

Youth's Disposition of Radicalism in a Poly-Ethnic and Poly-Confessional Society from the Perspective of Tolerance/Intolerance

Olga Aimaganbetova¹, Yevgeniya Lashkova, Zabira Madaliyeva,
Shynar Zakaryanova, Zukhra Sadvakassova, and Gulmira Kassen
Al-Farabi Kazakh National University, Kazakhstan

Abstract: The research aims to study the features of tolerance/intolerance as an indicator of people's dispositions of radicalism in a poly-ethnic and poly-confessional society. The study was conducted in Kazakhstan, which can be an interesting example of a multi-ethnic and poly-religious society; a similar experience of the risk of radicalism among young people in a multicultural society is now shared by many countries of the world and most urbanized communities. To conduct applied research, methodological tools were created. The study was conducted online using the Google Forms platform. It involved 100 Almaty university students (43% of males and 57% of females) of various specialties in their 1-4 years of study. The study shows very high violent extremism indicators: the cult of power, the permissibility of aggression, conventional coercion, and conformity. It was found that there are gender differences in terms of violent extremism dispositions and tolerance: females are characterized by tolerance, social tolerance, and tolerance as a personality trait ($p \leq 0.05$), while interpersonal tolerance is characteristic of males ($p \leq 0.05$). The affective and conative tolerance components are more developed in females ($p \leq 0.05$), and the activity style and value orientation components are more often found in males ($p \leq 0.05$). Integrative tolerance corresponds to the average level: 87% have an average level, 11% have a low level, and 2% have a high level.

Keywords: radicalism, social injustice, society, tolerance/intolerance, young people.

Multi-ethnic communities in countries with a more traditional patriarchal society with a strong influence of certain regional religious traditions are vulnerable to radical social movements (Lewis, 2018; Muda et al., 2018; Saiya, 2018; Kulzhanova, Kulzhanova & Efimova, 2021). Radicalism offers a simple answer to the complex issues of social and political life, interethnic relations, and religious beliefs. For Western urbanized multicultural societies, the reaction among young people to Islamic radicalism, both in the form of active involvement in its orbit and in the form of radical conflict protest against Muslim emigrants and ethnic groups, is already a significant part of the agenda (Jason, 2015; Kadri, 2015). Radicalism may be attractive to young people in many countries of Central Asia, the Middle East, Southeast Asia, and other regions with multi-ethnic and multi-religious societies with a significant part of young people in the population and in difficult economic circumstances (Adam-Troian et al., 2021; Finlay & Hopkins, 2020). Kazakhstan can be a striking example of such a society.

¹ Corresponding Author: Professor at Department of General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan. E-Mail: oaimaganbetova@rambler.ru, olga.aimaganbetova@kaznu.edu.kz

The concept of radicalism appeared in public space in the 19th century. It has gradually spread to political, religious, and social views, as well as public ideology (Khan, 2020). Initially, the term reflected a desire to find the root of all social and political problems. However, it has become a broad socio-political, ideological, cultural, and psychological phenomenon aimed at radical changes in society (European Parliament, 2015). At the same time, it is only a means of doing things (Sunkara, 2019). Consequently, radicalism in a broad aspect can be viewed as a certain method to address and solve specific tasks to change the political and socio-economic reality, but it can also be considered from the perspective of a person who seeks to improve a political and socio-economic situation country in the (Sunkara, 2019). In this regard, in recent years, a psychological approach has become popular. It studies not only ideas and methods but also the individual and psychological characteristics of a person (Clobert et al., 2017), primarily a leader who is distinguished by their orientation, attitudes, and motives (Campeloa et al., 2018; Dhami & Murray, 2016).

However, the psychological approach is feasible not only at the micro level but also at the macro level. Thus, the social, political, and legal problems of separate social groups that have their own guidelines, values, worldview, and ideals can be considered. Consequently, radicalism can be viewed as a socio-psychological phenomenon determined not only by personal, social, ethnic, and cultural characteristics but also as a psychological mechanism that contributes to the restructuring and reorganization of the ideological, socio-political, economic, and psychological climate (Schachter & Gallihier, 2018). This definition of psychological radicalism determinants requires the study of this phenomenon as a current reality that is gaining momentum, where radicalism and extremism develop (Sharipova & Beissembayev, 2021). Many studies on radicalism in developing countries and in complex multicultural societies demonstrate structural similarities and similarities with the situation in Kazakhstan (Akanji, 2019; Sharipova & Beissembayev, 2021; Speckhard & Ellenberg, 2020). Because of this, it is convenient to consider Kazakhstan as a vivid example of a society in which there are no manifestations of radical and extremist movements, but there are conditions and some signs of their formation (Mukhtasarova & Safin, 2018; Parfilova & Karimova, 2016).

The influence of Islam and the Arab world as its natural conductor is becoming stronger in Kazakhstan due to the expansion of economic and cultural ties (Aimukhambetov et al., 2019; Sharipova & Beissembayev, 2021). The Arab world is ethnically and religiously diverse and has historically tended to recognize the diversity of religious experiences and peculiar forms of tolerance that are well-represented among Muslims outside of predominantly Muslim countries (Hoffman, 2020). Racial and religious discrimination and radicalism as a response to discrimination are often predicted by economic and political restrictions or domestic discrimination and gaslighting (Aminnuddin, 2020). In socio-economic conflicts, it is the youth that often turns out to be the most vulnerable stratum, which provokes the recruitment of young people into radical movements (Rezga, 2019).

