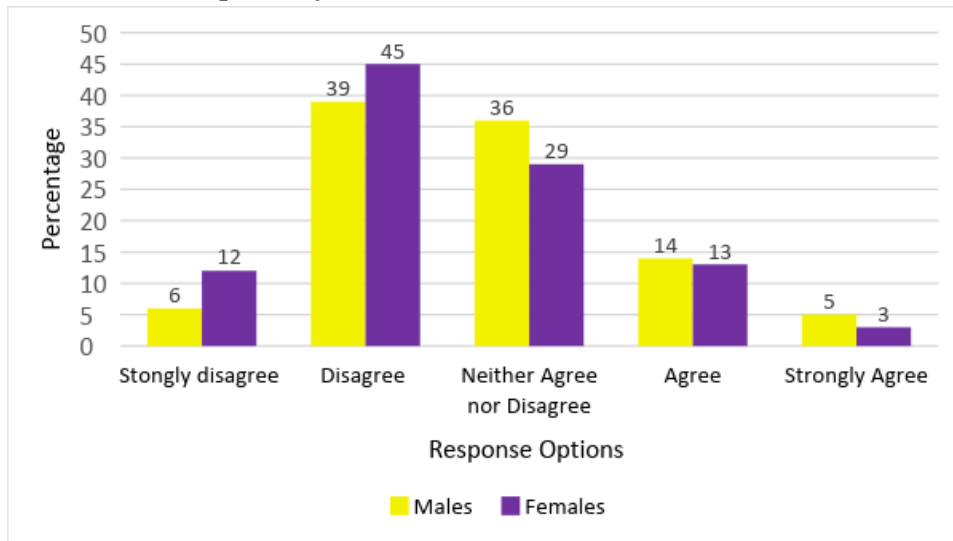
Statistics Used

Descriptive analysis and percentage analysis were computed for comparison and to obscure general trends indicated by the data.

RESULTS AND INTERPRETATIONS

Item No. 1: “I find it difficult to accept other people's opinions.”

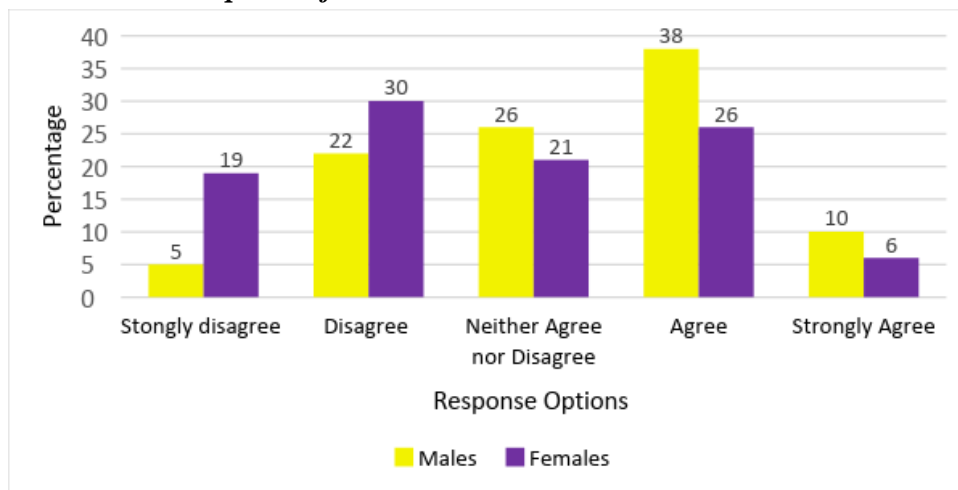
Graph No.1 shows the responses for the statement



From the graph and table, it is seen that majority of females *disagree* that they find it difficult to accept other people's opinions, among them a few (12%) strongly disagree and nearly half (45%) disagree. Similarly among the male respondents a majority *disagree* that they find it difficult to accept other people's opinions. Among them very few (6%) strongly disagree and less than half (39%) disagree. The number of female respondents who have disagreed is higher in comparison to the male.

Item No. 2: “Jokes at the expense of my community upset me.”

