

**Artículo de investigación****Study a tolerance of university students  
(anexample - Penza State Technological University) \*****Исследование толерантности у студентов университета  
(на примере Пензенского государственного технологического университета)**

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**Abstract**

The article examines the problem of tolerance, presents the results of a diagnostic study of tolerance in students of Penza State Technological University, students in technical and humanitarian specialties. During the study, we used the rapid questionnaire “Tolerance Index”, which allows us to assess the overall level of tolerance, and the questionnaire “Types of Ethnic Identity”, aimed at identifying ethnic identity and its transformation.

The results of the study indicate the effectiveness of the educational work of the university on the development a tolerance in students.

**Key words:** Tolerance, intolerance, ethnic identity, dynamics of changes in the manifestation of tolerance, educational work, students, psychology, university.

**Аннотация**

В статье рассматривается проблема толерантности, приводятся результаты диагностического исследования толерантности студентов Пензенского государственного технологического университета, обучающихся на технических и гуманитарных специальностях. При проведении исследования были использованы экспресс-опросник «Индекс толерантности», позволяющий оценить общий уровень толерантности, и опросник «Типы этнической идентичности», направленный на выявление этнического самосознания и его трансформации.

Результаты исследования указывают на эффективность воспитательной работы вуза по развитию толерантности обучающихся.

**Ключевые слова:** толерантность, интолерантность, этническая идентичность, динамика изменения проявления толерантности, воспитательная работа, студенты, психология, университет.

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## Introduction

The concept of "tolerance" is the subject of many sciences: philosophy, ethics, political science, medicine, pedagogy, psychology.

The problem of tolerance in the second half of the XX - beginning of the XXI century has acquired an international character. Achieving compromises in the dialogue of the conflicting parties is impossible without a certain level of mutual tolerance, recognition of the other's right to be different.

The significance of the problem of formation of tolerance in Russia is evidenced by the adoption by the Government of the Russian Federation of the federal target program "Formation of Attitudes of Tolerant Consciousness and Prevention of Extremism in Russian Society". Its purpose is to develop and introduce into social practice norms of tolerant behavior that determine the sustainability of the behavior of individuals and social groups in various situations of social tension. The logical continuation of this program is to work on the formation of tolerance in the field. So, in order to determine the effectiveness of educational work in the university on the formation of tolerance in the learning process at Penza State Technological University in March 2016, in December 2017 and in December 2018, students of eleven groups were tested. During the study, we used the rapid questionnaire "Tolerance Index" (G.U. Soldatova, O.A. Kravtsova, O.E. Khukhlaev, L.A. Shaigerova) (Grishina, Zelenov, Lunin, 2016:28), which allows assessing the overall level of tolerance, and the questionnaire "Types of Ethnic Identity" (G.U. Soldatova, S.V. Ryzhova) (Grishina, Zelenov, Lunin, 2016:28), aimed at identifying ethnic identity and its transformation.

## Materials and methods

The research methodology consists of the using of methods of analysis and synthesis, systematization and ascertaining experiment. These scientific methods provide reliable information about the object of study, provide the prerequisites for establishing its essence.

The method of systematization made it possible to carry out all stages of the study in a strict and clear sequence. Using the method of ascertaining experiment made it possible to study such a psychological and pedagogical phenomenon as "tolerance" and record the level of students' tolerance achieved so far.

Improving the methodology also includes tools used as an express questionnaire "Tolerance Index" and a questionnaire "Types of Ethnic Identity". Analysis and synthesis methods were chosen in accordance with the object and subject of the study. Moreover, it was considered advisable to use system-structural analysis, which is effective in the process of processing the results of psychological research.

Systemic-structural analysis, assumed the implementation of several sequential procedures: elucidating the composition of the system, determining the connections between its parts, the degree of complexity of the system and its comparison with others by signs of isomorphism. This analysis was applied, *inter alia*, to the study of the essence of the concept of "tolerance".

The analysis method was accompanied by a synthesis method; it helped to penetrate into the essence of the phenomena studied, to consider their integrity and consistency. In theoretical scientific knowledge, synthesis comes in the form of an interconnection between theory and concepts, being the basis for the integration in psychological and pedagogical research of knowledge from different scientific disciplines (in our case, psychology and pedagogy).

The synthesis was used to generalize the empirical data accumulated during the course of the study. At this stage of the study, a single picture was compiled from disparate data, giving a holistic view of an object, phenomenon, process. In this aspect, the synthesis acted as a means of identifying cause-effect relationships.

