

RELIGIOUS TOLERANCE, MORAL DISENGAGEMENT AND AGGRESSION IN YOUNG ADULTS

*Ayesha Azeem¹, Miss Maham Saeed², Dania Murad³, Ayesha Akhtar⁴,
Sharia Anoosh⁵, Roobash Tazein⁶*

¹MS Scholar, Faculty of Allied Health Sciences, The Superior University,
Lahore, Pakistan (Corresponding Author)

su94-mscpw-f24-059@superior.edu.pk

<https://orcid.org/0009-0009-3183-7376>

²Senior Lecturer, Faculty of Allied Health Sciences, The Superior University
Lahore, Pakistan

mahampsy@gmail.com

³BS Clinical Psychology, School of Professional Psychology, University of
Management and Technology, Lahore, Pakistan

daniamurad271@gmail.com

<https://orcid.org/0009-0003-5161-8126>

⁴MS. Clinical psychology, Lahore School of Behavioural Sciences, The
University of Lahore, Pakistan

Ayeshaakhtar088@gmail.com

⁵Lecturer in Psychology, Govt. Associate College for Women, Farooqa,
Sargodha, Pakistan

shariaanoosh@gmail.com

⁶Masters in Public Administration, Institute of Administrative Sciences,
University of the Punjab, Lahore Pakistan

roobashtazein12@gmail.com

Abstract

This study was investigating the relationship of religious tolerance, moral disengagement and aggression in young adults. It was hypothesized that there is likely to be a negative relationship between religious tolerance and aggression while there was relationship between religious tolerance and moral disengagement. Furthermore, it was hypothesized there was positive relationship between moral disengagement and aggression and there is likely to be a relationship between religious tolerance, moral disengagement and aggression. Sample comprised of (N=300) young adults, age ranging from 18-40 years. The data was collected from educational institutes and community of Sialkot. The Religious Tolerance Scale by (Batoool & Akram, 2020), Moral Disengagement Scale by (Riaz & Saif, 2021 and Aggression Questionnaire by (Buss and Perry 1992) translated by Rabia Iftikhar and Farah Malik (2014) were used in the research. Results were generated through statistical package for social sciences. Pearson product moment correlation was used to analyze data, which indicated the negative relationship between religious tolerance and aggression, while a positive relationship between moral disengagement and aggression. Pakistan is religiously intolerant as indicated by different incidents where people were killed for accusation of blasphemy. The evaluative research will indicate the factors which can be used to foster religious intolerance in community so that aggression can be mitigated.

Keywords: Religious Tolerance, Moral Disengagement, Aggression, Young Adults

Introduction

Religious tolerance affects human behaviors and moral standards while it can escalate to aggressiveness. Thus, this study extensively examines adults for religious tolerance, moral disengagement, and aggressiveness. Religious Tolerance refers to the ability to appreciate spiritual values, beliefs, and practices. This goal is complicated by the world's wide range of religions and spiritual beliefs in adults. Religion is a sensitive subject. It might be difficult for people to excuse their personal biases and analyze ideas or situations objectively. The idea that the "moral rightness and wrongness of actions vary from society to society and that there are no absolute universal moral standards always binding on all individuals. The idea that moral rightness and wrongness of actions differ from society (Ladd, 1963).

Religious intolerance causes aggression for various reasons, Religion can often help people improve and improve the lives of others. On the contrary, it may appear that religion can cause people to be aggressive. Religion is often blamed for violent acts such as suicide, martyrdom, and terrorism. This religious intolerance and aggression are caused by adults because this difficult for people to excuse their personal biases and analyze ideas or situations objectively (Durrant, 2011). The emergence of religious 'extremism' has drawn increasing global attention, particularly when horrific terrorist occurrences occur around the world. Islamic regulations highlight various moral concepts stated in the Quran, such as the protection of human rights, religious freedom, equality, and equal opportunity for human rights in civil societies (Yesilova 2010).

The concept of moral disengagement is referred to describe the process of convincing self that ethical principles do not apply to oneself in a certain context. This is accomplished by distinguishing moral reactions from inhumane behavior and blocking the mechanism of self condemnation. The moral disengagement entails a process of cognitive re-construing or re framing damaging action as ethically acceptable without modifying the behavior or moral norms (Bandura, 1999). Moral disengagement is proposed to have a role in the onset of corruption by facilitating and expediting individual immoral decision-making by observers of harmful practices, as well as practitioners of bad practices, can develop at this locus. The observers just ignore, misinterpret, or reject the atrocities committed by others (Caprara et al. 2012).