Graph No.2 shows the responses for the statement

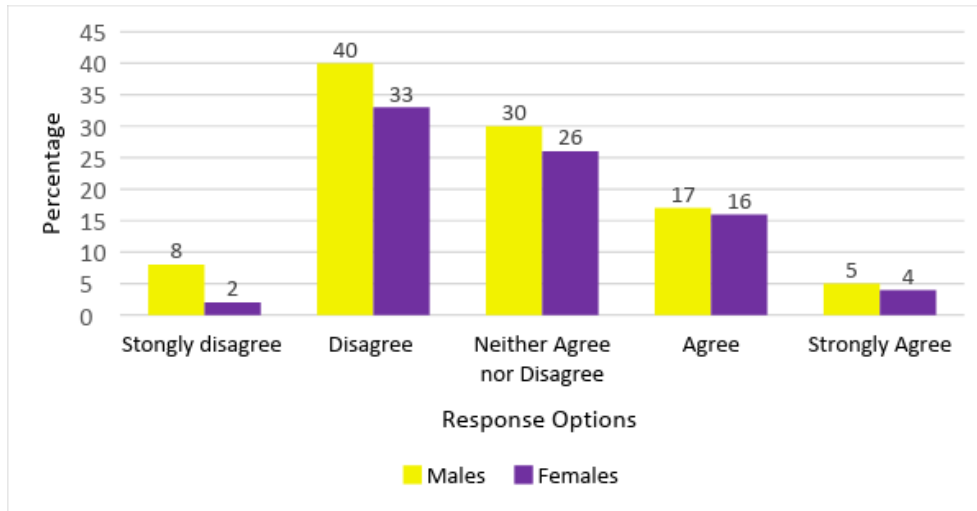


From the graph and table, it is seen that most females *disagree* that jokes at the expense of their community upset them. Among them a few (19%) strongly disagree and less than half (30%) disagree. In contrast most of the male respondents *agree* that jokes at the expense of their community upset them. Among them very few (10%) strongly agree and less than half (30%) agree.

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Item No. 3: “I find the content on most media platforms personally offensive.”

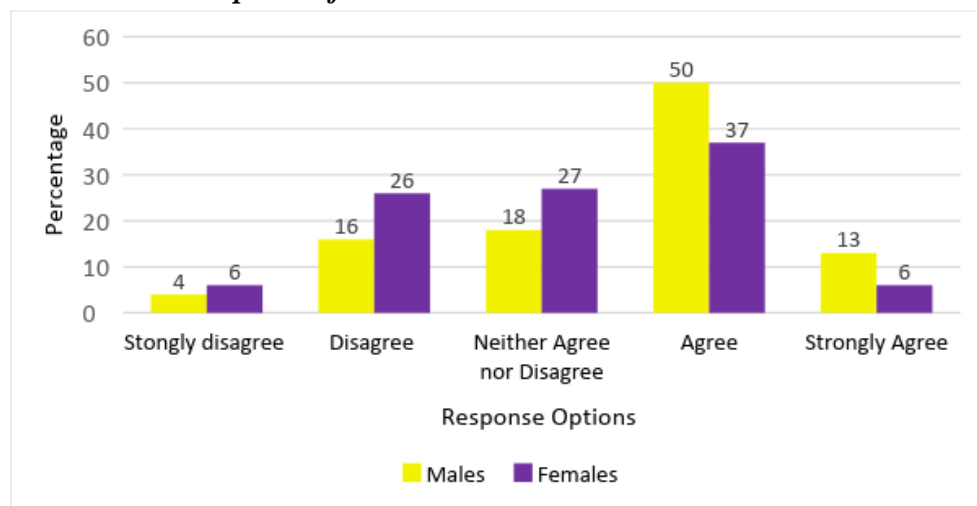
Graph No.3 shows the responses for the statement



From the graph and table, the most number of males *disagree* that they find the content on most media platforms personally offensive. Among them very few (8%) strongly disagree and nearly half (40%) disagree. Similarly the most number of the female respondents also *disagree* that that they find the content on most media platforms personally offensive. Among them very few (2%) strongly disagree and less than half (33%) disagree. A higher percentage of males have disagreed in comparison to females.

Item No. 4: “Uncalled for personal criticism offends me.”

