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## Tolerance towards difference: Adaptation and psychometric properties of the Spanish version of a new measure of tolerance and sex-moderated relations with prejudice

Isabel Cuadrado <sup>a,\*</sup>, Jorge L. Ordóñez-Carrasco <sup>a</sup>, Lucía López-Rodríguez <sup>a</sup>,  
Alexandra Vázquez <sup>b</sup>, Marco Brambilla <sup>c</sup>

<sup>a</sup> Department of Psychology and Center for the Study of Migration and Intercultural Relations (CEMyRI), University of Almería, 04120, Almería, Spain

<sup>b</sup> Department of Social and Organizational Psychology, Universidad Nacional de Educación a Distancia, UNED, 28040, Madrid, Spain

<sup>c</sup> Department of Psychology, University of Milano-Bicocca, 20126, Milano, Italy

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## ABSTRACT

The present research aims at adapting to the Spanish context and language a measure of tolerance toward diversity recently developed, at analyzing its psychometric properties, and at examining the moderating effect of participants' sex on the relations between tolerance and prejudice. We conducted two studies considering two Spanish samples taken from the general population. In Study 1 ( $N = 586$ ; 70.5 % females;  $M_{age} = 37.77$ ,  $SD = 12.34$ ) we confirmed the three-factorial structure of the questionnaire (i.e., acceptance of diversity, respect for diversity and appreciation of diversity) and their invariance across sex groups. In Study 2 ( $N = 333$ ; 60.4 % females;  $M_{age} = 36.20$ ,  $SD = 13.36$ ) evidence of validity based on the relations of tolerance with prejudice (modern racism, hostile sexism, and benevolent sexism) are presented. Additional findings reveal the role of the appreciation of diversity dimension to reduce prejudice, as well as differences between men and women in this relation: when participants express low appreciation of diversity, men show more hostile sexism and modern racism than women. Such differences did not emerge for those who highly appreciate diversity. The implications of using this multidimensional questionnaire to measure tolerance are discussed.

## Introduction

Societies today are becoming more and more diverse. In these contexts, acceptance, respect and appreciation of diversity are essential to the wellbeing of people and the communities they live in. To understand and be able to manage the great complexity implied by diversity, it has been argued that research on cultural diversity should not concentrate exclusively on prejudice but should extend to and include analysis of tolerance of beliefs and the ways others live (Verkuyten et al., 2020a). According to the UNESCO Declaration of Principles on Tolerance (1995), "Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human" (p. 71). Verkuyten and Killen (2021) point out that tolerance is a "critical

\* Corresponding author at: Department of Psychology, University of Almería, 04120, Almería, Spain.

E-mail addresses: [icuadrado@ual.es](mailto:icuadrado@ual.es) (I. Cuadrado), [joc657@ual.es](mailto:joc657@ual.es) (J.L. Ordóñez-Carrasco), [lucialopez@ual.es](mailto:lucialopez@ual.es) (L. López-Rodríguez), [alx.vazquez@psi.uned.es](mailto:alx.vazquez@psi.uned.es) (A. Vázquez), [marco.brambilla@unimib.it](mailto:marco.brambilla@unimib.it) (M. Brambilla).

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ingredient for sustaining diverse societies and protecting individual autonomy and rights” (p. 55). Therefore, study of tolerance must be undertaken to truly understand and promote intercultural relations (López-Rodríguez et al., 2014).

Although the value of tolerance has been widely recognized, there are different conceptualizations of the construct, which sometimes impedes its study. In their review, Hjerm et al. (2020) distinguished two main approaches to the study of tolerance. In the first, tolerance depends on prejudice, since it is conceptualized as a permissive attitude toward people who belong to groups one does not like (e.g., Robinson et al., 2001). That is, people are tolerant of those they previously disapprove or devalue. Therefore, from this perspective, there is conceptual overlap between tolerance and attitudes toward members of other groups (prejudice) that has repercussions on their measurement (i.e., to incorporate the dislike of out-groups into the measurement of tolerance).

A second approach conceptualizes tolerance independently of prejudice, focusing on the reactions of people to diverse values, behaviors, and lifestyles. According to this approach, Verkuyten and Killen (2021) indicate that tolerance mainly implies not interfering with others’ beliefs or practices that are evaluated negatively and having moral reasons for accepting what someone is negative about. In the same vein, Cohen (2004) suggests that tolerance entails that people accept ideas and lifestyles with which they do not agree and even are incompatible with their own ideas and lifestyles. For example, Dangubić et al. (2020) recently suggested that although for some people intolerance toward certain Islamic practices is related to negative feelings toward this group (prejudice), others cannot express prejudice toward Muslims as a group, and even show positive feelings toward them, but still are against their practices. The authors concluded that “an interpretation in terms of generalized prejudice is limited as it ignores that people can reject some practices and accept others.” In agreement with our point of view, this evidence suggests that prejudice and tolerance do not form part of the same construct. However, most of the studies conducted in such a perspective continue measuring tolerance based on attitudes toward members of different groups (e.g., Dunn et al., 2009; Kirchner et al., 2011; Persell et al., 2001).

In their analysis, Hjerm et al. (2020) emphasized other limitations of these two approaches to the measure of tolerance: the lack of abstraction and inattention to the potential multidimensionality of the construct. Thus, measuring tolerance based on positive or negative attitudes toward values, behaviors, lifestyles, or specific groups does not really capture whether a person is tolerant or not, that is, supports abstract (general) diversity or not. According to Verkuyten and Kollar (2021), this last view implies a more modern understanding of tolerance, which is defined in terms of openness, being well disposed toward cultural others, or having a generalized positive attitude toward them (Allport, 1954), that is, as a positive response to diversity itself. Furthermore, although it is theoretically assumed that tolerance can be expressed in different ways, empirically it has been approached unidimensionally. Thus, the perspective of authors such as Forst (2013), which defends the existence of different types of tolerance (that vary from acceptance to appreciation of diversity) is widely supported but it had not been empirically tested.

Indeed, the Declaration of Principles on Tolerance (UNESCO, 1995) proclaims that it implies acceptance, respect and appreciation of diversity. Hjerm et al. (2020) consider that this assumption in the understanding of tolerance involves distinct underlying conceptions in the meaning of the construct that can fit into the theoretical conceptualization developed by Forst (2013, 2017). According to Forst (2013, 2017), different understandings of toleration coexist in society based on four distinct conceptions: permission, coexistence, respect, and esteem. Within this differentiation, toleration can be understood as a pragmatic approach of acceptance to prevail social harmony and prevent conflict based on the permission that an authority confers to a minority, or as a coexistence based on mutual toleration and reciprocal compromise between two different groups equal in power. Toleration can also entail respect and recognition of the other group, despite its differences, as long as all follow fundamental norms. Finally, it might go further the mere acceptance and respect, and demand some esteem and valuable appreciation of a different position.

