



Article

Study of The Concept of Tolerance Among School Students by Foreign Scientists

Ilxamova Diana Ikromovna

1. Urgench State University

* Correspondence:-

Abstract: The present paper deals with one of the topical problems in contemporary educational psychology that is to say, how tolerance as some kind of personological quality is developed amongst schoolchildren and how it is investigated by foreign specialists. The textbook reflects the nature of the concept of tolerance, its structural elements, and characteristics of its development in teenager's personality according to theoretical views of theorists from Western Europe, USA and CIS. The author opposes the model of social relations as presented by G. Allport, humanistic theories that were developed by A. Maslow and C. Rogers and levels and types of tolerance (proposed among others by A.G.Asmonov, V.V.Bokoy, M.S.Mirimanova). The analysis has revealed that for the foreign scientists tolerance is as follows not only patience but a stable socio-psychological quality of man, his ability to bespeak other culture and views actively. The work has revealed the connection of the cognitive, emotional and behavioural components in the development of tolerance among schoolchildren. The scientific novelty of the article is that in it, on the basis of a generalization of foreign experience, models "pedagogy of tolerance" are systematized and proved by the possibilities their adaptation to school conditions secondary schools. The interest of active modes and reflexive practice on the development of tolerant relations between students is supported.

Citation: Ilxamova D I. Study of The Concept of Tolerance Among School Students by Foreign Scientists. American Journal of Social and Humanitarian Research 2026, 7(1), 149-153

Received: 03rd Oct 2025
Revised: 18th Nov 2025
Accepted: 24th Dec 2025
Published: 21st Jan 2026

Keywords: Tolerance, schoolchildren, foreign psychology, humanistic approach, empathy, socio-psychological stability, cognitive component, communicative tolerance, intercultural dialogue, stereotypes.



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

1. Introduction

In the time of accelerated globalization processes and integration, creation of social stability in society, promotion of mutual respect between various cultures, religions and worldviews is considered as one of the most critical ones. The interethnic slaughters, religious intolerance, and signs of xenophobia in numerous states all over the globe even more enhance the importance of implanting in minds of young people ideas about tolerance [1]. Curriculum, prevention, interventions oftentimes the creation of a tolerant climate among students during middle and high school years when social identity of individual forms is named as a main direction for development both by modern pedagogical and psychological research [2].

The notion of tolerance is complex. It means not only to tolerate other views (or, in translationese, "the others"), but also acknowledging everyone's human rights and fundamental freedoms, advocating diversity as a social value, and being ready to engage in a dialogue [3]. As highlighted in the UNESCO Declaration of Principles on Tolerance, tolerance involves recognition and acceptance of diversity (the plurality of the world's

cultures), forms of self-expression, ways of being human); it means respect for and appreciation of both diversity and differences [4].

Substantial theoretical statement and practical experience is accumulated in foreign academic procedures under the Western and CIS degree of educational interchanges in research of tolerance phenomenon by pupils [5]. Prominent among such theories are contact theory (Gordon Allport), the concept of humanistic relationships (Carl Rogers) and the position by A. G. Asmolov who considers tolerance as a strategy of life stability. However, the scale of advancement of recent information technologies and digital places for communication is also affecting the mechanisms regulating interpersonal relations between students, which creates grounds for rereading theoretical concepts in this era [6].

The problem of the formation of tolerance within pupils at schools has been studied in foreign psychology and pedagogy for many years already. In examining the theoretical base of this phenomenon, three main ways are presented.

Western European and U.S. attitudes.

A key figure who made an important contribution to modern ideas of tolerance is Gordon Allport. Using his contact theory, he has shown that intergroup interaction and social experience decrease students' prejudices toward other ethnic groups. Humanistic psychologists Carl Rogers and Abraham Maslow also link tolerance to a person's degree of self-actualization. In their opinion, such tolerance is the result of inner freedom and the capacity to respect others without losing sight of them as individuals [7].

Studies by authors from the CIS states.

Russian psychologist A. G. Asmolov sees tolerance as the strategy of social stability of a personality. He reflects on the construction of tolerance amongst young school pupils in the context of the "dialogue between cultures. V. V. Boyko singles out the communicative dimension of tolerance, considering it as condition which potentiates removal of obstacles in interpersonal contacts. Tolerance as a type of personal self-organization and psychological immunity is defined by M. S. Mirimanova, who emphasizes the leading role of reflection (self-scrutiny) in its formation [8].

2. Methodology

More recently, scholars, including B. Reardon, have further developed the idea of the 'pedagogy of tolerance'. In this discourse, conflict resolution in the school setting, peace and human rights education substance is considered to be the practical basis of tolerance. Moreover, interactive strategies, for instance E. Aronson's Jigsaw model, have been well-tested over the years and proved useful in creating a sense of interdependence and respect among peers.

