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THE TOLERANCE ISSUE AMONG KAZAKHSTANI STUDENTS

The research is devoted to the study of tolerance issue among Kazakhstani students. The Republic of Kazakhstan is a polyethnic state that proclaims plurality and diversity and in this case study of tolerance is highly important. The aim of the research is to analyze and identify the existing level of tolerance within Kazakhstani student community. The research participants (N = 115) are students of 1-4 year of study of one Kazakhstani university. In order to reach the aim of the research, this study applies "Index of tolerance" and "Types of ethnical identity" questionnaires. Results differ from year of study and show that vast majority of research participants posses the medium level of tolerance. It was found out that students of third and fourth years are more tolerant than fresh joiners. It might be the influence of the university environment and positive impact from the faculty and staff. However, some of the participants express highly intolerant attitude that set the foundation for the further research of tolerance issue among students in Kazakhstan.

Key words: tolerance, student community, ethnical tolerance, polyethnic society.

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Қазақстан студенттері арасындағы толеранттық мәселесі

Мақала қазақстандық студенттердің толеранттылық мәселесін зерттеуге арналған. Қазақстан Республикасы – плюрализм мен әртүрлілікті жариялайтын көпұлтты мемлекет, сондықтан бұл жағдайда толеранттылықты зерттеу өте маңызды. Зерттеудің мақсаты – қазақстандық студенттер қауымдастығындағы толеранттылықтың қалыптасқан деңгейін талдау және анықтау. Зерттеуге қатысушылар (N = 115) – қазақстандық жоғары оқу орындарының бірінің 1-4 курс студенттері. Қазақстандық студенттердің толеранттылық деңгейін диагностикалау үшін біз толеранттылық индексінің сауалнамасын Г.У. Солдатова және «Этникалық сәйкестіктің түрлері» Г.У. Солдатова және С.В. Рыжова. Зерттеу барысында әр түрлі оқу курсының студенттері арасындағы толеранттылық деңгейінің айырмашылықтары анықталды. Үшінші және төртінші курс студенттері бірінші және екінші курс студенттеріне қарағанда төзімділіктің жоғары деңгейін көрсетті. Мүмкін, бұл университеттік ортаның (макроортаның) әсерінен болуы мүмкін: студенттер мен оқытушылар құрамы. Жалпы, зерттеуге қатысушылардың басым көпшілігі төзімділіктің орташа деңгейін көрсетті. Іріктемеде басқаларға деген өте шыдамсыз қатынасты білдіретін кейбір студенттер анықталды. Мұндай мінез-құлықтың ерекшеліктері қазақстандық жастардың толеранттылығын одан әрі зерттеу үшін негіз бола алады. Көп этностық қоғамдағы қазақстандық студенттердің толеранттылығын одан әрі зерттеу студенттердің толеранттылығын қалыптастыруды терең талдауды және болашақ ұрпақтардағы толеранттылық индикаторларын жақсарту үшін сенімді қадамдарды қажет етеді.

Түйін сөздер: толеранттылық, студенттер қауымдастығы, этникалық толеранттылық, полиэтникалық қоғам.

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Проблема толерантности среди казахстанских студентов

Исследование посвящено изучению проблемы толерантности казахстанских студентов. Республика Казахстан – полиэтническое государство, провозглашающее плюрализм и разнообразие, и в этом случае изучение толерантности очень важно. Целью исследования является анализ и выявление существующего уровня толерантности в казахстанском студенческом сообществе. Участники исследования (N = 115) – студенты 1-4 курсов одного из казахстанских

вузов. Для диагностики уровня толерантности казахстанских студентов были использованы анкеты «Индекс толерантности» Г.У. Солдатовой и «Типы этнической идентичности» Г.У. Солдатовой и С.В. Рыжовой. В результате исследования были выявлены различия в уровне толерантности у студентов разных курсов обучения. Студенты третьего и четвертого курсов показали более высокий уровень толерантности, нежели студенты первых и вторых курсов. Возможно, это связано с влиянием университетской среды (макросреды): студенческого и преподавательского коллектива. В целом подавляющее большинство участников исследования показали средний уровень толерантности. В выборке были выявлены часть студентов, которые выражают крайне нетерпимое отношение к другим студентам. Анализ причин такого нетерпимого поведения может быть основой для дальнейшего исследования толерантности среди казахстанской молодежи.

