

# Psychological Analysis of Cultural Values and Tolerance in Student Groups

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**Abstract:** In modern world mutual relations between people are based on positive and negative approaches. A positive attitude of the student to his colleagues, or of colleagues to him, as well as the teacher to students, considers it necessary for students to treat the teacher and others with respect. Here, it is based on the positive qualities and actions, skills and abilities of the students, not on the students' relationships with each other or with the teacher, or on the shortcomings, mistakes, and shortcomings of the students in any field. Establishing relationships in this way strengthens the student's sense of self-confidence, increases his initiative, self-activity, and independence. A negative attitude towards people, including students, takes the main place in the negative approach. Relationships are already based on coercion, pressure and incitement, negative evaluation. As a result, students are not inclined to show initiative, cognitive independence and creative activity.

A positive approach should be preferred to develop tolerance. First of all, teachers of higher education institutions should learn positive attitude, and then they should develop this important quality in students. Approaches play an important role in the education of tolerance.

As a result of UNESCO's efforts, "tolerance" has recently gained the status of an international term. Formation of tolerant consciousness, tolerant thinking and tolerant thinking, education of tolerance to different religions, other peoples, nations and peacefulness is a priority task in Azerbaijani education.

In the article, an analysis was made on the factors of tolerance, individualism and collectivism for 2 educational sectors – Russian and Azerbaijan, and the results were processed in a comparative manner. 250 students were involved in practical research. SPSS software and 2 main analysis models (descriptive-statistical analysis model and "t-test" analysis model) were used to analyze the research results. "L.Q POCHEBUT" "Cultural Value Tendencies" test was selected to analyze the participants' attitude to the problem.

**Keywords:** *Cultural Values, Tolerance, Individualism, Russian and Azerbaijani Sections.*

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## I. INTRODUCTION

In 1995, by the decision of the General Conference of UNESCO, an extremely important document for the protection of human rights was approved - the Declaration of Principles of Tolerance. The UN declared the first decade of the twenty-first century "International Decade of World Culture and Non-Violence - In the Interest of the Children of the Planet" (Ehm, 2015; Tyurikov et al., 2017).

Tolerance has a long history. At all times, humanists emphasized tolerance, mutual respect, and cooperation. Tolerance in students, including students, is formed as a

result of purposeful, systematic, continuous work. There are necessary theoretical, methodological and technological works to achieve the efficiency of this problem. This includes: "Humanistic pedagogy" (S.A. Amonashvili, I.D. Demakova, A. Maslow, M. Montessori, K. Rogers, V.A. Sukhomlinski, etc.), "Cooperative pedagogy" (O.S. Gazman, P.Y. Galperin, V.V. Davydov, I.P. Krylova, D.B. Elkonin, etc.), "Pedagogy of non-violence" (A.G. Maralov, V.A. Sitarov, etc.), "Pedagogy of world culture" (M.B. Kabatchenko, E.S. Sokolova Schneckendorf et al.) includes ideas and approaches. Azerbaijan is a tolerant country. Representatives of different religions have come together here. Pedagogical problems of forming a tolerant

personality in the higher education system based on dialogue Astashova, V.V.Glebkin, A.S. It was included in the works of Prutchenkov and Stepanov.

There is a difference of opinion among researchers about bringing the term "tolerance" to science. So M.A. Semashko noted that the concept of "tolerance" was first brought to science in the 18th century by the French philosopher, economist and politician Antoine Louis Claude Destudes de Tracy. According to Kapustina, the term "tolerance" was introduced in 1953 by the English immunologist Peter Brian Medawar to indicate the "tolerance" of the body's immune system to transplanted foreign tissues. According to the author, tolerance can be either complete or a form of immune response. Later, the concept of "tolerance" was applied to the field of social and interpersonal relations. Nowadays, it is also used in psychology, sociology, political science, conflictology and pedagogy. In modern times, different approaches have been formed in the interpretation of the concept of "tolerance" in different fields of science. In the current literature, two terms are mostly found: "endurance" and "tolerance".