Graph No.4 shows the responses for the statement

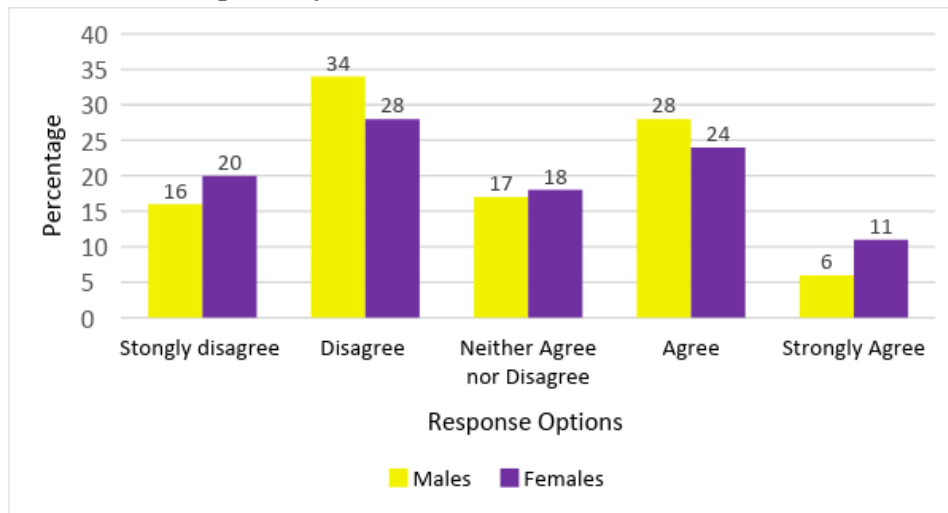


From the graph and table, it is seen that a majority of the females *agree* that uncalled for personal criticism offends them. Among them a very few (13%) strongly agree and more than half (50%) agree. Similarly most of the male respondents also *agree* that uncalled for personal criticism offends them. Among them very few (6%) strongly agree and less than half (37%) agree. In comparison to the male respondents the percentage of female respondents that Agree are larger in number.

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Item No. 5: “I am uncomfortable with change.”

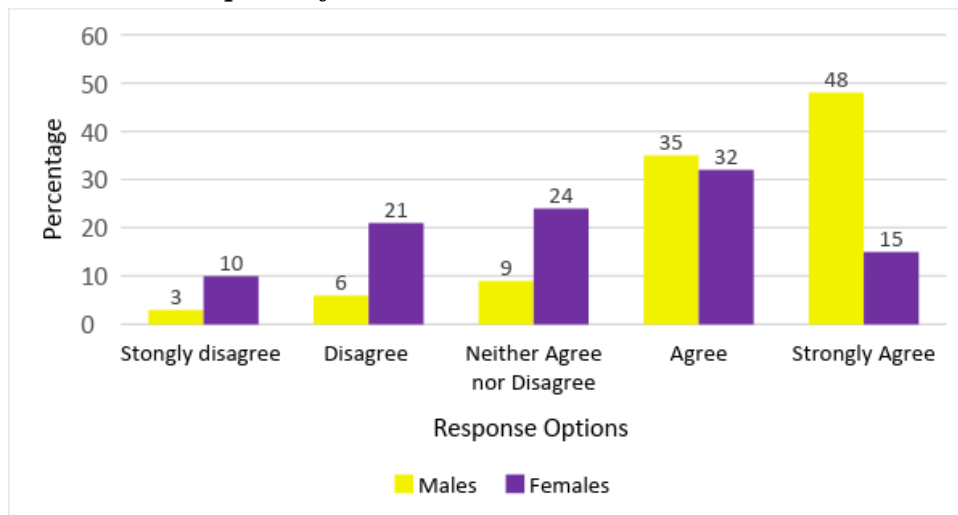
Graph No.5 shows the responses for the statement



From the graph and table, it is seen that most of the males *disagree* that they are uncomfortable with change. Among them very few (16%) strongly disagree and less than half (34%) disagree. Likewise it is seen that most of the females respondents also *disagree* that they are uncomfortable with change. Among them a few (20%) strongly disagree and a few (28%) disagree. A similar number of male and female respondents have disagreed.

Item No. 6: “I get offended when people force me to behave according to my gender.”

