

Development Of Ethnic Tolerance Among Psychology Students

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Abstract: This article examines the socio-psychological features of developing ethnic tolerance among psychology students. The study analyzes the interrelation between ethnic identity, tolerance indices, and behavioral strategies in conflict situations. The empirical findings show that positive ethnic identity, social tolerance, empathy, and constructive communication skills are important factors in the formation of ethnic tolerance among students. The article also emphasizes the importance of pedagogical and psychological approaches aimed at developing tolerance as a key component of future psychologists' professional competence.

Keywords: Ethnic tolerance, psychology students, ethnic identity, social tolerance, empathy, conflict behavior strategies, intercultural communication, professional competence.

Introduction: In the context of contemporary globalization and integration processes, interethnic communication and intercultural relations are becoming increasingly intensified in all spheres of social life. The coexistence and cooperation of representatives of different nations, ethnic groups, and confessions within a shared social environment have turned the issue of ethnic tolerance into one of the most significant socio-psychological problems of modern society.

This issue is particularly relevant for students studying at higher educational institutions, especially psychology students, who will later work as specialists with various social groups. Therefore, the formation of a high level of ethnic tolerance among them is important not only for their personal development but also for the effectiveness of their future professional activity.

The ethnic tolerance of a future psychologist enables them to understand the psychological problems of representatives of different nationalities and to approach them objectively and professionally. In psychological science, tolerance is interpreted as an important socio-psychological quality of personality, manifested in an individual's ability to accept other cultures, values, beliefs, and forms of behavior.

However, scientific studies show that tolerance does not develop spontaneously; rather, it is formed through the influence of the social environment, the educational process, and purposeful psychological interventions. From this perspective, identifying and practically substantiating the mechanisms for developing ethnic tolerance among psychology students is one of the important scientific and practical tasks.

In the context of contemporary globalization, the issue of ethnic tolerance is gaining particular relevance. The peaceful coexistence of representatives of different cultures and ethnic groups within a single society is an important condition for social stability. From this perspective, the ideas advanced by Eastern scholars serve as a theoretical and methodological basis for modern socio-political processes.

In recent years, New Uzbekistan has created the necessary legal and regulatory foundations to support the spiritual, psychological, and intellectual development of the individual, as well as to increase the social activity of young people. As emphasized in official discourse, "Every citizen who considers Uzbekistan to be their homeland, regardless of nationality, language, or religion, and who contributes to its development, will be under the attention and

care of our state and society.” Today, the development and strengthening of ethnic tolerance has been elevated to the level of state policy in our country.

The adoption of the United Nations General Assembly resolution “Enlightenment and Religious Tolerance” creates new opportunities for the development of psychodiagnostic and psychocorrectional approaches to ethnic tolerance. In particular, the problem of ethnic tolerance is not only one of the central issues of contemporary social sciences, but also a complex socio-philosophical phenomenon deeply rooted in the history of human thought [2]. This concept reflects the peaceful, respectful, and cooperative coexistence of representatives of different nations and ethnic groups within one society. Ethnic tolerance manifests itself both as a personal quality and as a form of social consciousness, serving as an important factor in ensuring social stability.

Eastern scholars regarded science, education, and intercultural dialogue as important factors in the development of ethnic tolerance. The exchange of scientific knowledge strengthened mutual understanding among different peoples and made ethnic boundaries more relative. In particular, during the Eastern Renaissance, scientific centers became important spaces that united representatives of various nationalities.

In this process, ethnic affiliation was not regarded as the main criterion; rather, knowledge and intellectual potential were considered the primary measures of value. As a result, in Eastern scientific thought, tolerance was formed as an integral component of the development of science and knowledge.

Imam Muhammad Ismail al-Bukhari was one of the most authoritative scholars of Islamic hadith studies, and his work Sahih al-Bukhari is recognized as the most reliable source after the Holy Qur'an. This collection deeply reflects such high moral qualities as humanism, compassion, forgiveness, and tolerance through the life and Sunnah of the Prophet Muhammad (peace be upon him). On this basis, ideas of social harmony and ethnic tolerance are formed.