Apart from interpersonal tolerance and pedagogical tolerance, some other additions can be made to those areas. There are tolerance in interpersonal relations; pedagogical tolerance; tolerance in self-relation; tolerance towards the boy (girl) he loves; tolerance in companionship and friendship; tolerance in relationships between boys and girls; tolerance in family relations; tolerance towards the traditions of their people; intercultural tolerance; tolerance towards people whom he meets on a daily basis, but whom he does not know; tolerance towards fellow students; tolerance in interstate relations; international tolerance in relationships; tolerance in relations between a manager and a subordinate, etc. (Safina, 2016).

## II. METHODOLOGY

The study was developed based on quantitative research methodology, and according to constructive interpretative approach. According to Creswell and colleagues this approach helps the researchers to get deep

knowledge by understanding the production of the social world and seeking the meaning of experience (Creswell 2007).

## III. METHODS

250 students were involved in practical research. 150 of them were students of Baku State University, 50 were students of Odlar Yurdu University, and another 50 were students of Azerbaijan Slavic University. In general, half of the students involved in the study (125 people) studied in the Azerbaijani section, and the other half (125 people) studied in the Russian section. SPSS software and 2 main analysis models (descriptive-statistical analysis model and "t-test" analysis model) were used to analyze the research results.

"L.Q POCHEBUT" "Cultural Value Tendencies" test was selected to analyze the participants' attitude to the problem. The assessment tool is valid and reliable technique in this case.

## IV. LIMITATION

The first limitation is related to education branch, only Azerbaijani and Russian education language sectors' students were asked to participate in the study. English language sector can be used for the next research.

The next limitation is number of the university. Only 3 university students were involved to the research. It can be more effective if other universities are involved, and the result compared in the future investigations.

## V. RESULT

In order to measure the level of patriotism in both groups (Azerbaijani section and Russian section), the patriotism test prepared by the researcher was presented to the respondents. Within the framework of this test, the respondents' opinions about some signs and elements that are indicators of patriotism were studied, and in general, the level of patriotism in each group was given separately and compared.

Table 1. Participants' Statistisc

Universities	Sections		Total
	Russian	Azerbaijani	
Azerbaijan Slavic University	50	0	50
Baku State University	75	75	150
Odlar Yurdu University	0	50	50
Total	125	125	250

In order to measure the level of patriotism, the level factors of "interest in the country's history and classical literature, protection of native nature, protection of cultural values, study of the history of the Karabakh war, attitude towards the martyrs and veterans of the homeland war, service in the army, participation in the election and love for the motherland" were studied in the form of various questions. The descriptive-statistical analysis of the data (respondents' answers) shows that there is a difference between the two groups in terms of the level of patriotism. However, it is very important and necessary to determine whether this difference is meaningful from a serious and statistical point of view, and whether it is consistent with the tested hypotheses and provisions.

In the patriotism level test,  $\bar{X}=22.12$  for those studying in the Russian section and  $\bar{X}=22.41$  for those studying in the Azerbaijani section on 13 variables gave reason to say that the difference between the two groups is not serious. However, in order to fully clarify this issue and compare the two groups, a "t-test" analysis was used. The comparison between the values of two independent groups shows that  $\text{Sig}=0.442$  and  $0.422>0.05$ , and in this case the difference between the groups is insignificant and not statistically significant. More precisely, patriotism in both groups is at the same level, despite a slight difference (in the "t-test" analysis, if  $\text{Sig}\leq 0.05$ , the observed difference between the objects of comparison is statistically significant and considered a serious difference. However, when  $\text{Sig}\geq 0.05$ , the difference between the objects of comparison is serious and cannot be said to be statistically significant).

Table 2.Patriotism T test result

	Levene's test		T' test result						
	F	Sig.	t	df	Sig. (2-tailed)	mean	Std. Error	Fərqi müqayisəsi 95 faiz etibarlılıq aralığında	
								lower	upper
Patriotism	3.147	.077	-.770	248	.442	-.28800	.37419	-1.02500	.44900

The analysis of the scores of the two groups regarding the level of patriotism in terms of mode, rank, minimum and maximum also shows that the difference between the groups is insignificant. The analysis of the scores related to the level of patriotism among the students studying in the Azerbaijan department shows that the mode=25, rank=11, median=23, minimum=14 and maximum=26. Among the students studying in Russian language, mode=24, rank=11, median=23, minimum=15 and maximum=26.

