

تأثير الراحة النفسية، والتدين، واستخدام وسائل التواصل الاجتماعي (تويتر) على التعصب بين طلبة الجامعات في الكويت(*)

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ملخص:

هدف الدراسة: منذ عقود من الزمن يعتبر التعصب مشكلة اجتماعية في العالم، والعالم العربي على وجه الخصوص. وهذه الدراسة هي دراسة وصفية تحليلية لقضية التعصب الديني وعلاقته بالتدين، والشعور بالراحة، واستخدام منصات التواصل الاجتماعي وتحديدًا تويتر بين طلبة وطالبات الجامعات الحكومية والخاصة في الكويت وذلك من أجل تشخيص مشكلة التعصب. **المنهجية:** تعتبر هذه الدراسة وصفية كمية تحليلية؛ حيث تم فيها توزيع استبانات لعينة هادفة تتكون من 566 طالباً جامعياً (حكومي وخاص) في الفترة ما بين 12 أكتوبر و12 يناير 2020. تحتوي الاستبانة على ثلاثة مقاييس مختلفة: مقياس لاستخدام تويتر، ومقياس للراحة، ومقياس التعصب الديني، بالإضافة إلى البيانات الديموغرافية للطلبة، مثل (الجنس، والعمر، والحالة الزوجية، ومعدل الدرجات، والجامعة أو الكلية)؛ وذلك من أجل معرفة علاقة هذه المتغيرات بالتعصب الديني. **النتائج:** تشير النتائج إلى وجود علاقة ذات دلالة إحصائية بين التعصب الديني والجنس، ونوع الجامعة، سواء حكومية أو خاصة، وعدد ساعات استخدام تويتر، والراحة النفسية. **الخلاصة:** إن فهم العوامل الثلاثة الرئيسة في حياة الطالب الجامعي المتمثلة في عدد ساعات استخدام تويتر، والراحة، والتعصب الديني يساعد في تشخيص التعصب الديني في المجتمع.

المصطلحات الأساسية: التعصب الديني، مقياس الراحة، الطلبة، الكويت.

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The Effect of Psychological Comfort, Religiosity, and the Use of Social Media (Twitter) on Intolerance among University Students in Kuwait^(*)

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Abstract

Objective: This study sheds light on religious intolerance and its relation to religiosity, being comfortable in life, and the use of the social media (Twitter). **Methods:** This descriptive study used a questionnaire among a purposive sample of 566 university students (public and private). The questionnaire included demographic variables (i.e., gender, age, nationality, marital status, GPA, university type, and income) to explore their relationship to religious intolerance. Beside the demographic variables, the questionnaire measured three scales: the use of Twitter scale, the comfort scale, and the religious intolerance scale. Different statistical methods were used in the study to analyze the data. **Results:** The results showed that there was a significant relationship between religious intolerance and these variables: gender, type of university, time spent on Twitter, and being comfortable in life. **Conclusion:** To diagnose intolerance among students in Kuwaiti society, three factors must be taken into consideration, namely the use of Twitter, being comfortable in life, and religious intolerance.

Keywords: Religious Intolerance, Comfort Scale, Students, Kuwait

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Introduction

Psychologists have presented many definitions of intolerance, such as thinking, feeling, and a way of opposing those who are from different groups (Newcomb et al., 2015). Mazzoni et al., (2020, p. 90) defined tolerance as a means of accepting people to be “human beings, naturally diverse in their appearance, situation, speech, behavior and values, [who] have the right to live in peace and to be as they are”. What makes defining tolerance problematic is the conflicting views; one view argues that tolerance depends on prejudice, or that tolerance is an indicator of prejudice because “people who are not prejudiced are incapable of being tolerant let alone becoming more tolerant” (Hjerm et al., 2020, p. 899). Another view distances tolerance from prejudice, for “tolerance may be either to endure something or to show esteem for something” (Hjerm et al., 2020, p. 901). Hjerm et al., (2020) defined tolerance from the perspective of distance theory, “as a value orientation towards difference” with three expressions: acceptance of, respect for, and appreciation of diversity. Their results show that acceptance has the potential to reduce prejudice. Verkuyten et al. (2020, p. 2) gave a good explanation of tolerance:

Tolerance is not ignorance, indifference, apathy, or cultural relativism with an abstention of judgment, but presupposes a negative attitude toward outgroup beliefs and practices, together with intentional self-restraint (i.e., not based on fear or compelled) from acting upon this attitude.