Currently, the situation in Kazakhstan is as follows: a sharp deterioration in the socio-economic status of the population, high inflation, social and economic insecurity, rising unemployment, and the destruction of villages have led to the marginalization of young people and caused the loss of former references and devaluation of spiritual and moral values (Nurshanov, 2020). As a result, young people today are becoming easy prey for radicals, Islamists, and extremists of various kinds (Verkuyten, 2018). Corruption, which increases the awareness of social injustice, contributes to radicalism spread, which makes it possible to recruit young people to extremist and terrorist groups (Bishmanov, 2021). The issue is aggravated by the fact that the country still lacks a clearly defined national idea that could unite the youth regardless of social status, ethnicity, and confession. The adoption of the Law on State Youth Policy in the Republic of Kazakhstan No. 58 (dated July 7, 2004), Business Road Map 2020, and Regional Development Program, as well as the youth project “With a diploma

to the village” has not contributed to young people’s development. In fact, the mechanisms of state support for the youth still do not work properly in the country (Aimaganbetova et al., 2018, 2021).

This leads to a change in the youth’s social behavior that regulates the formation of new personality types that are not always desirable for society (Refaat, 2021). Several studies argue that multicultural education plays a significant role in countering extremism and radicalism, both at the school and university levels (Ma’arif et al., 2020; Nakaya, 2018; Stephens et al., 2021). The youth of Kazakhstan are increasingly inclined towards radicalism, and various criminal groups in which young people are involved are in great danger. This was evidenced by the events that took place in Kazakhstan in early January 2022, when such groups seized control of large strategic importance objects in the cities of Almaty, Taraz, Aktau, Aktobe, and others.

The modern population of Kazakhstan is predominantly formed by the Kazakh ethnic group that inhabited the Kazakh horde, which united the population of the steppes, which were part of three zhuzes (branches of people from common legendary ancestors that roamed certain territories) from the Golden Horde of the Genghisides in the 16th century. The population of the steppes undoubtedly included a large number of closely related Turkic and Altaic ethnic groups (Yensenov et al., 2016). According to the 2021 census, 15.5% of the population were Russians, 3.2% Uzbeks, up to 2% Ukrainians, 1.5% Uyghurs, 1.2% Germans, up to 1.1% Tatars, and 5.1% of the population are combined other ethnic groups, each of which includes less than 1% of the population of Kazakhstan (Abdinassir, 2021). Most of the Russians and Ukrainians are migrants and exiles who filled the predominantly urbanized regions and cities during the Soviet Union. Russians penetrate the Kazakh Khanate gradually in the second half of the 18th century, when the Russian Empire gradually begins an attack on the Kazakh steppe. In traditional Kazakh society, small isolated ethnic groups of a nomadic way of life are associated with traditional historical nomadic areas. Due to industrialization, the forced deportation of a number of people by the Soviet authorities, and various demographic processes in the history of Kazakhstan within the Russian Empire and the Soviet Union, this traditional settlement has been disrupted and may, in some cases, lead to conflicts (Yensenov et al., 2016).

In the 1990s, radicals were joined mainly by Russian-speaking Kazakhs out of touch with national roots, traditions, and the language, who saw social injustice, but at the same time, were educated and employed people. In contrast, today, these are Kazakh-speaking young people coming from rural settlements. Due to the mass destruction of rural settlements, many young people moved to regional centers and large cities and faced social and economic insecurity. According to statistics, about 80% of people convicted for participating in radical movements in Kazakhstan came from small towns and villages and did not have a regular job or place of residence. Most of them were children of internal migrants (Beisembaev, 2019). When facing difficulties, lack of money, and loneliness, these young people can be very easily recruited by various extremist groups. Today the illustrative group for the problem of migrants is Oralman people who returned to their historical homeland, where they were not expected. Lacking social mobility, they also start looking for support in similar groups (Aimukhambetov et al., 2019). It cannot be denied that today in Kazakhstan, there is a close connection between criminals and extremist groups. Thus, in penitentiary institutions extremists involve criminals, thereby giving rise to prison radicalization (Parfilovaa & Karimova, 2016). Radicalization also occurs due to criminalized young people who are at liberty (Beisembaev, 2019). These are called semi-gangsters or semi-jihadists (Faiola & Mekennet, 2015).

Today, all radical groups can be divided into the following three subgroups (Refaat, 2021). The first is sabotage subgroups consisting of young people who are specially trained abroad and have their own specific goals and plans. The second subgroup consists of jamaats; this is an association of successful young people united by a common religious idea. Many of

them work in government agencies, occupy high positions, and are engaged in big businesses. The third subgroup consists of criminal gangs that have adopted radical religious slogans, which they use to justify racketeering, robbery, and other illegal actions. This is precisely the peculiarity of Kazakhstani radicalism, which has developed in recent years (Refaat, 2021). In fact, this was confirmed by the events that took place in early January 2022 in many cities of the Republic, when armed groups of extremists who arrived from outside joined peaceful protests, seized administrative buildings, took part in robberies and looting, and offered armed resistance to the army and police.

In this regard and in light of recent events in Almaty, the development of a special program that combines early identification and continuous monitoring of various radicalism manifestations is of particular importance. In our opinion, this program should also focus on studying the social and personal characteristics of young people, including tolerance/intolerance as an indicator of susceptibility to radicalism. In our study, we consider tolerance as a socio-psychological phenomenon that counteracts the emergence and development of various extremist manifestations among young people (Stephens et al., 2021). The analysis of tolerance definitions made it possible to identify its main determinants:

- tolerance as a socio-psychological characteristic of a person is revealed in the interaction with the representatives of other social, ethnic, and confessional groups;
- tolerance involves accepting the fact that there are other nationalities with their own lifestyles, other ideological, social, and cultural values, as well as different worldviews and religions;
- tolerance is manifested in a person's aspirations for mutual respect, rapport, acceptance of different interests and points of view;
- tolerance involves recognizing the right of a person as a representative of a social, ethnic, cultural, and confessional community to live in accordance with their own views and worldview.