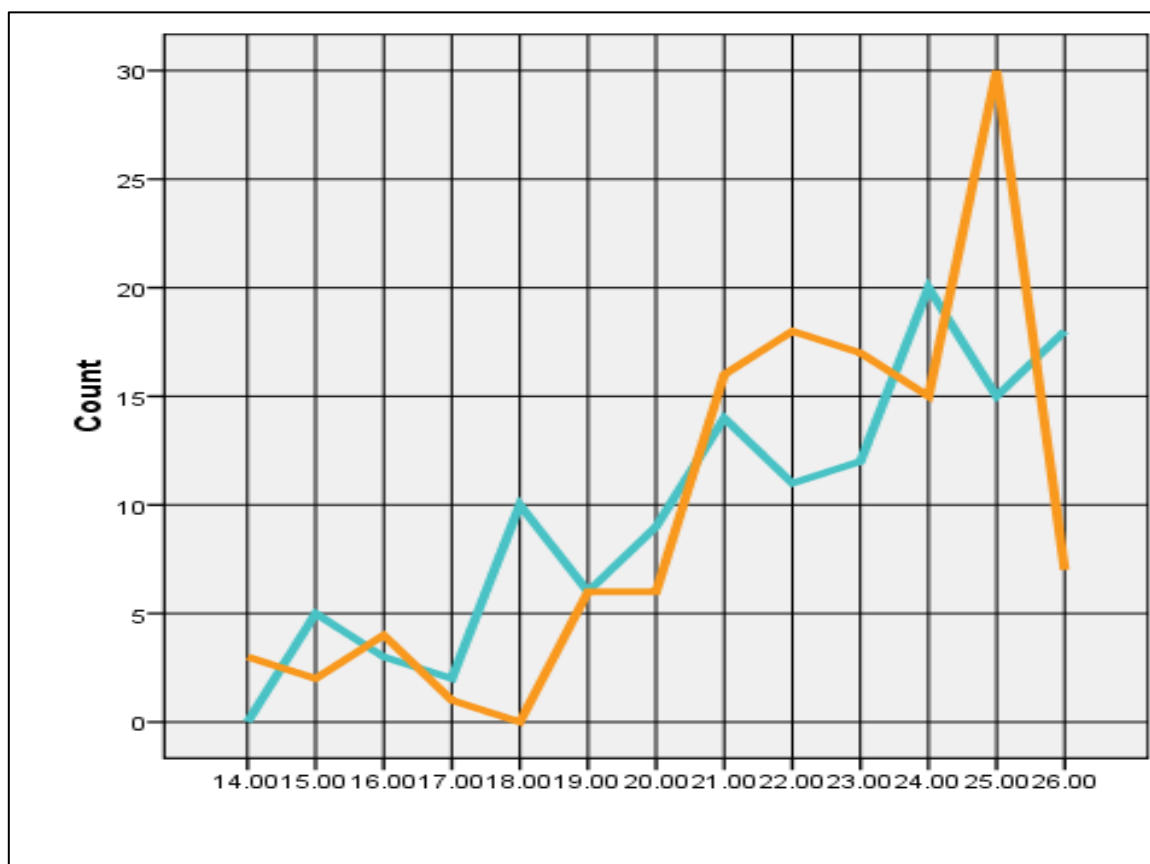


Fig 1. Patriotism results for different sections (Russian and azeri)

"L.Q POCHEBUT" "Cultural Value Tendencies" test was used for the purpose of studying cultural value tendencies. The analysis of the respondents' answers to this test determined which cultural values they preferred and compared them between the two groups. This test helps to determine which type of "traditional culture, modern culture, dynamically developing culture" is more preferred. The analysis of the data shows that the number of respondents studying in the Azerbaijani section who prefer "traditional" cultural values is more than those studying in the Russian section. However, the tendency to "modern" and "dynamically developing" cultural values is greater among students studying in the Russian section compared to those studying in the Azerbaijani section.