Ключевые слова: толерантность, студенческое сообщество, этническая толерантность, полиэтническое общество**.**

Introduction

One of the most important competencies of an individual in modern society is tolerance – a concept that means patience, perseverance, perseverance, taste for something, the ability to resist harmful effects.

The principles of tolerance were firstly proclaimed in the Declaration of Principles of Tolerance by UNESCO (1995).

The scientific understanding of tolerance, both in foreign and domestic psychology, is similar: tolerance is attributed to volitional qualities, along with endurance, self-control, perseverance and perseverance; tolerance is a reactive response to morally wrong and abusive behaviors; manifests itself in relation to some specific subject and indicates the presence of some unpleasant situation (Afdal, 2005).

The main types of tolerance are: psychophysiological, interpersonal, intergroup. The main components of interpersonal tolerance are: motivational-value, communicative, cognitive, affective and behavioral.

Interpersonal tolerance performs complex functions that are significant both for each individual and for the whole society, among them stand out such as the function of stability, developing, motivating, adaptive, evaluative and prognostic, integrating, axiological, communicative, relational, motivational, activity.

The formation of tolerance is influenced by social status, age, as well as factors contributing to a person's tolerance or intolerance. The socio-psychological foundations of interpersonal tolerance of students of pedagogical universities are the acquisition of a new social status, adolescence, psychosocial development, the development of stable personality traits, the specification of interests, aspirations, attitudes.

The problem of interaction between different cultures is focused on tolerance as an integral element of modern social relations. It is especially relevant for Kazakhstan with its multinational and multi-confessional specifics.

One of the main tasks of the educational process in modern universities is the formation of tolerance and the strengthening of interethnic and intercultural interaction. Today the university is not only an educational, research center, but also a center for multicultural interaction.

The importance of our work is determined by the deterioration of the global situation due to political, economic, ethnic and inter-religious contradictions that actually underlie manifestations of intolerance, including among students (Asmolov et al., 2001).

Examination of tolerance as an ethno-cultural norm indicates that in different eras and different ethnocultural contexts it acquires a different meaning based on universal human values (Lebedeva&Tatarko, 2002).

The formation of ethnic tolerance is closely linked to the economic, political, social and cultural conditions of the environment in which the student develops (Dunne, 2013). The student life is not only a period of future professional education, but also a period of development of ethnic self-awareness (Corneo, 2009). Uncertainty in social status encourages young people to seek self-determination, instability in the field of values makes them more vulnerable to various types of influences and as a result the development of intolerant attitudes and excessive identity in the ethnic self-identity.

According to theoretical analysis, the concept of "tolerance" was used as a category of scientific instruments in medicine, then gradually the concept of "tolerance" had a foreign origin, and when translated into Russian, it was used in the meaning of tolerance. The scientific understanding of tolerance is similar in both foreign and domestic psychology: tolerance is attributed to voluntary qualities along with endurance, restraint, persistence, and perseverance. Tolerance is a reaction to wrong and morally

abusive behaviors; It manifests itself in relation to a certain topic and indicates the presence of some unpleasant situation.

Tolerance in general psychological understanding is the absence or absence of response to any unfavorable factor as a result of the fluctuation of sensitivities, the policies that have not been deterred or destroyed.

The main types of tolerance are: psychophysiological (individual) tolerance, personal (introspective) tolerance.

The main components of interpersonal tolerance are: the motivational, communicative (verbal), cognitive and intentional value

Tolerance between persons performs complex functions important to each individual and society as a whole, including the function of stability, development, motivation, adaptation, evaluation and prediction, integration, ecology, communication, relational, motivational, and activism.