A number of Western researchers of this phenomenon (Broer et al., 2015) consider tolerance as a social norm characterized by a certain resistance to various conflict situations that may arise in a multiethnic and multicultural country. Tolerance can be defined as a complex socio-psychological attitude of a person expressed as acceptability of other people's way of life, customs, traditions, moral systems, feelings, opinions, and ideas (Chelysheva & Mikhaleva, 2020). Interethnic tolerance is considered as tolerance based on respect for another person, their rights and freedoms, the resilience of an individual or group to ideas, opinions, traditions, beliefs, customs, and norms that do not pose a social threat and are different from their own ethnic, cultural patterns of behavior, etc. (Chelysheva & Mikhaleva, 2019). In the ethnic and confessional aspects, intolerance is manifested in various extremist types. First, it is characterized by a negative ethnic identity, interethnic tension, and various manifestations of nationalistic, racist, chauvinistic, and xenophobic views. These cause not only interethnic tension but also often lead to extremism and terrorism development, as well as conflicts (Halian et al., 2020). In this regard, due to the growing radicalism sentiments among young people, especially in the post-Soviet countries, which led to "color" revolutions in Kyrgyzstan, Georgia, Armenia, and now in relatively prosperous and calm Kazakhstan, the study of the youth's tolerance/intolerance in a multi-ethnic society is becoming relevant today.

The modern youth was brought up at the turn of the century, that is, in the conditions of independent Kazakhstan. Unlike previous generations, these young people were not educated based on Soviet principles oriented towards the values of a highly collectivist society, where tolerance and other humanistic qualities were a priority (Veresha, 2016). Today's Kazakhstani students, who have a broad scientific outlook, the knowledge of several languages, and the

latest technologies, are characterized by excessive self-confidence, a sense of exclusivity, and a strive for independence. They believe that every person has the right to a decent life. When these students see children of officials spend unreasonably big money they have not earned, they experience a cognitive dissonance between what the authorities say and what is really done for young people. Therefore, students begin to express dissatisfaction with the social system and, especially, the political elite of the country, which leads to even greater rejection of the environment, intolerance, and aggressiveness. This results in the formation of radicalism and extremist sentiments. Thus, the study considers tolerance as a social norm of interaction in a poly-ethnic and poly-confessional society. In this regard, it aims to examine the features of the youth's tolerance/intolerance as a manifestation of their disposition toward radicalism sentiments.-The main research question is to find out how the development of certain forms of tolerance among young people can serve as a basis for the development of radicalism and violent extremism or contribute to resistance to it. The research objectives are as follows:

- to analyze the concepts of radicalism, tolerance/intolerance, and their main determinants;
- to select methodological tools based on the study purpose;
- to conduct applied empirical research aimed at studying tolerance/intolerance as a manifestation of disposition to radicalism in a poly-ethnic and poly-confessional society.

Among the most important implications of the study are:

- recognizing the types of tolerance that need to be developed among young people to strengthen resistance against radicalism;
- formation of the ability for early recognition of conditions for radicalism and extremism formation based on changes in tolerance.

Methods and Materials

Research Design and Sample

The study was conducted among Almaty students with the help of the Google Forms platform. As students interacted directly with others from different backgrounds during their university studies, they were more likely to become more tolerant. Thus, a reference group was being formed (Spitsyna, 2019). Students' value worldview was shaped and maintained throughout their lives. Modern conditions make the higher education system determine the reference significance of the educational environment, which will allow students to develop a worldview that is adequate to universal humanitarian values, teach them to avoid stereotypes, and develop intolerance towards xenophobia, chauvinism, and radicalism. It is important to note that the student environment (the form of education and campus life) involves long-term everyday interaction with peers and teachers and leads to the development of students' social interaction skills, tolerance of other people's views, as well as the ability to reach a compromise. In this regard, this age group is the most interesting for studying the development of tolerance as an aspect of radicalism disposition. The study involved 100 Almaty university students (43% of males and 57% of females) of various specialties in their 1-4 years of study. Young people with vocational secondary education and secondary (school) education were not included in the sample. The average age of the respondents is 19.7 years (Table 1), the minimum age is 17 years (1% of the total sample), the maximum age is 21 years (2% of the total sample).

Table 1
Age Characteristics of the Sample

Descriptive statistics				
	N	Minimum	Maximum	The average
Age	100	17	21	19.7
N of valid (according to the list)	100			

Research Methods and Data Analysis

To conduct an empirical study, the following methodological tools were used: the Tolerance Index Questionnaire (Soldatova, Kravtsova, Khukhlaev, and Shaigerova, 2008); Types and Components of Tolerance/Intolerance Methodology by G.L. Bardier, and Methodology for assessing the dispositions of violent extremism by Davydov and Khlomov. Tolerance was evaluated based on the two questionnaires: The Tolerance Index Questionnaire, which determines general tolerance, ethnic tolerance, social tolerance, and tolerance as a personality trait. The questionnaire is based on Russian and foreign experience in this area (Soldatova, Kravtsova, Khukhlaev, and Shaigerova, 2008). The questionnaire consisted of statements reflecting the general attitude towards the world around and other people, social attitudes in various interaction areas, attitudes towards certain social groups (minorities, people with mental disorders, the poor), communication attitudes (respect for opponents' opinions, constructive conflict resolution, and productive cooperation).

