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Value Orientation of Social Media Consumers: Tolerance for Equality and Equal Opportunities

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ABSTRACT

The pervasiveness of communication technology has made the media the most influential immediate force on the attitudes and values of media consumers. Regarding the impact that media has had on people's attitudes toward women and other social groups that have historically been marginalized or subjected to discrimination there are varying points of view, including optimistic ones that predict rising levels of tolerance and pessimistic ones that predict stable or declining levels of tolerance. **Aim:** This idea was investigated by analyzing people's opinions toward women, immigrants, and other religious groups. A distinction is made between the high media users and low media users and their socioeconomic status to analyze the media influence on attitudes. **Methodology:** A cross-sectional quantitative method was adopted for this study. A convenience sampling method was utilized to get the representative data from 300 people. A structured questionnaire was used as a tool for data collection. **Key Findings:** Tolerance for religious sects and minorities has increased across the board among high media users, and young people are also more open to religious diversity. These patterns largely concur with the upbeat viewpoints. Despite this, we discover that bias still exists among young people, as evidenced by the fact that a sizable portion of respondents still have trouble accepting women's independence in life and blame it for the moral decline of society. **Conclusion:** In the case of national security, which most respondents placed national security above the rights of immigrants and agreed to deport them immediately, intolerance toward immigrants /refugees appears strong. These findings are thus more in line with the expectations of pessimistic life perspectives, which believe media to be the cause of moral deterioration in society.

Keywords: Tolerance, value orientation, equal rights, and equal opportunity.

Introduction

The pervasiveness of communication technology has made the media the most influential immediate force on the attitudes and values of media consumers. Inundating media messages, whether in the form of news or entertainment, are forming and shaping attitudes, biases, and values (Lu & Yu, Does The internet make us more intolerant? A contextual analysis in 33 countries, 2018; Walzer, 1997). Value refers to the

concepts of right and wrong that an individual or social group accepts. Tolerance, equality, and variety are fundamental ideals that have a substantial effect on the general dispositions of society's individuals (Vogt, 1997).

There has been much discussion and conjecture in Pakistan over the ramifications of these societal shifts, especially in respect to religion, women, and immigrants (refugees). As contemporary adolescents grew up in an information-rich society, they are commonly perceived to be more tolerant, open-minded, and accepting. However, they have faced terrorism and the economic crisis and are likely to face greater competition from immigrants and refugees than older folks (Seebruck, 2013). According to the social psychologists that shortage of resources fuels antipathy towards outgroups, these unpredictable and unstable law and order and economic conditions have made people less tolerant (Verkuyten, et al., 2019; Insel, 2019).

Values related with acceptance of others are what are meant by "value orientation" in this research. The term "tolerance" is used here in its broader sense, to mean an attitude of openness and welcoming toward people from different backgrounds who may be the targets of prejudice or exclusion from mainstream society (Mondak & Sanders, 2003). As a result, intolerance is synonymous with hostility, discrimination, and social isolation (van Doom, 2014; Dejaeghere, et al., 2012). As part of this interpretation, the idea of accepting and even appreciating things that one finds repulsive is also included. Tolerance, as defined by Vogt (1997), entails actively suppressing unpleasant emotions in the face of something one strongly disapproves of. The concept of tolerance is expanded to include more than only religious tolerance; it also encompasses more general concepts such as respect for more broadly accepted cultural norms and values such gender equality, and equal rights and opportunity for out-groups. Assuming that does not necessarily contain this aspect of hatred, but rather conforms to established behavioral patterns, such as ideas regarding the position of women in society. An unconscious unwillingness to accept them as equals, because tolerance is measured solely by the belief that others are fundamentally equal to one's own group and therefore deserve the same rights. This implies inclusive attitudes, rather than a mere resigned acceptance for the sake of peace, because commitment means supporting the law guaranteeing fundamental human rights for equality and equal opportunities (Walzer, 1997, p. 10; Dobbernack & Modood, 2013). However, these disparities are covered in the idiomatic usage of the phrase. In the media and in common speech, tolerance is frequently employed as a catch-all term for all types of favorable attitudes toward others. Due to the sensitivity of the issue under consideration, special care was taken to pick the terms referring to the object of tolerance, i.e., the groups about whom respondents were questioned for their perspectives. Although no phrases are entirely free of negative or positive connotations, we shall utilize as neutral of notions as feasible. To avoid any displeasure, the term 'immigrants' is used instead of refugees.

The idea of equal opportunity for all is the next subject this study looks at. It is the absence of prejudice based on unavoidable characteristics of an individual, such as race, ethnicity, or sexual orientation. It is a defining principle that places an emphasis on the creation of equal opportunities in terms of progress, employment, and other sectors. Therefore, the principle of equal opportunity implies that everyone shall be treated fairly and without discrimination (Gorodzeisky & Semyonov, 2009). It implies, for instance, that the best candidate for a position or promotion is the one who earns it based on qualifications, experience, and skill and that everyone will be let to fight for opportunities without excessive intervention (Hainmueller & Hopkins, 2014; Chandler & Tsai, 2001).

Given how much power the media has, it is important for media workers to know how their work affects people. Most people worry that internet media will make people less tolerant and biased, which is something that needs to be looked at. Also, it should be looked into how traditional media is helping to build a more tolerant society. The results of the study will help policymakers, media owners and producers, and content writers change the goals of the media to make society more tolerant. They must be aware of how tolerant media consumers are of groups that have been discriminated against in the past, like women, immigrants, and people of different religions. When tolerance levels are low, people who

make media might change and adapt their work to encourage their audiences to be more positive and tolerant. This would also show how old media and new media affect the way people think and feel.