At the same time, synthesis was used as a method of ascending from the abstract to the concrete: the concrete knowledge obtained about the tolerance of students as a result of the study is the result of synthesis, the union of its diverse abstract definitions obtained as a result of analysis. Such a union is not mechanical. For the present study, it is not the simple sum of the parts that is of fundamental importance, but the semantic links between them. Since all holistic knowledge is a system, the synthesis of certain aspects of the subject (in this article is the problem of tolerance in university students) gives rise to a phenomenon endowed with fundamentally different meanings and possessing new qualities compared to its constituent parts.

## Results

The concept of "tolerance" is the subject of many sciences: philosophy, ethics, political science, medicine, pedagogy, psychology.

In many cultures, the concept of "tolerance" is a kind of synonym for "forbearance": Latin - tolerantia; English - tolerance; German - Toleranz; French - tolerance.

The word "tolerance" is present in almost all dictionaries of the Russian language. In the Dal dictionary (T. - 4), the word "tolerance" is interpreted as a property or quality, the ability of someone or something to endure (Dal V., 1994: 755). In the dictionary of S.I. Ozhegov tolerance means the ability of a person to be peaceful without hostility towards someone else's opinion, character (Ozhegov, 1983: 707.).

The Modern Philosophical Dictionary defines tolerance as "a term of modern philosophy that means abstaining from the use of force to prevent deviations in the opinions, beliefs, behavior of another person or group of people" (Modern Philosophical Dictionary, 2004).

The definition of tolerance in psychology has a different semantic meaning. In the Large Explanatory Psychological Dictionary (Reber, 2001), tolerance is perceived as "the installation of the liberal adoption of models of behavior, beliefs and values of others"; as "the ability to endure stress without serious harm."

In the pedagogical dictionary we find such an interpretation of this term - recognition of the unity and diversity of mankind, the interdependence of everyone on each and every one of everyone, respect for the rights of the other (including the right to be different), as well as abstinence from harm, because harm done to another means harm to all and to oneself (Pedagogical Dictionary, [www.vokabula.rf](http://www.vokabula.rf)).

From the foregoing, it can be stated that, on the one hand, the words "tolerance" and "forbearance" are synonymous, and, on the other hand, the concept of "tolerance" continues to be one of the most controversial.

The problem of tolerance in the second half of the XX - beginning of the XXI century has acquired an international character. Achieving compromises in the dialogue of the conflicting parties is impossible without a certain level of mutual tolerance, recognition of the other's right to be different.

As indicated by Yu.S. Kotelyanets "The problem of tolerance is complicated by a number of factors. One of these factors is the globalization of the modern world. The 21st century has characterized tolerance as an active moral ideology, aimed at an unruly perception of the opinions, ideas and actions of others, and a readiness for tolerance in the name of mutual understanding and interaction between ethnic groups, social groups, people with a different national-cultural, religious or social environment.

Tolerance is necessary in relation to the characteristics of various peoples, nations, religions. It is a sign of self-confidence and awareness of the reliability of one's own positions, a sign of an ideological trend open to all, who is not afraid of comparison with another point of view and does not avoid spiritual competition" (Kotelyanets, 2013).

Considerable attention has been paid to the problem of the formation of tolerance in Russia, primarily among the representatives of the younger generation. So, the government of the Russian Federation adopted the federal target program "Formation of Attitudes of Tolerant Consciousness and the Prevention of Extremism in Russian Society". Its purpose is to develop and introduce into social practice norms of tolerant behavior that determine the sustainability of the behavior of individuals and social groups in various situations of social tension.

It is important to consider tolerance from the perspective of the humanitarian approach as part of the core that makes up "truly human in man" and distinguishes man from all other living beings (Borytko, 2006: 5).

More than five thousand students study at Penza State Technological University (PenzGTU). Among them are representatives of different nationalities and about three hundred foreign citizens who came to get higher education from different countries (Tajikistan, Turkmenistan, etc.). Therefore, the problem of forming a tolerant attitude of students to others is relevant. This problem is primarily dealt with by the department of educational work (OVR). In addition to the head, this department includes a psychologist, a pedagogue psychologist and a methodologist for educational work (<http://www.penzgtu.ru/index.php?id=928>).

The educational work department of the university, among other things, coordinates and

supervises the activities of the educational divisions of PenzGTU in the following areas:

- Implementation of intra-university and external social, cultural, humanitarian, educational and other projects and programs;
- Organization and conduct of preventive work;
- Organization of monitoring, sociological and socio-psychological research on the problems of student life and educational work;
- Introduction into practice of extracurricular work of scientific achievements, results of sociological research, etc.