The Types and Components of Tolerance/Intolerance Methodology by Bardier (Pochebut, 2012). This classification has been recognized as the most detailed description of various social interaction aspects. Tolerance is considered as an identity based on a person's qualities and experience and formed based on various external regulations of social behavior. In accordance with these regulations, a tolerant person acts in an acceptable in their culture way to tolerate somebody who lives in a different way. According to the Types and Components of Tolerance/Intolerance Methodology, there are 10 types of tolerance: intercultural, interethnic, professional, managerial, gender, intergenerational, socio-economic, interreligious. The methodology also contains ten components of tolerance: affective, cognitive, conative, normative ethics, need and motivation, activity style, group identification, personality identification, personal and axiological.

In modern psychology, it is very difficult to create methods aimed at studying propensities for extremist and radicalism manifestations. One of the most effective methods is the Method for Assessing the Dispositions of Violent Extremism proposed by Davydov and Khlomov. This is a questionnaire aiming to identify dispositions of violent extremism. The methodology can be used both for assessing a person's disposition of extremism and terrorism and for evaluating the risks of various illegal behaviors, including involvement in extremist activities, the activities of various football fan clubs, etc. However, it must be noted that with the help of this questionnaire it is impossible to study those factors that contribute to the youth involvement in extremist and terrorist groups. In addition, it does not contain probative value in relation to any violations, which is an important ethical aspect of this study. The methodology contains 11 scales that define the cult of power, the permissibility of aggression, intolerance, conventional coercion, social pessimism, mysticism, destructiveness and cynicism, protest activity, normative nihilism, anti-interoception, conformism (Davydov & Khlomov, 2017).

During the study, the results of tests aimed at the study of tolerance (The Tolerance Index Questionnaire and The Types and Components of Tolerance/Intolerance Methodology) and Mann-Whitney U-criterion were used to check for statistically significant differences between the responses of males and females and differences between individual parameters and scales within texts. This also makes it possible to determine the structure and level of

manifestation of individual forms and types of tolerance among the respondents. Correlation analysis (r-Spearman's) allows one to identify the presence or absence of a relationship between certain types of tolerance among the respondents and various forms of manifestation of Violent Extremism (accordingly to the Method for Assessing the Dispositions of Violent Extremism). Thus, the presence of correlations makes it possible to evaluate various types of tolerance/intolerance as a manifestation of disposition to radicalism or resistance against it. Mathematical data processing was performed in SPSS Statistics 23.0: Mann-Whitney U-test and r-Spearman's were used. Statements with error probability $p \leq 0.05$ were considered significant, statements with error probability $p \leq 0.01$ – very significant, and statements with $p \leq 0.001$ - the most significant (Rustamov, 2021).

Ethical Issues and Limitations of the Research

The research topic is associated with the study of complex social and ethical aspects of interaction. In this regard, the issue of protecting the respondents' personal data was acute and related to their consent to participate in the study. To ensure the research data anonymity, only the gender and age characteristics of the respondents were recorded; the university, year of study, and specialty were not fixed. These were the necessary restrictions to ensure maximum anonymity and reliability of the data obtained. It is also important to note that there is a research limitation relating to the extrapolation of the data obtained as they cannot be extrapolated to all the youth of Kazakhstan.

Results

Data Analysis

Figure 1 shows the results of assessing the dispositions of violent extremism on 11 scales.

Figure 1

Violent Extremism Disposition Rate (mean)

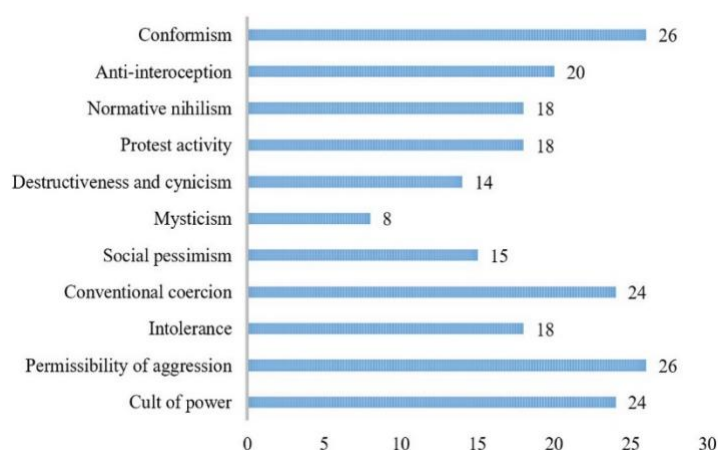


Figure 1 shows the above-value limits on 4 scales: cult of power (24 points); permissibility of aggression (26 points); conventional coercion (24 points); conformism (26 points). This result indicates youth's disposition of extremism. It is important to note that the study was conducted online in connection with the pandemic and the systematically introduced lockdowns, which could have led to increased indicators of the cult of power and conventional coercion. On the rest of the subscales, the values were within the normal range. Using the Mann-

Whitney U-test, gender differences in the disposition of violent extremism were studied; the data are presented in Table 2 and Figure 2.