So, the purpose of this study is to figure out how people who watch or listen to media feel about the basic ideas of equality and equal chance. Considering the internationally recognized United Nations Declaration of Principles on Tolerance, this study aims to find out how tolerant media users are and how committed they are to creating a fair society where people are not treated differently based on their gender, religion, ideology, or political status. The initial objective of the present study is to assess the overall tolerance of media consumers toward various social categories, such as religion, gender, and immigrants. The second purpose is to determine the extent to which media consumers believe in the concepts of equality and equal opportunity with regards to religion, gender, and immigrants. Comparing the value orientations of traditional and social media consumers is the third purpose. This research defines tolerance as recognizing people as equals and being prepared to grant them equal rights and opportunities.

This study employs the cultivation theory of media to comprehend the tolerance tendencies among media consumers. Some sociological viewpoints are also employed to elaborate on the differences in attitudes among the various demographic divisions.

Literature and Theoretical Framework

Cultivation Theory

The media is assumed to be the major influence in governing and shaping the opinions and attitudes of the people. Cultivation theory claims that the media content affects the perception of reality of the audience (Gerbner & Morgan, 2002). People then make their everyday decisions based on that perceived reality. Rhetoric and discourses embedded in news and entertainment content profoundly influences peoples' perceived reality. They make sense of the social world around them based on that image of reality received through various media channels. Attitudes are thus cultivated largely through media content. The stereotypes presented on media reinforce the existing ideas and introduce new ideas as well. The media guides the audience what and how to think about various issues and practices in social life. According to cultivation theory media has the power to blur, blend, and bend the image of reality. Therefore, trends on media discourses and presentations influence the attitudes and behaviors towards cultural beliefs such as attitudes towards women's status in society and their rights (Glick & Fiske, 2001). Similarly, towards other discriminated against social groups like religious minorities and immigrants. The values like equality and equal rights embedded in the concept of tolerance are thus cultivated or weakened largely through media.

In addition to media effect, there are other demographic traits such as age and socioeconomic status that contribute in developing tolerant or intolerant individuals. There are two kinds of theories available in the literature to understand the causes of the absence or presence of tolerant attitudes and behaviors in societies. Some are optimistic others are pessimistic. The brief overview of both kinds of theories is as follows.

Optimistic Theories

Positive theories see society favorably. They argue that socioeconomic changes make civilizations more tolerant throughout time. They stress technological and sociological changes to explain these changes. Advances in bioscience and genetics have disproven racist thinking (Ford, 2008). Racist attitudes are wrong and unethical. The universal normative discourse on human rights protecting the dignity and equality of all human beings regardless of gender, race, or country has become a significant feature in all legal laws and policies across the world (Osler & Starkey, 2005a). Media increased tolerance. The media has raised normative pressure on people to respect others' rights and viewpoints. Exposure to various cultures' habits and conventions has made most individuals, especially young, more accepting of all social groupings (Ford, 2008). Exposure to other social and cultural groups reduces bias and improves empathy and affinity, according to the Contact hypothesis (Pettigrew & Tropp, 2006).

Pessimistic Theories

According to the pessimistic viewpoint, the perceived threat hypothesis is likewise grounded in the concept of competition. This hypothesis posits that the higher the struggle for finite resources in a community, the greater the intolerance and hostility towards competing groups (Blalock, 1967; Bobo, 1988; Olzak, 1992; Semyonov, Raijman, & Gorodzeisky, 2006). Therefore, the struggle for resources, whether actual or perceived, is not only concerned with the quantity of resources themselves, but also with the number of individuals contending for them. In unstable economies like ours, the 'indigenous' majority's perception of immigrants can spark sentiments of fear and prejudice (Coenders, *et al.*, 2004a; Semyonov, *et al.*, 2004).

Others have stated that immigrants might be a source of perceived cultural threat: the perception that one's identity, established ways of life, conventions, and values are being threatened by outsiders (Janmaat & Keating, 2017). Moreover, the young face greater competition from immigrants than older age groups in sectors such as the employment and housing markets, due to the youthful age profile and residence preferences of newcomers (Camarota, 2013).

A resurgence of nationalism in media discourses is an additional negative perspective. Nationalism is on the increase, according to proponents of this perspective, since global political interactions among nations promote discourses of safeguarding and benefiting majority populations that express hatred towards minorities (Stubager, 2008). Recent trends imply those restrictions on expressing unfavorable feelings towards immigrants and other disadvantaged social groups in the media have loosened, likely leading to a rise in intolerance across all age groups. Since this approach applies to all age groups, young people are not expected to demonstrate greater or worse tolerance than older age groups (Inglehart & Welzel, 2005).

Hypotheses

This discussion has thus far produced the following hypotheses:

H1: Greater media exposure increases tolerance for the equal rights of women, immigrants, and persons of different religions.
H2: Greater exposure to the media improves tolerance for equal opportunity for women, immigrants, and people of other religions.
H3: Social media or internet-based media users are more tolerant than traditional media users.

Methodology

A cross-sectional quantitative method was adopted for this study to find the media exposure and tolerance in the perspective of women rights. How the extent/intensity of media (even traditional) exposure play a role in peoples' tolerance for women belongs to other religions for equality and equal opportunities. A convenience sampling method was utilized to get the representative data from a cross-section of the population. A total of 300 people from a wide range of socioeconomic backgrounds and sexes took out the survey. A participant's age, gender, income, and level of education were all collected.

Measures

Using a questionnaire, information on the type and quantity of media utilized by participants was gathered. The items included data on the usage habits of conventional media, such as television, radio, and newspapers, as well as online media, such as Facebook, YouTube, newspaper websites, and time spent merely browsing the internet, etc.