According to this distinction, the measure of tolerance developed by Hjerm et al. (2020) comprises the dimensions of acceptance of, respect for, and appreciation of diversity. Acceptance of diversity understand tolerance as a permissive relationship between different people. In this expression of tolerance, people do not interfere with each other or their practices but instead accept their existence (*permission* and *coexistence* conceptions). The facet of respect for diversity implies that people are seen equal even though they may differ in beliefs, practices, and lifestyles (*respect* conception). The conception of tolerance as appreciation of diversity means viewing others’ beliefs, practices, or lifestyles as something valuable even though they are different from one’s own (*esteem* conception).

This tripartite conception of tolerance allows to measure different expressions of tolerance that coexist in society and their distinct relations with other psychosocial constructs. Based on the original conceptualization of Forst (2013, 2017), we can realize that the *appreciation* dimension (*esteem* conception) has a more evident evaluative component compared to the dimensions of *acceptance* (*permission* and *coexistence* conceptions) and *respect* (*respect* conception). Whereas respect and acceptance can be manifested without the necessity to value or esteem, appreciation involves a positive evaluation. This evaluative component of the *appreciation* dimension of tolerance is related to the valence continuum characteristic of attitudes, generally ranging from negative to positive (expression of disfavor to favor) (Eagly & Chaiken, 1998). In this sense, appreciation of diversity might be also more connected to other variables such as open-mindedness and cognitive flexibility (see Benet-Martínez & Hong, 2014), as well as to openness to experience values, which are associated to competence to adapt to new and multicultural contexts (Bobowik et al., 2011).

In light of these assumptions, Hjerm et al. (2020) develop an instrument that measures three expressions of tolerance, regardless of prejudice, without the need to identify specific social groups, behaviors or values, which makes it politically and temporally neutral.

After conducting two pilot studies, the authors developed an 8-item questionnaire and confirmed the three-factor model proposed in a Swedish sample. Later, they confirmed invariance of the measure in five countries (Australia, Denmark, Sweden, the United Kingdom, and the United States), which implies that the three-factor structure of the questionnaire is equivalent in all of them. Therefore, participants in these countries attribute the same meaning to each of the three factors. They also found that, in the Swedish sample, each dimension of tolerance correlates negatively to prejudice (negative attitudes) toward: a) immigrants and immigration (measured by seven items extracted from the European Social Survey); b) women (measured by three items on hostile sexism extracted from the Ambivalent Sexism Inventory; Glick & Fiske, 1996); c) homosexuals (measured by one item extracted from the Pew Research

Center). The largest-size of the relationships of these measures of prejudice was found with the appreciation of diversity dimension. Finally, they found that only the appreciation of diversity dimension negatively predicted prejudice.

#### *Distinctions between this approach of tolerance and other related constructs*

The approach adopted by Hjerm et al. (2020) has similarities with some diversity ideologies, such as multiculturalism and interculturalism, since both emphasize the importance of valuing diversity. According to Yogeeswaran et al. (2020), “multiculturalism argues for the recognition and celebration of separate group differences, while interculturalism argues for active synthesis of multiple groups’ perspectives to assist in the creation of new hybrid identities” (p. 3). Therefore, there are conceptual differences between the approach of tolerance taken by Hjerm et al. (2020) and these diversity ideologies, which extend to the instruments developed to measure them. For example, the multicultural ideology scale (Berry & Kalin, 1995) assesses, with 10 items, the support for having a society in which ethnocultural groups maintain and share their cultures with others (e.g., “Recognizing that cultural and racial diversity is a fundamental characteristic of Canadian society”; “The unity of this country is weakened by Canadians of different ethnic and cultural backgrounds sticking to their old ways” -reversed). The Multicultural Ideology in Context scale (9 items) developed by Urbiola et al. (2017) evaluates the extent to which cultural diversity and the recognition of different values and customs would enrich the neighborhood, workplace, school, and oneself (e.g., “To what extent do you think that a neighborhood composed of members of different cultures is enriching for the neighborhood?”), and the extent to which these conditions would be problematic. Verkuyten (2005) measures the endorsement of multiculturalism ideology with five items (e.g., “You can learn a lot from other cultural groups”, “It is better that every ethnic group stays in its own country” -reversed). Verkuyten et al. (2020b) have also recently developed a 12 items-measure to assess people’s endorsement of interculturalism, considering three interrelated components: dialogue (e.g., “We can only make progress as a country when we are prepared to enter into open dialogue with each other”), identity flexibility (e.g., “The cultural identity of people is not fixed, but very changeable”), and a sense of unity (e.g., “Despite the different cultures in [country name], we are all part of a single community”).

Therefore, these instruments measure support to *cultural* diversity, whereas Hjerm et al. (2020) elaborate an instrument intended to measure *acceptance of, respect for, and appreciation of diversity in general*. The measures of attitudes towards diversity are also focused on cultural diversity and/or on specific contexts (e.g., Bouncken et al., 2008; Grigoryan & Schwartz, 2020; Montei et al., 1996; Van Oudenhoven-van der Zee et al., 2009).

It would be also beneficial to distinguish the measure of tolerance that we have adapted from the interpersonal tolerance scale (IPTS), which contains 32 items (Thomae et al., 2016). This scale is elaborated based on three distinct factors: warm tolerance (e.g., approving of other people; “I see differences in people’s opinions and beliefs as opportunities to learn from each other”), cold tolerance (e.g., enduring things we dislike; “I tend to ignore other people’s opinions, values and beliefs if I don’t understand them”) and limits of tolerance (e.g., intolerance of intolerance; “I point it out to people when they make intolerant comments”). Thus, like the instrument developed by Hjerm et al. (2020), the IPTS measures tolerance towards diversity in general, although the factors on which both measures are elaborated are different, and the IPTS is less parsimonious because of its large number of items. In addition, although the warm tolerance dimension of the IPTS contains items related to acceptance, respect and valuing differences, it also includes others on the concrete actions that a person would take in response to a given situation (“I am able to reconsider and adjust my opinion if a conversation yields novel viewpoints”), or on how another person thinks or behaves (“If I am bothered by the attitudes or acts of another person, I can discuss it with them without rejecting them as a person”). There are even items intended to measure empathy (e.g., “I try to fully put myself into another person’s position in order to understand their viewpoint”). That is, it captures quite different constructs.