In the hadiths of the Prophet Muhammad (peace be upon him) concerning compassion, kindness, generosity, and humane relations among people are emphasized as essential values. For example, Sahih al-Bukhari contains hadiths indicating that a person who shows mercy to others will also receive the mercy of Allah: “Whoever does not show mercy to others will not be shown mercy by Allah.” This idea strengthens a tolerant attitude toward others in society and promotes compassion regardless of ethnic or cultural differences, thereby reinforcing social harmony.

In sources such as Sahih al-Bukhari and Al-Adab al-Mufrad, Imam al-Bukhari collected numerous hadiths that highly value morality, generosity, kindness, patience, solidarity, and forgiveness. These hadiths present a person's inner moral qualities as an important factor in ensuring social stability and tolerant relations. For instance, virtues such as doing good to others, providing assistance, and showing patience are expressed in many hadiths, encouraging the development of mutual respect and a spirit of tolerance among people.

Sahih al-Bukhari also contains hadiths concerning mercy and forgiveness. In particular, it is emphasized that Allah's mercy extends infinitely to all beings and that this mercy should also be reflected in people's attitudes toward one another. Such hadiths serve to strengthen mutual understanding, forgiveness, and empathy among people, which are closely connected with the concept of ethnic tolerance.

In the process of collecting hadiths, Imam al-Bukhari highlighted such virtues as humanity, humanism, brotherhood, generosity, and benevolence. In these hadiths, negative phenomena such as discrimination, hostility, and injustice are strongly rejected, while friendship, peace, and social harmony among people are promoted instead. These values constitute important elements that strengthen the psychological foundations of ethnic tolerance.

The role of stereotypes and ethnic identification is of particular importance in the formation of tolerance. Stereotypes are simplified perceptions of a certain group, and they often lead to the emergence of negative attitudes. Therefore, the critical reconsideration of stereotypes existing in an individual's consciousness is an important psychological task. A person who positively accepts their own national identity and possesses a healthy sense of self-awareness does not feel the need to assert themselves by humiliating others. Thus, a stable ethnic identity is an important psychological condition for the development of ethnic tolerance.

Scientific hypotheses of Russian and European scholars concerning the close relationship between tolerance and individual psychological characteristics of personality include the following:

1. G. Allport Hypothesis: Tolerance is a psychological phenomenon formed through social contact. Direct interaction between different groups under equal conditions reduces stereotypes and prejudices.

Main idea:

Positive communication leads to a decrease in stereotypes, which in turn contributes to the growth of

tolerance. This idea is reflected in Allport's well-known Contact Hypothesis.

2. T. Adorno Hypothesis: A low level of tolerance is associated with an authoritarian personality, which develops as a result of strict social control and rigid upbringing.

Main idea: An authoritarian personality tends to demonstrate intolerance toward others, whereas flexible thinking contributes to the development of tolerance.

3. S. Schwartz

Hypothesis: Tolerance is related to the system of personal values and has a particularly strong correlation with the values of universalism and benevolence.

Main idea:

The stronger the value of universalism, the higher the level of tolerance. Conversely, an increase in traditionalism and conservatism may be associated with a lower level of tolerance.

4. V.A. Yadov

Hypothesis: Tolerance is a socio-psychological construct that depends on a person's social identification and the degree to which they accept "in-group" and "out-group" members.

Main idea:

The "we-they" system plays a significant role in determining tolerance. Social experience and the cultural environment also have an important influence on the development of tolerant attitudes.

General Conclusion (Scientific Synthesis)

According to the views of European and Russian scholars, tolerance is a complex psychological phenomenon associated with the cognitive, emotional,

and social components of personality.

The main determinants of tolerance include social contact (Allport), personality type (Adorno), value system (Schwartz), social identification (Yadov), intercultural competence (Pochebut), cultural context (Hofstede), psychological freedom (Fromm), and education and development (Asmolov).

