

Development and Validation of Social Tolerance Scale

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Abstract

This research developed a new social tolerance scale in Urdu language, embedded in the context of Pakistan. Tolerance is the acceptance and respect of rights of others and is an essential element for the peace and coherence in a society. Unfortunately, Pakistan is facing lack of social tolerance. In this condition it becomes the need of hour to investigate the phenomenon of tolerance. The present study was planned to fulfill this need by developing a research instrument for the purpose. Extracted from review of related literature, six sub factors of tolerance i.e. gender, ethnicity, religions, religious sects, disability and caste were selected for the study. Using convenience sampling, data were collected from eleven schools using. The Sample (n=813), comprised of 742 secondary grade students and their 71 teachers. The scale was validated through expert opinion and by applying exploratory factor analysis (EFA). The factors were extracted on the basis of Principal components. The rotation method used was Varimax with Kaiser Normalization. The overall reliability of Likert-type scale with seventy seven statements is 0.85. The findings suggest that the developed tolerance scale is valid and reliable.

Key words: Tolerance, Sources of intolerance, Measurement

Introduction

Pakistan came into being as a Muslim state, where different minorities also could live in peace and harmony. But unfortunately, last few years have been of chaos and disorder in terms of peace and unity. As a result of conflicts among various ethnic, religious or political groups the internal peace and order has been shattered. The image of Pakistan in world has been alarmingly distorted due to frequent events of intolerance (Khalid & Nasir, 2013). Keeping in view the need of hour, it becomes essential to study the phenomenon of tolerance. In order to investigate the issue; a research instrument was required to be used in Pakistani society. Every society has its own concept of tolerance which may slightly differ from the other depending upon certain social factors which may also be termed as sources of intolerance. The

study of various tolerance scales (Gasser, 1995; Klein, 1992; Teven, Richmond, & McCroskey, 1998) revealed their specific nature and use for a particular society. Based on observation, media reports and research, it was inferred that intolerance in Pakistani society emerged not only from the sources marked in world literature but also through existing religious sects, religious minorities and ethnic groups.

In order to help the researchers, exploring the phenomenon of tolerance in Pakistan, the present study aimed to develop a tolerance scale.

Review of Related Literature

In this section we will discuss the concept of tolerance and six sub factors or sources of intolerance.

Tolerance

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Tolerance is a human trait. A tolerant person accepts and respects the rights of others and believes in existence of difference of opinions, ideas, point of views (Khalid & Nasir, 2013). Tolerance is “the willingness to accept or tolerate somebody/something, especially opinions or behavior that you may not agree with; or quality of tolerance enables a person to adjust in the society as a peaceful member and thus ultimate result is the establishment of a nonviolent society (Khalid & Nasir, 2013). Tolerance is also seen as one of the necessities for democracy (Anna, 2013).

Sources of Intolerance

Research suggests that people have low acceptance for various groups in a society; for instance, opposite gender, people of religious and ethnic minorities (Engberg, 2004). After reviewing the literature, many sources of intolerance were identified in different societies as: race, color, ethnicity, nationality, gender, culture, religion/religious diversity, disability, sexual orientation, age, language and socio-economic status (Anna, 2013). For the present study, four factors, other religion, gender, ethnicity and disability were selected based on the review of literature of foreign societies as well as of Pakistan. However, the other two, caste and religious sects were taken from the context of Pakistani society specifically.

Gender

Gender refers to the social concepts of the role and tasks categorized for female and male. These roles are characterized by the social and economic organizations of a society and the dominant religious, ethical and legal norms (Alam & Anwar, 2011).

Gender based discrimination prevails in all cultures however; gender gaps in many social areas are large in developing countries. Women do not possess the same opportunities as men. Their participation level is lower as compared to males whether it is in case of literacy, political

participation, school enrollment, careers preparation, salary/earning, or any other determinant factor of life quality (Jayachandran, 2014). Gray and Leith (2004), noted that schools systematically produce and mimic inequalities based on gender. In terms of mental abilities women are considered inferior to men (Ridgeway, 2011). These findings elucidate that gender stereotypes are not only present but also in practice all over the world.

Ethnicity

Ethnicity refers to the state of being part of a social group having mutual national or cultural custom. “A group of individuals living together but not merging with one another makes an ethnic group” (Khalid & Nasir, 2013).

Vira and Cordesman (2011) noted that in Pakistan, ethnic aggression has touched high levels in the metropolis of Karachi. Baluchistan is another point of ethnic unrest. This situation is disastrous for stability and economic growth of the country on one hand, and on the other, it causes ethnic and sectarian violence in Pakistan. Ethnic aggression is driven by various factors which include poverty, low development, and segregation (Khalid & Nasir, 2013). The other parts of country are no exception as they also are victim of terrorism. Thus, ethnicity is identified as a source of intolerance in Pakistan.