#### *The present research*

The objective of this research, conducted in two studies, was to adapt the tolerance measurement developed by Hjerm et al. (2020) to the Spanish context and language, and analyze its psychometric properties (reliability and validity) in two Spanish samples taken from the general population. We also aimed to examine the moderating effect of participants’ sex on the relationship between tolerance and prejudice. As to date such a tolerance scale has only been applied in three English-speaking countries and two of Northern Europe. However, we think it would be beneficial to adapt the scale in the Spanish context and language. Indeed, the migratory plurality has promoted high cultural diversity in Spain (and other Spanish-speaking countries), justifying the need to measure tolerance of diversity in its population. In spite of this, there are no measures of tolerance of diversity with adequate psychometric properties in the Spanish context and language. Finally, the measure of tolerance developed by Hjerm et al. (2020) is very useful in any country, as it is not bound to any specific context or group, it can therefore be applied to any person or population whose tolerance to diversity it is desired to know. For example, the Spanish version of this questionnaire could be applied in the numerous Spanish-speaking contexts.

In Study 1, following the International Test Commission’s test adaptation stages (ITC, 2010), common sources of error in the adaptation process (context, construction and adaptation, application and score interpretation) were evaluated to obtain a conceptual and linguistic version in Spanish equivalent to the original questionnaire. The psychometric properties of the resulting adaptation were then analyzed. Specifically, evidence of validity based on the internal structure of the questionnaire was studied by confirmatory factor analysis, invariance of the instrument across men and women was analyzed, and the reliability of the scores on each factor was estimated.

Study 2 analyzed the internal structure of the questionnaire and the reliability of the scores of each factor in another sample.

Differences in scores on each dimension of tolerance were also explored by participant sex and age. Evidence of validity was analyzed based on the relationship of the three tolerance dimensions with prejudice measures (benevolent sexism, hostile sexism and modern racism), both in the total sample and separately for men and women. Statistically significant negative correlations with low-to-moderate effect size between the three tolerance dimensions and the measures of prejudice provide favorable evidence of validity. Given the conceptualization of each dimension, it is also expected that appreciation of diversity might be more related to intergroup attitudes such as ethnic prejudice or ambivalent sexism than the dimensions of acceptance and respect. People who appreciate diversity may tend to express less prejudice and less sexism. However, acceptance assumes a liberal perspective related to the right and freedom of people to live as they wish as long as they do not harm others, whereas respect assumes a normative perspective (i.e., respect to others as long as general norms are followed). These dimensions might capture an interesting aspect of tolerance: the acceptance and respect for objected or disliked positions.

Finally, to isolate their respective effects and acquire a more detailed picture of the relationships between tolerance and prejudice, the predictive effect of the tolerance dimensions on the measures of prejudice was analyzed, and whether this effect was moderated by participant sex. We predict that tolerance would be more strongly associated to sexism and racism in men than in women due to the influence of gender stereotypes. The stereotypes ascribed to women encompass characteristics related to communality, whereas the male stereotype gravitates around agency (Deaux & Lewis, 1984; Ellemers, 2018). People tend to describe men as independent, competitive, selfish, assertive, dominant, and aggressive, whereas they perceive women as tolerant, affectionate, sympathetic, understanding and responsive to the needs of others (Zemore et al., 2000). The desire to conform to gender stereotypes might lead women to show more concern for the welfare of others as well as a greater motivation to avoid prejudice as compared to men (Ratcliff et al., 2006), which would weaken the association between tolerance and prejudice. Even women who score low (vs. high) on tolerance may try to appear non-prejudiced to conform to communal expectations. However, since men do not feel as much pressure not to appear prejudiced, their responses to ethnic/racial minorities and to women will be more in line with their tolerance.

### Study 1: Adaptation and analysis of the psychometric properties of the tolerance questionnaire

#### Adaptation

The questionnaire was adapted following the ITC (2010) guidelines for adapting and translating tests. The instructions focus on four stages: context, construction and adaptation, application and score interpretation. In the first stage, context, the construct to be measured (tolerance) must be considered extrapolatable or not to the host culture of the adaptation. As the questionnaire's authors (Hjerm et al., 2020) already confirmed that participants in Australia, Denmark, Sweden, the United Kingdom, and the United States attributed the same meaning to the three tolerance dimensions, it may be inferred that the construct is extrapolatable to other cultures, such as Spanish. Another relevant guarantee for extrapolating tolerance to Spanish culture is that the operational definition that sustains the content of the items in the scale shares the same psychological meaning as in the Spanish culture. In brief, it may be understood that this construct is reproducible in the Spanish context preserving its original psychological meaning.

For the construction and adaptation stage, four psychologists with excellent competence in English each translated the original items on the questionnaire into Spanish. Then the translated versions were compared (with each other and with the original items) and their conceptual and linguistic equivalence was discussed until a consensus was reached. This first Spanish version was translated back into English by a professional native English translator. Then, the few discrepancies from the original scale in English (only in the item *Society benefits from a diversity of traditions and lifestyles*) were discussed until the final Spanish version of the tolerance questionnaire was arrived at (see Appendix A).

The interpretation of the questionnaire scores adapted to Spanish was done, as in the original, based on a Likert-type answer scale showing the extent of agreement or disagreement with the items. And, as in the original, the questionnaire was designed as a self-report.

**Table 1**

Descriptive statistics of the Spanish version of the Tolerance Questionnaire items (Study 1).

		M	SD	Skewness	Kurtosis
Ac1	People should have the right to live as they wish	4.56	1.36	-1.12	0.74
Ac2	It is important that people have the freedom to live their life as they choose	5.15	1.06	-2.12	6.25
Ac3	It is okay for people to live as they wish as long as they do not harm other people	5.63	0.86	-3.91	19.77
R1	I respect other people's beliefs and opinions	5.16	1.02	-1.92	5.10
R2	I respect other people's opinions, even when I do not agree	4.94	1.04	-1.44	3.15
Ap1	I like to spend time with people who are different from me	4.39	1.25	-0.87	0.63
Ap2	I like people who challenge me to think about the world in a different way	5.17	0.97	-1.69	4.51
Ap3	Society benefits from a diversity of traditions and lifestyles	5.26	1.01	-1.74	3.69

*Note.* Scores range from 0 (*completely disagree*) to 6 (*completely agree*). Ac1, Ac2, Ac3: Items of "Tolerance as acceptance of diversity"; R1, R2: Items of "Tolerance as respect for diversity"; Ap1, Ap2, Ap3: Items of "Tolerance as appreciation of diversity". See in Appendix the Spanish version of the items.

## Method

### Participants

After controlling for completeness and duplicates, the final sample was comprised of 586 participants (70.5 % females) from 18 to 79 years old ( $M = 37.77$ ,  $SD = 12.34$ ) who volunteered to participate in this study. Most of participants (91.8 %) had Spanish nationality and the mean of their perceived socioeconomic status (on 10) was 6.06 ( $SD = 1.36$ ).

