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THE ISSUE OF TOLERANCE AMONG STUDENTS IN MULTIETHNIC ENVIRONMENT: CASE OF KAZAKHSTAN

Abstract

The problem of tolerance became especially acute at the end of the 20th and beginning of the 21st centuries due to the development of globalization processes, the growth of migration flows, as well as the growing threat of terrorism. The study is devoted to the issue of tolerance among students as the important feature of professionals in globalizing world. The case of Kazakhstan is unique due to its multiethnic composition and multicultural nature. The research objective of the study to get the insights of the tolerance understanding of Kazakhstani students. The study implies mixed method: quantitative part includes express-survey of Tolerance Index and survey "Types and components of tolerance - intolerance", qualitative part includes follow-up semi-structured interviews with survey participants. Study participants – Kazakhstani students (N=55) show relatively high level of tolerance, however they require further education on tolerance. Due to the limited numbers of studies about Kazakhstan, this research sets the foundation for further research of developing countries. The research showed that students in Kazakhstani university possess relatively positive attitude towards tolerance in multiethnic society, however there are knowledge gaps that need to be fulfilled. Despite existing efforts, students still cannot fully understand the meaning of tolerance.

Keywords: tolerance, students, Kazakhstan, multiethnic society, education

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КӨПЭТНОСТЫҚ ОРТАДАҒЫ СТУДЕНТТЕР АРАСЫНДАҒЫ ТОЛЕРАНТТЫЛЫҚ МӘСЕЛЕСІ: ҚАЗАҚСТАН МЫСАЛЫНДА

Аңдатпа

20-шы ғасырдың аяғы мен 21-ші ғасырдың басында жаһандану процестерінің дамуы, миграция ағындарының өсуі және терроризмнің өсіп келе жатқан қауіпіне байланысты төзімділік мәселесі өте өткір бола бастады. Зерттеу жаһанданушы әлемде мамандардың маңызды қасиеті ретінде студенттер арасындағы толеранттылық мәселесіне арналған. Қазақстанның көпұлтты құрамы мен көпмәдениеттілігі оны ерекше жағдайға айналдырады. Зерттеудің мақсаты қазақстандық студенттердің толеранттылық туралы түсініктерін анықтау. Зерттеу аралас әдісті қамтиды: сандық бөлігі Толеранттылық индексінің экспресс-сауалнамасын және «Толеранттылық пен төзімсіздіктің түрлері мен компоненттері» сауалнамасын қамтиды, сапалық бөлігі сауалнамаға қатысушылармен кейінгі жартылай құрылымдалған сұхбаттарды қамтиды. Зерттеу қатысушылары – қазақстандық студенттер (N=55) толеранттылықтың салыстырмалы түрде жоғары деңгейін көрсетеді, бірақ оларға төзімділік бойынша қосымша білім беру қажет. Қазақстан туралы зерттеулердің саны шектеулі болғандықтан, бұл зерттеу дамушы елдердің одан әрі зерттеулеріне негіз болады. Зерттеу қазақстандық университет студенттерінің полиэтникалық қоғамдағы толеранттылыққа салыстырмалы түрде оң көзқарасы бар екенін көрсетті, дегенмен білімдегі кемшіліктерді жою қажет. Зерттеулер көрсеткендей, студенттер күш-жігерге қарамастан толеранттылық ұғымын толық түсінбейді.