Disability

Literature provides that most of us do not like people with disabilities. Disability is usually viewed as a misfortune and shame and sometimes as punishment from the Almighty. Disables are considered pitiable. They are taken as not only a problem for their family but also a burden to society. In general, they are believed to be of no use to the society. Resultantly, they are secluded from normal and being treated in prejudiced ways. The situation gets even horrible if the disable is a woman (Westbrook, Legge, & Pennay, 1995).

Japan International Cooperation Agency (JICA, 2002) in a published research revealed that Pakistani disabled seldom come to the scene. Several studies dealing with the views of people at large about disability disclose that disability is commonly thought of as a symbol of God's anger and penalty for wrong deeds of father and mother or a test from God (Singal, Bhatti, & Malik, 2009). To conclude, disables have low acceptance by the society.

Other religions

Intolerance on the basis of religion occurs if a person or group of people fails to respect the basic human rights of other people who differ in their religious beliefs. Article 20 of Pakistan's Constitution supports every citizen's choice to stick to religion and manage institutions for the conduct of religious practices. But unfortunately, in Pakistan, religious freedom has been largely violated. Discrimination towards faith-based minorities has become a burgeoning issue over the last decade. However, the oppression of faith-based minorities does not remain limited to Pakistan only. All over the world, minorities, especially the religious minorities face biased treatment (Obiekezie & Alexander, 2015).

Religious sect

The word sect has been defined as, "A group of people with somewhat different religious beliefs from those of a larger group to which they belong" (Oxforddictionaries.com)

It also pertains to general political, ideological, or armored clash among unlike schools of thought (Oxford Dictionary, 2012). In order to maintain peace and calm in a society, tolerance of diversity of views and freedom of relationships are essential.

Sectarian violence has been happening in Pakistan for long. Sectarian aggression including the killings of fellow Muslims brothers while praying in *Masjids* or in religious congregations points out religious

hatred and intolerance. In comparison, more Muslims have been offended by the opposing sects than the followers of minority religions (Rais, 2004). Research indicates that religious sects are another source of conflict and violence among people in Pakistan.

Caste

Caste represents fixed societal divisions based on ancestry and occupation. It is not related to the belief possessed by the person. There are numerous systems of caste around the globe. Caste systems also command in marital decisions, general societal transactions, and even in housing. In some parts of the world people have to face societal exclusion, economic boycotts, and even physical aggression due to being born in a particular caste (Khalid & Nasir, 2013).

In Pakistan, the biradery (a social group belonging to one caste) system strongly prevails. There are numerous and many major and sub-castes. Caste based clashes are usually seen during elections because caste systems control both of the rural and urban politics (Majeed, 2010).

There prevail larger financial differences amongst multiple factions of society based on caste, kinfolk, and class (Mohanty, 2011). These social disparities create aggression among people who are facing such discrimination. Therefore caste is also a source of intolerance in Pakistan.

Seeking support from the literature reviewed, it can be established that the factors selected for the study are sources of intolerance in the world as well as in Pakistan. Moreover, keeping in view the operational definition of the construct tolerance, it can be assumed that the attitude of an individual toward these can help measuring the level of tolerance of the person.

Method

According to Clark & Watson, (1995), scale development aims at producing a valid

measure of a construct. It is performed in three steps: defining the construct; generation of items and the measurement of construct validity and revision, if needed (Daigneault & Jacob, 2014; Sousa & Rojjanasrirat, 2011, Bearden, Netemeyer, & Sharma, 2003). All these procedures were adopted for the development of the tolerance scale.

Firstly, we operationally defined tolerance as “low level of bias towards gender, caste, ethnicity, other religions, disability and religious sects”. This definition is derived from various other definitions studied in literature review.

At the second stage, the researchers invited ten PhD scholars in Education to construct five items on each of the six factors, selected for investigation. After sorting out the most relevant, 96 items were selected for pilot testing. The items were developed in Urdu language.

Thirdly, content validity regarding the relevancy and importance of the statements was determined through the opinion of nine experts belonging to the area of psychology, social psychology and educational psychology. The scale was ordered in factor wise form and opinions ranging from essential to irrelevant were sought. 60 % responses marked as essential or important were included in the instrument. In order to measure construct validity factor analysis was performed.

Sample, Sampling and Data Collection

Data were gathered from 11 schools in Gujrat and Lahore Districts, of Pakistan. Convenience sampling technique was used to select the schools. As most of the head teachers refused to be the part of the study, only those schools were selected where the head teacher consented to participate in this study. The initial scale with 96 items was administered to secondary grade students and their teachers. The sample (n=813), comprised 742 (348 female; 394 male) Table 1

Factors-wise Loadings of the Statements

students of 9th and 10th grade and 71(29 male; 42 female) teachers of the same classes. The age range of students was 13 to 19 years and for teachers 25 to 58 years with varying teaching experience from one year to 36 years. Academic and professional qualification of teachers ranged between bachelor degree to masters, only one male teacher had a doctorate in Islamic Studies. Both students and teachers belonged to various major and sub castes. Majority of the participants were Muslim; however a few belonged to Christianity.