### Measures

#### Tolerance

We used the 8-item Spanish version of the tolerance questionnaire (TQ) developed by Hjerm et al. (2020). The eight items are distributed across three factors: “Tolerance as acceptance of diversity”, “Tolerance as respect for diversity”, and “Tolerance as appreciation of diversity” (see Table 1). The answer scale ranged from 0 (*completely disagree*) to 6 (*completely agree*). A higher value was indicative of greater tolerance.

#### Socio-demographics

Participants also indicated their sex, age, nationality, and their perceived socioeconomic status using the MacArthur Scale of Subjective Social Status (Adler et al., 2000), a “social ladder” with 10 rungs where individuals choose to place themselves (1 = *low*; 10 = *high*).

### Procedure

The study was carried out online. We used a convenience sampling: first-year undergraduate Psychology students and their acquaintances who months before had filled out a different online questionnaire and expressed their willingness to collaborate in future studies. Participants received an informative email inviting them to participate in a short online research. Participation was voluntary, anonymous, and confidential. All the participants gave their informed consent. The study was approved by the authors’ University Ethics Committee.

### Data analysis

First, we calculated the descriptive statistics (mean, standard deviation, skewness and kurtosis) of the TQ items. In order to test the univariate normality hypothesis to later selecting the appropriate model in the factorial analysis, the Kolmogorov-Smirnov test was applied.

Later, a parallel analysis was carried out in order to determine the number of factors to be extracted. The three-factorial structure of the original TQ was validated using a CFA. Due to non-normal multivariate data and the use of Likert-scale items (Brown, 2006; Flora & Curran, 2004), the ULS estimation method was employed. To evaluate the model fit, the Chi-square value divided by the degrees of freedom ( $\chi^2/df$ ), the Standardized Root Mean Square Residual (SRMR), the Comparative Fit Index (CFI), the Tucker-Lewis Index (TLI) and the Root Mean Square Error Approximation (RMSEA) were used. A value equal or lesser of .08 for SRMR, of .95 or higher for CFI and TLI, and of .06 or lesser for RMSEA indicate a good fit (Hu & Bentler, 1999). When RMSEA is higher than or equal to .10 and TLI and CFI values are lower than .90 the model should be discarded (Brown, 2006). Latent factors metric was established by fixing to 1.00 the factor loading of the first indicator of each dimension. Correlations between factors were freely estimated.

In order to test the measurement invariance across sex groups, a CFA multigroup was performed. Given the fact that Chi-square test is strongly influenced by sample size (Cheung & Rensvold, 2002; La Du & Tanaka, 1989), we adopted to observe the change of CFI between nested models in order to assess measurement invariance. Change in CFI equal or less than 0.01 is considered acceptable (Cheung & Rensvold, 2002). The absence of factorial invariance can generate erroneous or biased interpretations about the differences found.

The reliability of each factor was calculated using the Cronbach’s  $\alpha$  and the McDonald’s  $\omega$ , or the Pearson’s  $r$  coefficient when the factor contains two items.

For these analyses we used the statistical packages SPSS version 26.0 and JASP version 0.14.

## Results

### Descriptive statistics of the Spanish version of the Tolerance Questionnaire items

There were no missing data. Scores for each item indicate (see Table 1) that, on average, participants show moderate to fairly high levels of tolerance. The item Ac3 had the highest average score, and the item Ap1 had the lowest. The Kolmogorov-Smirnov test was statistically significant ( $p < .001$ ) for all items; therefore, the null hypothesis for a normal distribution of scores was rejected.

### Evidence of validity based on internal structure: Confirmatory Factorial Analysis (CFA)

As can be seen in Fig. 1, the parallel analysis showed a three-factor solution in line with the original structure of the measure.

We performed a CFA in order to confirm the internal structure of three factors of the TQ. The indexes showed a good model fit:  $\chi^2 = 31.92$ ,  $df = 17$ ,  $p < .001$ ;  $\chi^2/df = 1.88$ ; RMSEA (90 % CI: 0.017, 0.059) = .039; SRMR = .038; CFI = .99; TLI = .99. Fig. 2 shows the standardized factorial coefficients of the model. The structure is identical to the original measure of tolerance developed by Hjerme et al. (2020).

We also performed a multigroup CFA in order to test the invariance of the TQ across sex groups. As can be seen in Table 2, there is configural invariance (the two groups have the same CFA structure), metric invariance (the factor loadings are constrained to be equal across groups), scalar invariance (the factor loadings and means of the indicators are constrained to be equal across groups) and strict invariance (the factor loadings, means of the indicators, residual variances, and residual covariances are constrained to be equal across groups). Therefore, the potential differences between the two subgroups are attributable to real differences in the construct.

### Estimation of reliability

The reliability estimated using the Cronbach's  $\alpha$  coefficient for the dimension acceptance of diversity was of .70 (95 % CI: .66, .74) and using McDonald's  $\omega$  coefficient was .73 (95 % CI: .70, .77). For the dimension appreciation of diversity, the reliability estimated was .65 (95 % CI: .60, .70) using both coefficients. Finally, the two items of the dimension respect for diversity were significantly related ( $r_{xy} = .73$ ;  $p < .01$ ).

### Study 2: Evidence of validity of tolerance questionnaire

Once adapted to Spanish the TQ and analyzed their psychometrics properties, we applied the questionnaire to other Spanish sample in order to confirm their factorial structure and reliability and, particularly, to gather evidence of validity based on their relation with other variables, both in the total sample, and in men and women separately. These variables are modern racism (McConahay, 1986) and hostile and benevolent sexism (Glick & Fiske, 1996), since gender and racial prejudice are extremely pervasive. We selected these variables because they are in accordance with the contemporary forms of sexist and racial prejudice in Spain. Moreover, the regular use of the Spanish adaptations of these measures confirms their excellent psychometric properties. Previously, we explored the differences in function of participants' sex and age on the three dimensions of tolerance. We also explored the predictive power of tolerance dimensions on the measures of prejudice, and the possible moderating effect of participants' sex in this relation.

### Method

#### Participants

After controlling for completeness and duplicates, the final sample was comprised of 333 participants born and resident in Spain (60.4 % females) from 18 to 79 years old ( $M_{age} = 36.20$ ,  $SD = 13.36$ ) who volunteered to participate in this study. Most of the participants were active workers (77.2 %) and had university studies (63.7 %).