Graph No.6 shows the responses for the statement

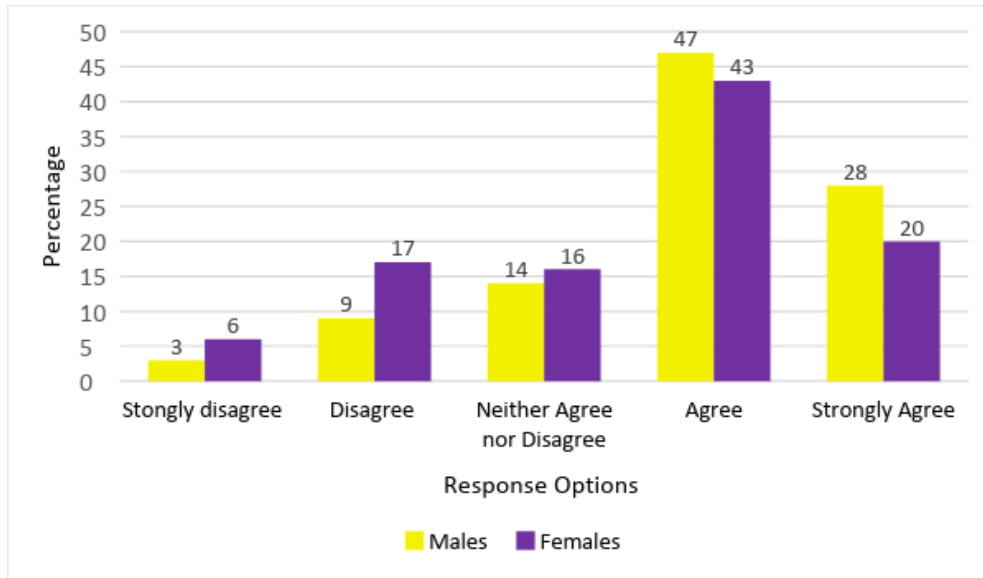


From the graph and table, it is seen that majority of the males *agree* that they get offended when people force them to behave according to their gender. Among them nearly half (48%) strongly agree and less than half (35%) agree. Similarly the majority of female respondents also *agree* that they get offended when people force them to behave according to their gender. Among them very few (15%) strongly agree and less than half (32%) agree. In comparison to females, the percentage of males that have agreed is considerably higher.

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Item No. 7: “I feel judged when people impose their opinions on me.”

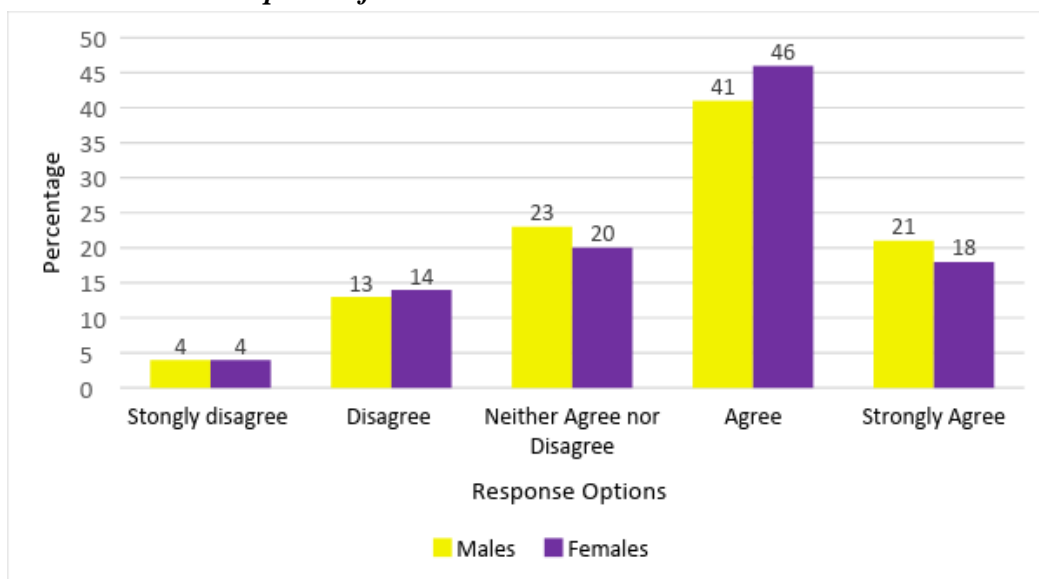
Graph No.7 shows the responses for the statement



From the graph and table, it is seen that majority of the males *agree* that they feel judged when people impose their opinions on them. Among them a few (28%) strongly agree and nearly half (47%) agree. Similarly the majority of female respondents also *agree* that they feel judged when people impose their opinions on them. Among them a few (20%) strongly agree and less than half (43%) agree. In comparison to the females a higher percentage of the male sample has agreed.

Item No. 8: “I get annoyed when people interrupt me while in discussion.”