Here is a sample list of activities dedicated to both the general level of development of upbringing and the formation of tolerance.

Diagnostic studies:

- Case study "Freshman at the University";
- Questionnaire "I am in the modern world";
- Psychological diagnosis of tolerance;
- Determining the level of education of students;
- Questionnaire "Student Life", etc.

Activities for the prevention of extremism in the student community:

- "We are for peace!" - events dedicated to the Day of Solidarity in the fight against terrorism;
- Round table "Intercultural dialogue";
- Events dedicated to the Day of Tolerance;
- Training "Stereotype - a saboteur of communication";
- Training program "Learning Tolerance";
- Conversations with the invitation of specialists from the center for countering extremism of the Ministry of Internal Affairs of Russia in the Penza region;
- "Communication training";

- Training "Behavior in a conflict situation", etc.

To determine the effectiveness of educational work in the university on the formation of tolerance in the learning process at PenzGTU in March 2016, in December 2017 and in December 2018, students of eleven groups of the following specialties were tested: "Automation of technological processes and production", "Technospheric safety", "Vocational training (by industry)", "Information systems in engineering and technology", "Fundamental and applied linguistics", "Computer science and computer engineering", "Biotechnology", "Program Engineering", "Management", etc. The purpose of monitoring:

- 1) The study of the manifestations of tolerance in first-year students of PenzGTU;
- 2) Determination of the dynamics of changes in the features of the manifestation of tolerance in the learning process at PenzGTU.

Research Objectives:

- 1) Diagnostics of the general level of tolerance;
- 2) The diagnosis of ethnic identity and its transformation;
- 3) Analysis of changes in the level of tolerance and the type of ethnic consciousness in the learning process at PenzGTU.

For the study, the following methods were used:

5. Express-questionnaire "Tolerance Index" (G.U. Soldatova, O.A. Kravtsova, O. E. Khukhlaev, L. A. Shaigerova), which allows to assess the general level of tolerance;
6. Questionnaire "Types of ethnic identity" (G.U. Soldatova, S.V. Ryzhova), aimed at identifying ethnic identity and its transformation.

The data obtained are summarized and presented in tables 1 and 2.

**Table 1.** Comparative data of test results by express questionnaire “Tolerance Index”

Questionnaire Scales "Tolerance Index"	2015-2016 academic year	2017-2018 academic year	2018-2019 academic year
<b>Ethnic tolerance</b>			
Low level	13,9%	3,6%	3,1%
Average level	72,1%	71,4%	60,4%
High level	13,9%	25%	36,4%
<b>Social tolerance</b>			
Low level	10,9%	9,5%	11,4%
Average level	86,8%	88,1%	81,2%
High level	2,3%	2,4%	7,3%
<b>Tolerance as a personality trait</b>			
Low level	3,1%	1,2%	0%
Average level	71,3%	69%	62,5%
High level	25,6%	29,8%	37,5%
<b>General tolerance</b>			
Low level	2,3%	0%	0%
Average level	94,6%	88,1%	89,6%
High level	3,1%	11,9%	10,4%

Ethnic tolerance (ET) - a person's ability to show patience with an unfamiliar lifestyle of representatives of other ethnic communities, their behavior, national traditions, customs, feelings, opinions, ideas, beliefs, etc. Externally, ET is reflected in endurance, self-control, and the individual's ability for a long time to endure the unusual effects of a foreign culture without reducing its adaptive capabilities. ET is manifested in various critical situations of interpersonal and intrapersonal choice, accompanied by psychological tension.

As can be seen from table 1, there was an increase in the number of students with a high level of ET (from 13.9% to 25%, and in December 2018 to 36.4%) and, as a result, a decrease in the number of respondents with low and medium ( from 13.9% to 3.6%, and in December 2018 to 3.1%; from 72.1% to 71.4%, and in December 2018 to 60.4%, respectively) with ET levels.

Students with a high level of ET have inherent respect for the diversity of various world cultures, civilizations and peoples, recognition of their right to self-expression, readiness for understanding and cooperation with them; there is an interest in the cultural customs and traditions of other ethnic groups against a background of positive ethnic identity with their people.

The average level of ET is characterized by a combination of both tolerant and intolerant traits, which is manifested in a positive assessment of most ethnic groups, verbal recognition of the

right of other peoples to self-determination and their unique traditions, values and lifestyles. However, social stereotypes are used consciously or unconsciously in relation to representatives of a number of ethnic groups, which is manifested in bias in communicating with them, criticism and rejection of their national characteristics.