Түйін сөздер: толеранттылық, студенттер, Қазақстан, көпұлтты қоғам, білім

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ПРОБЛЕМА ТОЛЕРАНТНОСТИ СРЕДИ СТУДЕНТОВ В ПОЛИЭТНИЧЕСКОЙ СРЕДЕ: НА ПРИМЕРЕ КАЗАХСТАНА

Аннотация

Проблема толерантности особенно обострилась в конце XX и начале XXI веков в связи с развитием процессов глобализации, ростом миграционных потоков, а также усиливающейся угрозой терроризма. Исследование посвящено проблеме толерантности среди студентов как важному качеству профессионалов в глобализирующемся мире. Случай Казахстана уникален благодаря его многонациональному составу и мультикультурному характеру. Цель исследования – получить представление о понимании толерантности казахстанскими студентами. Исследование предполагает смешанный метод: количественная часть включает экспресс-опрос по Индексу толерантности и опрос "Типы и компоненты толерантности-интолерантности", качественная часть включает последующие полуструктурированные интервью с участниками опроса. Участники исследования - казахстанские студенты (N=55) - демонстрируют относительно высокий уровень толерантности, однако требуют дополнительного образования по вопросам толерантности. В связи с ограниченным числом исследований о Казахстане, данное исследование закладывает основу для дальнейших исследований развивающихся стран. Исследование показало, что студенты казахстанских вузов относительно положительно относятся к толерантности в полиэтническом обществе, однако существуют пробелы в знаниях, которые необходимо восполнить. Несмотря на предпринимаемые усилия, учащиеся все еще не могут в полной мере понять значение толерантности.

Ключевые слова: толерантность, студенты, Казахстан, полиэтническая среда, образование

Introduction Tolerance is the ability to accept and respect those whose beliefs, opinions, behaviors or practices differ from one's own (Schwarzenthal et al, 2017). It requires being open-minded, non-judgmental and understanding diversity even when it challenges our own values or beliefs. Tolerance plays an integral role in fostering peaceful coexistence between diverse communities as it allows individuals to interact without fear of discrimination or prejudice. Ultimately, tolerance plays an integral role in creating a just society which values diversity while encouraging mutual respect between members.

Tolerance is especially critical in multiethnic societies, where people from various ethnic backgrounds, cultures and religions live together. In such settings, differences in language, customs, beliefs and practices can easily lead to miscommunication, conflicts and discrimination.

Tolerance can help us build bridges between differences, creating a more harmonious and cohesive society. By accepting each other's individuality, people develop empathy and foster stronger relationships based on mutual understanding and trust (Nurasiah et al., 2019).

Tolerance in a multiethnic society requires an openness to learning about and appreciating different cultures and traditions, as well as acknowledging one's own biases and prejudices and working hard to overcome them. This could involve education, exposure to diverse perspectives and experiences, or engaging respectful dialogue with people from various backgrounds. Ultimately, tolerance in such settings involves appreciating diversity while fostering unity that transcends differences. It requires commitment to mutual respect and the desire to work together towards common objectives despite our differences (Handayani, Zulaeha & Ahmadi, 2022). Tolerance is one of the important features of multiethnic societies, such as Kazakhstan.

Kazakhstan is a multiethnic society with an ethnically diverse population that includes Kazakhs, Russians, Uzbeks, Ukrainians, Tatars and more (Balpanov, 2018). Tolerance is highly valued in Kazakhstan and has been actively promoted through various policies and initiatives by the government. One example is Kazakhstan's Constitution, which guarantees equal rights and opportunities to all citizens regardless of ethnicity, religion or gender (Aubakirova et al, 2016). Furthermore, Kazakhstan has established the Ministry of Religious and Civil Society Affairs with the mission of fostering interfaith dialogue and tolerance among different religious communities. Kazakhstan has also implemented educational programs and initiatives designed to foster tolerance and diversity, such as intercultural exchange programs and language courses. The country hosts many cultural events to celebrate the diversity of its population, such as the annual Ethno-Cultural Festival which honors traditions and customs among different ethnic groups in Kazakhstan (Aubakirova et al, 2014)

Despite these efforts, Kazakhstan still faces challenges when it comes to promoting tolerance. Discrimination and prejudice against ethnic minorities and religious groups remain a serious issue, and there have been instances of violence and intolerance towards certain communities.

This research seeks to investigate the level of tolerance and attitude towards tolerance among students in multiethnic environment of Kazakhstan. The research objective of the study to get the insights of the tolerance understanding of Kazakhstani students. The research question that frames the study is “What is the tolerance level and attitude of Kazakhstani students?”