Tolerance for Women

The questions regarding women's rights, social status, and equal opportunities were asked. The items included are : Women should have an equal role with men in running business, industry, and government; Women should have the right to family planning; Women are equal to men in intellectual potential; The activities of married women are best confined to the home and family; The deterioration of morals in

today's society is due in part to women asserting their independence; Ending a woman's life is justified if she marries or intends to marry against the will of male members of the family; Women are themselves to be blamed for the violence and abuse against them at home and in public places.

Tolerance for Immigrants

The items for measuring tolerance for immigrants' rights and status were: Immigrants should have equal access to education and other governmental services regardless of their legal status; Immigrants without legal documents should be deported immediately; Immigrants contribute substantially to the economic well-being of Pakistan; Immigrants should not be deprived of life, liberty, or property without due process; Protecting the country's security is more important than protecting the individual rights of Immigrants.

Religious Tolerance

The items included to measure the tolerance for religious diversity and various religious sects are: Non-Muslims should have the full protection of the civil rights laws; Security agencies should target non-Muslims /dual nationals for special screening; Murdering blasphemous is justified ; Non-Muslims can become loyal citizens of Pakistan; All religions other than Islam are inferior religions; Some sects of Muslims are superior to the other ones; I would be comfortable at my workplace alongside a non-Muslim person; I would be comfortable at my workplace alongside a Muslim person belonging to a sect other than mine.

Results/Findings

The collected data (N=300) includes 152 males and 148 females, with a male to female ratio of 51:49. The statistics found that television, radio, newspapers, the Internet, Facebook, YouTube, and news websites are widely utilized media outlets. YouTube was the most time-consuming medium (M = 3.77 hours), while television was the least (M = 2.20 hours).

To compare the value orientations of traditional and internet-based media (i.e., internet and social media) consumers mean responses against all the six categories were compared.
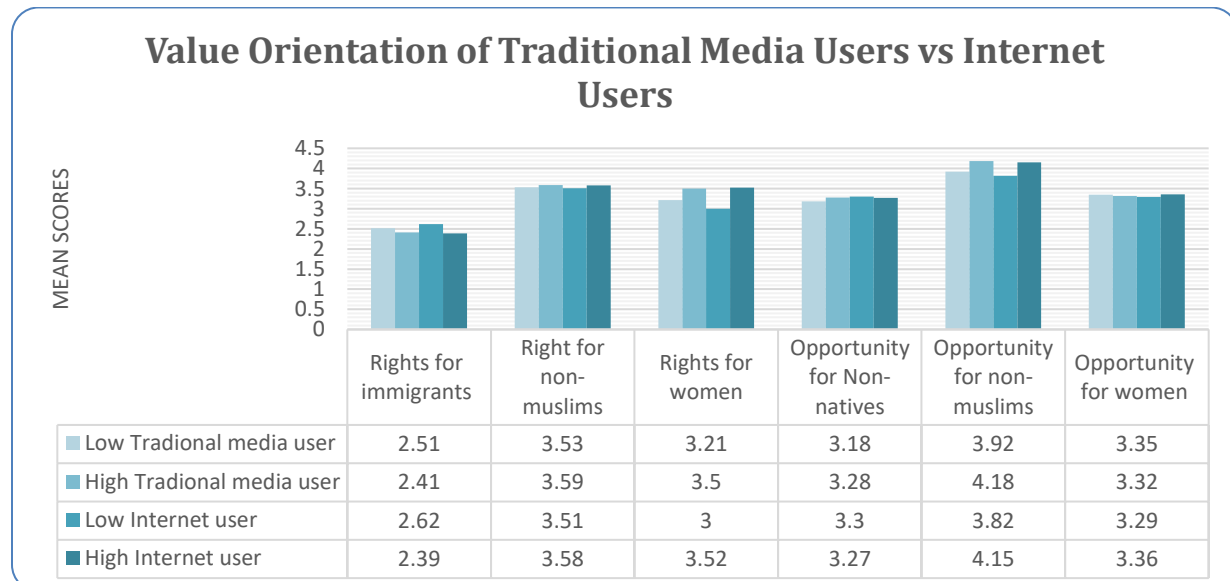

Value Orientation of Traditional Media Users vs Internet Users

	Rights for immigrants	Right for non-muslims	Rights for women	Opportunity for Non-natives	Opportunity for non-muslims	Opportunity for women
Low Tradional media user	2.51	3.53	3.21	3.18	3.92	3.35
High Tradional media user	2.41	3.59	3.5	3.28	4.18	3.32
Low Internet user	2.62	3.51	3	3.3	3.82	3.29
High Internet user	2.39	3.58	3.52	3.27	4.15	3.36

Figure 1: *Comparison of participants watching traditional media and internet-based media on scores of beliefs about rights and opportunity of immigrants, Non-Muslims and Women*

Table 1 compares low and high users of traditional media on scores of beliefs on non-native, non-Muslim, and women's rights and opportunities. Independent samples t-tests were used to see whether there was a significant difference in participants' perceptions of non-native, non-Muslim, and women's rights and opportunities for low and high consumption of traditional media. The results demonstrate a significant difference (p.05) between low and high users of Women's Rights. In comparison to low users of traditional media (M=2.21, SD=0.77), high users of traditional media (M=3.50, SD=0.83) support higher rights for women.

While high user of traditional media more support opportunity for non-Muslims. There was no significant difference (p>.05) in low and high users of traditional media for rights for Non-native, both are less supportive for equal opportunity for Non-Muslims and women. Results shows that there was no significant difference (p>.05) in low and high user of traditional media for opportunity for Non-native and opportunity for women. There was significant difference (p<.05) in low and high user of traditional media regarding opportunity for non-Muslims. The mean score of high users (M=4.18, SD=.71) was stronger as compare to mean scores of low user (M=3.92, SD=0.91) for opportunity for Non-Muslims.