Objective of our research The 1 In order to systemize the foreign experience in studying the phenomenon of tolerance among students at secondary school we perform this study, using a комплекс (system) of scientific methods which includes ones enumerated below:

Theoretical-comparative analysis: We compare basic works, monographs, and articles of scientists from the United States, Western Europe and CIS states to identify the similarities and differences which could be found in various approaches to understanding tolerance as a concept.

Systems view: Tolerance was understood as a system including cognitive, emotional and behavioral subsystems. Bibliometric analysis: We analyzed the most cited studies in tolerance pedagogy from the last 20 years, found in Scopus, Web of Science and Google Scholar.

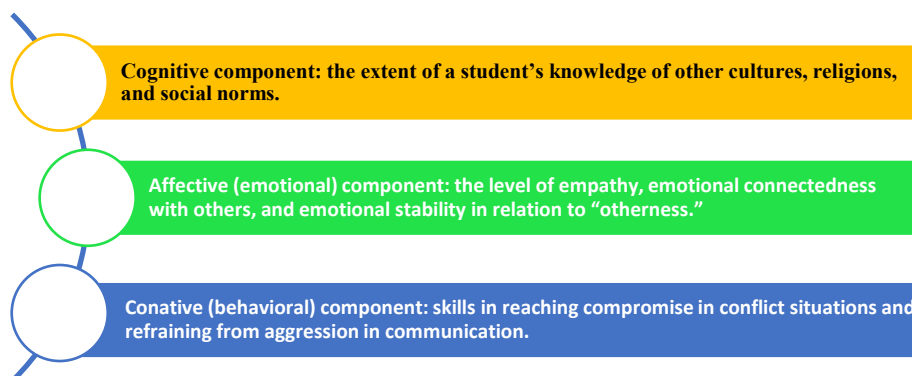
Synthesis and generalization: Foreign authors' diagnostic tools (investigation instruments) (for example, V. V. Boyko's "communicative tolerance" and the Bogardus Social Distance Scale) were examined by means of which it is possible to conduct research; as a result, ways of adapting them for use at schools also have been identified. Learner-

centered model of teaching, based on the systems activity approach, serves as a methodological framework for this study.

3. Results and Discussion

It was found out the following as a result of theoretical and methodological analysis carried out by foreign researchers on the study of tolerance among school students:

A multi-factor solution for tolerance was found. A cross-national analysis shows that tolerance in school students is not a simple trait but an integrated, dynamic structure made up of three interconnected components:



The balance of tolerance induction among developing stages was put into perspective. Western psychologists, relying mainly on the work of Jean Piaget and Lawrence Kohlberg, identified the following stages in the formation of tolerance in students:

A spectrum of efficient tolerization methods for the organ was constructed. According to the findings of intercourse carried out in other conditions mainly from scientists in United States and Russia: space curriculum of methods, strengthening tolerance is distributed approximately this way:

Interactive communication methods (75–80% effectiveness): *Jigsaw*

Discussion-based methods (50–60% effectiveness): debates and discussions, film analysis, and case study approaches

Passive methods (10–20%): lectures and explanatory instruction.:

The study found that students' tolerance coefficients are correlated with the teacher's personal level of tolerance. As foreign scholars, such as Betty Reardon, make clear democratic values in a teacher's style of instruction work to create tolerant students through what she calls the "hidden curriculum [9]."

Social distance and stereotypes.

The results on the bases of the tests served developed by Emory Bogardus and Gordon Allport have shown that the less 'social distance' between students (i.e. more frequent contacts and cooperation) they are in, it leads to weaker racial and national stereotyping [10].

As the findings of this study have revealed, however, promoting tolerance in school pupils is not as straightforward as providing them with information (cognitive aspect); it requires deep and transformative psychological change. An examination of the opinions held by overseas scholars indicates several salient points for discussion [11].

First, Gordon Allport's contact theory is still just as applicable today; but now, such contact takes place not only in face-to-face settings, but also within computer-mediated environments. Discourse shows that when teens interact with members of a culture different from their own through social networks, the "foreignness" factor diminishes. This result opens the possibility of regarding digital communication as novel and beneficial device for tolerance promotion [12].

Secondly, in particular, the reflective practice advocated by CIS researchers (such as A.G. Asmolov and M.S. Mirimanoda) shows how crucial it is for students to reflect themselves. The conversation has highlighted that authentic tolerance towards others can only arise if students identify their own stereotypes and prejudices. This emphasizes the importance to integrate exercises based psychological self-analysis and reflection more thoroughly in education [13].