Literature review Tolerance is an essential aspect of higher education, as it creates an atmosphere that encourages learning, respect and diversity (Badley, 2005). Unfortunately, tolerance still struggles to thrive in many countries despite existing tools and programs designed to combat intolerance (Taylor, 1998). Despite efforts to foster tolerance in higher education, significant challenges persist in creating truly safe and inclusive learning environments. Discrimination and harassment, often rooted in factors like race, gender, sexual orientation, and other identities, can create a hostile atmosphere for both students and faculty. It is essential to address and prevent discrimination through policies, procedures, and education. A lack of diversity among faculty, staff, and students may lead to narrow perspectives and limited exposure to different cultures and experiences; thus it is crucial to promote diversity through recruitment and retention efforts (Moosavi, 2022). Promoting tolerance in higher education necessitates sustained effort and dedication. Addressing these issues can create a safe, inclusive learning atmosphere that values diversity and upholds respect for all individuals (Glass & Braskamp, 2012).

Nationalism in its various manifestations is no less dangerous a phenomenon for the stability of the world community than terrorism or global warming. Extremist political movements and ideologies, characterized by chauvinism, Nazism, fascism, xenophobia, and extremism, represent the most radical forms of ultranationalism. These ideologies and their associated activities are fundamentally rooted in intolerance, alienation, xenophobia, anti-Semitism, and ultranationalism, as defined by Resolution 1344 of the Parliamentary Assembly of the Council of Europe (2003).” (Complak, 2003).

The globalization process has exacerbated the reach and impact of racial discrimination across populations and nations. Following World War II, a crucial focus emerged: countering nationalism, particularly the legacy of fascism. This led to the establishment of international organizations dedicated to addressing global challenges, including racial discrimination.

In 1963, the United Nations (UN) issued the "Declaration on the Elimination of All Forms of Racial Discrimination." This declaration was further formalized in 1965 with the adoption of the International Convention on the Elimination of All Forms of Racial Discrimination, ratified by 27 states in 1969. The Convention outlined specific measures to combat racial discrimination and established the Committee on the Elimination of Racial Discrimination to oversee its implementation. (Schwelb, 1966).

The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), despite its widespread ratification and historical significance as the UN's oldest human rights treaty, faces increasing challenges from rising nationalism, as evidenced by contemporary events like the Ukrainian crisis and migration flows in Europe. The Committee on the Elimination of Racial Discrimination (CERD) emphasizes dialogue and intercultural exchange, particularly among youth, as crucial for combating these trends.

In 2015, UN High Commissioner for Human Rights Zeid Ra'ad al-Hussein underscored the limitations of legal measures in addressing contemporary discrimination, advocating for education and cultural development. This aligns with the ICERD's emphasis on fostering interethnic and intercultural education, a principle reflected in the United World Colleges (UWC) movement.

Established in 1962, UWC is a global network of schools and colleges spanning 16 countries, with national committees in over 150. It offers two educational formats: schools for children aged 2-19 and two-year pre-university colleges for 16-19-year-olds. The first college, founded in South Wales, aimed to unite youth from conflict zones to foster global cooperation and understanding through education.

Recent expansion includes new schools in Armenia, Germany, China, and Thailand. UWC's mission statement emphasizes its commitment to uniting people across cultures to build a peaceful and sustainable future. Core values include intercultural understanding, respect for diversity, personal responsibility, and community service. UWC employs an experiential learning model. (Branson, 2003).

Experiential education within a diverse and dynamic community fosters holistic student development. Through real-world encounters, collaboration, and reflection, young individuals cultivate empathy, problem-solving skills, and a deeper understanding of their experiences.

This approach emphasizes active learning and encourages student agency by providing opportunities for:

Community engagement: Collaborative projects with external stakeholders.

Personalized learning: Focus on individual interests and skill development.