#### Measures

#### Tolerance

We used the 8-item Spanish version (see Study 1) of the tolerance questionnaire developed by Hjerme et al. (2020). The indexes also showed a good model fit to the original three factors model of TQ:  $\chi^2 = 34.36$ ;  $df = 17$ ;  $\chi^2/df = 2.02$ ; CFI = .98; TLI = .97; RMSEA = .055 (90 % CI = 0.028, 0.082); SRMR = .038. This model yielded standardized loadings between .58 and .95. The reliability of

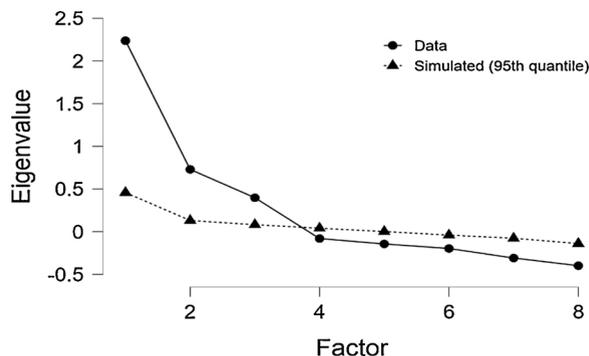


Fig. 1. Parallel plot.

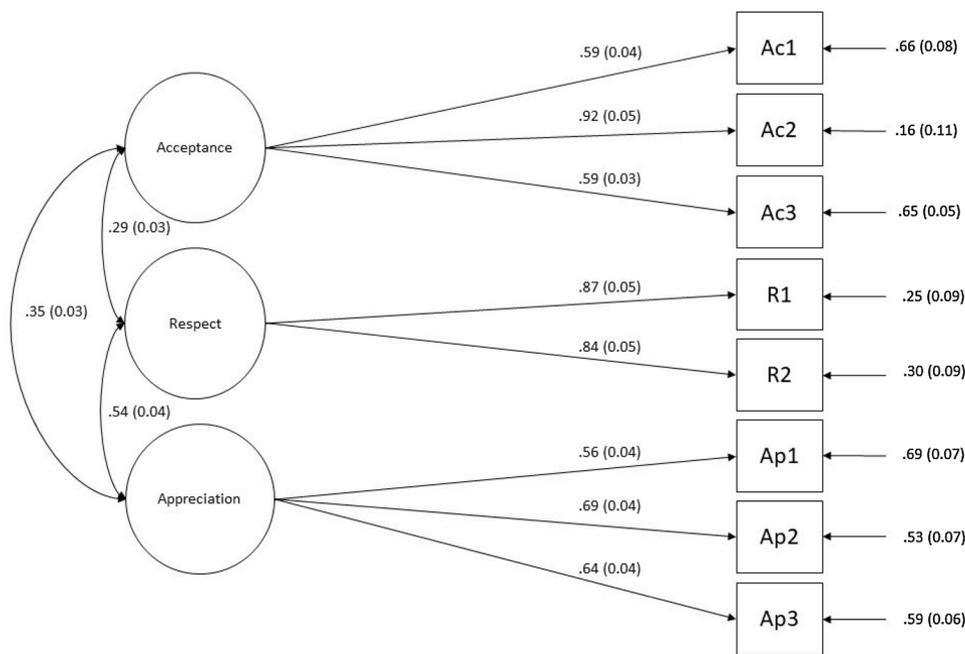


Fig. 2. Standardized CFA model.

Note. The values inside the brackets correspond to the standard error for the factor loadings or correlations between latent factors. All factor loadings and correlations are statistically significant.

Table 2

Multigroup CFA across sex groups.

	$\chi^2$	df	CFI	$\Delta$ CFI	TLI	SRMR	RMSEA
Step 1: Configural	48.398	34	.993	–	.988	.046	.038
Step 2: Metric	57.675	39	.990	–.003	.986	.050	.040
Step 3: Scalar	61.641	44	.991	+.001	.988	.047	.037
Step 4: Strict	75.519	52	.988	–.003	.987	.050	.039

acceptance of diversity ( $\alpha = .71$  [95 % CI: .66, .76];  $\omega = .73$  [95 % CI: .68, .78]), respect for diversity ( $r_{xy} = .73$ ;  $p < .01$ ) and appreciation of diversity ( $\alpha = .77$  [95 % CI: .72, .81];  $\omega = .77$  [95 % CI: .73, .81]) was adequate.

Modern racism

We used the 11-item Spanish version (Navas, 1998) of the Modern Racism Scale (McConahay, 1986) to measure prejudice toward Moroccan immigrants. Participants indicated to what extent they agreed or disagreed with each item (e.g., In recent years, Moroccan immigrants have received more than what they deserve; Moroccan immigrants are being too demanding in their fight for equal rights). The internal reliability of scale scores is excellent ( $\alpha = .93$ ).

Ambivalent sexism

We used the 22-item Spanish version (Expósito et al., 1998) of the Ambivalent Sexism Inventory (ASI; Glick & Fiske, 1996). Eleven items measure hostile sexism (e.g., Women seek power by gaining control over men;  $\alpha = .89$ ) and 11 benevolent sexism (e.g., Women should be cherished and protected by men;  $\alpha = .92$ ).

All items were measured using a Likert scale ranging from 1 (completely disagree) to 5 (completely agree).

Socio-demographics

Participants also indicated their sex, age, home country, studies level, and main activity.

Procedure

The study was also carried out online. We used a convenience sampling: second-year undergraduate Psychology students sent a link to their acquaintances in exchange for credits (0.25 points) following a snowball procedure. Participation was voluntary, anonymous, and confidential. All the participants gave their informed consent. The study was approved by the authors' University Ethics

Committee.

### Data analysis

The analysis to confirm the three-factorial structure of the TQ and the reliability of each factor were the same as in Study 1. In order to evaluate the effect of participants' sex and age (we created two groups based on the median: 1 = 18–32 years; 2 = 33–79 years) and their interaction on the three dimensions of tolerance a MANOVA was performed. To obtain evidence of validity based on the relationship with other variables, the correlations between the scores of the three dimensions of the TQ with the total score of modern prejudice, hostile sexism and benevolent sexism were calculated, both, in the total sample, and separately for women and men. Three multiple linear regression analyses were conducted to analyze the effect of the three dimensions of tolerance (acceptation of, respect for, and appreciation of diversity) on benevolent sexism, hostile sexism and modern racism. Finally, to explore if participants' sex (0 = male, 1 = female) can moderate the relationships between each dimension of tolerance and each measure of prejudice (benevolent sexism, hostile sexism and modern racism), we conducted nine multiple regression analyses with the macro PROCESS 3.5 for SPSS, Model 1 (Hayes, 2018) using a bias-corrected bootstrap of 5,000 samples and controlling for heteroscedasticity.

For these analyses we used the statistical packages SPSS version 26.0. and JASP version 0.14.

## Results

### Descriptive statistics of the Spanish version of the Tolerance Questionnaire items

There were no missing data. Scores for each item (see Table 3) indicate that participants show high levels of tolerance. The item Ac3 had the highest average score, and the item Ap1 had the lowest. The values of skewness and kurtosis are lower than in Study 1 in five of the eight items.