On the other hand, Almaaytah (2010, p. 207) defined intolerance as “an unjustified attitude or position in which an individual is willing to believe, to recognize, to feel and to act in a supportive or anti-group manner towards the other”.

Racial intolerance is one of the most serious human problems in general. Fanaticism can blind, stigmatize and distort the perception of reality and make it an unconscious emulation of the community. Ultimately, it may generate the spark of destructive wars and create civil wars, sectarian strife, and internal conflicts that harm the body of society. Intolerance inevitably leads to divisions and quarrels between people. A fanatical stance may lead individuals and groups to be seen as less efficient and less competent, having undesirable qualities and look hostile wherever they may be (Al-Busairi, 2004).

The subject of intolerance is one of the most severe challenges to

human rights and is most dangerous. Intolerance is a characteristic of human personality in the modern era, where fanaticism means violence, aggression, and non-acceptance of others. The causes of intellectual intolerance and its relation to personality disorder should be seen in the round. There are numerous factors, such as religion, politics, psychology, social and economic class, and intellectual isolationism that can lead to extremism or intolerance. These factors may be the result of (1) poor understanding of religion, (2) psychological and personality disorders, (3) socialization and media exposure to the phenomenon of intolerance, and (4) ignorance of issues of boldness of legitimacy and religion (Alqashan, 2015). Abbas & Jafar (2013) measured the level of intolerance in relation to sectarianism, tribalism, nationalism, and religion among 300 Iraqi school students from different nationalities using a Fanatic Attitude Scale to determine students' fanaticism; they found that there were no statistically significant differences of fanatic attitude among students in relation to their age, gender and nationality. Even though women tend to be more religious and supportive of minority rights, they are also less religiously dogmatic than men (Schnabel, 2017). Al-Atoum and Daraghme (2014) conducted research on the level of university violence and its relation to moral development and value system among Yarmouk University students in Jordan; the results showed that the level of university violence among students was low, and that there were six variables that may account for 42% of university violence namely, religious values, political values, social values, knowledge values, cumulative GPA, and the student's specialization. Bani Younes (2013) studied the motivating reasons that drive young people to drift away from moderation (Alwasatiyah in Arabic) and found that extreme values are the result of recent instances of civilization and not an inherent part of Islam. The study identified three factors that influenced Muslim youth to drift away from moderation: psychological, social and educational factors, combined with the personality traits of the individual, which led to alienation from civil and religious society, paving the way for the development of more extreme idealism and action. Younes (2013) concluded that moderation means absolute goodness, whether described as the mid-value between two extremes or the best and most appropriate of clashing values, such as good and evil, and that Muslim youth become extreme as they deviate from the ideal values of Islam.

Hamdi (2013) conducted another study on intolerance to identify the

link between the educational system and the problem of intolerance among university students, focusing on the contribution of university education to intolerance among young people. The author found that sport intolerance is one of the most important forms of intolerance among young people, and that feelings of frustration resulting from failure to achieve goals is one of the most important personal causes of intolerance among young people. The study found that social pressures on young people can cause intolerance. It also indicated that riots and violence are considered to be the most important social effects resulting from intolerance. Hamdi (2013) concluded that spreading religious values within the university is one of the most important factors that contribute to changing intolerant attitudes among young people, and that there is no relation between the years of education and intolerance.

In the light of the review of the literature, the university is an important environment in refining the values of individuals in their developmental phase, because of the richness and nature of the experience and information. University students are the segment of society most exposed to transformation of cultural and social values. The most dangerous stages of the formation of values is the period of adolescence, when an individual can change the provisions and practices of ethics during his or her period of study in the university. While attending the university, students ought to foster their ideas, make clear path in their lives, and determine the difference between desirable and unwanted behaviors. Everyone has the right to freedom of thought and religious worship, observance and practice, whether they are in public or private education (Boyle & Sheen, 1997). However, private university students tend to be more tolerant, liberal and rational (Ghani & Ghani, 2021). Religious consensus depends on a fundamental basis of resolving conflict through faith in the beliefs that are part of the group assets and foundations of the members of a religion. Religion brings people together to satisfy consensual psychological and moral needs, and social necessities (Alamarah, 2004).