Holistic well-being: Integration of physical activity, healthy lifestyles, and social-emotional learning.

Civic responsibility: Encouraging student initiatives and community service.

The overarching goal is to cultivate globally-minded citizens equipped with the knowledge, skills, and values necessary for personal and societal success. Tolerance among students in higher education refers to their acceptance and respect of individuals from different backgrounds, experiences, and perspectives. Higher educational institutions typically have a diverse student body consisting of individuals from various races, ethnicities, nationalities, religions, sexual orientations, gender identities, as well as socio-economic backgrounds (Sztejnberg & Jasiński, 2014; Brookfield, 2007; Verbitskaya & Anokhina, 2019). However, tolerance among students in higher education can also be affected by

factors like campus climate, peer relationships and institutional policies and practices. For instance, if there is an atmosphere that is hostile or unwelcoming towards certain groups on campus, students may become less tolerant towards those same individuals or groups; similarly if institutional policies and practices are discriminatory this too could negatively affect tolerance levels among students (Kuzmenko, 2020; Henderson-King & Kaleta, 2000; Mahpudz & Palimbong, 2022; Caliskan & Saglam, 2012; Klein & Lester, 2013). Therefore, higher education institutions must create an inviting campus climate and implement policies and practices that foster diversity and equity. This could include initiatives like diversity and inclusion training for faculty, staff, and students; providing resources and support for underrepresented students; as well as creating opportunities for students to engage in intercultural dialogue and exchange (Bruhn, 2002).

The study of attitudes towards ethnic tolerance among Russian students showed that their tolerance level is based on ethnic identity (Ananina & Danilov, 2015). Considering the Soviet past it might be applicable for other similar countries. On the other hand, the study from Netherlands show that existing ethnic diversity is not enough for forming positive tolerance attitude towards others (Thijs & Verkuyten, 2014). This result is interesting because European countries seem to be blended in terms of religion and culture, specifically due to the great migration from all over the world. Malaysian students show significant level of ethnic tolerance, considering that Malaysia is also multinational and multicultural country (Wan Husin, 2021).

Some studies found out that tolerance level of students can have correlation with their emotional intelligence (Vyatkin, Fomina & Shmeleva, 2020). Whereas, other stress out that tolerance can be taught on different levels. More specifically, tolerance can be taught at university level to increase tolerance level of students as future professionals (Erten & Topkaya, 2009). Additionally, research concerns the multicultural dimension of a personality as the predictor to the higher tolerance level (Korol, Gonçaves & Cabral, 2016).

Material and methods

Research design To comprehensively research the tolerance in multicultural society, research implies mixed method. Mixed methods methodology is an approach to research that combines both qualitative and quantitative methods in a single study. This approach involves collecting and analyzing both qualitative and quantitative data and integrating the findings from both types of data to gain a deeper understanding of the research question (Connelly, 2009).

The research took place at “Turan” University. The first private higher education institution in Kazakhstan. Total number of participants (N=55), where 56% are male students and 44% are female students. For qualitative part six students who were willing to take part in the focus group were invited to the classroom, where we discussed the questions from the tolerance index and their attitude towards tolerance. Two male students and four female students were introduced with their right to withdraw from the study at any time, focus group is anonymous and students get the letters to be distinguished within the study (from A to F).

Data collection Research framework from two steps: first step is quantitative analysis (express survey “Tolerance index” and “Types and components of tolerance - intolerance” (Bardier, 2005), and second step is focus group among those students who agreed to participate. The Tolerance Index (Soldatova & Rasskazova, 2019) assesses three key dimensions of tolerance:

1. **Ethnic Tolerance:** This subscale measures individual attitudes towards members of other ethnic groups and their behaviors within intercultural contexts.
2. **Social Tolerance:** This subscale examines tolerant and intolerant responses towards various social groups (e.g., minorities, criminals, the mentally ill) and assesses individual perspectives on social processes.
3. **Tolerance as a Personality Trait:** This subscale identifies personality traits, beliefs, and attitudes that significantly influence an individual's overall worldview and tolerance levels.