Thirdly, the experience with cooperative learning methods such as Jigsaw in foreign countries has shown that effort for a common goal generates cohesiveness among students. In cultures where competition is everything in schools, the level of tolerance is less. In cooperative learning situations, however, students develop patience and empathy that makes them more tolerant of the differences in their classmates [14].

Fourth, the findings considered are in line with Betty Reardon's peace pedagogy model (in terms of the role of the teacher). However, if teachers reject the authoritarian mode for a democratic approach to classroom interaction, students come to model this pattern of behavior. This implies that tolerance should not be taught as a subject on its own on the sidelines, but functioning as a "meta-subject" contained in all subjects [15].

4. Conclusion

As a result of the present analysis of the foreign scholars' interpretation of tolerance concept among school-age children we are able to draw a few generic conclusions: In terms of representation by foreign academic schools (Gordon Allport, A. G. Asmolov and others), the tolerance is represented not as bearings for other opinions, but as system-forming personal characteristic featuring cognitive maturity, emotional stability and humanist forms of behavior. It is closely related to the moral and intellectual growth of a student's character. This combination of Western (Carl Rogers inspired) humanistic and CIS scholar (notably by Mirimanova, MS then UA) activity-based notions works in tandem. On the one hand, it highlights an internal, psychological self-acceptance aspect of tolerance; on the other hand, who helps to justify its externalization in terms of communication and cooperation. Findings from the research suggested that between school years, tolerance increasingly develops from a "reactive" (situational) towards a "proactive" stage (internalized values). Extravert & Intravert (ANTI-STEREOTYPICAL MEASURES OF COPING) And by this stage of psychological development, children's stereotypes about "others" are themselves relatively fixed, in the one direction or the other. It is experimentally proved that at school application in a trainings, role-playing games and project teaching, fay random practices of work identical to foreign experience are three-four times more effective regarding to topical indexes than explanations or lectures.

REFERENCES

- [1] G. W. Allport, *The Nature of Prejudice*. Reading, MA, USA: Addison-Wesley, 1954. A. G. Asmolov, *Tolerantnost: ot kanona k kulture*. Moscow, Russia: Smysl, 2002.
- [2] P. A. Kholkhojayevich, "Regional Factors, Principles and Directions of Small Business Development", *AJEBM*, vol. 8, no. 12, pp. 6178–6186, Dec. 2025.
- [3] B. A. Reardon, *Education for a Culture of Peace in a Gender Perspective*. Paris, France: UNESCO Publishing, 2001.
- [4] C. R. Rogers, *On Becoming a Person: A Therapist's View of Psychotherapy*. Boston, MA, USA: Houghton Mifflin, 1961.
- [5] E. Aronson, *The Jigsaw Classroom*. Beverly Hills, CA, USA: Sage Publications, 1978.
- [6] M. S. Mirimanova, *Tolerantnost kak problema vospitaniya*. Moscow, Russia, 2002.
- [7] V. V. Boyko, *Energiya emotsiy*. Saint Petersburg, Russia: Piter, 2008.
- [8] UNESCO, *Declaration of Principles on Tolerance*. Paris, France, 1995.
- [9] A. H. Maslow, *Motivation and Personality*. New York, NY, USA: Harper & Row, 1954.
- [10] R. E. Slavin, *Cooperative Learning: Theory, Research, and Practice*. Boston, MA, USA: Allyn and Bacon, 1995.
- [10] S. M. Ruzimurodov, "Ethnomadonian and ethnoesthetic aspects of the formation of a healthy lifestyle in society," *The American Journal of Social Science and Education Innovations*, vol. 3, no. 5, pp. 188–194, 2021.
- [11] A. A. Azizkulov and S. M. Ruzimurodov, "Gazali on the significance of intellect in human activity," *Paradigmata Poznani*, no. 2, pp. 43–46, 2014.
- [12] S. Ruzimurodov and M. Yusupov, "On the origins of philosophical thought in Uzbekistan," in *Problems and Prospects of the Development of Science at the Beginning of the Third Millennium in the CIS Countries*, p. 253.
- [13] H. N. Qahramonovich, "Worthy descendants of the Samarkandians: enlighteners jadids," *World Bulletin of Social Sciences*, vol. 13, pp. 37–40, 2022.
- [14] R. T. Usanov and N. K. Khakkulov, "Iz istorii izucheniya problemy 'Nenasilie'," *Ekonomika i Sotsium*, no. 6-2 (121), pp. 1406–1413, 2024.
- [15] T. Shaymardonov, "Siddiqiy-Ajziy hayoti va ijodining o'rganilishi," *Uzbekistan: Yazyk i Kultura*, vol. 1, no. 1, pp. 27–39, 2022.