Several factors contribute to the intolerance of an individual and/or group towards other individuals and/or groups. These are: (1) the Cultural factors that is composed of historical traditions and economic factors that form the basis of needs that the individual seeks to satisfy; (2) the Surrounding factor that relates to what surrounds the individual's life, traditions, values, conflict implications, and frustrations, which play an important role in the

development and spread of intolerance; (3) the Family factor which plays a major and important role as the central pillar of development, either directly or indirectly through the child's observation and awareness of the behavior of his or her parents and their view of the members of their group; (4) the Ignorance factor which leads to opportunities among different groups; (5) the Differences factor that exists between groups who either constitute the society or belong to different cultures, which is fertile ground for the growth of intolerance, and (6) the Competition factor in the fields of work and fear of failure (Alamarah, 2004).

The Case of Kuwait

Al-Kandari's (2003) examination of 223 Kuwaitis in relationship to religiosity and blood pressure showed no significant difference between the two major faiths in Islam (Sunni and Shiite) in regard of their blood pressure. Although the two sects engage in slightly different religious practices, but these differences do not affect the degree of their religious commitment, as it is stated that "Religion comes with norms, ethics and values that can play a major role in human health" (Al-Kandari, 2003, p. 469). Religion affects humans because it serves important functions for people (Al-Kandari, 2003). In another study conducted by (Al-Kandari & Watfa, 2017) about the culture of intolerance among the elite in the Arab world and the Arabian Gulf Countries (GCC), the authors stated that Islam was against religious intolerance and religious nervousness as mentioned in prophet Mohammed's sayings (Hadith). On the other hand, sectarian intolerance according to the two sects of Islam (Sunni and Shiite): "a person does what the Imam says as a source of opinion that people must follow and practice" (Al-Kandari & Watfa, 2017). Sectarian intolerance between Sunnis and Shiites was a moot point between the two sects, and it was politically motivated throughout history. The authors emphasized that technological tools (i.e., social media) and the media in general evoked, either directly or indirectly, the different types of intolerance in society (Al-Kandari & Watfa, 2017). Al-Kandari's (2011) study examined the relationship between religiosity, social support, and health among the elderly. The number of respondents was 1,472 adults over the age of 60 who were living in Kuwait country. The results of the study showed that the respondents with a high degree of religiosity had higher social support from their friends and relatives, more frequency of contact, and

more strength in their relationship with them. The results also showed the impact of the degree of religiosity on the elderly's daily life and well being, as "it provides a protective factor against disease and illness by giving the elderly a feeling of calm, psychological comfort, security, and faith as had been suggested by other studies across different cultures and societies" (Al-Kandari, 2011, p. 714).

In their study, Johar & Al-Abdullah (2019) stated that some analysts look at the Shiite sect in Kuwait suspiciously as being linked with Iran, but, on the contrary, the reality proved that Kuwaiti citizens belonging to the Shiite sect have always been loyal to the State of Kuwait. The authors emphasized that sectarianism existed in Kuwait due to internal and external factors; the government and some religious/political parties contributed to the internal factors, while the external factors were related to some historical events and political conditions (i.e., the Iranian revolution, the fall of the Bath party in Iraq, and the ramifications of the Arab Spring since 2010) (Johar & Al-Abdullah, 2019). Ridha et al. (2008) conducted a study on Kuwaiti households to develop a contentment (i.e. Raha in Arabic) scale; the authors highlighted the fact that the religiousness characteristic of having a strong belief in God and being committed to religion required by Islamic faith were highly valued in Kuwait and ultimately led to Raha (comfort in life).

The Importance of the Study

Many violent actions occurring today are related to intolerance whether it is religious, racist, gender, ethnic, or social class. This study is important because it sheds light on intolerance that needs to be addressed in the world of social media (Twitter) which spread widely among online users, especially the youth. Kuwait has become the arena for active users on social media, which makes it highly important to study the effects of social media, such as Twitter, on the youth regarding intolerance.

The Significance of the Study

This paper presents a study of religious intolerance amongst students at public and private universities and colleges in Kuwait, using scientific quantitative research to disclose the background and manifestations of religious intolerance and explore its dangers in society. The phenomenon of intolerance is not a new one among individuals and groups; however, very

little research has addressed the way in which intolerance develops and pivots between misunderstanding and conflict. Intolerance is something acquired and learned, rather than inherited or innate (Barton & Larratt-Smith, 2014). Some people are potentially more susceptible than others to develop religious intolerance; the influence that comes either from or by others brings an attitudinal change at the individual or group level (Abbas & Jafar, 2013). Intolerance can be linked to religion, race, nationalism, intellectualism, sectarianism, social class, or sports (Abbas & Jafar, 2013).