Bardier (2005) defines tolerance as a cognitive and behavioral process. Individuals, while acknowledging and accepting significant differences between themselves and others (or other groups),

actively seek and emphasize areas of shared similarity as the foundation for interaction. This involves a conscious effort to broaden the scope of perceived commonalities while simultaneously acknowledging and respecting existing differences.

Phenomenologically, tolerance looks like acceptance of the different “Other” while maintaining the identity of both. In this case, the transition from differences to similarities is carried out through the selection and change of identities. If the “Other” does the same, then the result is achieved faster and we can talk about bilateral (mutual) tolerance. If the “Other” does not do this, tolerance manifests itself one-sidedly.

If the “similarity-difference” range is not identified, and the criteria for self-determination through the selection and change of identities are ambiguous, then the subject of tolerance is no longer the further interaction of social objects (people or groups), but a social situation that is characterized by uncertainty (lack of information) or ambiguity (excess and contradictory information). In these cases, we can talk about tolerance to the situation and distinguish tolerance for uncertainty and tolerance for ambiguity as independent types (in English literature this is denoted by one word - ambiguity). At the same time, social situations characterized by uncertainty or ambiguity can probably be considered broader than the context of social situations of human interaction.

If the search for a different identity does not lead to the actualization of similarities, but, on the contrary, strengthens differences, then phenomenologically this correlates with the manifestation of intolerance. This can happen in the case when the identity corresponding to the differences is not designated - then the search for other identities is intended to strengthen and strengthen it, that is, to strengthen and strengthen the differences. If new identities strengthen their own original identity, then intolerance appears. If new identities reinforce the original identity of another person, this manifests itself as auto-intolerance.

To recruit students researchers sent invitation letters to students’ e-mails to participate in the study for the first step and additional question if they are ready to participate in the focus group offline. Initially we got feedback from 64 students, but 9 students haven’t answered important questions, thus they were not eligible for the first step.

Data analysis Data analysis was conducted by two steps. First step is the quantitative data analysis with the usage of statistical package of SPSS. Students’ answers were analyzed in accordance with the “Tolerance index” and “Types and components of tolerance – intolerance” methods.

The next step is qualitative data analysis. After the quantitative part was finalized, research team started to analyze qualitative part. Qualitative data is analyzed through the lens of narrative analysis. Narrative analysis provides researchers with valuable insight into the complexity of lives, feelings, and behaviors of participants. Next step is the transcription of interviews and coding them in accordance with the results. The research team analyzed quantitative and qualitative data separately and then during the interpretation phase, we integrate the findings from both types of data to develop a comprehensive understanding of the research question.