Some factors affect the development of tolerance, among them social factors (the general social situation in which people live, and the situation in a particular society in which the individual is an individual and a specific type of culture of personal and social relations), social – psychology (knowledge about the diversity of cultures) and psychological factors (value attitudes).

The social and psychological foundations of interpersonal tolerance for educational university students are the acquisition of a new social status, adolescence, psychological and social development, the development of stable personality traits, and the identification of interests, aspirations, and attitudes.

Scientific research methodology

In order to measure the general level of individuals' tolerance, this research applies the "Index of Tolerance" quick questionnaire of G.U. Soldatova et al (2002) and "Types of Ethnical Identity" G.U. Soldatova & S.V. Ryzhova (2008).

One of the indicators of a shift in ethnic identity is an increase in ethnic intolerance (intolerance). Tolerance / intolerance is the main problem with interracial conditions among the growing tensions between people – it was an important psychological variable in building this questionnaire. Identity types of varying quality and intensity of ethnic tolerance highlighted on the basis of a wide range of measures of ethnic concentration, ranging from 'denial' (Afonasenko, 2011).

Identity, which reaches passivity and intolerance towards its ethnic group, and ends with fanaticism – the deification of intolerance and the greatest degree of negativity towards other ethnic groups. The questionnaire contains six metrics: ethnonihilism – is the form of lack of identity; ethnic indifference – uncertainty about the ethnicity, absence of ethnic identity; norm (positive ethnic identity) – is a neutral and positive attitude; ethnic egoism – can endure tension and discomfort when contacting other ethnic groups; ethnic isolationism – belief in the supremacy of the certain group of people, xenophobia; ethnic fanaticism – the desire to take action in the name of those who somehow understand racial interests, leading to ethnic "cleansing" and denial of other peoples' right.

In a multiethnic society, a positive ethnic identity has the character of the norm and characteristics of the overwhelming majority. It strikes such an optimal balance between tolerance of relationship with our group and other ethnic groups, which means that on the one hand we can accept plurality and diversity, on the other hand – a condition of peaceful interaction between cultures in a multiethnic world. The increase in catabolism in interracial relationships is due to shifts in ethnic self-awareness to hyperactive identity type (Soldatova & Ryzhova, 2008).

Research participants are students of 1-4 years of one Kazakhstani university, the total number of participants 115 (N=115). Among them women (n=85) and men (n=30). Research participants are divided based on the year of studies.

Results

The results of research shows that the tolerance index varies among 1st year students to 4th year students. Figure 1 shows that the majority of students regardless their year of study refer to the medium level of tolerance that is seems to be expected outcome. The low-level shows that a person has and the presence of intolerant attitudes in relation to the world around him. Medium level results show both tolerant and intolerant traits. In some cases, they can be tolerant, in others they may be intolerant. High level of tolerance shows that respondents are majorly tolerant to other people.

According to results, the main difference between tolerant and intolerant students lies in the numerical indicators of a manifestation of the evaluation of certain traits of a tolerant personality. For tolerant students, they are always significantly higher. As it has been suggested, tolerance in interpersonal relationships is conditioned by different levels of tolerance. Their effect is manifested in different

situations of interaction is not the same. Each expert student, who observes his classmate for several years in different situations, identifies his characteristics, but the characteristics of these characteristics are the same for intolerant and tolerant students, and thus it can be assumed that this is due to the psychophysiological characteristics of the students' tolerance and intolerance.