Moral disengagement grouped eight main strategies beneficial for reducing or minimizing the severity of activities that activate self-censure in everyone. Moral justification, beneficial comparison, diffusion of accountability, displacement of responsibility, euphemistic labeling, victim dehumanization, attribution of blame, and distortion of consequences. Moral justification is a process by which harmful activity is made acceptable by portraying it as fulfilling a socially worthwhile purpose. The favorable contrast refers to activities deemed more severe in order to divert attention away from the negative repercussions of particular results. The diffusion and displacement of blame allow individuals to share responsibility for harmful activities with the ingroup in order to reduce the severity of single-person behaviors. This sense of justification is critical for morality. Another approach for people to morally detach from their moral standards is to use euphemism language to describe heinous behavior. Euphemistic labeling is associated with word manipulation to minimize the brutality and severity of actions. Individuals can dehumanize victims by depriving them of human traits. The attribution of blame is a

process that allows individuals to view their own negative acts as being caused by the victim. Finally, the distortion of consequences is utilized to change the consequences of bad behavior to reduce personal misconduct. Given the importance of these mechanisms in moral disengagement and engaging the moral growth of everyone (Bandura, 1986).

Aggression is defined by social psychologists as behavior that is meant to injure another person who does not wish to be harmed (Baron & Richardson, 1994). The term “aggression” in psychology refers to a variety of activities that can cause physical and psychological harm to you, others, or objects in the environment. Aggression is focused on causing physical or mental harm to another person. While all individual experience anger on occasion, when it becomes pervasive or intense, it may indicate an underlying mental health disease, a substance use disorder, or another medical concern (Blair, 2016). All aggressiveness includes the purpose to harm someone who does not wish to be harmed. However, acts of instrumental aggression are often more calculated and purposeful, with no loss of control. Impulsive aggressiveness, also known as emotional or affective anger, is caused by feelings that a person is experiencing at the time. Instead, it may feel uncontrollable or appear to come from nowhere. Adult religiosity is at its peak, it’s actuation adults (Gabbey, 2019). Individuals who were the most aggressive at the age of eight years remained to be the 7 most aggressive at the age of thirty in a 22-year (APA 2020).

Literature Review

This study assess that how religious intolerance is effected by demographic and socio cultural factors in Pakistan. The scale of religious intolerance is rely upon the respondents' way of behaving, perception, willingness, outlook, experience, and inconsistency in social and demographic background. A survey is contained by the cities of Pakistan's four provinces. A random sampling method is used. A random sample of 350 respondents from a religious person, media follower, youngsters, and students from universities, colleges, and madrassas is taking from observed study. 62% of respondents are found to be tolerant religiously. Respondents have a positive attitude and perception and are ready to be faithfully tolerant. Though, they have sufficient levels of knowledge and behavior to religious tolerance. The 61% respondent trusts that discussion among inter faith and intra-faith can be a foundation of supportable peace in culture. Further individually, trust that social, cultural, and religious factors are difficulties in intra-religious dialogue. Another research was conducted by (Emmons et al., 2003). People who are more religious become more hostile when someone challenges their religious opinions. It is measured that madrassah students become more aggressive on the topic of religion as compare to college students because they are grown-up in religious environment. Experimental study of religion can make people worried due to the importance with which it is often observed. Religion Educate people to care for others. Religious persons are more aggressive because they feel helpless when someone challenges their belief system.

According to Zahroh et al., (2020) religious tolerance in Malang, the city of Indonesia used a review. The quantity of numerous religious conflicts in Indonesia is one of the reasons for this research. This study was showed by using observation methods, interviews with numerous parties, and documentation from social media, tv, news and so on updating religious life in the city of Malang. The purpose of this study was to discover the beginning of religious maturity in this city of Malang and to know around the

preparation of religious maturity, to teach the newer generation about life in a well future. The result showed that, the beginning of religious maturity in the city of Malang impacts social life. Mature religiosity blowouts its attention to matters outside of itself, namely by keep religious tolerance and increasing cooperative relationships between the mechanisms of society to make a sweet life. This pleasant practices, has deliver a good example of the newer generation to continue to study to work, for the sake of a greater life and future.