Table 1: *Comparison of low and high user of traditional media on scores of beliefs about rights and opportunity of immigrants, Non-Muslims, and Women*

	Low		*High*		Independent samples t-test		
	M	*SD*	*M*	*SD*	*t*	*df*	*P*
Rights for Non-native	2.51	0.84	2.41	0.68	1.13	298	0.259
Rights for Non-Muslims	3.53	0.72	3.59	0.66	-0.71	298	0.477
Rights for women	3.21	0.77	3.50	0.83	-3.15	298	0.002
Opportunity for immigrants	3.18	1.20	3.28	1.15	-0.77	297	0.445
Opportunity for Non-Muslims	3.92	0.91	4.18	0.71	-2.70	298	0.007
Opportunity for women	3.35	0.66	3.32	0.67	0.29	298	0.772

Table 2 displays a comparison of low and high internet users on scores of opinions concerning non-native, non-Muslim, and women's rights and opportunities Samples that are independent samples t-test was used to see whether there was a significant difference in score between immigrants, non-Muslim, and female participants' perceptions of their rights and opportunities for low and high internet use. The results demonstrate that there is a significant difference between low and high users in terms of non-native rights. Low internet users (M=2.62, SD=1.00) favor greater immigrants' rights than high internet users (M=2.39, SD=0.61) while internet users were more supportive of women's rights. There was no significant difference (p>.05) between low and high internet users in their support for non-Muslim rights. The results suggest that there was no significant difference (p>.05) between low and high users of internet for non-native and women opportunities. In terms of chances for non-Muslims, there was a large disparity between the views of low and high internet users. For opportunity for non-Muslims, the high user's mean score (M=4.15 SD=3.82) was higher than the low user's mean score (M=3.82, SD=0.84).

Table 2: *Comparison of low and high user of internet on scores of beliefs about rights and opportunity of Non-native, Non-Muslims and Women*

Beliefs in equal	**Low**		**High**		**Independent samples t-test**		
	M	*SD*	*M*	*SD*	*t*	*df*	*p*
Rights for Non-native	2.62	1.00	2.39	0.61	2.487	298	0.013
Rights for Non-Muslims	3.51	0.74	3.58	0.67	-0.808	298	0.420
Rights for women	3.00	0.81	3.52	0.75	-5.506	298	<.001
Opportunity for immigrants	3.13	1.35	3.27	1.07	-0.982	297	0.327
Opportunity for Non-Muslims	3.82	0.84	4.15	0.81	-3.343	298	0.001
Opportunity for women	3.29	0.68	3.36	0.66	-0.925	298	0.356

To assess the general beliefs of the participants regarding the principles of the values of equal rights for the immigrants in society participants' responses were examined. Figure 2 shows the mean scores regarding the three core principles. 60% of respondents said safeguarding the country's security is more essential than defending immigrant rights, and 79% said undocumented immigrants should be deported promptly. 33% of people stated Security Agencies should check non-Muslim/dual nationalities, but 38% were unsure.
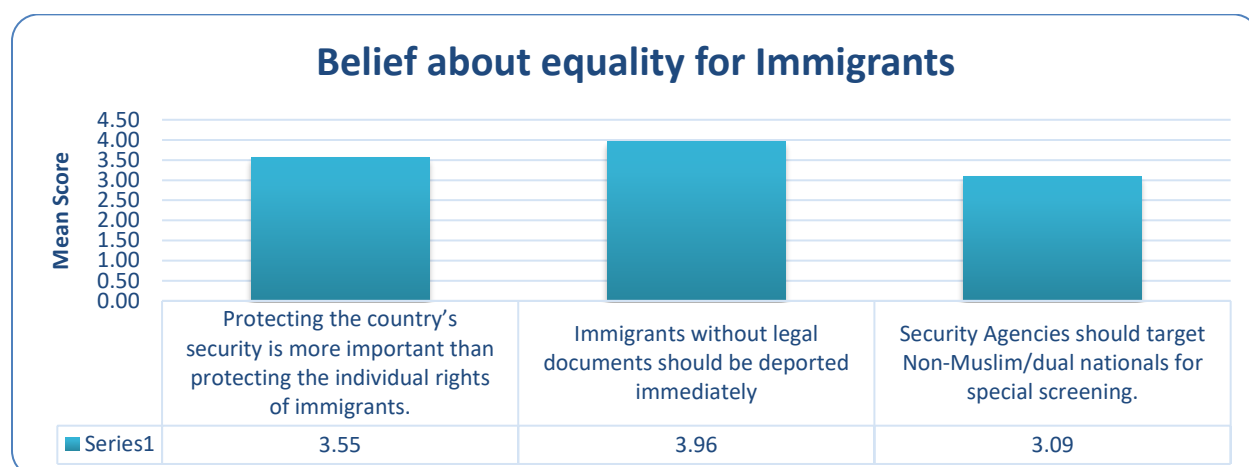

Belief about equality for Immigrants

	Protecting the country's security is more important than protecting the individual rights of immigrants.	Immigrants without legal documents should be deported immediately	Security Agencies should target Non-Muslim/dual nationals for special screening.
Series1	3.55	3.96	3.09

Figure 2: *Mean responses of participants' belief in the values of equality of Immigrants.*