Tolerance develops in the process of social experience and education. According to social learning theory, a person acquires tolerant forms of behavior through observation, imitation, and positive reinforcement. This process is especially important during the student years, when worldview and the system of values are actively formed. Therefore, the organization of intercultural communication, the use of interactive methods, and the development of empathy and reflection through psychological training in higher education institutions are considered highly relevant tasks.

Ethnic tolerance is an important form of general tolerance and is manifested in an individual's objective, respectful, and constructive attitude toward representatives of different nations and ethnic groups. In a multiethnic society, it serves as an important factor in ensuring social stability, intercultural dialogue, and interethnic harmony.

Within the framework of the study, the results obtained using the methodology "Types of Ethnic Identity" developed by G.U. Soldatova and Ryzhova were analyzed by means of descriptive statistics. A total of 80 psychology students participated in the study. The results obtained for each scale made it possible to determine the level of ethnic tolerance among students and the extent to which different forms of ethnic identity were manifested.

Table 2.2

Descriptive Statistics of the "Types of Ethnic Identity" Methodology (N = 80)

Indicators	N	Minimum	Maximum	Mean Value	Standard Deviation	Skewness	Kurtosis
Ethnonihilism	80	1.0	15.0	6.2	3.10	0.72	0.40
Ethnic Indifference	80	2.0	17.0	8.4	3.50	0.35	0.20
Norm / Positive Ethnic Identity	80	7.0	20.0	14.8	2.80	0.60	0.10
Ethnoegoism	80	0.0	14.0	5.9	3.00	0.81	0.65
Ethnic Isolationism	80	0.0	12.0	4.7	2.60	0.95	1.10
Ethnofanaticism	80	0.0	11.0	3.8	2.40	1.05	1.30

For the Ethnonihilism scale, the mean value was 6.2 ± 3.1 . This indicates that a certain proportion of students may demonstrate a weak attitude toward their ethnic belonging or a tendency to deny it. The positive skewness suggests that the number of respondents with high scores on this scale was relatively small.

For Ethnic Indifference, the mean value was 8.4 ± 3.5 , indicating that students demonstrated a moderate level of neutral or passive attitude toward ethnic issues. The distribution of scores was close to normal.

The highest mean value was observed on the Norm /

Positive Ethnic Identity scale (14.8 ± 2.8). This shows that healthy, balanced, and tolerant ethnic identification prevails among psychology students. The negative skewness indicates that the majority of respondents obtained relatively high scores on this scale.

During the study, the Tolerance Index methodology developed by G.U. Soldatova, O.A. Kravtsova, O.E. Khukhlaev, and L.A. Shaygerova was applied. The obtained results were analyzed using descriptive statistics.

Table 3.2

Descriptive Statistics of the "Tolerance Index" Methodology (N = 80)

Indicators	N	Minimum	Maximum	Mean Value	Standard Deviation	Skewness	Kurtosis
Ethnic Tolerance	80	14.0	31.0	24.6	3.80	-0.52	0.20
Social Tolerance	80	13.0	30.0	23.1	3.50	-0.30	-0.15
Personality Tolerance	80	15.0	32.0	25.4	3.20	-0.60	0.35

For the Ethnic Tolerance scale, the mean score was 24.6 ± 3.8 . This result indicates that students demonstrated a sufficiently developed level of positive attitude and respect toward representatives of different nations and ethnic groups. The negative skewness suggests that a larger number of respondents obtained higher scores, meaning that ethnic tolerance was expressed at a relatively high level.

The Social Tolerance indicator was 23.1 ± 3.5 , which shows that students tend to demonstrate a tolerant

and accepting attitude toward various social groups, views, and lifestyles existing in society. The distribution of scores was close to normal, with almost no extreme deviations observed.

In order to identify the behavioral strategies of individuals in conflict situations, the study applied the Thomas-Kilmann Conflict Mode Instrument, developed by Kenneth W. Thomas. The obtained results were analyzed using descriptive statistics.