A low level of ET is expressed in intolerant attitudes towards representatives of other ethnic groups, a high level of social distance; often one can observe the rejection or denial of culture, traditions, values, behavioral and communicative models, lifestyle of other nations.

Social tolerance (ST) is a partnership of an individual with various social groups of society (including minorities, criminals, mentally ill people, refugees), aimed at balancing society, protecting the rights and interests of individuals in various social groups. CT is manifested in the social responsibility of the individual, for himself and other people, including the ethical and legal sphere.

The number of students with an average level of ST decreased (from 86.8% to 88.1%, and in December 2018 to 81.2%) due to an increase in the number of respondents with a low level (from 10.9% to 9.5%), and in December 2018 to 11.4%). The number of respondents with a high level of ST increased (2015-2016 academic year - 2.3%; 2017-2018 academic year - 2.4%, 2018-2019 academic year - 7.3%).

A low level of ST is characterized by a tendency to divide individuals and entire social groups into

“normal” and “not normal”, “labeling”. The style of communication with a person depends on what category he belongs to.

A high level of ST is expressed in a willingness to accept each person as he is, regardless of his appearance, state of health, personal characteristics and ways of self-expression.

Respondents with an average level of ST have an inherent recognition of the right of each person to self-determination and self-expression, the realization that a number of people may have special features in the physical (people with disabilities) and mental plan. They try to build communication on an equal footing with all representatives of society, but they dislike and rejection of certain groups, they may fall under the influence of social stereotypes, most often unconsciously.

Tolerance as a personality trait (TCH) is a personality traits, attitudes and beliefs that largely determine a person’s attitude to the world. The PMT is characterized by: a formed worldview, empathy, self-control, self-determination, the desire to understand oneself, the ability to adequately evaluate oneself and others, self-confidence and self-reliance, internal locus control, a developed sense of humor, altruism, humanism, etc. Tolerance can be defined as the most important a component of the life position of a mature person who has his own values and interests and is ready, if necessary, to defend them, but at the same time respect the positions and values of other people.

The number of students with a high level of development of the PMT increased (from 25.6% to 29.8%, and in December 2018 to 37.5%) due to a decrease in the number of respondents with low and medium levels (from 3.1% to 1, 2%, and in December 2018 to 0%; and from 71.3% to 69%, and in December 2018 to 62.5%, respectively).

To assess the overall level of development of tolerance, the following gradation is used:

Low tolerance. Such results indicate a high intolerance of a person and the presence of pronounced intolerant attitudes towards the surrounding world and people.

The average level of tolerance. Such results are shown by respondents who are characterized by a combination of both tolerant and intolerant traits. In some social situations, they behave tolerantly, in others they may be intolerant.

High level of tolerance. Representatives of this group have pronounced features of a tolerant personality.

The number of students with a high level of general tolerance decreased slightly (from 11.9% in December 2017 to 10.4% in December 2018), which was due to an increase in the number of respondents with an average level (from 88.1% in December 2017 to 89.6% in December 2018). The number of respondents with a low level of general tolerance remained at 0%.

**Table 2.** Comparative data test results for the questionnaire "Types of ethnic identity"

Questionnaire Scales “Types of Ethnic Identity”	2015-2016 academic year	2017-2018 academic year	2018-2019 academic year
Ethnonigilism	0%	0%	2,1%
Ethnic indifference	16%	4,1%	13,7%
Norma (positive ethnic identity)	81,7%	88,2%	89,5%
Ethno-egoism	5,3%	2,4%	4,2%
Ethnic isolationism	2,3%	0%	1%
Ethnic fanaticism	3%	0%	2,1%

Depending on the total points scored by a subject on a particular scale, one can judge the severity of the corresponding type of ethnic identity, and comparing the results on all scales with each other allows one or more dominant types to be distinguished.

The following types of ethnic identity exist:

Positive ethnic identity, which is defined as the norm. It manifests itself in a combination of a positive attitude towards one’s own people and a positive attitude towards other nations. It is an optimal balance of tolerance in relation to one’s

own and other ethnic groups, which is considered, on the one hand, as a condition for the independence and stable existence of an ethnic group, and on the other, as a condition for peaceful intercultural interaction in a multi-ethnic world.

**Ethnic indifference.** It is characterized by the erosion of ethnic identity, expressed in the uncertainty of ethnicity, the irrelevance of ethnicity.