Findings Step 1. Quantitative part

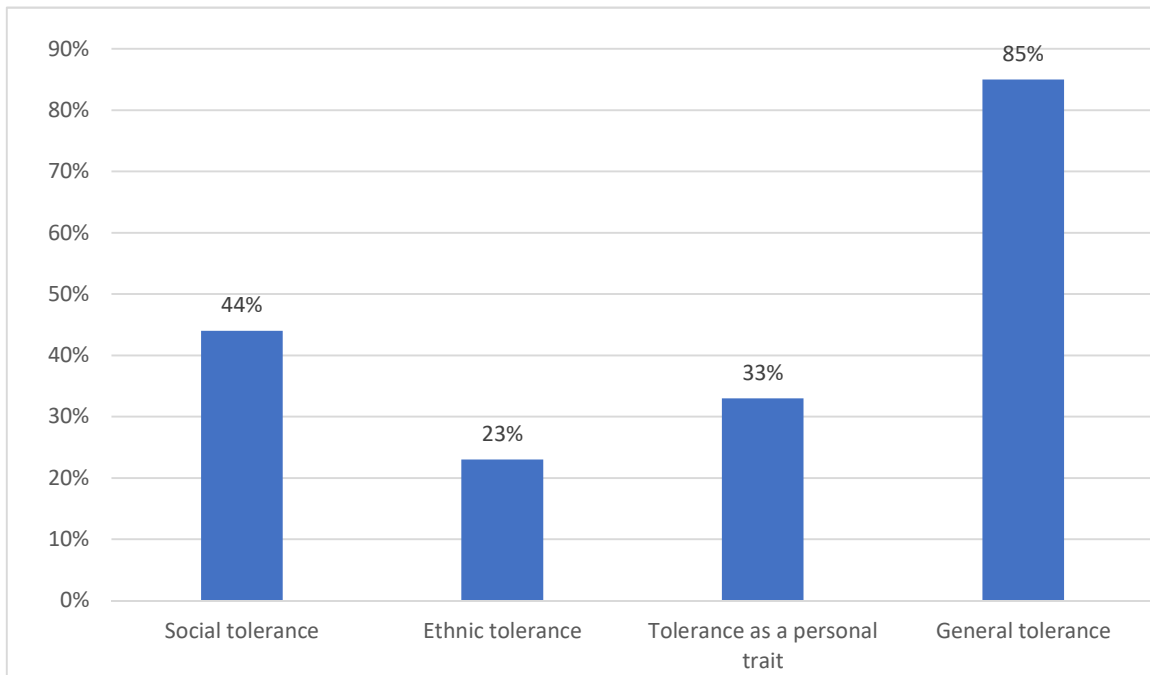


Figure 1. The results of tolerance index

The results of tolerance index (see Figure 1) survey show high general level of tolerance among students (85%). Whereas ethnic tolerance is the lowest among others (23%). The findings show that social tolerance is also quite high among Kazakhstani students, at the level of 44% and only 33% of respondents see the tolerance as the personal trait.

The next finding comes from the method of "Types and components of tolerance - intolerance" (Bardier, 2005).

The technique was developed by G. L. Bardier. Types and components of tolerance and intolerance. The technique contains 100 statements to be rated on a 7-point Likert scale.