Table 2

Significant Differences in Disposition of Violent Extremism

Variables	Ranks		Mann-Whitney U-test	p
	males	females		
Permissibility of aggression	19.07	11.93	59.000	0.03
Conformism	12.43	18.57	52.500	0.02
Cult of power	18.10	12.20	62.000	0.05
Normative nihilism	18.50	12.50	52.500	0.02

Figure 2

Significant Differences in Disposition of Violent Extremism

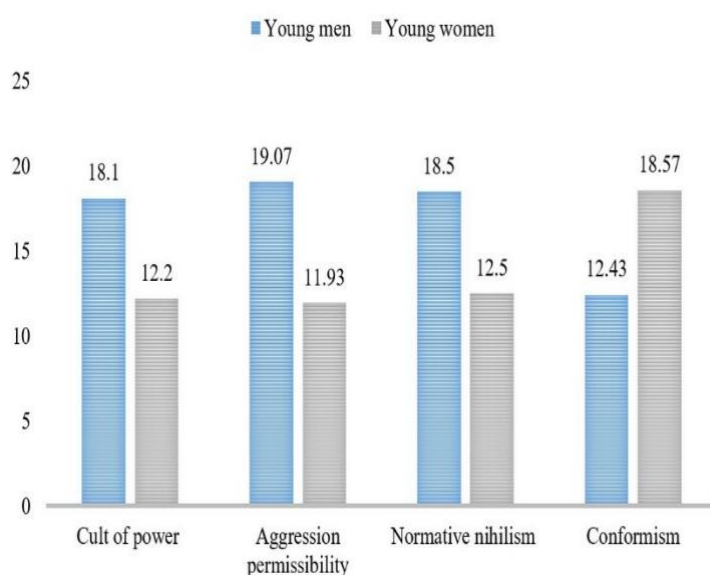
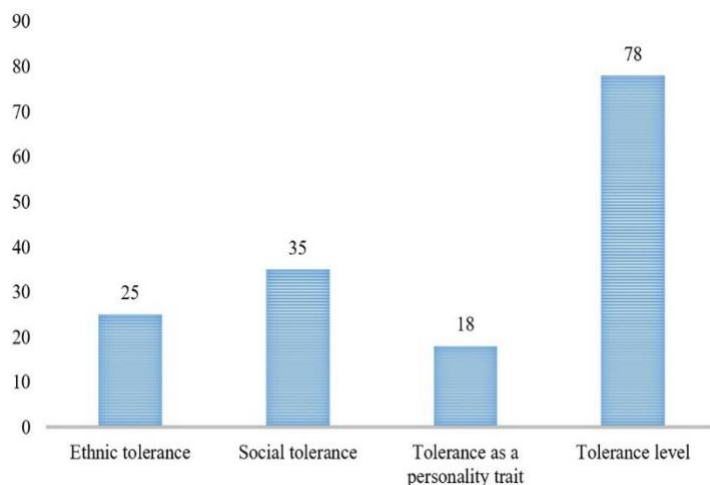


Table 2 and Figure 2 reflect significant differences identified on 4 scales out of 11: cult of power ($p \leq 0.05$); permissibility of aggression ($p \leq 0.03$); normative nihilism ($p \leq 0.03$); conformism ($p \leq 0.02$). Males have higher indicators on the scales of the cult of power, the permissibility of aggression and normative nihilism compared to females. That is, males perceive the world from a strong-weak perspective. They are characterized by personal readiness for violence in the context of frustration and ignoring social norms. Females have higher indicators on the conformity scale, which indicate weak internal behavior regulators and a strong sense of group belonging. Figure 3 shows the tolerance indicators obtained based on the Tolerance Index method (Soldatova, Khukhlaev, Kravtsova, and Shaigerova, 2008).

Figure 3 demonstrates that the overall integrative level of tolerance among the respondents is 78 points, which corresponds to the average level of tolerance. This testifies to a combination of tolerance and intolerance among students. Thus, youth can demonstrate tolerant behavior in some social situations while in others, on the contrary, they are intolerant. Within the research framework, 87% of students demonstrated an average level of tolerance, 11% of students showed a low level, and only 2% of students showed a high level. The students' results were as follows: the students have an average level of ethnic tolerance; the respondents have a high level of social tolerance (attitude towards various social groups). In terms of tolerance, considered as a socio-psychological feature and personality trait that determines the attitude of young people to the world around them, the students demonstrated low indicators.

Figure 3

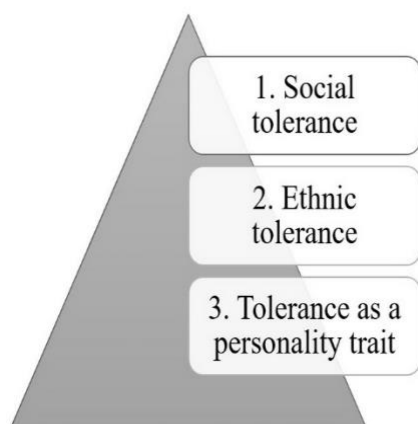
Students' Tolerance Level (Mean)



Therefore, it is possible to rank the types of tolerance among students according to the Index of Tolerance questionnaire (Figure 4).

Figure 4

Tolerance Types Ranked according to the INDEX of Tolerance Questionnaire



According to students, social and interethnic tolerance types are of the greatest significance; the least important type is personal tolerance (the ability to forgive, understand and listen to other points of view). The results obtained show the presence of boundaries that allow students to separate and differentiate their ideas about various ethnic and social characteristics of group interaction in the absence of condescension, neglect, and indifference towards them. Using the Mann-Whitney U-criterion, gender differences in the tolerance types were studied. The results obtained based on the Tolerance Index method (Soldatova, Khukhlaev, Kravtsova, and Shaigerova, 2008) are described in Table 3 and Figure 5.

Table 2 and Figure 5 demonstrate significant differences in the types and levels of tolerance among males and females. Thus, females demonstrate higher levels of overall tolerance, social tolerance, and the development of tolerance as a personality trait ($p \leq 0.05$). Ethnic tolerance among males and females is equally developed.

To perform a detailed analysis of students' ideas about tolerance, its types, and components, the Types and Components of Tolerance/Intolerance Methodology by Bardier was used. Table 4 and Figure 6 show tolerance types ranked according to the methodology.