In June, 2020, the total population of Kuwait was 4,776,407 (1,432,045 Kuwaitis and 3,344,362 non-Kuwaitis) (PACI, 2020), of whom 4.2 million people were internet users with 99.1% penetration (Internet World Stats, 2020) and about 4.2 million were active social media users (Dataportal, 2020). Kuwait comes second after Bahrain in terms of penetration rates in the Arab world and first for the most active Twitter users, producing an average of 4.2 tweets per day (Arab Social Media Report, 2017).

Kuwait News Agency (KUNA) conducted a survey in 2016 in which it found that around 72 percent of Kuwaitis spend over five hours a day using social media and websites as follows: Twitter (25%) that came fourth after WhatsApp (90%), Snapchat (40%) and Instagram (38%) for the top usage (Kuwait Times, 2016). Social issues (81%) were the most frequently discussed topics online. Twitter is distinguished by its special feature of discussion platform, and Kuwait has shown the highest penetration rate on Twitter in the world, at 12.6 percent (Graham et al., 2013; WEEDOO, 2017), ranking top in the Middle East by creating about 30% of all tweets in the region (Aladwani, 2015). A campaign launched by youth organizations to reform the electoral system of the National Assembly in 2006 triggered the free online discussions and activism that became a focus for Kuwaiti politics (Dashti, 2009; Nordenson, 2017). Today, Twitter has become the place for discussing politics and other heated issues.

In relation to the above literature review, five hypotheses were formulated. The main purpose of this study was to explore the factors that contribute to religious intolerance among university students in Kuwait. It was also important to see the effect of demographic variables of those students on their religious intolerance. These demographic variables were age, sex, nationality, GPA, type of university, marital status, parents' level of education, income, parents' income, level of religiosity, and political

party affiliation. In addition, having (Raha) or being comfortable in life was tested to see how it affected the religious intolerance of the students.

To understand the influences on university students at this important stage of their lives, five hypotheses were examined, as follows:

H1) There is a statistically significant difference between Male and female students with respect to religious intolerance.

H2) There is a statistically significant difference between students of public and private universities regarding religious intolerance.

H3) There is a statistically significant difference between the number of hours a university student spends on Twitter and religious intolerance.

H4) There is a statistically significant difference between religious students and religious intolerance.

H5) There is a statistically significant difference between more Raha (comfort in life) students and religious intolerance.

Operational Definition

Intolerance is a negative opinion of others which takes the form of rigidity in thoughts and opinions through which the fanatic deals rather rigidly with the other (Al-Kandari & Watfa, 2017, p. 21).

Religious Intolerance is a fanatic and a narrow adherence to religious ideas or beliefs which leads to demeaning the religious beliefs of others.

Raha (Psychological Comfort) refers to four main factors in the Arabic Islamic culture: charismatic characteristics, emotional security, religiousness and happiness (Ridha et al., 2008).

Methodology

This is a quantitative descriptive study aimed to define, describe, and interpret the conditions and relations that exist between different factors related to religious intolerance. A questionnaire was distributed to a convenient sample of 566 university students. The minimum required sample size was based on the target population ($N = 90,000$) for this study is (384) with 5.0 percent confidence interval, which was calculated using Creative Research System (Creative Research Systems, 2012). The questionnaire collected demographic variables as described above, and it

included three different measures: the use of Twitter, the Raha scale, and the Religious Intolerance Scale.

The Study Sample

A convenience sample of students enrolled in public and private universities was selected for this study using a non-probability sampling method that relied on the judgment of the researchers to answer the research questions or to achieve its objectives. To disseminate the questionnaire among students, permissions were obtained from selected universities to collect the data. In the cover letter, the students were informed about the study as a voluntary participation, and they could withdraw at any time keeping their obtained data confidential and strictly used for research purposes.

Questionnaires were distributed to students at four universities, two of which are public and two private, during the period from 12 October to 12 January 2020. The students were randomly selected from their schools' roster for different courses, days, and times. The questionnaires that included 77 questions were distributed in classrooms by trained researchers selected by the authors. The first part of the questionnaire consisted of general information about the respondent (gender, age, nationality, marital status, GPA, university, and college) and usage of SN. The second part implemented Twitter and religious intolerance, while the third part used indications or symptom effects of Raha scale.