Figure 3 shows about participants' belief in the values of equality concerning in religion. 73% of participants agreed it was vital to have legislation banning religious discrimination, and 64% said non-Muslims should have full civil rights protection. 57% stated non-Muslims may become loyal Pakistani citizens, while 39% felt some Muslim sects are superior. 48% of respondents agree laws should prevent religious discrimination.
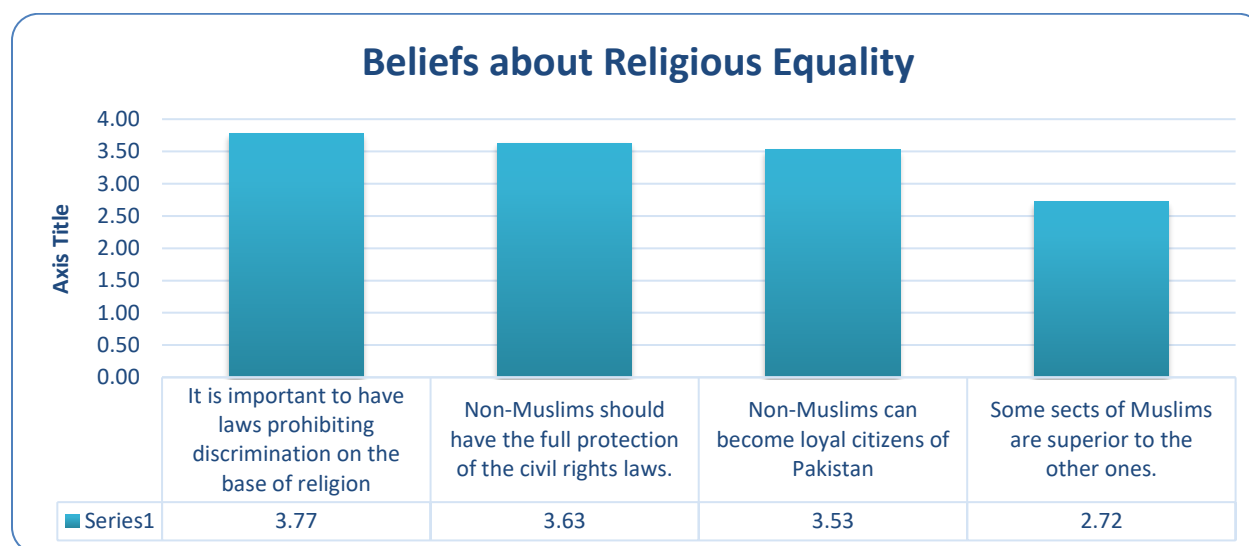

Beliefs about Religious Equality

	It is important to have laws prohibiting discrimination on the base of religion	Non-Muslims should have the full protection of the civil rights laws.	Non-Muslims can become loyal citizens of Pakistan	Some sects of Muslims are superior to the other ones.
Series1	3.77	3.63	3.53	2.72

Figure 3: *Mean responses of participants' belief in the values of equality concerning religion*

Figure 4 demonstrates the attitudes of participants about the principles of equality in women. 43% of respondents stated that the moral decline in contemporary society is partially attributable to women expressing their independence, although 70% of respondents stated that women and men are intellectually equal. Only 30% of respondents believed that women were responsible too for the violence and abuse perpetrated against them at home and in public.
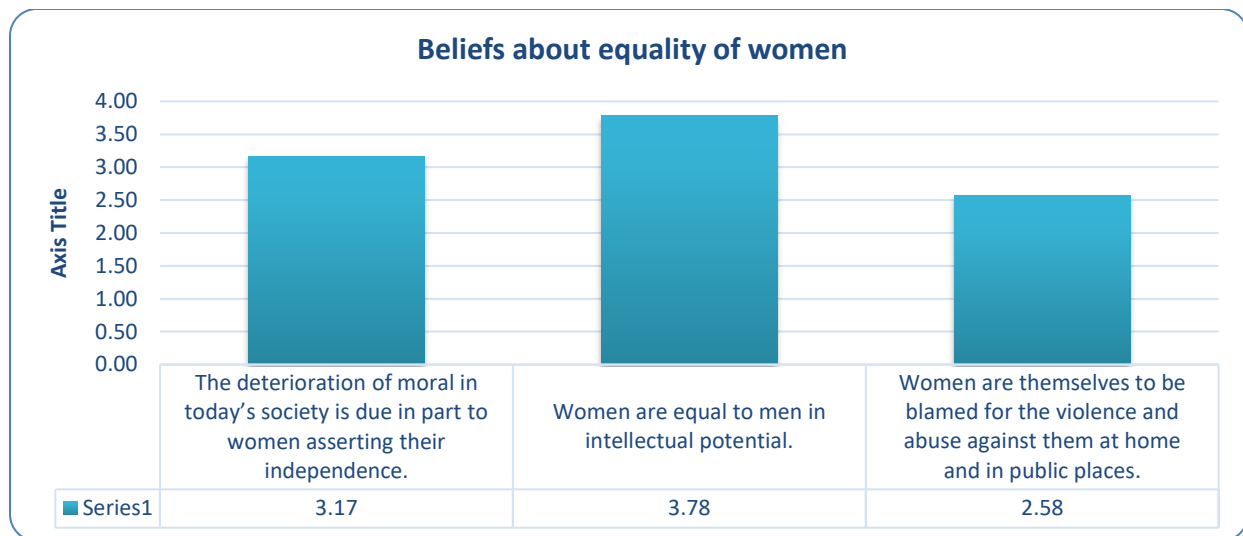
Beliefs about equality of women

	The deterioration of moral in today's society is due in part to women asserting their independence.	Women are equal to men in intellectual potential.	Women are themselves to be blamed for the violence and abuse against them at home and in public places.
Series1	3.17	3.78	2.58

Figure 4: *Mean responses of participants' belief in the values of equality concerning in women*