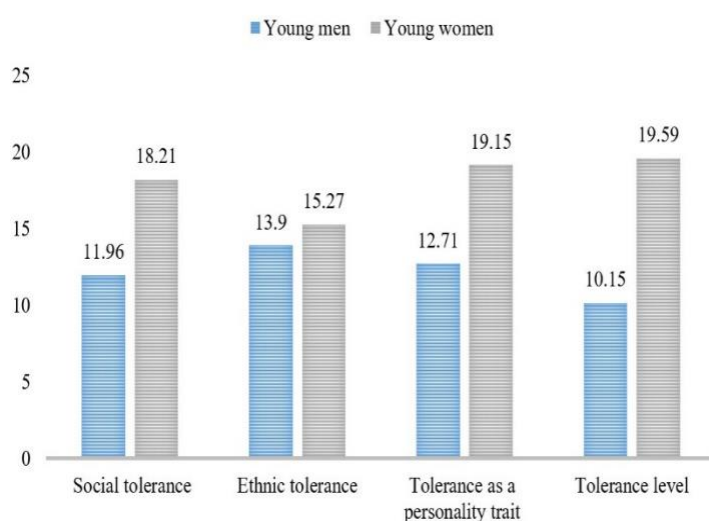
Table 3

Significant Differences in Tolerance Types Obtained Based on the Tolerance Index Questionnaire

Variables	Ranks		Mann-Whitney U-test	p
	males	females		
Overall tolerance level	10.16	19.58	41.000	0.00
Subscale: Ethnic tolerance	13.91	15.26	76.000	0.07
Subscale: Social tolerance	11.96	18.21	64.500	0.05
Subscale: Tolerance as a personality trait	12.71	19.15	63.000	0.04

Figure 5

Significant Differences in Tolerance Types Obtained Based on the Tolerance Index Questionnaire (Mean)

**Table 4**

Types of Tolerance according to the Methodology by Bardier

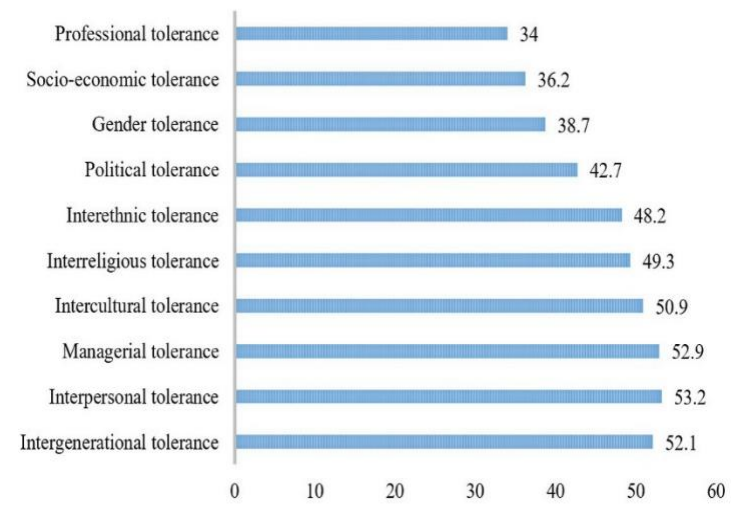
Types of tolerance/intolerance	Rank	Mean
Intergenerational tolerance	1	52.1
Interpersonal tolerance	2	53.2
Managerial tolerance	3	52.9
Intercultural tolerance	4	50.9
Interreligious tolerance	5	49.3
Interethnic tolerance	6	48.2
Political tolerance	7	42.7
Gender tolerance	8	38.7
Socio-economic tolerance	9	36.2
Professional tolerance	10	34.0

The students demonstrated a high level of tolerance on the following 4 subscales. Firstly, intergenerational tolerance (mean: 52.1) that involves respect for the older generation and interpersonal tolerance (mean: 53.2) that relates to the manifestation of respect in relations between people. Secondly, the managerial tolerance (mean: 52.9) involves respect in managerial relations and the interaction between a leader and a subordinate. Thirdly, intercultural tolerance (mean: 50.9) involves respect for the representatives of other cultures and tolerance in intercultural communication.

On the other 6 scales, student youth demonstrated average scores: gender tolerance (mean: 38.7); professional tolerance (mean: 34.0), economic tolerance (mean: 36.2) and political tolerance (mean: 42.7); interethnic (mean: 48.2) and interreligious tolerance (mean: 49.3).

Figure 6

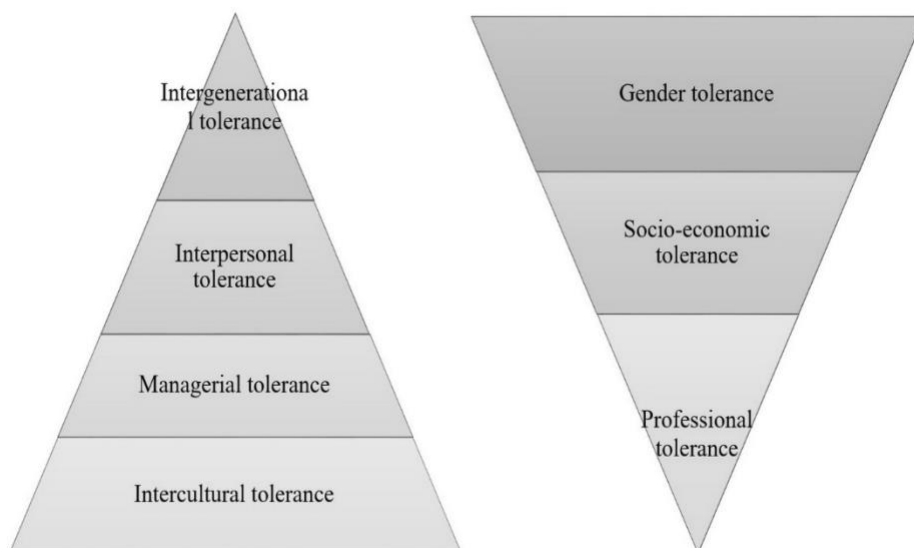
Types of Tolerance Ranked according to the Methodology by Bardier