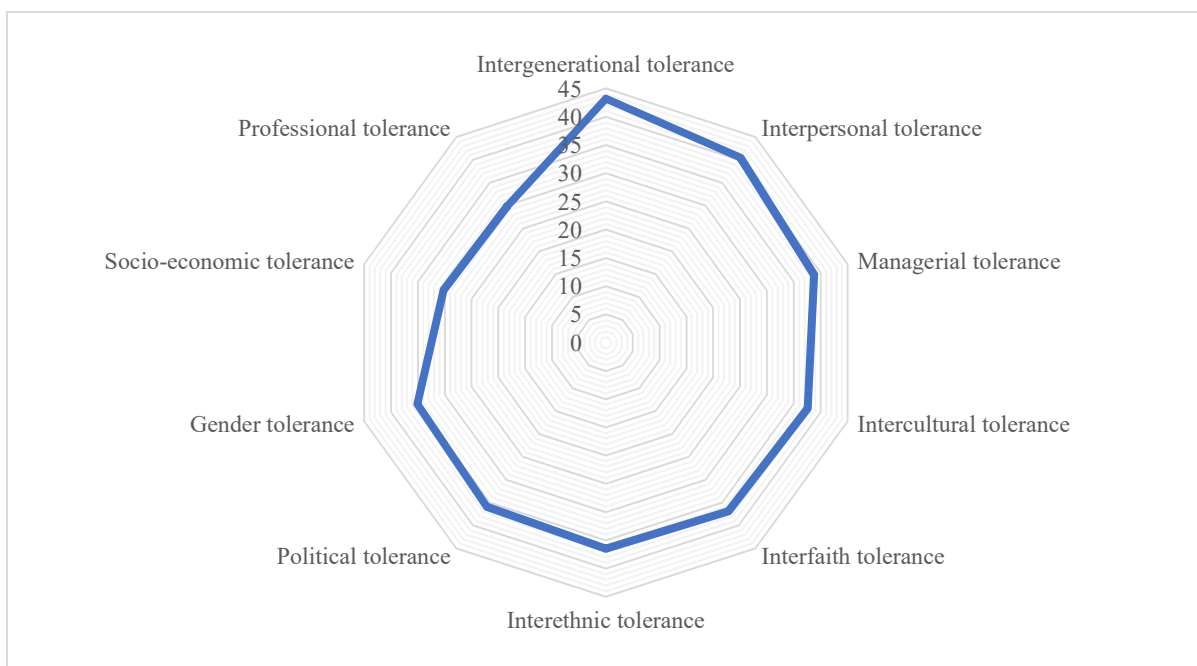


Figure 2. Results of tolerance-intolerance of students

In accordance with this methodology (see Figure 2) , it is evident that students have greater results for intergenerational tolerance – respect to elderly people. However, socio-economic, and professional tolerance less understandable by students.

Next, we undertook the correlational analysis (r-Spearman’s) between two methods. The results is shown in Table 1.

Table 1. Correlational analysis of two methods

Variables	Social tolerance	Ethnic tolerance	Tolerance as personal trait	General tolerance
Intergenerational tolerance	0,387**		0,409**	0,390**
Gender tolerance	0,367**	0,368**	0,372**	0,185**
Interpersonal tolerance	0,435**	0,379**	0,394**	0,347**
Interethnic tolerance	0,413**	0,376**	0,331**	0,333**
Intercultural tolerance	0,369**	0,322**	0,338**	0,354**
Interfaith tolerance	0,311**	0,323**	0,266**	0,230**
Professional tolerance	0,323**		0,324**	0,329**
Managerial tolerance	0,378**	0,294**		0,272**
Socio-economic tolerance	0,257**		0,287**	0,219**
Political tolerance	0,449**			0,309**

As we can see social tolerance is positively correlates with 10 types of tolerance: intergenerational (r=0,387), gender tolerance (r=0,367), interpersonal tolerance (r=0,435), interethnic tolerance (r=0,413), intercultural tolerance (r=0,369), interfaith tolerance (r=0,311), professional tolerance (r=0,323), managerial tolerance (r=0,378), socio-economic tolerance (r=0,257), political tolerance (r=0,449).

Ethnic tolerance is positively correlates with 6 types of tolerance: gender tolerance (r=0,368), interpersonal tolerance (r=0,379), interethnic tolerance (r=0,376), intercultural tolerance (r=0,322), interfaith tolerance (r=0,323), managerial tolerance (r=0,294).

Tolerance as a personal trait is positively correlates with 8 types of tolerance: intergenerational (r=0,409), gender tolerance (r=0,372), interpersonal tolerance (r=0,394), interethnic tolerance (r=0,331), intercultural tolerance (r=0,338), interfaith tolerance (r=0,266), professional tolerance (r=0,324), socio-economic tolerance (r=0,287).

General tolerance is positively correlates with 10 types of tolerance: intergenerational (r=0,390), gender tolerance (r=0,185), interpersonal tolerance (r=0,347), interethnic tolerance (r=0,333), intercultural tolerance (r=0,354), interfaith tolerance (r=0,230), professional tolerance (r=0,329), managerial tolerance (r=0,272), socio-economic tolerance (r=0,219), political tolerance (r=0,309). The general integrative level of tolerance of students corresponds to the average level and indicates a combination of both tolerant and intolerant features in students. In some social situations they behave tolerantly, in others they may show intolerance.

Step 2. Qualitative part A focus group is a qualitative research method that involves bringing together a group of people to discuss a specific topic or issue in a structured and moderated setting. It is commonly used in market research, product development, and social sciences to gain insights into people's attitudes, beliefs, and perceptions (Stewart & Shamdasani, 2014).