'Raha' is an Arabic term developed by Ridha et al. (2008), and it refers to four major factors in Arabic Islamic culture: charismatic characteristics, emotional security, religiousness and happiness. These major factors relate to the Raha scale and can be interpreted as being comfortable in life according to the Arabic Islamic culture of Kuwait (Chapman et al., 2009; Ridha et al., 2008). The study also used the Religious Intolerance Scale, which is related to a group of people who belong to a specific religion, whose followers firmly believe that their religion is superior to other religions (Abdul Saheb, 2011). The followers of that religion are more likely to promote their religion, believing it is the most suitable, the best, and the most up-to-date religion (Abdul Saheb, 2011).

To analyze the data, different statistical methods were implemented in this study, including the following: (1) T-tests to calculate the mean differences on the Religious Intolerance Scale between male and female

university students, and (2) one-way ANOVA test to determine whether there were any statistically significant differences between the means of two or more independent groups in terms of their religious intolerance and Raha.

Findings and Discussions

The convenience sample that was selected from public and private university students (N=513) answered the questionnaire with 90.6 percent of response rate. Fifty-three subjects were excluded because of missing data. 67% of the respondents were of the age group 18 to 22, 21% of the age group 23 to 25, 6% of the age group 26 to 29, and only 5% were aged 30 and above. 71% of the respondents were females, while only 29% were males. 90% were Kuwaiti nationals and only 10% were non-Kuwaitis. As for the marital status, 81% were single, 11% were married with children, 6% were married with no children, and 2% were others. 39% of the students came from the Gulf University for Science and Technology (GUST), 27% from Kuwait University (KU), 23% from the Public Authority for Applied Education and Training (PAAET), and 11% from the American University of the Middle East (AUM) (see Table 1).

Table 1.

Demographic Data

Demographic Variables	N	Category	Frequency	%
Gender	512	Male	150	29.3
		Female	362	70.7
Nationality	509	Kuwaiti	460	90.4
		Non-Kuwaiti	49	9.6
Age	511	18-22	345	67.5
		23-25	108	21.1
		26-29	31	6
		30 and above	27	5.3
GPA	501	Less than 2.0	41	8.2
		2.0 to 2.49	142	28.3
		2.5 to 2.99	137	27.3
		3.0 & above	181	36.1

Cont. Table 1.*Demographic Data*

Demographic Variables	N	Category	Frequency	%
University	509	KU	137	26.9
		GUST	196	38.5
		PAAET	118	23.2
		AUM	58	11.4
Marital Status	504	Married without Children	31	6.2
		Married with Children	55	10.9
		Single	408	81
		Others	10	2
Father's Education	510	PhD	32	6.3
		Master	48	9.4
		Bachelor	211	41.4
		Diploma	78	15.3
		High school	78	15.3
		Elementary	54	10.6
		Others	9	1.8
Mother's Education	509	PhD	25	4.9
		Master	25	4.9
		Bachelor	217	42.6
		Diploma	93	18.3
		High school	75	14.7
		Elementary	40	7.9
		Others	34	6.7
Parents' income (KD)	493	Less than 750	48	9.7
		750 to 1,500	175	35.5
		1,600 to 3,000	174	35.3
		More than 3,000	96	19.5

Most respondents were Sunnis (n=313, 74%), followed by Shiites (n=82, 16%). Sunnis form the majority in Kuwait (see Table 2).

Table 2.

What is your religion?

Religion	Frequency	Percent	Valid Percent
Sunni	373	72.7	73.6
Shiite	82	16.0	16.2
Muslim Neither Sunni nor Shiite	47	9.2	9.3
Christian	1	.2	.2
Buddhist	1	.2	.2
Others	3	.6	.6

The results showed that 53% of the respondents were ‘To some extent religious’, while only 9% were ‘Not quite religious’ (see Table 3).

Table 3.

How much religious you are?

N = 462	M = 2.59	SD = .739
Religious	Frequency	Percentage
Not quite religious	45	8.9
Not very religious	123	24.3
Religious to some extent	269	53.1
Very religious	25	4.9

Most of the respondents considered themselves to be politically average (n=188, 37%) followed by politically Islamic (n= 102, 20%) (see Table 4).

Table 4.*How do you classify yourself politically?*

Political classification	Frequency	Percentage
Strongly Islamic	18	3.6
Islamic	102	20.2
I tend to be Islamic	98	19.4
I tend to be emancipated	46	9.1
Average	188	37.2
Liberal	42	8.3
Very Liberal	12	2.4

The time spent by respondents on Twitter was ‘One hour or less’ for the largest group (n=203, 42%), followed by two to four hours a day (n=108, 22%) (N = 486, M = 2.24, SD = .952) as shown in Table 5.