### Differences on tolerance in function of participants' sex and age

The multivariate effect of participants' sex on the three dimensions of tolerance was significant, Wilk's  $\lambda = .98$ ,  $F(3, 327) = 2.79$ ,  $p = .041$ ,  $\eta^2_p = .025$ . The univariate analyses showed that the participants' sex only affected appreciation of diversity,  $F(1, 332) = 6.91$ ,  $p = .009$ ,  $\eta^2_p = .021$ . Concretely, females show higher appreciation of diversity ( $M = 4.36$ ,  $SD = 0.63$ ) than men ( $M = 4.16$ ,  $SD = 0.76$ ). There are not differences by participants' sex on acceptance of diversity ( $p = .746$ ) or respect for diversity ( $p = .136$ ). We did not find more multivariate main or interaction effects ( $p > .063$ ).

### Evidence of validity based on the relationship with other variables

Table 4 shows descriptive statistics and Pearson's correlations between scores of the three dimensions of the TQ, benevolent and hostile sexism, and modern racism. As in Study 1, the three dimensions of tolerance are positively correlated to each other. However, the magnitude of these correlations is low ( $|r| < .50$ ), supporting that even if such dimensions are part of a global construct, they reflect different aspects of tolerance. This is also evident when comparing their relation with other psychosocial constructs. As expected, appreciation of diversity is the dimension of tolerance most negatively related to benevolent sexism, hostile sexism, and modern racism. However, the other two dimensions, acceptance and respect, present low (and sometimes non-significant) correlations with these measured psychosocial variables.

In order to explore whether the relations between the variables varied in function of participants' sex, we examined the correlations separately by women and men. The results are presented in Table 5. Appreciation of diversity is the unique dimension of tolerance negatively and significantly related with benevolent sexism, hostile sexism and racism modern in both women and men. The magnitude of the associations is higher in men than in women. Moreover, only in men there are negative and statistically significant (although low) relations between the other two dimensions of tolerance with hostile sexism and modern racism.

**Table 3**

Descriptive statistics of the Spanish version of the Tolerance Questionnaire items (Study 2).

		M	SD	Skewness	Kurtosis
Ac1	People should have the right to live as they wish	4.28	0.94	-1.47	1.91
Ac2	It is important that people have the freedom to live their life as they choose	4.59	0.69	-2.24	6.79
Ac3	It is okay for people to live as they wish as long as they do not harm other people	4.65	0.67	-2.62	9.10
R1	I respect other people's beliefs and opinions	4.33	0.82	-1.56	3.26
R2	I respect other people's opinions, even when I do not agree	4.14	0.89	-1.23	1.80
Ap1	I like to spend time with people who are different from me	4.05	0.89	-0.82	0.39
Ap2	I like people who challenge me to think about the world in a different way	4.40	0.77	-1.61	3.70
Ap3	Society benefits from a diversity of traditions and lifestyles	4.39	0.83	-1.80	4.19

Note. Scores range from 1 (completely disagree) to 5 (completely agree).

**Table 4**

Descriptive statistics and Pearson’s correlations between scores of the three dimensions of the TQ, hostile sexism, benevolent sexism and modern racism.

	Acceptance	Respect	Appreciation	Benevolent Sexism	Hostile Sexism	Modern Racism
Acceptance	–	.43**	.46**	–.05	–.17**	–.18**
Respect		–	.44**	–.11*	–.11*	–.11*
Appreciation			–	–.32**	–.34**	–.35**
Mean	4.51	4.24	4.28	2.05	2.04	2.35
Standard Deviation	0.62	0.79	0.69	0.77	0.85	0.91

Note. Scores range from 1 (completely disagree) to 5 (completely agree) in all the variables.

\*  $p < .05$ .  
 \*\*  $p < .01$ .

**Table 5**

Descriptive statistics and Pearson’s correlations between scores of the three dimensions of the TQ, benevolent sexism, hostile sexism and modern racism for women and men.

	Sex	Acceptance	Respect	Appreciation	Benevolent Sexism	Hostile Sexism	Modern Racism
Acceptance	Women	–	.41**	.51**	.01	–.12	–.07
	Men	–	.45**	.41**	–.14	–.23**	–.31**
Respect	Women		–	.43**	–.06	.01	–.02
	Men		–	.44**	–.14	–.23**	–.20*
Appreciation	Women			–	–.19**	–.14*	–.20**
	Men			–	–.43**	–.53**	–.51**
Mean (SD)	Women	4.51 (0.63)	4.29 (0.78)	4.36 (0.63)	1.93 (0.73)	1.94 (0.78)	2.27 (0.86)
	Men	4.49 (0.61)	4.15 (0.81)	4.16 (0.76)	2.24 (0.79)	2.20 (0.93)	2.49 (0.98)

Note. Scores range from 1 (completely disagree) to 5 (completely agree) in all the variables. Women ( $n = 201$ ) and men ( $n = 132$ ).

\*  $p < .05$ .  
 \*\*  $p < .01$ .

*Dimensions of tolerance predicting prejudice*

The results of the multiple regression analysis considering the three dimensions of tolerance as predictor variables are shown in Table 6. Only appreciation of diversity negatively predicted benevolent sexism, hostile sexism, and modern racism. The more appreciation of diversity expressed by the participants, the less prejudice. These findings suggest that appreciation of diversity is the unique dimension of tolerance for expressing less benevolent and hostile sexism toward women and less racism toward Moroccan immigrants.

The analyses to explore whether these regressions could be moderated by participants’ sex yielded a significant two-way interaction between appreciation of diversity and participants’ sex on hostile sexism,  $B = 0.48$ ,  $SE = 0.13$ ,  $t(329) = 3.66$ ,  $p < .001$ , CI 95 % 0.222 to 0.737. The regression model accounted for 17 % of the variance,  $F(3,329) = 21.17$ ,  $p < .001$ . We also found this two-way interaction on modern racism,  $B = 0.39$ ,  $SE = 0.15$ ,  $t(329) = 2.55$ ,  $p = .011$ , CI 95 % 0.090 to 0.693. The regression model accounted for 15 % of the variance,  $F(3,329) = 26.54$ ,  $p < .001$ . This interaction was non-significant on benevolent sexism,  $B = 0.24$ ,  $SE = 0.13$ ,  $t(329) = 1.74$ ,  $p = .082$ , CI 95 % –0.030 to 0.505.

The effect of appreciation of diversity on hostile sexism was observed in men,  $B = -0.65$ ,  $SE = 0.09$ , CI 95 % –0.837 to –0.466, but not in women,  $B = -0.17$ ,  $SE = 0.09$ , CI 95 % –0.351 to 0.007 (see Fig. 3).