Figure 5 show mean responses of the participants regarding their belief in the values of equal opportunity concerning immigrants. 76 percent participants said that immigrants should have equal access to education and other governmental services regardless of their legal status. While 76% participants said that Immigrants contribute substantially to the economic well-being of Pakistan.
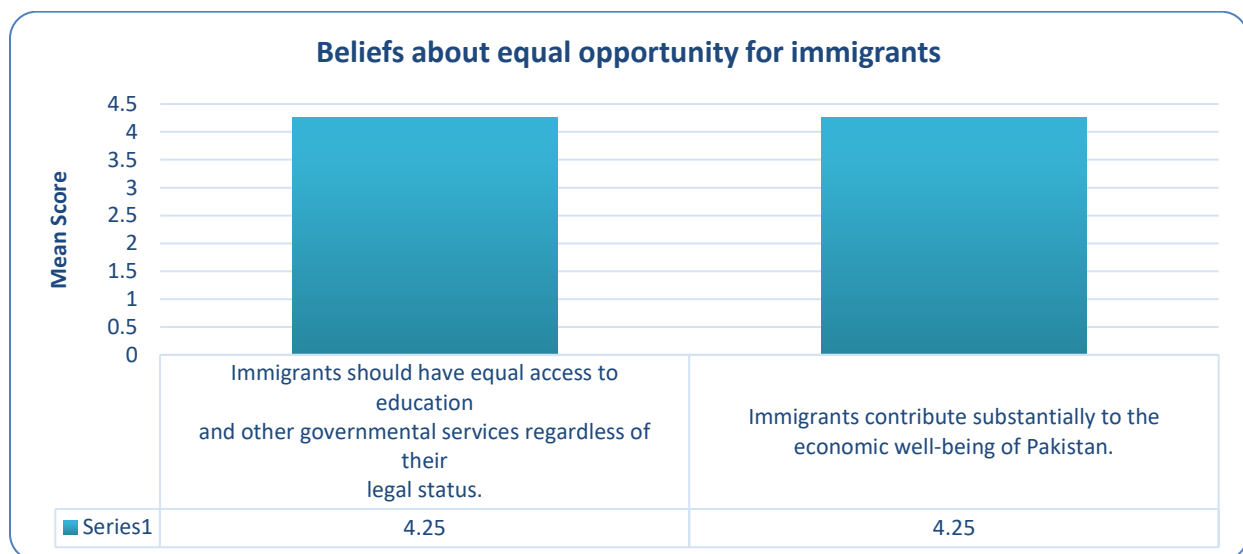
Beliefs about equal opportunity for immigrants

	Immigrants should have equal access to education and other governmental services regardless of their legal status.	Immigrants contribute substantially to the economic well-being of Pakistan.
Series1	4.25	4.25

Figure 5: *Mean responses of the Participants' belief in the values of equal opportunity concerning Immigrants*

The response to the question "legislation should prevent job discrimination based on religious identity" indicates the participants' commitment to the principles of religious opportunity equality. 48% of participants feel that job discrimination based on religious identification should be prohibited by law.
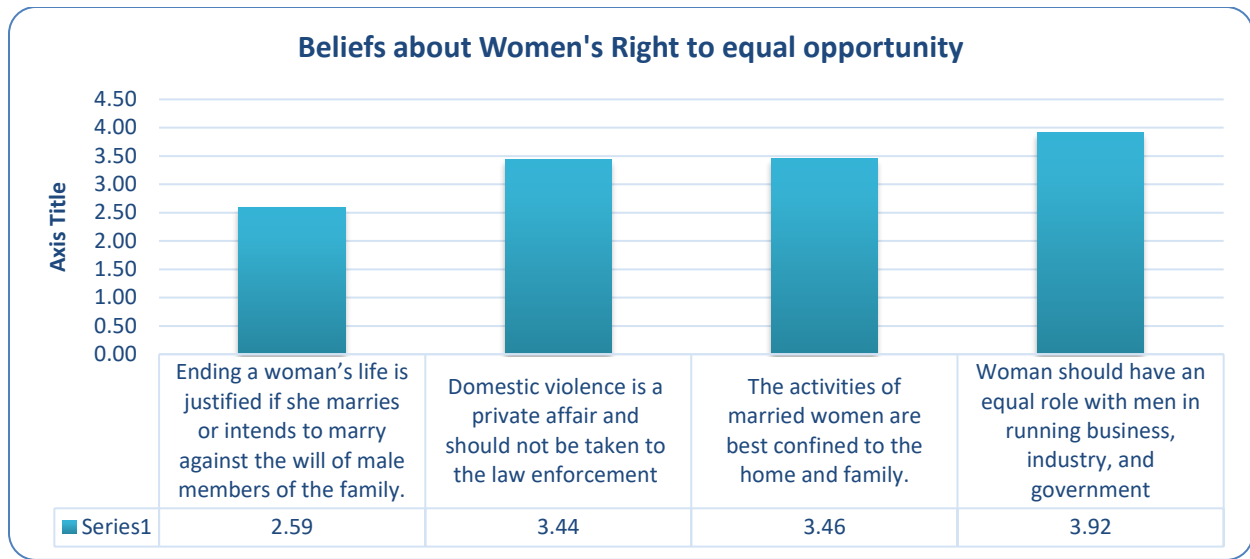
Beliefs about Women's Right to equal opportunity

	Ending a woman's life is justified if she marries or intends to marry against the will of male members of the family.	Domestic violence is a private affair and should not be taken to the law enforcement	The activities of married women are best confined to the home and family.	Woman should have an equal role with men in running business, industry, and government
■ Series1	2.59	3.44	3.46	3.92

Figure 6: *Mean responses of participants' Belief in the values of equal opportunity concerning women*