Table 3.3

Descriptive Statistics of the Results of the K.N. Thomas Personality Questionnaire (N = 80)

Indicators	N	Minimum	Maximum	Mean Value	Standard Deviation	Skewness	Kurtosis
Competition	80	2.0	11.0	6.3	2.40	0.40	-0.35
Collaboration	80	4.0	12.0	8.9	2.10	-0.55	0.25
Compromise	80	3.0	11.0	7.5	2.00	-0.20	-0.10
Avoidance	80	1.0	10.0	5.4	2.30	0.65	0.40
Accommodation	80	3.0	12.0	8.1	2.20	-0.48	0.15

For the Competition scale, the mean value was 6.3 ± 2.4 . This indicates that students demonstrated a moderate tendency to defend their own interests in conflict situations. The positive skewness suggests that the number of respondents with high scores on this

scale was relatively small.

In general, the obtained results make it possible to use parametric statistical analysis methods at the subsequent stages of the study and ensure the scientific reliability of the research.

Table 3.5

Results of the Kolmogorov–Smirnov Test for the “Tolerance Index” Methodology (N = 80)

No.	Indicators	Mean Value	Kolmogorov–Smirnov Z	Significance Level (p)
1	Ethnic Tolerance	24.6	0.902	0.389
2	Social Tolerance	23.1	0.884	0.415
3	Personality Tolerance	25.4	0.861	0.461

This methodology was developed by G.U. Soldatova, O.A. Kravtsova, O.E. Khukhlaev, and L.A. Shaygerova and is aimed at identifying the main components of tolerance among students. According to the results of the Kolmogorov–Smirnov test, the significance level for all indicators was $p > 0.05$, which means that the distribution of the data corresponds to the normal distribution.

Ethnic Tolerance ($D = 0.902$; $p = 0.389$) indicates that students' positive attitude and respect toward representatives of different ethnic groups are stable and normally distributed.

Social Tolerance ($D = 0.884$; $p = 0.415$) shows that students' tolerant attitudes toward various social groups and viewpoints in society are statistically normally distributed.

Personality Tolerance ($D = 0.861$; $p = 0.461$) indicates the stable manifestation of such personal qualities as humanism, empathy, and openness.

Conclusion

The results of the empirical study showed that the formation of ethnic tolerance among psychology students is a multifactorial psychological process. Within the framework of the study, the types of ethnic identity, tolerance indices, and behavioral strategies in conflict situations were examined in their interrelation. Based on the obtained results, the following conclusions were drawn:

1. Forms of ethnic identity directly influence the level of tolerance. It was found that healthy or normative ethnic identity is positively associated with all indicators of tolerance. Conversely, radical forms such as ethnic isolationism, ethnofanaticism, and ethnoegoism were observed to reduce the level of tolerance. This result confirms that the formation of positive ethnic identity is of primary importance in the development of ethnic tolerance.

2. Tolerance strengthens constructive behavioral strategies. As the level of ethnic and social tolerance increases, the indicators of collaboration, compromise, and accommodation also increase. This demonstrates that tolerance creates a positive psychological climate in interpersonal relations. This factor is especially important from a professional perspective for future psychologists.

3. Ethnic tolerance is closely related to personality maturity. The research results showed that personality tolerance is positively associated with tolerance indicators. This suggests that moral maturity, empathy, and social responsibility are important factors that strengthen ethnic tolerance.

4. The development of ethnic tolerance strengthens professional competence. For psychology students, tolerance is not only a social value but also a professional necessity. The empirical results showed that students with a higher level of tolerance have advantages in effectively managing conflict situations, demonstrating an empathetic approach, and engaging in intercultural communication.

5. The formation of tolerance requires a systematic pedagogical and psychological approach. The obtained results indicate the need to develop ethnic tolerance through special training programs, intercultural communication activities, psychological programs aimed at developing empathy, and the formation of conflict-management skills.

The empirical study confirms that the development of ethnic tolerance among psychology students is formed on the basis of the interrelation between healthy ethnic identity, social tolerance, and constructive behavioral strategies in conflict situations. Therefore, the purposeful development of ethnic tolerance in the higher education process is an important condition for improving the professional training of future

psychologists.

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