Similarly, another research was conducted by Hussain et al., (2017). The objective of the study was to discover the relationship of religious orientations and aggression. It was also pointed to find out the differences of College and Madrassah students on religious direction and aggression. Data was collected from 200 students from district Jhang. The sample was contained on 100 college students and 100 madrassah students, after collecting data correlation, regression analysis and t-test is used through SPSS. Result showed that the aggression is positively linked with intrinsic, extrinsic and quest orientation. Female and males students are different on aggression and orientation. Results also showed that the madrassah and college students are significantly different on aggression. Moreover the religious orientation has substantial effect on predicting the aggression

Another research was conducted by Rubio- Garay et al., (2016) this study assesses how the moral disengagement helps as a moderator among anger and hostility and physical and verbal aggression. The study was contain on 424 participants (61.1% females), aged 15 to 25 years, measuring the direct and indirect impacts of the different variables using a hierarchical several regression examination and structural equality modeling. The results suggest that anger and hostility add independently and positively to physical and verbal aggression. Furthermore, the relationships between anger, hostility, and aggression look to be refereed by moral disengagement. Without a doubt this course of intervention was invariant across genders, and it would be more grounded for physical- rather than verbal-hostility.

According to Raheem, (2015) Pakistan is religiously intolerant country, but the point of focus was that the intolerance is hardly being studied in this region. The evaluative account by focusing on schools and Madrassah. The study disclose the four measurement of religious tolerance; freedom, respect, understanding and acceptance. Random sampling methods were used for collect data, The result showed that the students of Madrassah students is less tolerant and aggressive than the student of English medium and Urdu medium schools.

Rationale of the Study

The research was conducted to identify factors that lead towards the religious intolerance. For example, On December 2021 Priyantha Kumara was killed and later set on fire by mob in Sialkot. He had been accused of blasphemy for removing a poster featuring religious content. Another incident from Khanewal district in Punjab province, where Mushtaq Ahmed was stoned to death for blasphemous act. Religion tolerance is one of the topics that are consistently discussed deliberated and debated to bring harmony to the world (Talib and Gill, 2012). Religious intolerance can cause aggressive behaviour in people. Religion helps people in many matters of their life. In contrast Religion can be a significant cause of aggression in people. Sometimes, violent acts like suicidal attempts, terrorism and torture can be seen as a result of religious implications. Moral disengagement is proposed to have a role in expediting individual immoral decision-making. There are

many negative effects of aggression and moral disengagement in society as violent acts like criminal behaviours, murder, and violent mob behaviour. This study can give indications of factors counting for religious intolerance, aggression, which can contribute for designing interventions and awareness program for fostering religious tolerance and mitigate aggression.

Objectives

- To investigate the relationship between religious tolerance, moral disengagement and aggression.
- To examine the gender differences in religious tolerance, moral disengagement and aggression.

Hypotheses

H1: There is likely to be a negative relationship between religious tolerance and aggression.

H2: There is likely to be a negative relationship between religious tolerance and Moral disengagement.

H3: There is likely to be a positive relationship between moral disengagement and aggression

H4: There is likely to be a relationship between religious tolerance, moral disengagement and aggression.

Method

Correlational research design was employed to conduct this study. Non-probability convenient sampling was used to recruit sample for the study. Sample was calculated through G-Power. The total sample was comprised of (N= 300). For the present study, 325 forms were filled by participants but 25 forms were excluded due to limitations of the study. All the number of participants was encouraged to fill the form with their full consent. Some of the inclusion and exclusion criteria were also taken into consideration while recruiting sample.

Measures

Religious Tolerance Scale by (Batool & Akram, 2020)

Religious Tolerance Scale (RTS) is a 23 item self-report test. The scale is developed on cultural context of Pakistan, based on Voltaire (2014) theory of religious tolerance. It is comprised of seven subscales named as minimization of religious differences (item no 4,21,22,23) , inclusivity (item no 12, 13, 14, 15, 20), exclusivity and self-centeredness (item no 17, 18, 19), openness for change (item no 10, 11), faith and respect for others (item no 5, 9, 16), religious conviction (item no 1, 2, 3) and recognizing the freedom of others (item no 6, 7, 8). Sample items are میں اپنے مذہبی خیاالت پر سختی سے کار بند ہوں, میرا ایمان مجھے زندگی کا مقصد دیتا ہے. Response on this scale requires five point likert scale ranging from strongly agree to strongly disagree. Four items required reverse scoring such as 12, 16, 17 and 18. This scale has a good reliability with Cronbach's alpha as .85. In the present research, the scale has a good reliability with Cronbach ($\alpha = .75$).