Major findings of focus group

Finding 1. Being polite equals to being tolerant During the focus group it became evident that students cannot distinguish politeness from tolerance. In this sense student C said: “I don’t understand when I can be impolite or intolerant, thus I try to be polite when possible”. Thus, we can see that in Kazakhstani community, students do not distinguish politeness from tolerance, consequently we see that their behavior is formed by social institutes and home upbringing. Moreover, student B added that: “Being tolerant means being polite to everyone despite their background”.

Finding 2. Students don't have prejudices about other ethnicities

Another interesting finding is that students don't have prejudices about other ethnicities, as they were born and raised in multiethnic society. As mentioned by student A: "I was born in Uighur community, but I am a Kazakh and I really don't care who is who. I have Russian friends; my best friend is Russian." Due to the existing multiethnic diversity in Kazakhstan, ethnicities become more blended, however it is true only for big cities, it would be great to learn more about rural areas with more homogeneous ethnical components. This finding is similar to Russian study (Ananina & Danilov, 2015) where they state ethnical identity as the key to tolerant society.

Finding 3. Students don't have classes or extracurricular activities about tolerance

When asking the question do they have any classes or extracurricular activities about tolerance, students said that never had one. Neither in university nor in school, this topic was never covered. As commented by student D: "I remember Day of Unity at school, but we never talked about tolerance, for me it was just another holiday".

Thus, we can conclude that students have relatively positive attitude in terms of tolerance, but do not possess in-depth knowledge of this topic.

Discussion The problem of tolerance became especially acute at the end of the 20th and beginning of the 21st centuries due to the development of globalization processes, the growth of migration flows, as well as the growing threat of terrorism. Due to these political and social reasons, ethnic tolerance has now become more important for researchers, since it is in it that scientists see the potential for a favorable resolution of the situation (Islamov et al., 2016).

There are many researches about tolerance development among students (Shaposhnikova et al., 2013) that show similarities and differences of the present study. The study indicates that students in Kazakhstan demonstrate a relatively high level of tolerance yet lack knowledge regarding it. The study reflects the results of research from Russia and Malaysia, where they also have positive attitudes towards tolerance (Ananina, & Danilov, 2015; Thijs, & Verkuyten, 2014; Wan Husin, 2021).

However, we can observe students misinterpreting terms like politeness or tolerance - necessitating further study on tolerance through extra classes or workshops. It's interesting that they don't see any distinction among themselves based on ethnicity or religion - an effect caused by Kazakhstan's multiethnic nature as well as its higher education institutions. It is evident from the results that students lack tolerance education and require introduction of curriculum at university level (Erten & Topkaya, 2009). This statement correlates with the view of Saifullayevich (2022) that pedagogical involvement is important for the formation of the tolerance among students. However, there is no relations of political and cultural attitudes in higher education to the current study (Webb-Halpern, 2003).

The results of the research reflect the idea of Yu et al (2022) that students don't understand the concept of tolerance to the fullest. The absence of ethnical differences correlates with the study of multicultural dimensions (Korol, Gonçalves & Cabral, 2016). Consequently, we can see that the multiethnic society brings the positive impact on tolerance formation among students that is important in globalizing world.

Conclusion The research showed that students in Kazakhstani university possess relatively positive attitude towards tolerance in multiethnic society, however there are knowledge gaps that need to be fulfilled. Despite existing efforts, students still cannot fully understand the meaning of tolerance.

Our research provides basement for further research of tolerance among students in Kazakhstan and other developing countries. The results are unique since we applied mixed-method and therefore could study this question from different angles and see the gaps in research. The results showed that students cannot distinguish terms politeness and tolerance and require further tolerance related education.

Study sets the foundation for further research of tolerance in higher education in Kazakhstan, theoretical implications can be seen as the further research of tolerance in higher education in developing countries, practical implications are the assessment of other universities of Kazakhstan to learn more about further development of tolerance education program.

Study has certain limitation as it was conducted in one university and cannot provide the overview of the situation of other institutions in Kazakhstan. Additionally, the number of research participants might be not sufficient for generalization of their opinions.

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