The effect of appreciation of diversity on modern racism was higher in men,  $B = -0.65$ ,  $SE = 0.08$ , CI 95 % –0.818 to –0.493, than in women,  $B = -0.26$ ,  $SE = 0.13$ , CI 95 % –0.518 to –0.010 (see Fig. 4).

Figs. 3 and 4 also show that when participants express a high appreciation of diversity, men do not show more hostile sexism or modern racism than women (hostile sexism:  $B = 0.15$ ,  $SE = 0.13$ , CI 95 % –0.099 to 0.403; modern racism:  $B = 0.16$ ,  $SE = 0.14$ , CI 95

**Table 6**

Multiple regression analysis predicting benevolent sexism, hostile sexism and modern racism.

	Benevolent sexism				Hostile sexism				Modern Racism			
	B	$\beta$	t	p	B	$\beta$	t	p	B	$\beta$	t	p
Intercept	3.16		9.74	< .001	3.84		10.67	< .001	4.32		11.29	< .001
Acceptance	0.14	.12	1.91	.057	–0.04	–.03	–0.47	.636	–0.05	–.03	–5.81	.562
Respect	0.01	.01	0.09	.930	0.06	.05	0.88	.379	0.08	.07	1.11	.266
Appreciation	–0.42	–.37	–6.12	< .001	–0.43	–.35	–5.75	< .001	–0.48	–.37	–6.01	< .001
	F(3,332) = 13.95, $p < .001$ $R^2_{adjusted} = .105$				F(3,332) = 14.85, $p < .001$ $R^2_{adjusted} = .111$				F(3,332) = 16.09, $p < .001$ $R^2_{adjusted} = .120$			

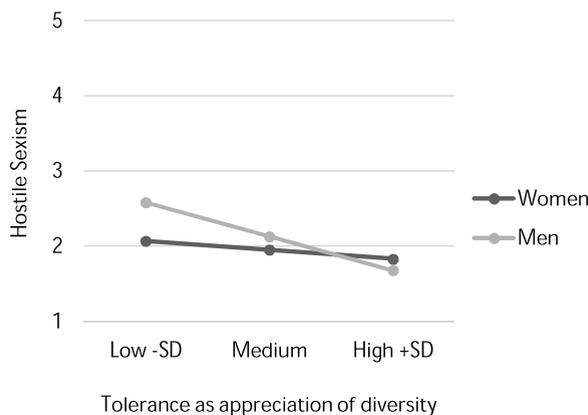


Fig. 3. Two-way interaction between appreciation of diversity and participants' sex when predicting hostile sexism.

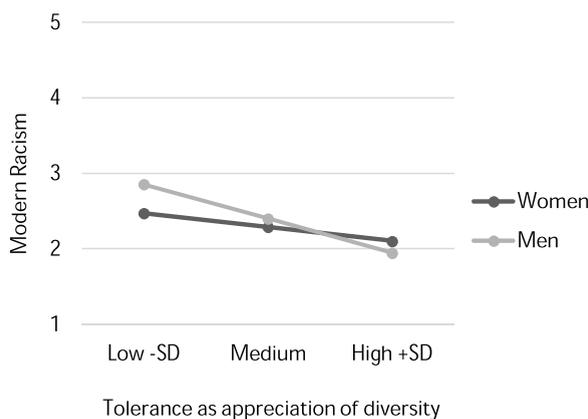


Fig. 4. Two-way interaction between appreciation of diversity and participants' sex when predicting modern racism.

%  $-0.126$  to  $0.439$ ). The differences between women and men occur when participants express a low appreciation of diversity (sexism hostile:  $B = -0.51$ ,  $SE = 0.13$ ,  $CI$  95 %  $-0.761$  to  $-0.261$ ; modern racism:  $B = -0.38$ ,  $SE = 0.14$ ,  $CI$  95 %  $-0.670$  to  $-0.098$ ).

When we include acceptance of or respect for diversity as independent variables, their interaction with participants' sex was non-significant in five of the six models ( $.082 \leq p \leq .502$ ), and the six regression models accounted a very low percentage of the variance ( $3\% \leq R^2 \leq 6\%$ ).

## Discussion

The objective of this study was to adapt the tolerance questionnaire developed by Hjern et al. (2020) to the Spanish context and language and analyze its psychometric properties in two Spanish general population samples. We also wanted to extend the literature by analyzing the moderating role of participants' sex on the relations between tolerance and prejudice. The tolerance questionnaire was developed as a multidimensional instrument for measuring abstract, temporally and politically neutral tolerance, regardless of prejudice, to overcome the limitations found in the literature. The adaptation of this important contribution is of great interest to the Spanish context (and language), which, in spite of its high cultural diversity, has no valid and reliable instruments for measuring tolerance of diversity. Moreover, the Spanish version of this questionnaire could be applied in the numerous Spanish-speaking contexts. The study of tolerance is awakening growing interest in Psychology (see Verkuyten et al., 2020a), and this cannot be avoided if peaceful coexistence is to be achieved between people and groups in today's globalized societies.

To meet our objectives, we administered the adapted version of the questionnaire to two Spanish samples (Study 1 and Study 2). In both samples, the results of the confirmatory analysis revealed that the original three-factor model (acceptance of, respect for, and appreciation of diversity) showed good fit. Therefore, the three-factor multidimensional structure proposed by Hjern et al. (2020) was confirmed in Spanish samples. In both samples, in general, reliability of scores on each factor was adequate, especially in Study 2. Nevertheless, it should be noted that the reliability of the dimension appreciation of diversity is low in Study 1 ( $.65$ ), which may be due to the fact that items show little variability in this sample. This limitation is reduced in Study 2, since the values of skewness and kurtosis are lower than in Study 1 in five of the eight items, and the reliability of appreciation of diversity increases ( $.77$ ). In any case, and probably due to the type of sampling we have used (non-probabilistic, incidental), the samples are more homogeneous than

expected in the general population. Future studies should apply random sampling or, at least, quota sampling to control the distribution in some variables that may affect the tolerance scale scores.

Invariance of the questionnaire across men and women was also confirmed in Study 1, which made it possible to explore the differences by participant sex in the analyses done in Study 2. The results showed that women expressed a greater appreciation of diversity than men.