**Ethnonigilism.** It is one of the forms of hypo-identity, which implies a departure from one's own ethnic group and the search for stable socio-psychological niches not according to ethnic criteria.

The intensification of destructiveness in interethnic relations is caused by transformations of ethnic self-identity as a hyperidentity. Ethno-egoism, ethno-isolationism and ethnofanaticism mean the appearance of discriminatory forms of interethnic relations, manifested in various forms of ethnic intolerance: from irritation that arises as a reaction to the presence of members of other groups, to upholding their restrictive policies and opportunities, aggressive and violent actions against another group.

**Ethno-egoism.** This type of identity can be expressed in an innocuous form at the verbal level as a result of perceiving through the prism of the construct "my people", but it can assume, for example, tension and irritation in communication with representatives of other ethnic groups or recognition of the right of one's people to solve problems for a "stranger" score. **Ethnic fanaticism.** It is expressed in readiness to take any actions in the name of one or another understood ethnic interests, up to ethnic "cleansing", denial to other nations of the right to use resources and social privileges, recognition of the priority of the ethnic rights of the people over human rights, justification of any victims in the struggle for well-being of his people.

**Ethnic isolationism.** It manifests itself in the conviction of the superiority of its people, the recognition of the need to "purify" the national culture, the negative attitude to interethnic marriage unions, xenophobia.

From table 2 we see that the number of students with a positive ethnic identity has increased (from 81.7% to 88.2%, and in December 2018 to 89.5%). The transformation of ethnic consciousness by the type of hypoidentity was expressed in 15.8% of respondents

(ethnonihilism - 2.1%, ethnic indifference - 13.7%), according to the type of hyperidentity - 7.3% (ethno-egoism - 4.2% ethnofanaticism - 2, 1% and ethnic isolationism 1%).

Thus, we can talk about an increase in ET, ST and the development of PMT among students of PenzGTU, which is expressed by: 1) an increase in the number of respondents with high levels of severity of these indicators (ET: 2015-2016 academic year - 13.9%, 2017 -2018 academic year - 25%; 2018-2019 academic year - 36.4%; ST: 2015-2016 academic year - 2.3%, 2017-2018 academic year - 2.4% ; 2018-2019 academic year - 7.3%; TCH: 2015-2016 academic year - 25.6%, 2017-2018 academic year - 29.8%, 2018-2019 academic year - 37.5%); 2) in increasing the number of students with a positive ethnic identity, which is considered the norm (2015-2016 academic year - 81.7%, 2017-2018 academic year - 88.2%, 2018-2019 academic year - 89 ,5%;).

The increase in these indicators can be manifested in the fact that students began to better perceive such categories as "ethnicity", "nationality", "national culture", as well as understand and, possibly, accept the peculiarities of their culture and the culture of other peoples; more often used in the construction of interactions and demonstrate to others the features characteristic of a tolerant personality. At the same time, it can be noted that the transformation of ethnic consciousness by the type of hypoidentity was expressed in 15.8% of respondents (ethnic nihilism - 2.1%, ethnic indifference - 13.7%). The transformation of ethnic consciousness by type of hyperidentity is expressed in 7.3% (ethno-egoism - 4.2% ethnofanaticism - 2.1% and ethno-isolationism 1%). A slight increase in these indicators means the emergence of various forms of ethnic intolerance among respondents.

## Conclusions

Psychological and pedagogical monitoring of the effectiveness of the measures developed by the department of educational work of the Penza Technological University showed that there is a development of tolerance in a positive direction. According to the results of the study, we can judge the increase in ET, ST and the development of PMT among students of PenzGTU, which is expressed by:

- 1) An increase in the number of respondents with high levels of severity of these indicators (ET: 2015-2016

academic year - 13.9%, 2017-2018 academic year - 25%; 2018-2019 academic year - 36.4 %; ST: 2015-2016 academic year - 2.3%, 2017-2018 academic year - 2.4%; 2018-2019 academic year - 7.3%; TCH: 2015-2016 academic year. city - 25.6%, 2017-2018 academic year - 29.8%, 2018-2019 academic year - 37.5%);

- 2) In increasing the number of students with a positive ethnic identity, which is considered the norm (2015-2016 academic year - 81.7%, 2017-2018 academic year - 88.2%, 2018-2019 academic year - 89,5%);).

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At the same time, we understand that the task of building tolerance is a complex psychological and pedagogical process and will be solved more efficiently if we develop a comprehensive university program that includes a system of measures that affects all faculties in classroom and outside classroom activity.

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