Table 3. Cultural value tendencies

Cultural Value Tendencies				
Branch	Traditional	modernr	dynamic	Total
Russian	22	92	11	125
Azeri	42	76	7	125
Total	64	168	18	250

More precisely, 25.60 percent of the respondents prefer traditional values, of which 8.80 percent studied in the Russian department, and 16.80 percent studied in the Azerbaijani department. Modern cultural values were preferred by 67.20 percent of the total respondents, of which 30.40 percent study in the Azerbaijani department and 36.80 percent in the Russian department. 7.20 percent of the respondents prefer dynamically developing cultural values, of which 2.80 percent studied in the Azerbaijani department and 4.40 percent studied in the Russian department.

It is possible to observe the difference between the respondents who studied in the Russian section and those who studied in the Azerbaijani section from the point of view of cultural value tendencies evaluated from traditional to dynamically developing culture. Thus, in the evaluation of the respondents who studied in the Russian section from traditional value trends to dynamically developing value trends,  $\bar{X}=1.91$ , collected points=239, and respondents studying in the Azerbaijani section had  $\bar{X}=1.72$ , collected points=215.

Considering the given statistical description, it is possible to think that there is a significant difference between the two groups in terms of cultural value tendencies. However, in order to clarify this in a more precise and scientific way, an intergroup comparison was made using the "t-test" analysis. According to the obtained result, Sig=0.036 in the "t-test" table. Since it is  $0.036 < 0.05$ , we can say that the difference between groups in terms of cultural values tendency is serious and statistically significant.

Table 4. Differences Cultural Values

Cultural values	Levene's test		t-test						
	F	Sig.	t	df	Sig. (2-tailed)	Mean dif.	Std. Error dif.	lower	upper
	4.353	.038	2.104	248	.036	.56000	.26615	.03579	1.08421

The analysis of the multi-dimensional linear diagram of the values related to the cultural value trends of the two groups also shows that in the Russian section, the variables related to the variety of modern cultural values gained more value, while the preference for traditional cultural values is observed more in the Azerbaijani section. Both groups have weak sympathy for the variant that represents developing cultural values.

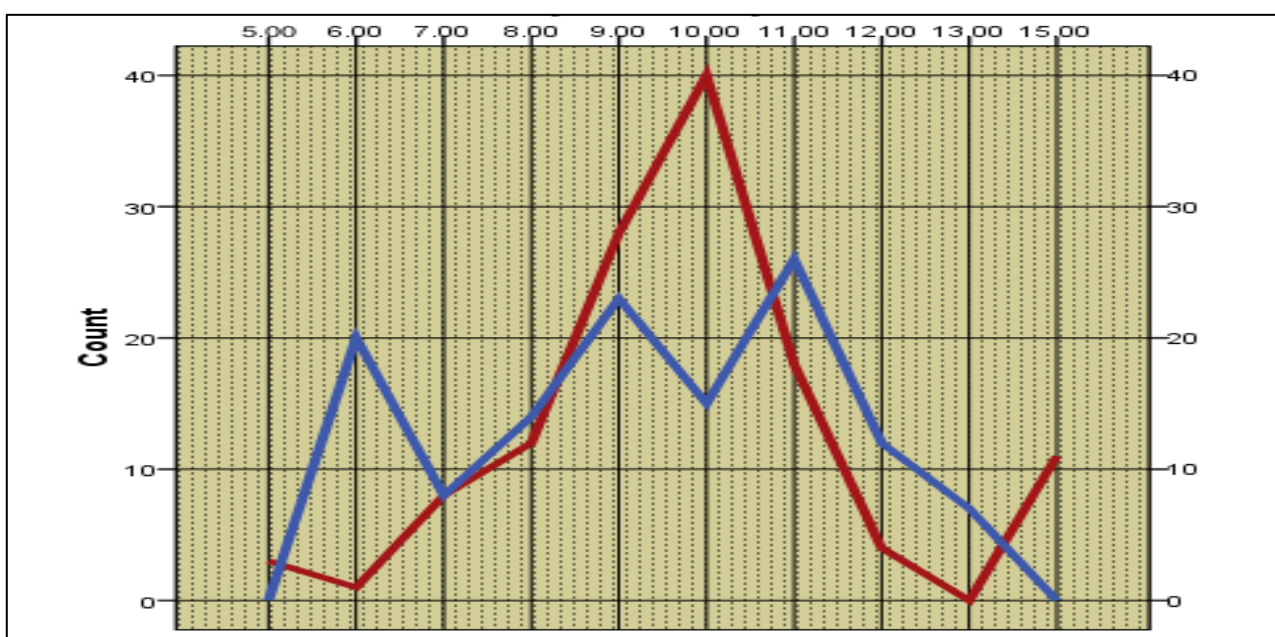


Fig 2. Cultural values for russian and azeri sections  
(blue – russian; red color azeri branch)