In addition, in Study 2, evidence of validity was analyzed based on the relationship with other variables. We expected significant negative correlations between the three tolerance dimensions and the measures of prejudice, but appreciation of diversity was more negatively related to modern racism, hostile sexism and benevolent sexism than the other two dimensions, which have low and sometimes non-significant relations with these measures. This finding was not surprising given the evaluative component of appreciation. Acceptance has a remarkable liberal perspective, and it is related to the right and freedom of people to live as they wish as long as they do not harm other people. Even if acceptance can be negatively associated with explicit forms of prejudice (i.e., modern prejudice and hostile sexism), appreciation goes further because it implies an openness to difference and a positive attitude to diversity. People can accept, and even respect, but not celebrate differences. This dissimilar pattern of relations between the different dimensions of tolerance and intergroup attitudes might have advantages for future studies oriented to distinguish between tolerance and prejudice. The dimensions of acceptance and respect can be useful for understanding how people come to accept and respect objected beliefs or behaviors, while appreciation of diversity may help to understand whether people would express sexism or ethnic prejudice. As [Forst \(2013, 2017\)](#) and [Hjerm et al. \(2020\)](#) defend, these dimensions represent distinct conceptions of tolerance that coexist in society.

When the participants sex is considered, the analyses confirmed our expectations. Thus, the associations between appreciation of diversity and the three measures of prejudice were considerably higher in men than in women. Furthermore, men who expressed acceptance and respect for diversity were less prejudiced, a relationship which did not exist for women. It is possible that the desire to conform to gender stereotypes leads women to show a greater motivation to avoid prejudice as compared to men ([Ratcliff et al., 2006](#)), which would weaken the association between tolerance and prejudice. However, benevolent sexism was not related to acceptance of or respect for diversity in either men or women. This result could be due to its being an apparently positive form of prejudice toward women ([Glick & Fiske, 1996](#)). In fact, [Hjerm et al. \(2020\)](#) related the three tolerance dimensions to only three ASI items ([Glick & Fiske, 1996](#)), all of them hostile sexism. In our study, unlike the questionnaire's authors, we used two complete scales widely used in psychosocial research for measuring ethnic (modern racism; [McConahay, 1986](#)) and sexist prejudice (ambivalent sexism; [Glick & Fiske, 1996](#)).

Finally, in agreement with the findings of [Hjerm et al. \(2020\)](#), our results suggest that only appreciation of diversity has the potential to reduce prejudice and that it is possible to express some degree of tolerance regardless of whether one likes members of certain social groups or not. Thus, prejudice is not a prerequisite for acceptance of or respect for diversity. Therefore, promoting appreciation of diversity in people and groups in a given society can be a useful strategy for decreasing both ethnic and sexist prejudice. This evidence supports the importance and usefulness of measuring tolerance based on different dimensions. Since our results show that appreciation of diversity is the only dimension that contributed to the prediction of prejudiced attitudes, if we want to predict prejudice, the use of the three items of this dimension would imply a more parsimonious measure for this purpose. However, if we are interested in evaluating the scores of the participants in the dimensions of acceptance of and respect for diversity, as well as analyze the possible differences between dimensions, we should use the 8 items of the whole scale.

According to our predictions, the potential that appreciation of diversity shows for reducing prejudice (hostile sexism and modern racism) is stronger in men than women. The results also demonstrated that when the participants expressed high appreciation of diversity, the scores in hostile sexism and modern racism were the same for men and women. The evaluative component of this dimension of tolerance together with the normative prescription of gender stereotypes may play a role on this pattern. Future studies should explore why men who show high appreciation of diversity find difficult to express sexism and ethnic prejudice, whereas appreciation does not establish differences within women.

This study also confirmed that it is possible to measure tolerance independently of prejudice toward specific groups. Thus, although tolerance is related to prejudice, they are different constructs, as defended by other authors (e.g., [Dangubić et al., 2020](#); [Hjerm et al., 2020](#); [Verkuyten et al., 2020a](#)). Indeed, analyzing tolerance along with prejudice has enabled us to confirm that men's negative attitudes toward certain groups can be attenuated by greater tolerance of diversity. Therefore, having a multidimensional measure, which in addition, to measures tolerance of diversity without specifying concrete groups, shows progress in research. Along this line, [Allport \(1954\)](#) defined tolerance as "the friendly and trustful attitude that one person may have toward another, regardless of the groups to which either belongs" (p. 398). Nevertheless, this does not exclude the use of this instrument when the researcher is interested in finding out tolerance to diversity of a specific group. In this case, it would be sufficient to mention the specific group of interest (e.g., Moroccan immigrants) in each item. Future studies should explore this avenue and analyze whether tolerance of diversity can vary depending on the context or the specific group evaluated, or whether it is more stable and attributable to individual differences. In this vein, further studies should analyze how the three tolerance dimensions are related with psychological variables such as empathy, cognitive flexibility, cognitive closure or open-mindedness. Likewise, it would be of great interest to confirm empirically the differences between this measure of tolerance with other related constructs by testing the hypothesis that tolerance predicts unique variance, beyond multiculturalism and interculturalism. In any case, it is advisable for researchers interested in specifically analyzing support for cultural diversity to use measures of acculturation, multiculturalism or interculturalism.

## Conclusions

The instrument elaborated by [Hjerm et al. \(2020\)](#) contributes to the literature by jointly considering that: a) it extends the research

that distinguishes analytically between tolerance and prejudice; b) it is abstract and does not capture attitudes towards specific out-groups, ideas, or behaviors; c) it measures three expressions of tolerance (acceptance of, respect for, and appreciation of diversity). Taken together, our studies gather some evidence justifying the use of this questionnaire in the Spanish context and language. In times where tolerance to diversity and difference seems a major challenge in our global world, the use of a measure that allows to distinguish between racial prejudice, sexist prejudice, and three dimensions of tolerance itself is relevant. In this vein, our adaptation could be applied in numerous Spanish-speaking countries. We also show the role of appreciation of diversity to reduce prejudice, and that it is the key dimension of tolerance when establishing differences in hostile sexism and modern racism between women and men. When men appreciate diversity, there were no differences in their hostile sexism and modern racism compared to the expressed by women.

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## Declaration of Competing Interest

The authors report no declarations of interest.

## Appendix A. Spanish (and English) version of the tolerance questionnaire items

Ac1	Las personas tienen derecho a vivir como les apetezca (People should have the right to live as they wish)
Ac2	Es importante que las personas tengan libertad para vivir la vida que elijan (It is important that people have the freedom to live their life as they choose)
Ac3	Está bien que las personas vivan como deseen mientras no perjudiquen a los demás (It is okay for people to live as they wish as long as they do not harm other people)
R1	Respeto las creencias y opiniones de otras personas (I respect other people's beliefs and opinions)
R2	Respeto las opiniones de los demás, incluso cuando no estoy de acuerdo (I respect other people's opinions, even when I do not agree)
Ap1	Me gusta pasar tiempo con personas diferentes a mí (I like to spend time with people who are different from me)
Ap2	Me gusta la gente que me estimula a pensar sobre el mundo de forma diferente (I like people who challenge me to think about the world in a different way)
Ap3	La diversidad de tradiciones y estilos de vida supone un beneficio para la sociedad (Society benefits from a diversity of traditions and lifestyles)

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