Table 5.*Time spent on Twitter*

Time usage of Twitter	Frequency	Percentage
Don't Use	113	23.3
Less than two hours	203	41.8
2 to 4 hours	108	22.2
More than 4 hours	62	12.8

Cronbach's Alpha for using Twitter was ($\alpha=.813$), which is very strong, and Cronbach's Alpha for the Raha Scale was also strong ($\alpha = .897$). Cronbach's Alpha for the Religious Intolerance Scale was acceptable ($\alpha = .701$). Higher values of alpha means higher internal consistency of the scale. The T-test showed that there was a significant difference between males (M=120.35, SD=14.04) and females (M=114.36, SD=17.83) on the Raha Scale, which means that males had more Raha (were more comfortable in life) than females.

There was also a significant difference between males (M=62.01, SD=9.52) and females (M=59.28, SD=8.07) on the Religious Intolerance Scale, showing that males were more religiously intolerant than females. This finding supports the H1 that male students are more intolerant over

religion than female students. The result was supported by the study of Schnabel (2017). As it was stated previously, this result does not support H5 that students with more Raha (i.e., more comfortable in life) are less intolerant over religion. There was also a significant difference between males, with a mean of ($M=33.88$, $SD=9.31$), and females ($M= 31.35$, $SD=8.56$) on (Using Twitter and Religious Intolerance Scale), which means that among Twitter users, males were more intolerant over religion than females. The T-test also showed a difference between private university students (GUST), who had a lower mean score ($M=30.03$, $SD= 9.42$), and public university students (KU) who use Twitter. It seems that private universities in Kuwait have more liberal students than public universities, where students tend to be more tolerant toward religions and different sects of Islam. This result supports Ghani & Ghani's (2021) conclusion that students in private universities were more liberal and rational and less intolerant towards religion. Similarly, GUST students had a lower score on the Religious Intolerance Scale ($M=55.61$, $SD=8.35$). The more time a student spent on Twitter, the more intolerant over religion he or she was likely to be ($r=.169^{**}$). This finding supports H3 that university students who spend more time on Twitter are more intolerant over religion.

There was a positive correlation between the time a student spent on Twitter and the Religious Intolerance Scale ($r=.268^{**}$). Students at GUST who spent more hours on Twitter were significantly different ($M=30.03$, $SD = 9.42$) from students in other universities, which means they were less intolerant over religion. GUST students (regardless of the time spent on Twitter) had a lower mean score on the Religious Intolerance Scale. This finding supports **H2** that public university students are more intolerant over religion than private university students. Lower income groups had higher Raha scores ($M=126.94$, $SD=14.590$). Lower scores on the Religious Intolerance Scale were observed among liberal students who used Twitter ($M=27.89$, $SD=7.89$). In the political categories, liberal groups showed less religious intolerance. This finding supports H4 that religious students are more intolerant over religion. Spending more time on Twitter tends to be linked to more religious intolerance ($M=34.44$, $SD=9.68$).

As mentioned in the introduction, this study focuses on religious/sectarian intolerance among university students in Kuwait. It addresses the relationship between the students' use of Twitter and religious intolerance. To achieve this objective, two scales were used, namely the Religious

Intolerance Scale and the Raha Scale. The study results showed that males were more comfortable in life (had more Raha) than females, but males demonstrated more religious intolerance than females. In addition, males who used Twitter were more intolerant over religion than females. Furthermore, students at GUST had a lower score on religious intolerance, and those who spent more hours on Twitter had a higher score. The data showed that lower income groups were more comfortable in life (had more Raha) than higher income groups, and liberal groups (in political categories) were less intolerant over religion.

The results reflect the reality of Kuwaiti society, which is traditional in terms of religion. Kuwaiti males tend to be more intolerant over religion than females and the political category that an individual belongs to affects his/her level of religious intolerance. The more liberal a person is, the less intolerant over religion he or she is. This off-line behavior was also observed to cross over to on-line activity, and Twitter affected the attitudes of its users. The more time a person spent on Twitter, the more intolerant over religion they became. People who were more comfortable in life (had more Raha) were less intolerant over religion. Finally, the study found no difference between the two sects of Islam (Shiite and Sunni) regarding their intolerance towards the other.

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