It should be noted that professional, socio-economic, and gender tolerance types were ranked the lowest. The data obtained make it possible to rank the types of tolerance among students according to the Types and Components of Tolerance/Intolerance Methodology by Bardier (Figure 7). The hierarchy is determined by the age characteristics of students characterized by their distinctive features of interpersonal and intergenerational communication, cultural interaction, and the university structure, as well as the peculiarities of gender processes taking place in the country, a decrease in respect for another gender, people with lower income and non-prestigious jobs.

Figure 7

Tolerance Types Ranked according to the Types and Components of Tolerance/Intolerance Methodology by Bardier



Using the Mann-Whitney U-criterion, differences in the types of tolerance were studied. The results obtained based on the methodology are presented in Table 5 and Figure 8.

Table 5

Significant Differences in the Types of Tolerance Obtained Based on the Types and Components of Tolerance/Intolerance Methodology

Variables	Ranks		Mann-Whitney U-test	p
	males	females		
Interpersonal tolerance	39.05	28.94	110.00	0.06
Gender tolerance	49.92	68.47	39.500	0.01
Interethnic tolerance	49.92	52.47	111.50	0.07
Intercultural tolerance	44.00	45.25	115.00	0.08
Managerial tolerance	31.12	57.43	52.500	0.04
Intergenerational tolerance	34.00	55.25	72.000	0.01
Political tolerance	31.12	37.43	120.00	0.09
Professional tolerance	53.78	39.89	92.000	0.04
Interreligious tolerance	31.12	37.43	110.00	0.06
Socio-economic tolerance	49.92	48.47	110.50	0.06

Figure 8

Significant Differences in Tolerance Types Obtained Based on the Types and Components of Tolerance/Intolerance Methodology by Bardier (Mean)

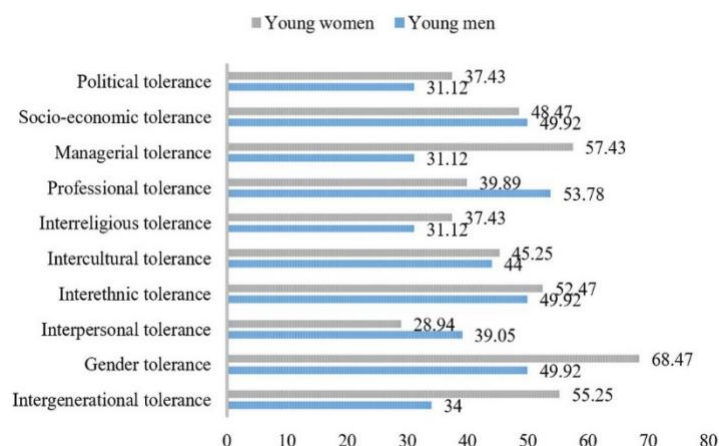


Table 6

Tolerance Components Ranked according to the Types and Components of Tolerance/Intolerance Methodology by Bardier

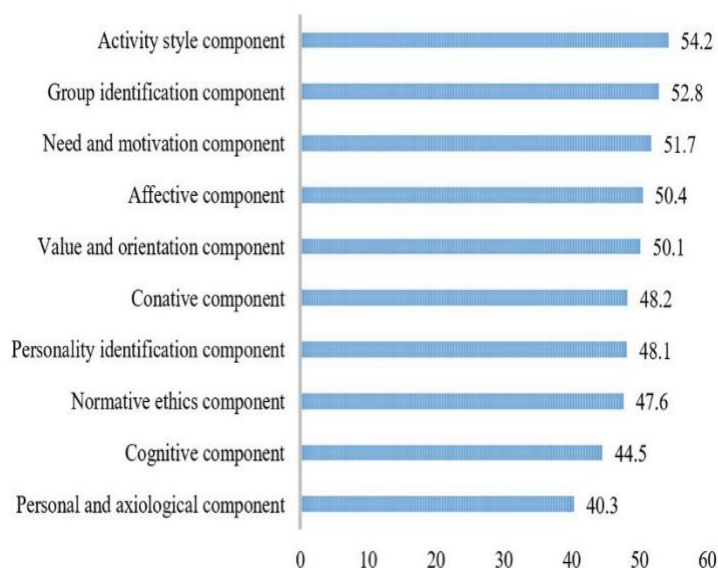
Tolerance/intolerance components	Rank	Mean
Activity style component	1	54.2
Group identification component	2	52.8
Need and motivation component	3	51.7
Affective component	4	50.4
Value orientation component	5	50.1
Conative component	6	48.2
Personality identification component	7	48.1
Normative ethics	8	47.6
Cognitive component	9	44.5
Personal and axiological component	10	40.3

Table 5 and Figure 8 reflect the differences in tolerance between males and females on 4 out of 10 scales: intergenerational, gender and managerial tolerance types are more developed among females; interpersonal tolerance is higher in males.

The next step was to analyze tolerance components. Table 6 and Figure 9 show tolerance components ranked according to the methodology.