Cultural value differences have been studied in two directions: individualism and collectivism. For this purpose, the respondents expressed their opinion on 12 traits that express the qualities of collectivism and 12 traits that express the qualities of individualism. The characteristics studied in relation to collectivism include mutual benefit, closedness, discipline, aggressiveness, loyalty to traditions, caution, respect for authority, sincerity, submission, inclination to the past, law-abiding, compromising.

Descriptive-statistical analysis of the data shows that in terms of collectivist values,  $\bar{X}=34.93$  and total score=4367 for those studying in the Russian section, and  $\bar{X}=34$  for those studying in the Azerbaijani section. 19 and the total

score was 4274. More precisely, the difference between the two groups is almost negligible and no significant difference is observed.

Against the background of differences in cultural values, "t-test" analysis was used to determine the level of difference between groups in terms of collectivistic tendencies in a more precise and scientific way. According to the related table and the obtained results, since  $\text{Sig}=0.071$ , the collectivistic tendencies and attitudes towards collectivistic values between the two groups are slightly different and not statistically significant. As we know, when  $\text{Sig}>0.05$ , we cannot say that the inter-subject difference is serious and meaningful.

Table 5: Collectivist values for 2 sections

	Levene's test		T-test						
	F	Sig.	t	df	Sig. (2-tailed)	Mean dif.	Std. Error dif.	lower	upper
Collectivist values	.219	.640	1.815	248	.071	.74400	.40995	-.06342	1.55142

In the test of cultural value differences that we applied, the studied signs related to individualism consisted of individualism, openness, self-will, peace-loving, breaking of traditions, risk-taking, mistrust of authority, coldness, independence, orientation to the future, anarchy, competition. Descriptive-statistical analysis of the data shows that in terms of individualistic values,  $\bar{X}=29.90$  and total score=3738 for those studying in the Russian section, and  $\bar{X}=31.71$  and total score=3839 for those studying in the Azerbaijani section. More precisely, there is reason to say that the difference between the two groups is insignificant.

However, against the background of cultural value differences, "t-test" analysis was used in order to determine the level of inter-group difference in terms of individualistic tendencies in a more precise and scientific way. According to the related table and the obtained results, since  $\text{Sig}=0.091$ , individualistic tendencies and attitude towards individualistic values between the two groups are slightly different and not statistically significant. As we know, when  $\text{Sig}>0.05$ , we cannot say that the inter-subject difference is serious and meaningful.

Table 6. T test result for individualistic tendencies

	Levene's test		T-test						
	F	Sig.	t	df	Sig. (2-tailed)	Mean dif.	Std. Error dif.	lower	upper
Individualistic tendencies	.045	.831	-1.696	248	.091	-.80800	.47644	-1.74639	.13039

The lack of significant difference between the groups in terms of the tendency of the respondents to individualism and attitude towards the signs of individualism is reflected and shown in the graphs and diagrams.

In order to study tolerance at the level of verbal behavior, the "tolerance" questionnaire was presented to the respondents in two languages. Respondents answered direct (19 questions) and counter questions (23 questions) on a five-point system and 6 questions on a three-point system. Based on the given answers, the minimum score for tolerance was -25 and the maximum score was 47 for the students studying in the Azerbaijani section, and -20 and 49 for the students studying in the Russian section. At the same time, the total score for tolerance was 931 for students

studying in the Azerbaijani section and 1465 for those studying in the Russian section. All these statistical indicators show that there is a difference between the two groups in the level of tolerance.