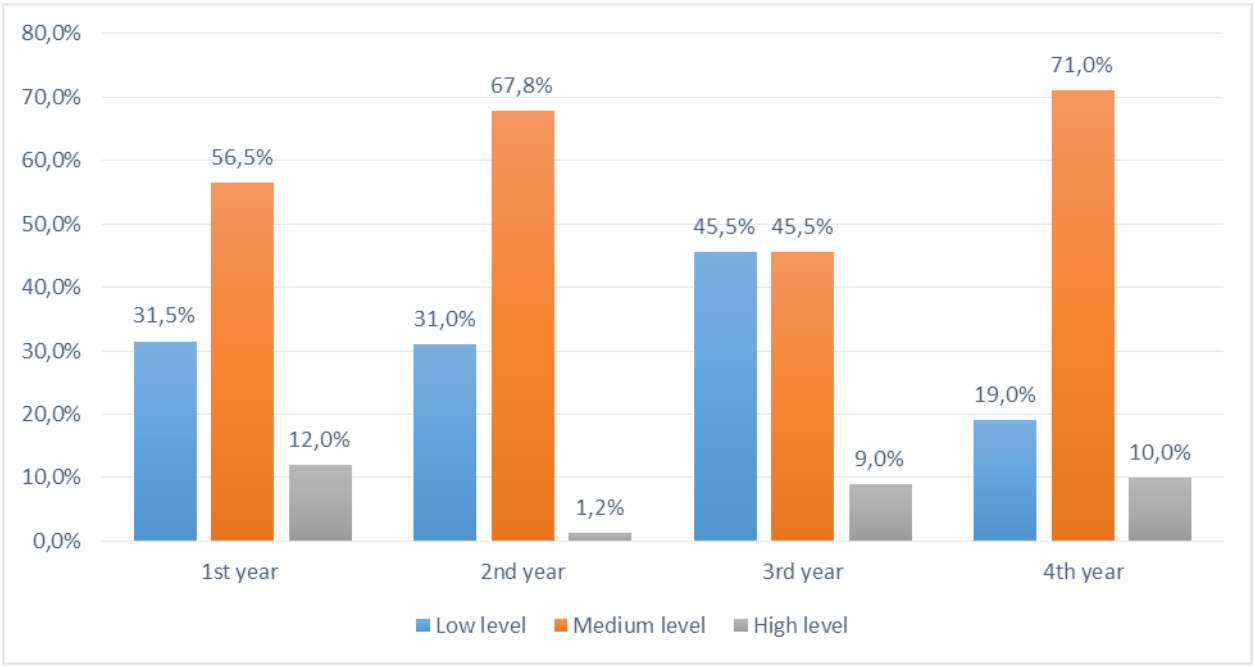

Figure 1 – The tolerance index of Kazakhstani students

For tolerant students, the threshold for responding to social and psychological stimuli is likely to be lower. Their natural tolerance manifests itself in social reactions. They are more impatient, less aggressive, arrogant, etc. Meanwhile, they are not making any efforts for the listed appearances. Their behavior and reaction can be described in terms of tolerance at the level of benevolence, response, compliance, etc., but nevertheless, such an appearance in social relations is almost tolerant, because in relation to conscious tolerance, conscious respect for the subject of social communication is out of the question.

Interestingly, the percentage of participants with high level of tolerance index changes dramatically from year to year. Thus, in the first year 12% of participants show the high level of tolerance, but then this number drops down to 1,2% in the year 2. The following year 3 and 4 show stability on the level of 9-10% of participants. The 2nd year results seem to be the reflection of students' adaptation to the university life and their willingness to be the part of community and not to be different from others. The number of participants with low level of tolerance seem to be stable and decreases down to the 4th year of study.

For a more complete analysis of tolerance, the results are divided into subscales: ethnic tolerance, social tolerance and tolerance as a personality trait. The stimulating material of the questionnaire consisted of statements reflecting: tolerance as a personality trait that we define: general attitude towards the environment peace; attitude towards other people; social relations in various fields interactions in which tolerance and intolerance towards a person is manifested; social tolerance: attitude towards some social groups (minorities, criminals, the mentally ill, the poor); communicative attitude (respect for the opinion of opponents, readiness for a constructive decision conflicts, productive cooperation); personality attitude to some social processes; ethnic tolerance / intolerance, we reveal: attitudes towards people are different race, ethnic group, to your own ethnic group; field installations intercultural interaction.

The vast majority shows the average level on the subscales, which can reflect the general situation with normal or medium level of tolerance index.