Graph No.8 shows the responses for the statement



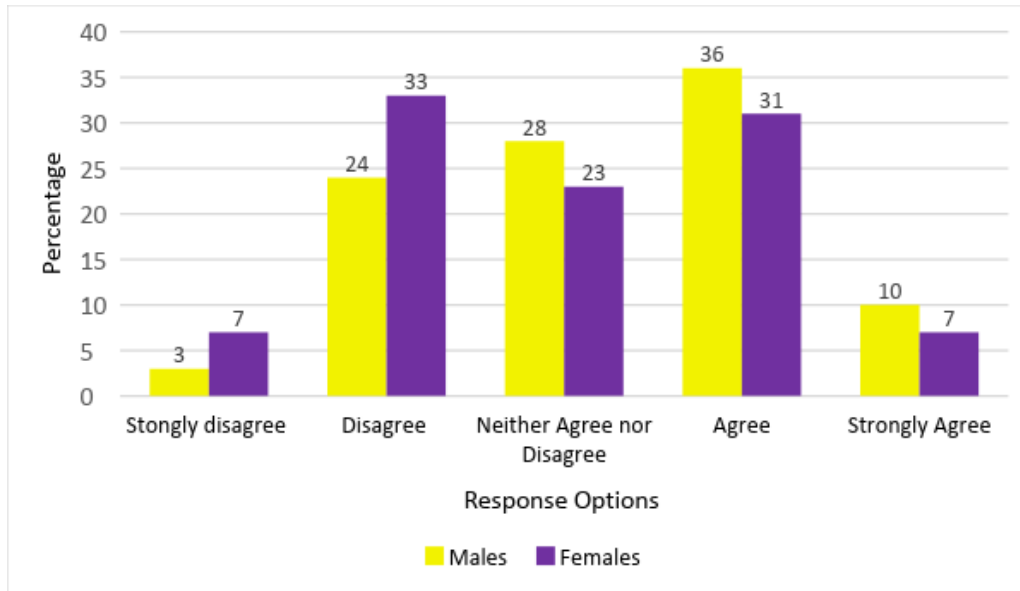
From the graph and table, it is seen that majority of females *agree* that they get annoyed when people interrupt them while in discussion. Among them a few (18%) strongly agree and nearly half (46%) agree. In the similar way, it is seen that majority of males also *agree* that

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they get annoyed when people interrupt them while in discussion. Among them a few (21%) strongly agree and nearly half (41%) agree. In the comparison to the males the higher percentage of the female sample has agreed.

Item No. 9: “I feel threatened when my social group is targeted.”

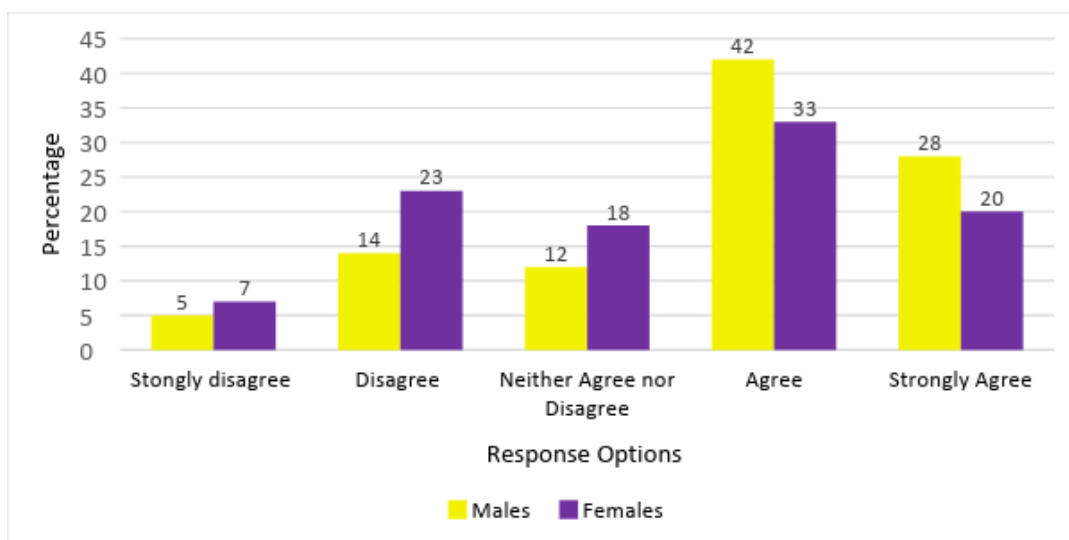
Graph No.9 shows the responses for the statement



From the graph and table, it is seen that the majority of the males have *agreed* that they feel threatened when their social group is targeted. Among them very few (10%) strongly agree and less than half (36%) agree. However most of the females have *disagreed* that they feel threatened when their social group is targeted. Among them very few (7%) strongly disagree and less than half (33%) disagree.