Moral Disengagement Scale by (Riaz. & Saif, 2021)

Moral Disengagement Scale (MDS) is a 20-item test. It was conceptualized to be a self report questionnaire indicating the degree of agreeableness on a five point Likert scale to the statements related to the eight theoretical mechanisms of moral disengagement;

moral justification (item no 1, 2, 3), euphemistic labeling (item no 4, 5, 6), advantageous comparison (item no 7, 8, 9), displacement or diffusion of responsibility (item no 10, 11, 12), disregard or distortion of consequences (item no 13, 14, 15, 16), dehumanization, and attribution of blame (item no 17, 18, 19, 20). Sample items are اپنے دوست کی مدد کے لیے کسی کسی کو بے جا ستانے سے , This scale has a good reliability i.e. ($\alpha = .86$). کسی کو بے جا ستانے سے , کو بیوقوف بنانا جائز ہے , This scale was reported as ($\alpha = .91$) in the present study.

Aggression Questionnaire (Buss & Perry, 1992)

The Aggression Questionnaire Scale (AQS) was used in this research to explore the aggression in young adults. It was developed by Buss and Perry (1992). This research utilized Urdu version of scale that was translated by Rabia Iftikhar and Farah Malik (2014). This scale comprised 29 items which consists of physical aggression (item no 1-9), verbal aggression (item no 10-14), anger (item no 15-21) and hostility (item no 22-29). Sample items are میں اپنے جاننے کو دھمکتا ہوں, اگر لوگ مجھ سے اختلاف کریں تو میں ان سے بحث کیے بغیر Item number 9 and 16 require reverse scoring. Likert types ranging from 1 strongly disagree to 5 strongly agree. In the previous researches internal consistency was evaluated by means of Cronbach's alpha (α). Indices between .70 and .80 are considered good reliability estimates. In this study, internal consistency was evaluated by means of Cronbach alpha (α) as .86.

Procedure

An authentication letter was obtained from the Psychology Department, GCWUS. The letter authenticated the researcher's identity and topic of the research. For the purpose of research questionnaires was retrieved from the internet and permission were taken from authors via email. Participants were selected through non-probability convenience sampling so that the target population were easily accessible. After getting access to the participant, firstly researchers took their consent on his/her participation in the research. Then researchers administered the questionnaire to each participant that didn't take more than 15 minutes and every query encountered by participant was addressed by researcher, and participants were thanked for their cooperation. Lastly the data collected was analyzed through SPSS and results were reported with full uprightness, integrity, and morality. An authentication letter was obtained from the Psychology Department, GCWUS. After taking permission officially from all authentic sources, data collection was started. Confidentiality and anonymity of participants were maintained. Participants were given right to withdraw from research at any time.

Results

The conferred results of present study for religious tolerance, moral disengagement and aggression in young adults

Table 1: Descriptive statistics of demographic characteristics of the study sample (N = 300)

Characteristics	f (%)	M	SD
Age		23.31	6.08
Monthly income		32,248.56	21,822.54

Working hours	4.71	4.18
Number of friends	6.30	15.33
Any extremist partner	0.51	0.65
Gender		
Male	63 (21.0)	
Female	237 (79.0)	
Sect		
Sunni	236 (78.7)	
Ahle Tausheeh	14 (4.7)	
Wahabi	22 (7.3)	
Ahle Hadees	21 (7.0)	
Others	7 (2.3)	
Education		
Matric	26 (8.7)	
Intermediate	93 (31.0)	
Graduate & Above	181 (60.3)	
Regularity in prayer		
Yes	104 (34.7)	
No	196 (65.3)	
Political affiliation		
PTI	154 (51.3)	
PML-N	100 (33.3)	
PPP	18 (6.0)	
Other	28 (9.3)	
Family type		
Wide family	263 (87.7)	
Childless family	14 (4.7)	
Half relation family	2 (0.7)	
Other	21 (7.0)	

Note. *f* = Frequency; *M* = Mean; *SD* = Standard Deviation; % = Percentage. Monthly income is reported in Pakistani Rupees (PKR).