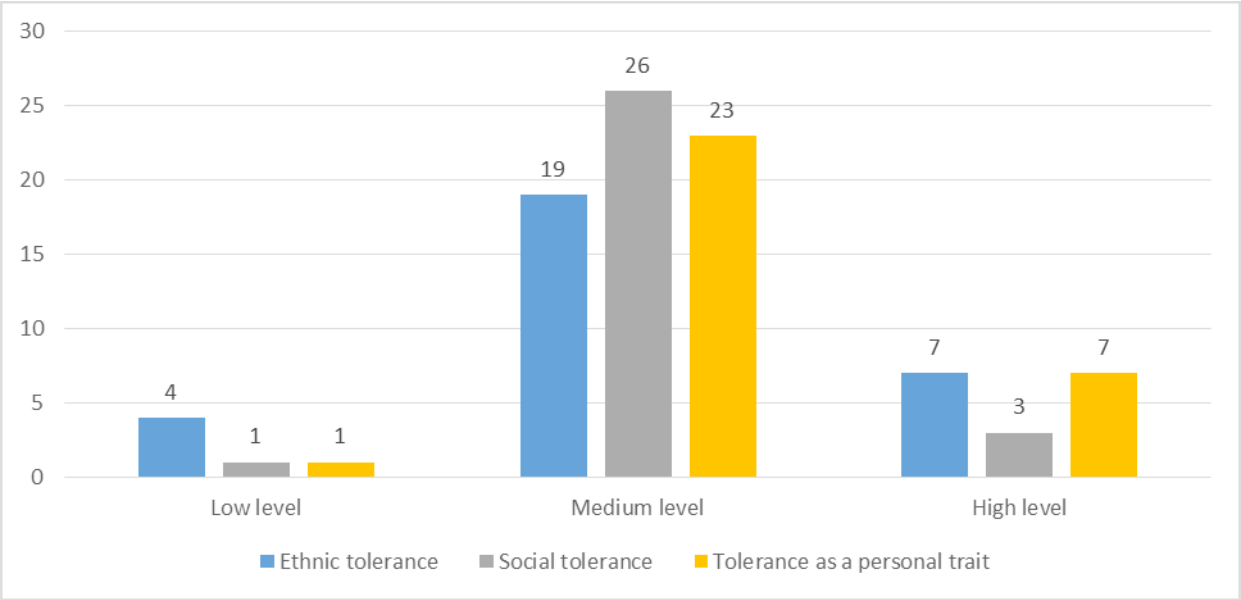

Figure 2 – Results of subscales

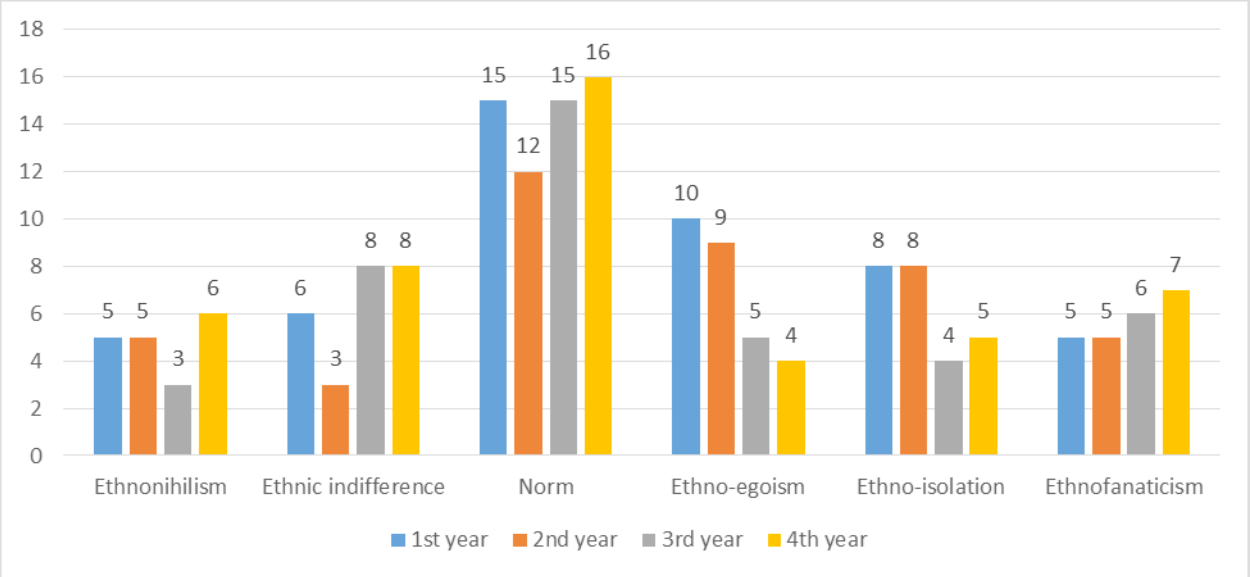

Figure 3 – The results of ethnical identity

The results of ethnical identity questionnaire show the interesting deviation on the scale of ethnonihilism to ethnic fanaticism. As it was told before the mean number among 4 groups based on the year of study is almost the similar within the group. Expectedly, the norm scale is the highest among all other scales. The second highest scale for 1st year students is ethnic egoism that can be shown in the strong "my people" relation among the fresh students. Comparing the scale among other students, the longer they study, the lower their ethnic egoism average result, which can be seen as the positive impact of educational community on the ethnical centrism and more tolerant attitude among the students. Thus, according to the results of the study, predominantly average levels of severity of ethnic and social tolerance in the group were revealed. Also, positively directed stereotypes were revealed in the diagnostic test of relationships, however, all scales were of low intensity. This may indicate an ambivalent, vague attitude towards both oneself and the people around them: representatives of their own and other

nationalities, as well as a low level of awareness of the cultures of different countries and the absence of positive ethnic stereotypes.

Conclusion

Analysis of the content of the definitions of tolerance available in psychology and their content made it possible to classify tolerance as a psychological and socio-psychological phenomenon. Based on the basis of the subject-object of influence, psychophysiological (individual), interpersonal, intergroup (social) and auto-tolerance were distinguished. At the moment, research in social psychology does not fully disclose the features of interpersonal intolerance, its content and mechanisms, as well as factors influencing the emergence and development of interpersonal intolerance.

The conducted research to some extent confirms the hypothesis that majority of Kazakhstani students have the medium level of tolerance due to the life in multiethnic society. However, it is evident that some of the participants still intolerant and have ethnic centric views that can lead to the hardships in the further development. The further studies of tolerance of Kazakhstani students in multiethnic society require in depth analysis of the formation of tolerance of students and what are the necessary further steps to improve tolerance indicators among the future generations.