A "t-test" analysis was used to accurately check the level of the existing difference in terms of tolerance between the two groups and whether the existing difference was statistically significant or not, and an intergroup comparison was made. Based on the results of the comparison, taking into account that  $\text{Sig}=0.034$  and  $0.034<0.05$ , it can be said with full certainty that the level of tolerance in the two groups is significantly different and the existing difference is statistically significant.



Table 7: Tolerance result

Tolerance	Levene's test		T-test						
	F	Sig.	t	df	Sig. (2-tailed)	Mean dif.	Std. Error dif.	lower	upper
	.007	.933	2.129	248	.034	4.27200	2.00654	.31997	8.22403

The figures on the tolerance level difference between the two groups also show that there is a difference between the groups and as can be seen from the chart, the price density in the Azerbaijani section is more between -25 and 0 and it increases even more on the number 0. However, this density is more likely to increase between 0 and 49 points in students studying in the Russian department.

During the data analysis, correlation analysis was used to check whether there is a relationship between the investigated factors and the relationship between tolerance

and other factors was checked. The level and direction of the relationship between "individualism" and "tolerance" as "value differences" was checked, and it was clear from the correlation table that there is a strong correlation between these two variables, and since Sig=0.036, the relationship between the two variables is statistically significant. it is possible to say. However, the relationship between these two variables is negative (Pearson correlation = -0.133), that is, as individualism increases, tolerance level decreases ( $r = -0.133^*$ ;  $p = 0.036$ ).

Table 8. Correlation results between individualism and tolerance

Correlation			
		Tolerance	individualism
Tolerance	Pearson Correlation	1	-.133*
	Sig. (2-tailed)		.036
	N	250	250
*. Correlation is significant at the 0.05 level (2-tailed).			

It is also clear from the linear diagram of the relationship between individualism and tolerance that the increase of one factor is accompanied by the decrease of the other.

The level and direction of the relationship between "collectivism" and "tolerance" as "value differences" was checked, and it was clear from the correlation table that there is no relationship between these two variables and Sig=0.336 ( $0.336 > 0.05$ ). At the same time, considering the "Pearson correlation" coefficient, it is clear that tolerance can increase as the level of collectivism increases, but considering the "Sig" coefficient, this change is statistically insignificant and is not considered a serious relationship (Pearson correlation=0.061).

Table 9. Correlation results between collectivism and tolerance

Correlations			
		Tolerance	Collectivism
Tolerance	Pearson Correlation	1	.061
	Sig. (2-tailed)		.337
	N	250	250
*. Correlation is significant at the 0.05 level (2-tailed).			

It is also clear from the linear diagram of the form of the relationship between collectivism and tolerance that the increase of one factor is accompanied by the decrease of the other. Checking the relationship between the variables of tolerance and patriotism also shows that the level of increase and decrease of these two variables is not related to each other and the two variables can increase or decrease in different directions completely independently. According to the correlation table, Sig=0.097, which means that there is no relationship between the variables.

It is also clear from the linear diagram of the relationship between the level of patriotism and tolerance

that the decrease of one factor is not accompanied by the decrease or increase of the other factor, and the two variables change independently of each other.

## VI. CONCLUSION

The study showed that a tolerant educational environment should be created in higher schools, where students learn to live in peace, agreement and solidarity with themselves and the people around them, develop the habits of solving conflict situations and effective communication methods; To form the adequacy and competence of the use of theoretical courses related to the phenomenon of

"tolerance" and its characteristics manifested in various situations reinforced by practical trainings, as well as social-psychological stability.

In order to form tolerance, the opportunities of the training process and events outside the auditorium should be used. Students should systematically and purposefully participate in learning activities, demonstrate activity and independence in discussing tolerance issues.

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Institutional Review Board Statement: *The study was conducted in accordance with the Declaration of Helsinki and approved by the Institutional Review Board (or Ethics Committee) of the Baku State University, 2024.*

➤ **Informed Consent Statement:** *Informed consent was obtained from all subjects involved in the study*

➤ **Conflicts of Interest:** The author declares that there is no conflict of interests regarding the publication of this manuscript. In addition, the ethical issues, including plagiarism, informed consent, misconduct, data fabrication and/or falsification, double publication and/or submission, and redundancies have been completely observed by the author

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