Table 1 presents the demographic characteristics of the 300 participants. The mean age of the participants was 23.31 years (*SD* = 6.08). On average, participants reported a monthly income of PKR 32,248.56 (*SD* = 21,822.54), worked 4.71 hours per day (*SD* = 4.18), had 6.30 friends (*SD* = 15.33), and reported a low mean score for having an extremist partner (*M* = 0.51, *SD* = 0.65). The majorities of the sample was female (79.0%), Sunni (78.7%), educated to graduate level or above (60.3%), did not pray regularly (65.3%), were affiliated with PTI (51.3%), and belonged to wide family systems (87.7%).

Table 2: Descriptive statistics and reliability of religious tolerance, moral disengagement and aggression (N = 300)

Variables	Ranges					
	<i>k</i>	<i>M</i>	<i>SD</i>	<i>Actual</i>	<i>Potential</i>	<i>α</i>
Religious Tolerance	23	57.13	7.67	37–79	23–115	.75

Minimization of religious differences	4	13.00	4.59	4–20	4–20	.75
Inclusivity	5	11.26	2.27	5–22	5–25	.66
Exclusivity and self-centeredness	3	9.85	2.11	3–15	3–15	.61
Openness for change	2	5.69	2.27	2–10	2–10	.50
Faith and respect for others	3	7.88	1.58	4–13	3–15	.53
Religious conviction	3	4.49	1.58	3–12	3–15	.60
Recognizing the freedom of others	3	4.94	2.11	3–12	3–15	.70
Moral Disengagement	20	45.76	15.03	20–100	20–100	.91
Moral Justification (MJ)	3	6.72	2.96	3–15	3–15	.70
Euphemistic Labeling (EL)	3	8.26	2.93	3–15	3–15	.60
Advantageous Comparison (AC)	3	6.15	3.00	3–15	3–15	.75
Displacement of Responsibility (DISR)	3	6.96	3.10	3–15	3–15	.74
Diffusion of Responsibility & Distortion/Minimization of Consequences (DIFR & DDMC)	4	7.55	3.92	4–20	4–20	.90
Dehumanization & Attribution of Blame (DH & AB)	4	10.12	4.25	4–20	4–20	.85
Aggression	29	87.90	19.09	37–136	29–145	.90
Physical Aggression	9	24.86	5.90	13–41	9–45	.72
Verbal Aggression	5	14.00	5.00	5–25	5–25	.70
Anger	7	18.78	5.34	7–35	7–35	.81
Hostility	8	23.14	7.15	8–40	8–40	.80

Note. *k* = Number of items; *M* = Mean; *SD* = Standard Deviation; α = Cronbach's alpha reliability coefficient. * $p < 0.5$, ** $p < .01$, *** $p < .001$

Table 2 presents the descriptive statistics and internal consistency of the study variables. Religious tolerance showed a moderate mean score ($M = 57.13$, $SD = 7.67$) with acceptable reliability ($\alpha = .75$). Moral disengagement demonstrated a moderate level ($M = 45.76$, $SD = 15.03$) and excellent internal consistency ($\alpha = .91$). Aggression also showed a moderate mean score ($M = 87.90$, $SD = 19.09$) with excellent reliability ($\alpha = .90$). Overall, the Cronbach's alpha coefficients ranged from .50 to .91 across the scales and subscales, indicating acceptable to excellent internal consistency for the measures used in the study.