The interpersonal tolerance of students of universities has its own specifics, depending on the year of study. Thus, we can see that the longer students' study at university, the higher tolerance index they have and on contrary, for fresh joiners show relatively average results. It was revealed that all levels of tolerance in the system of interpersonal relations of students of universities develop and form with the level of education. This dynamic is uneven. The levels of acceptance and conscious tolerance of students develop throughout the entire period of study, and all other levels of interpersonal tolerance change most intensively only in individual courses of study at a pedagogical university.

The development and formation of personal tolerance among young students during their period of social and psychological adjustment should provide for the creation of an atmosphere of confidence, creativity, safety, non-coercive and spontaneous interaction in the study group, the formation of mutual good relations within the student group, as well as increasing the level of confidence in group and group cohesion.

The organization of student training and education at the university should be based on cooperation as the most appropriate and positive form of building dialogue. Collaboration involves accepting equality of attitudes in communication, developing empathy, flexibility of thinking, feelings of a partner, the ability to accept a representative of another social group as it is, at the same time, the ability to "see" his individuality and accept (appropriately) his personality, as well as overcoming Stereotypes in the perception of others. Students' use of the model of cooperation in interpersonal communication and interaction will contribute to demonstrating interpersonal tolerance not only within the walls of the university upon receiving an education, but also after obtaining a diploma, when the specialist is in a successful professional activity. To be adequately qualified to communicate in the modern, multicultural world.

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