Figure 5 depicts the mean responses of the participants. 69% percent of respondents said that married women should limit their activities to the house and family, while 73% percent felt that women and men should play equal roles in business, industry, and government. 58% of respondents stated that domestic abuse is a private matter that should not be reported to law authorities. 28 % of respondents thought that it is justifiable to end a woman's life if she marries or wants to marry against the male family members' wishes.
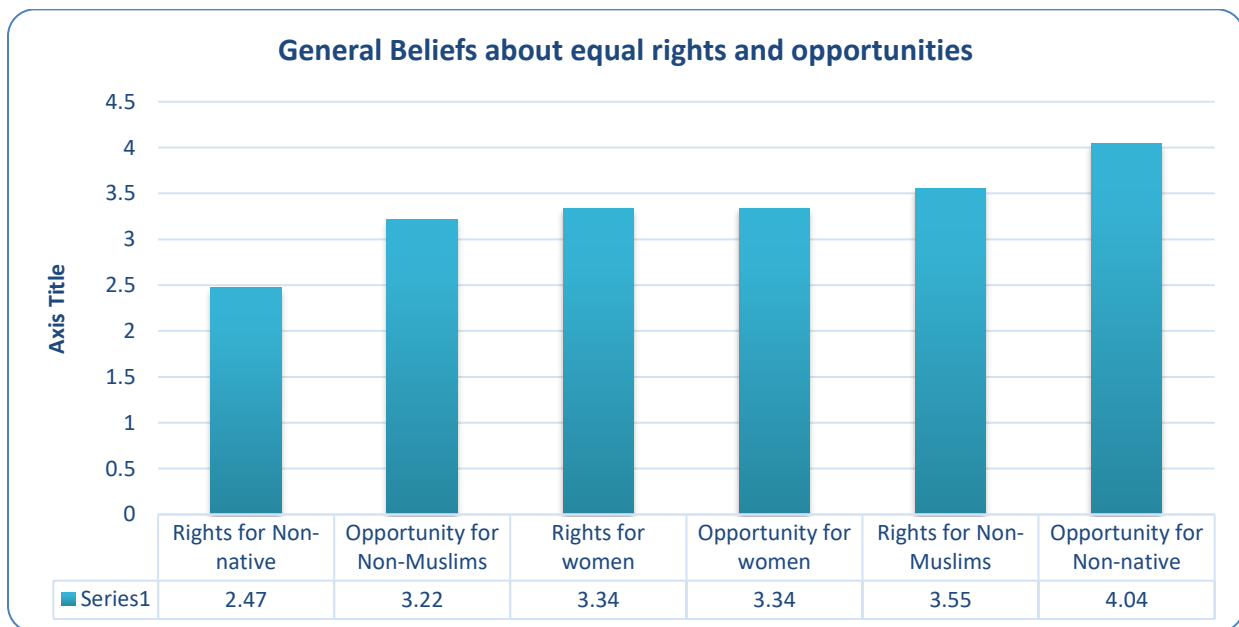
General Beliefs about equal rights and opportunities

	Rights for Non-native	Opportunity for Non-Muslims	Rights for women	Opportunity for women	Rights for Non-Muslims	Opportunity for Non-native
■ Series1	2.47	3.22	3.34	3.34	3.55	4.04

Figure 7: *Mean responses of media consumers' belief in the values of equal rights and opportunity concerning women, Immigrants, and Non-Muslims*

Table 3: *Descriptive Statistics of study variables*

Beliefs in equal	Min.	Max.	Mean	SD	α[*]
Rights for Non-native	1.00	4.67	2.47	0.77	0.84
Rights for Non-Muslims	1.50	5.00	3.55	0.69	0.90
Rights for women	1.00	5.00	3.34	0.81	0.87
Opportunity for Non-native	1.50	5.00	4.04	0.83	0.86
Opportunity for Non-Muslims	1.00	5.00	3.22	1.18	0.84
Opportunity for women	1.75	5.00	3.34	0.66	0.89
• Chronbach Alpha					

Discussion

H1: Greater media exposure increases tolerance for the equal rights of women, immigrants, and persons of other religions.

Data reveals how participants feel about the importance of religious equality. Most respondents agreed that it was critical to have laws against discrimination based on religion, and many also agreed that non-Muslims should be afforded the full protection of civil rights legislation. Moreover, over half of respondents agreed that non-Muslims may integrate into Pakistani society and become loyal citizens. However, a third of respondents claimed that there are some sects of Islam that are better than others.

Findings demonstrate the participants' belief in the ideas of equality about immigrants/refugees. Over half of respondents felt that maintaining the country's security is more important than defending the rights of individual refugees, and a vast majority of respondents indicated that refugees without legal documents should be deported promptly. One-third of respondents thought that Security Agencies should target non-Muslims and dual citizens for screening, while a quarter and a half were uncertain.

These results are consistent with what other studies have found public attitudes in Pakistan regarding immigrants and refugees to be like. Even though these refugees are from a country with a similar culture, religion, and language (Grare & Maley, 2011), they still have trouble fitting in well. Afghan refugees in Pakistan are constantly discriminated against, harassed, and treated badly (Human Rights Commission of Pakistan, 2009).

Contrary to common belief, Pakistan is a risky location for many of its residents. The common experience of religious minorities of all sort experience extensive ostracism and human rights violations (Siddique & Hayat, 2009). A large part of such conduct stems from the state's legal system, including its constitution, that may be read to suggest only Muslims are full citizens with complete rights, which paves the way for discrimination and intolerance. Additionally, inappropriate depictions of minorities in curricula and textbooks create hate and normalize discrimination against religious minorities (Human Rights Commission of Pakistan, 2015).

Further, the data demonstrates participants' commitment to egalitarian ideas as they relate to women. Though most respondents believe that women and men are intellectually equal, over half of respondents blame women's increasing autonomy for the moral decline of modern society. One in every three of those surveyed still hold the view that women bear some responsibility for the prevalence of violence and abuse in their communities.