Item No. 10: “People making assumptions about my personality makes me upset.”

Graph No.10 shows the responses for the statement

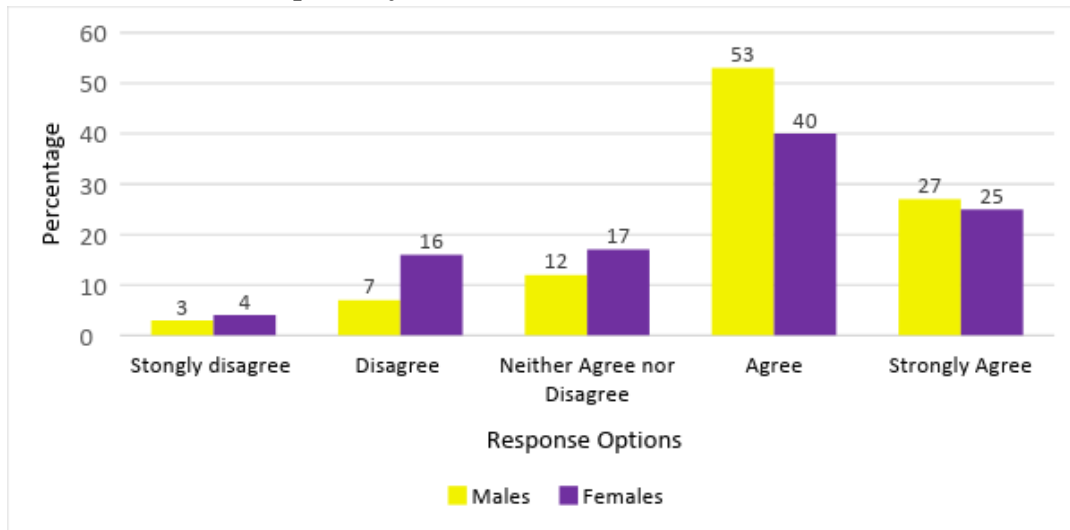


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From the graph and table, it is seen that a majority of the males *agree* that people making assumptions about their personality makes them upset. Among them a few (28%) strongly agree and nearly half (42%) agree. Similarly most of the female respondents also *agree* that people making assumptions about their personality makes them upset. Among them a few (20%) strongly agree and less than half (33%) agree. In comparison to females a significantly higher percentage of males have agreed.

Item No. 11: “I feel angered when people use a harsh tone with me.”

Graph No.11 shows the responses for the statement



From the graph and table, it is seen that majority of males *agree* that they feel angered when people use a harsh tone with them. Among them a few (27%) strongly agree and half (53%) agree. Similarly most of the females respondents also *agree* that they feel angered when people use a harsh tone with them. Among them a few (25%) strongly agree and nearly half (40%) agree. In comparison to females a higher percentage of the male sample has agreed.

Item No. 12: “Teasing makes me feel insecure about myself.”

Graph No.12 shows the responses for the statement



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From the graph and table, it is seen that most of males *agree* that teasing makes them feel insecure about their self. Among them very few (12%) strongly agree and less than half (30%) agree. In contrast most of the females have *disagreed* that that teasing makes their feel insecure about their self. Among them very few (13%) strongly disagree and less than half (37%) disagree.

CONCLUSION

1. Most of the *male and female* respondents **agreed** that uncalled for personal criticism and people forcing them to behave according to their gender offends them, they feel judged when people impose their opinions on them, they feel angered and upset when people use a harsh tone with them, interrupt them while in discussion or make assumptions about their personality.
2. Most of the *male and female* respondents **disagreed** they find it difficult to accept other people's opinions, that they find the content on most media platforms personally offensive and that they are uncomfortable with change.
3. Most of the *males* **agree** that jokes at the expense of their community upset them, they feel threatened when their social group is targeted and that teasing makes them feel insecure about their self. In contrast most of the *females* **disagree** that jokes at the expense of their community upset them, they feel threatened when their social group is targeted and that teasing makes them feel insecure about their self.

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