Variables	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1.Age	1	-	.01	.04	.12	-.10	-	-.06	.02	.01	-.11	.02	.15*	.05	.03	.14*	.13*	.13*	.16*	.13*
2. Gender		1	.43				.12*													
3. AOL			1	.15*	.22*	.18*	.07	.06	.18*	.04	-.07	.12*	.06	-.00	.06	.05	.07	.12*	-.00	.07
4. FS				1	-.03	.00	-.09	-.03	.00	.05	-.05	-.00	.02	-.05	-.08	.01	.03	.06	.10	.02
5. RT					1	.68*	.39*	.12*	.58*	.37*	.37*	.40*	-.10	-.02	.01	-.08	-.03	-.18*	-.07	.02
6. MRD						1	-.04	-.10	.46*	.05	.03	-.10	-	-	-.09	-.29*	-.23*	-.41*	-.08	.01
7. I							1	-.07	.03	.04	.23**	.27**	.14*	.10	.05	.15	.11	.18	.02	.10
8. EASC								1	-.06	-.00	-.14*	-.05	.03	.02	.06	.04	.08	-.02	-.08	-.05
9. OC									1	.05	.04	-.03	-	-.02	.07	-.14*	-.15*	-.28*	.13*	-.04
10. FRO										1	.06	.34*	-.00	-.07	-.07	.09	.06	.04	-.05	-.08
11. RC											1	.32*	.10	.12*	.06	.10	.03	.13*	.02	.17*
12. RFO												1	.15*	.11*	.06	.11*	.09	.21*	.06	-.01
13. MD													1	.74*	.63**	.76**	.79**	.80**	.71**	.45**
14. MJ														1	.50*	.49*	.43**	.51*	.43**	.37**
15. EL															1	.32*	.46**	.29*	.36**	.34**
16. AC																1	.06*	.67*	.37**	.31*
17. DISR																	1	.63*	.45**	.31*
18. DIFR & DDMC																		1	.41**	.28*
19. DHANDAB																			1	.38**
20. AGQ																				1
21. PA																				
22. VA																				
23. A																				
24. H																				

Note: AOL= area of living, FS= family system, RT= religious tolerance, MRD= Minimization of religious difference, I=Inclusivity, EASC=Exclusivity and self-centeredness, OC=Openness for change, FRO=Faith and respect for others, RC=Religious conviction, RFO=Recognizing the freedom of others, MD= Moral Disengagement, MJ= Moral Justification, EL=Euphemistic labeling, AC= Advantageous comparison, DISR=Displacement of responsibility, DIFRANDDDMC= Diffusion of responsibility and Distortion, Disregard, and Minimization of Consequences, DHANDAB= Dehumanization and Attribution of Blame, AGQ= Aggression Questionnaire, PA= Physical Aggression, VA= Verbal Aggression, • $p<0.05$, ** $p<0.01$, *** $p=0.00$

Table 3 presents the Pearson correlation coefficients among the study variables. Religious tolerance was negatively correlated with moral disengagement and several of its dimensions, indicating that higher religious tolerance was associated with lower moral disengagement. Moral disengagement showed significant positive correlations with overall aggression and its subscales (physical aggression, verbal aggression, anger, and hostility), suggesting that individuals with higher moral disengagement reported greater aggressive tendencies. Furthermore, aggression and its subscales were strongly and positively interrelated. Overall, the findings support the expected relationships among religious tolerance, moral disengagement, and aggression.

Discussion

The purpose of the study was to discover the relationship between religious tolerance, moral disengagement and aggression in young adults. This contemporary study highlights some of the convinced conclusions. Firstly, it was hypothesized that there is a negative relationship between religious tolerance and aggression. Secondly, it was anticipated that there will be a relationship between religious tolerance and moral disengagement. Whereby a positive relationship between moral disengagement and aggression was hypothesized. Furthermore, there is likely to be a relationship between religious tolerance, moral disengagement and aggression. Following discussion will elaborate the results according to the research hypothesis.

For this purpose, Pearson correlation was done to examine relationship of study variables with age, gender, area of living and family system. It was indicated that in present research higher the religious tolerance lower will be the aggression in young adults. A study in line, with a sample of Christian and Muslim students indicated that the people with higher religious tolerance showed less anger responses. They exposed their participants with the environment in which their religiosity was at risk and then assessed their actions and emotions (Ysseldyk et al., 2011). As it was noticed in a demographic situation, a case of blasphemy is of a 23 year old, Mashal Khan, who was killed by a mob, on posting blasphemous material online, whereby no solid evidence was found against Mashal after the investigation (Shah W.A, 2020). Another case of blasphemy, a horrific attack on the Siri Lankan manager occurred when the homicides burned the manger alive. It was a deeply alarming situation, allegedly due to a blasphemy accusation (Sadiq, 2021). While the results of the present study didn't indicated any significant relationship between religious tolerance and aggression. One of the study in line, examined whether religious tolerance reduces aggressive behavior. After their experimentation and making their participants learn religious passages with meditation no significant decrease in aggression was found (Leach, 2008).