Analysis

Data was analyzed performing principal components factor analysis (EFA). To check appropriateness of the data for exploratory factor analysis (EFA) two measures were applied; Bartlett's test of Sphericity and Kaiser- Meyer- Olkin (KMO) measure of Sampling Adequacy. The significant values of Bartlett's test of Sphericity and KMO (0.8) recommended suitability of data for EFA.

In order to conduct factor analysis one of the rules 1(statement):10(respondents) was also applied (Hair, Anderson, Tatham, & William C. 2010)

Results

For the extraction of factors, principal components analysis was performed. Rotation method was Varimax with Kaiser Normalization. In principal components, the level of variance of the factors is represented by Eigen value. An Eigen value greater than 1 exhibits an independent factor. The analysis of data exposed, there were 6 factors which represented 45.08 % variance.

Following table presents loading of some (five from each factor) of the selected statements. Here, the statements are translated into English language for the presentation. All the psychometric properties are measured for original scale in Urdu language.

Development and Validation of STS

Sr.#	Statements	Gender	Ethnicity	Caste	Disabled	Other religion	Religious sect
C 19	My friends belong to all castes	.013	-.109	.556	-.037	-.097	-.140
C 52	Higher education not needed for low caste	.239	-.095	.541	.201	-.221	-.114
C 20	High post for high cost people	.075	-.113	.470	.043	-.125	-.122
C 55	No respect for low caste in society even with higher positions	.193	.062	.423	.118	-.060	-.167
C 59	I am proud to be known by my cast	.132	-.198	.411	-.013	-.247	.267
D 57	Disables cause shame to parents	.236	-.097	-.122	.549	-.108	.035
D 13	No need of education for special.	.021	-.153	.039	.540	-.196	-.067
D 61	Its wastage of resources to provide facilities to disables	.101	-.171	-.104	.521	-.139	.194
D 53	I don't make friends with disables.	.249	-.118	-.095	.511	-.031	-.033
D 30	Parents should hide disable children.	-.016	.108	-.256	.507	-.123	-.114
E 56	People of NWFP stand to their words.	.125	.492	-.028	.101	.149	.032
E 33	Punjabi are given more facilities.	.287	.491	-.006	-.391	.104	-.052
E 32	Pathans are not intelligent	.123	.456	-.086	-.398	.239	-.127
E 29	Sindi and Punjabi are equally respectable for me	.183	.437	-.018	-.296	.123	-.063
E 50	Sindhis are not loyal	.137	.433	-.128	.182	.197	.022
G 60	Higher positions only for men	.562	.050	-.016	-.054	-.014	-.046
G 43	Women be dependent on man economically	.555	-.066	.017	-.260	-.075	-.046
G 62	Girls should take only arts subjects.	.532	.118	-.222	.078	-.110	-.042
G 25	Female doing household only.	.530	.067	-.087	-.311	-.053	.046
G 37	Boys be preferred over girls.	.527	-.099	.093	-.181	.003	-.058
O 40	Non-Muslim in neighborhood disliked	.373	.011	.068	-.050	.475	.044
O 3	Separate schools for non Muslims.	.080	-.170	-.066	.064	.459	.080
O 27	Dislike for non-Muslim teacher.	.228	-.043	.044	-.204	.443	.010
O 14	Equal rights for Muslim n non Muslim	-.115	-.120	.012	-.230	.410	.135
O 76	Non Muslim nations are our enemies	.143	.123	-.114	-.101	.408	.163
R 77	I respect people of other sects	-.127	.134	-.178	-.098	-.145	.472
R 35	My sect is right all people should follow it.	.252	-.036	.143	-.206	.227	.394
R 11	Offering prayer in other sect mosque.	.045	-.112	.264	.266	.187	.367
R 48	Friendship possible between different sects.	.211	.236	.170	.122	.247	.364
R 39	Minor differences among all sects.	.069	.195	.232	-.034	.134	.354

N= 813

Extraction Method: Principal Component Analysis. Rotation converged in 8 iteration

Rotation Method: Varimax with Kaiser Normalization.

Factor analysis helped to exclude 18 statements having factor loading less than 0.275 from the scale. The whole scale reliability was high ($\alpha=.85$). The Cronbach alpha reliabilities of the factors were measured as: gender .75, ethnicity .53, other

Table 2
Factors Name with Example and Reliability

religion .62, religious sects .45, caste .60, and disability .73

In the following table the factors along with their points of focus, exemplary statements and reliability values are given.