Moreover, women are considered subordinate to men because patriarchy is strong in all classes, regions, and between rural and urban areas. Pakistani women have a low social, economic, and political status, and they are not accepted as creators and providers in any of their social roles. This makes them dependent and allows them to be treated as inferior (Asian Development Bank, 2000). Also, the most conservative Islamist groups limit the roles of women in civil society. Social media debates about whether women should be able to drive a car, go to schools with mixed-gender classes, or even just go shopping are not uncommon. Such discussions have pushed back women's rights, while strengthening the patriarchal

forces that use religious rules to treat women as if they are less important than men and don't have the same rights (Kirmani, 2000).

These results indicate that respondents are still not open to granting equal rights to immigrants, women, and religious minorities. It follows that H2 cannot be sustained.

H2: Greater exposure to the media improves tolerance for equal opportunity for women, immigrants, and people of other religions.

Statistics demonstrate the participants' belief in the concept of right to equal opportunity for all. Most participants agreed that immigrants or refugees, regardless of their legal status, should have equal access to education and other government services and recognize that these groups contribute significantly to Pakistan's economic well-being.

Participants' conviction in the principles of religious equality is shown by their belief that "legislation should prevent job discrimination based on religious identification." Fifty percent of those surveyed said laws should be passed making it illegal to discriminate against people in the workplace based on their religion. Only half of the respondents are tolerant and believe in the values of equal rights and opportunities for all (Blalock, 1967; Bobo, 1988; Olzak, 1992; Semyonov, Moshe, Raijman, YomTov, & Schmidt., 2004).

According to data, high media consumers believe in gender equality and were willing to support the right to equal opportunity only in the sense that women should have equal duties in business, industry, and government, but many still believe that married women should stay at home and raise their children. However, one in every four respondents still believes that if a woman marries against her male relatives' desires, it is justified to end her life (Janmaat & Keating, 2017).

Thus, H2 is partially supported as well, as respondents evidently agreed to offer equal chance to work and contribute outside the house while still holding the view that women should stay home. Furthermore, the absence of unequivocal support for reporting domestic violence and abuse is troubling sign that the state of affairs may not change in the near future (Inglehart & Welzel, 2005).

H3: social media or internet-based media users are more tolerant than traditional media users.

Internet users in terms of accepting equal rights for others, overall support non-Muslim rights. It has been discovered that low internet users are more pro-immigrant rights, whereas women's rights are more likely to be supported by high internet users.

Regarding equal opportunities for all in society, both low and high internet users support opportunities for immigrants and women. When it comes to opportunities for non-Muslims, however, high users favor them more over low users. In short, internet and social media users are more tolerant of non-Muslims and other religious minorities' equal rights and opportunities, but less so of immigrants. Furthermore, internet users favor equal opportunities for women without completely granting them equal rights.

The findings demonstrate that there is a considerable variation in attitudes about women's rights between low and high traditional media consumers. In comparison to low users of traditional media, high users of traditional media favor higher rights for women. However, while both low and high users of traditional media champion immigrants' rights, they are unsupportive of non-Muslim and women rights.

According to the data there was no significant difference between low and high users of traditional media for the right to equal opportunity for immigrants and women. In terms of opportunity for non-Muslims, there was a considerable disparity between low and high users of traditional media; high traditional media users favor them more strongly than low users.

Statistically, the data supports H3. Consumers of internet and social media are, in general, more tolerant of equal rights and opportunity for immigrants, other religious groups, and women.

Summing up, the Internet (as a medium) is a means via which users obtain information and communicate with others', hence its effects on (in) tolerance depend upon how individuals utilize the Internet. The optimistic thesis argues that individuals are exposed to new ideas and information that they would not have encountered without the widespread availability of the Internet. People understanding of and respect for variety in the world may increase due to the Internet. This allows them to form balanced opinions and accept ideas with which they disagree or are unfamiliar (Balkin, 2004; Stromer-Galley, 2003; Shapiro, 1999). On the other hand, the pessimistic thesis claims that the Internet leads to more polarization and intolerance of ideas and people in contrast to face-to-face contact which gives rise to mutual understanding (Groshek, 2009; Lu & Yu, 2018). Selected exposure is often discussed in this regard. It suggests that people's skewed views result from the Internet's ability to filter information and relationships (Garrett, 2009). This polarization, in turn, makes it harder to appreciate one another's differences and makes antagonism and intolerance more likely (Sunstein, 2009).

Similarly, politics is also affected by how people use the Internet. The increase in tolerance in any political scenario that is favorable to democratic ideals (Bos, et al., 2021; Vogt, 1997). But tolerance requires both political authority and individual liberties (van Doorn, 2014). So, intolerance disappears when authority is shared fairly within a community (Hagendoorn, 1995). In many cases, people can shift unbalanced power structures thanks to the Internet. The Internet allows people to sidestep the traditional hierarchical power structure, increases the likelihood of them getting directly involved and participating in public problems (Brewer, et al., 2006; Kalathil & Boas, 2003). When more individuals are involved in public governance via the Internet, authority becomes more diffused and inclusive, and intolerance is less likely to develop.

Conclusions

Tolerance for others has changed over time as a result of media exposure to other cultures and societies. However, this study suggests that the conservative worldview, which is resistant to recognizing all people as equals and fosters sexism and bigotry in our culture based on religion or ethnicity, persists. Non-Muslims, immigrants, and women all have equal rights and opportunities, but lesser support for immigrants' shows that all media consumers may have a nationalist bias. People appear to believe that maintaining the country's security is more essential than defending immigrants' rights, and most people believe that illegal immigrants should return home as quickly as feasible. In general, it appears that women's tolerance is conditional, which means that while they are recognized as capable individuals capable of contributing to economic activities, they are expected to remain subservient to conservative patriarchal norms and are not allowed making decisions for themselves as independent free people. In short, media consumers are more prepared to award non-Muslims rights than women and immigrants. Furthermore, participants were more willing to provide immigrants opportunities than non-Muslims and women.

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