Results of the present study revealed that the religious conviction had a significant positive relation with aggression. The present study indicates inclusivity the sub-domain of religious tolerance was significantly and positively related with anger and hostility. The results of one of the studies in line show that people are intolerant towards people of other faiths. In this regard Muslims were seen to be more intolerant about their interreligious activities and gets involved in aggressive behavior than Christians (Basedau & Koos, 2015). It was also found that the sample of study comprised of Muslims ($M=80.78$).

Further the results of the present study showed a significant negative relationship between openness of change, the sub domain of religious tolerance with anger the sub domain of aggression which indicates that more a person gives acceptance to the religion and religious practices other than his own religion the lower he will be engaged in aggressive behavior or drive out anger. A research in line, the people with the trait of openness for change are more likely to accept new concepts, ideas and experiences (Cherry, 2020).

A positive relationship between moral disengagement and aggression was hypothesized. The present study showed that moral disengagement had a significant positive relationship with aggression which indicates that, more a person carries out an

unethical task in a particular situation with the thinking that ethical standards don't apply on him, the more that person holds aggression. According to the research in line moral disengagement plays a major role in anticipating aggression. Results showed moral disengagement was correlated with behavioral aggression with respect to situational context (Ajmani et al., 2014). In line with another research of Albert Bandura highlights that the adults with highly established moral values are evidently more prone to aggressive behavior without self-contempt. While in his theory Bandura gave several cognitive measures that directs whether to engage or not in moral and immoral act. Bandura coded eight mechanisms of moral disengagement which are an important work of his theory, cognitive restructuring, moral justification, euphemistic labeling, advantageous comparisons, minimizing of responsibility, diffusion of responsibility, disregard the consequences and dehumanization (Bandura, 2002). Research in line showed that cognitive determinants are highly related to the moral justification of aggression which contributes to the physical demonstration of aggression (Schester et al., 2021). And as stated by Bandura that by using mechanism of moral justification, an individual involved in an illegal activity considers it as a social or moral work (Hymel et al., 2010).

Aggression is present in the young adults that hold moral disengagement. The previous findings provide literature that the people impart a purposeful excuse to engage in such harmful activities. This provides structure to the track way to demonstrate aggression in relational and troublesome behavior. It also reduces an idea to help others out in problematic situations or act to benefit others, or to blame oneself in judging own behavior of condemnation or an act against moral values whereby enhancing the behaviors or situations that make an outcome likely to be aggressive (Barbaranelli et al., 2001).

In the present study moral disengagement showed a significant positive relationship with 31 age. Results of the previous literature indicated that the moral disengagement and psychological wellbeing are both negatively related to each other both in adolescents and young adults. As young adults are more inclined towards moral disengagement, it was concluded that this indirect affect is stronger in young adults than in adolescents (Aftab & Malik, 2021).

In this study, aggression showed a significant positive relationship with age. As the age increases aggression also increases. One of the studies revealed that the aggression is likely to increase with age, young adults are more probable to aggressive strategies but that mostly can be unseen, as they portray an indirect aggression while young adults use physical or direct aggression, but it was seen less damaging while facing interpersonal or face to face conflicts. It was observed that young adults comprehend some coping strategies like avoidance, escape or self while older adults explode their aggression while they are in the conflicting situations (Walker & Richardson, 2000).

Conclusion

In a nutshell on the base of the findings of the present study it can be said that young adults possessed religious tolerance. While moral disengagement and aggression positively influenced each other as more a person was involved in moral disengagement the more they will exhibits aggression. Other factors including age, gender and area of living also influenced the variables. As moral disengagement and aggression resulted to increase with the increase in age. Though religious tolerance was found to be decreased with the incline

in age, thus it portrayed a significant negative relationship. And lastly aggression showed a significant positive relationship with age, religious convictions and moral disengagement.

Limitations of Study

- Sample of the study was unequal as the number of females were higher than number of males.
- Professional workers were reluctant to fill long questionnaires due to their hectic routine, which might affect the results.
- The probability of response biasness or social desirability effect was large due to self-reporting on individually administered questionnaires.

Suggestions

- By taking equal sample in accordance with gender so that the topic of the research could be ideal.
- Use of shorter versions of scale will enhance the enrichment of the present study.
- Extending the work by employing a longitudinal study to determine a causal relationship amongst the main study variable can be beneficial in the field of research

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