Development and Validation of STS

Factors Name with Example and Reliability	Focus	Item number (as in the scale)	Reliability	Statements
Gender No. of items (15)	Education Social status Domestic affairs Equality of rights	1, 5, 15, 21, 22, 25, 37, 38, 43, 44, 45, 60, 62, 64, 68	0.75	Boys and girls should have equal educational chances. A woman can become economically independent Girls opinion be taken for marriage Husband should be the only power in home decisions
Ethnicity No. of items (13)	Affective reaction against any other ethnic group.	4, 8, 12, 17, 23, 29, 32, 33, 41,46, 50,56, 70	0.53	Pathans respect their guests. Sindhis are hard working. Balochi are not well-wishers of Punjab. Punjabi has the highest input in country development
Other religions No. of items(10)	Discrimination based on difference n religion Acceptance of minorities Segregation in society due to differences	3, 9, 14, 16, 27, 40, 54, 58, 67, 76,	0.62	Separate schools should be made for non-Muslims. We should also get information about other religions Non-Muslim children cannot play with Muslims
Religious sects No. of items (09)	Based on social practices Differences among various creeds. Acceptance of different sect	11, 31, 35, 39, 48, 65, 71, 74, 77	0.45	My creed is the best one so all others should adopt it. One can offer prayer in the mosque for opposite creed The differences among various creed are of trivial nature Discussion of different sects should be allowed in the classroom.
Disability No. of items (16)	Acceptance of disabled as part of society	7, 13, 18, 24, 30, 34, 42, 47, 51, 53,57, 61, 63, 69, 72, 75	0.739	Disabled people are passive in development. Disabled are courageous Disabled are a load on society
Caste No. of items (14)	Social caste system Discrimination based on caste Caste and social status	2, 6, 10, 19, 20, 26,28, 36, 49, 52, 55, 59, 66, 73	0.601	All castes are equivalent. I feel honored to be known by my caste Higher education is not essential for low caste people There is no damage in cross caste marriages

Over all Cronbach's Alpha is 0.85

Inter-factor correlations were calculated through Pearson's *r*. The relationship among factors was weaker in comparison to the each factor's role in total scale. It provides

that each factor despite contributing to the scale is yet independent given the lowers inter-correlations. The results are presented in the table below:

Table 3
Correlation among Factors

	Gender	Caste	Ethnicity	Disability	Religion	Religious Sect
Gender	1	.466***	.343***	.363***	.572***	.215***
Caste	--	1	.247***	.332***	.494***	.217***
Ethnicity	--	--	1	.223***	.283***	.104***
Disability	--	--	--	1	.423***	.222***
Religion	--	--	--	--	1	.445***
Religious sects	--	--	--	--	--	1
Total Scale	.963***	.976***	.984***	.974***	.986***	.991***

N=813 $p < 0.001$

The final scale for tolerance scale consisted of 77 statements. In the final scale, there were 46 negatively worded statements, where 31 were positive statements. Negative statements were reversely coded for final analysis.

Findings

The tolerance instrument is a 6-point Likert-type scale in Urdu language. The scores on tolerance scale range from least tolerant ($77 * 1 = 77$) to the most tolerant ($77 * 6 = 462$) for each respondent. The scale reliability (alpha) was 0.85. It indicates a high reliability value of the instrument (Hogan, 2003). The Cronbach alpha reliabilities of the factors were measured as: gender .75, ethnicity .53, other religion .62, religious sects .45, caste .60, and disability .73

Discussion

The intention of the study was to develop a tolerance scale to be used in Pakistani context. The results of exploratory factor analysis suggest that the developed tolerance scale is valid and reliable. The Cronbach's alpha of whole scale is 'good' (.85), however there liabilities of two factors i.e. ethnicity (.53) and religious sects (.45) are lower than acceptable level (George &

Mallery, 2003). According to Loewenthal (2004), the alpha coefficient of 0.6 could be acceptable, hence the reliabilities of other four factors are acceptable as these fall within the range. The measured values of Inter factor correlations are less than .5.

According to Field (2005) "...with bigger sample low correlation is acceptable".

After completion of the study, the researchers have reached certain conclusions: firstly, the sample size ($n = 813$) was large enough for the scale development but the magnitude of sample was limited to secondary school students and their teachers. Secondly, the scale with 77 statements is lengthy and it may affect the respondents' original response and thirdly, it may be more effective to include some other factors of social intolerance from our society.

Implications

The contribution of the study to the existing knowledge of tolerance is twofold. Firstly it identified sources of intolerance in Pakistani society. Secondly, it has produced a base line for future research. To conclude, it can be said that the present study will contribute as an important step toward to the construction of a refined, reliable and valid tool for the measurement of tolerance particularly in Pakistan.

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