Figure 9

Tolerance Components Ranked according to the Types and Components of Tolerance/Intolerance Methodology by Bardier



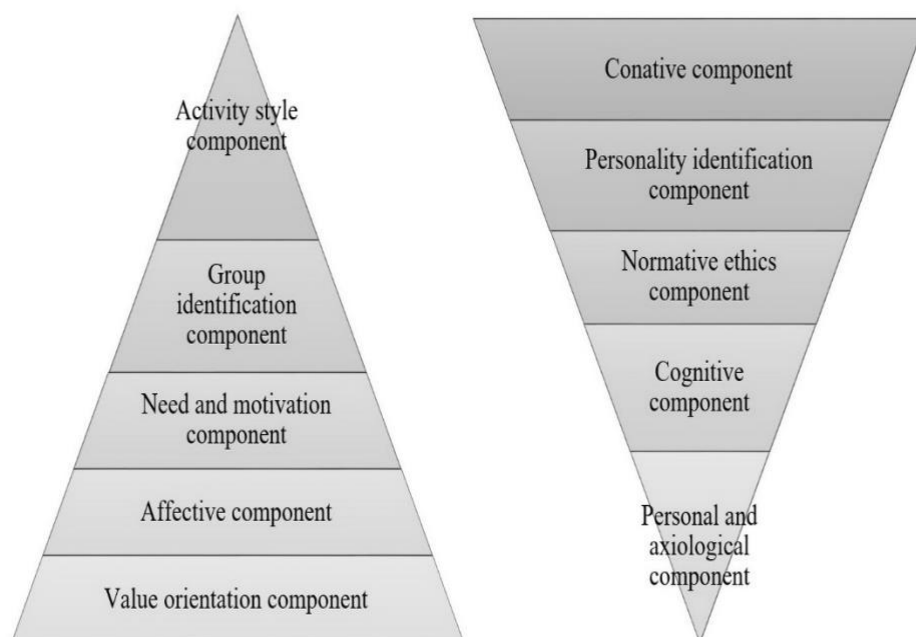
Students demonstrated a high level of the following tolerance components: value orientation component (mean: 50.1), which represents tolerance as the highest and leading value for an individual; affective component (mean: 50.4), which is represented in the structure of tolerance of feelings, experiences, and emotions; need and motivation component (mean: 51.7), which indicates a social need for tolerance towards other people. There were also group identification component (mean: 52.8), which illustrates that students' tolerance is mainly developed on the mechanisms of their identification as a member of the reference group; and activity style component (mean: 54.2), which is manifested by a stable style of activity.

In the context of the other 5 tolerance components, the respondents showed average indicators: personal and axiological component (mean: 40.3) indicates the average level of importance and sense of tolerance; cognitive component (mean: 44.5) reflects the average level of aspirations for understanding and showing interest in a different opinion of an interlocutor. Normative ethics component (mean: 47.6) demonstrates average inclusion of ethical norms and obligations in the tolerance structure; personality identification component (mean: 48.1) demonstrates that tolerance is determined by a person and the score given reflects an average degree of identity development in the tolerance manifestation areas; and conative component (mean: 48.2) which reflects average readiness for interaction, as well as the behavior of non-impulsive person.

It should be noted that personal and axiological, cognitive, and normative ethics components were ranked the lowest. The data obtained make it possible to rank the types of tolerance components among students according to the Types and Components of Tolerance/Intolerance Methodology by Bardier (Figure 10).

Figure 10

Tolerance Components Ranked according to the Types and Components of Tolerance/Intolerance Methodology by Bardier



This indicates that students are characterized by ideas about the high value of and the need for a tolerant respectful attitude towards other people. This need is based on the identification with a close reference group, high value of feelings, and a stable manifestation of tolerance in activities. Using the Mann-Whitney U-criterion, differences in the components of tolerance were studied. The results obtained based on the methodology are presented in Table 7 and Figure 11. Table 7 and Figure 11 show that males and females have differences in tolerance components on 4 scales. The affective and conative tolerance components are more developed in females. This indicates that they highly appreciate feelings and experiences, as well as the possibility of their manifestation. Females' readiness for interaction is higher, which manifests itself in patience as a behavioral characteristic and balanced behavior.

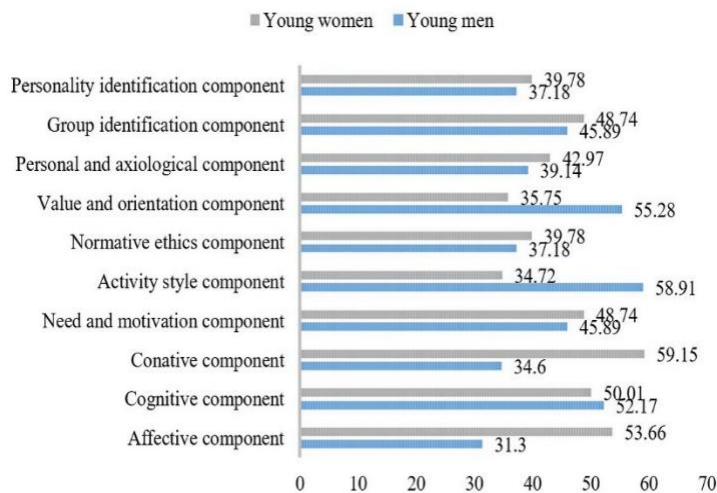
Table 7

Significant Differences in Tolerance Types Obtained Based on the Types and Components of Tolerance/Intolerance Methodology by Bardier

Variables	ranks		Mann-Whitney U-test	p
	males	females		
Cognitive component	42.17	50.01	411.000	0.09
Affective component	31.30	53.66	802.000	0.04
Conative component	34.60	59.15	754.000	0.02
Activity style component	58.91	34.72	762.000	0.02
Normative ethics	37.18	39.78	357.500	0.14
Personality identification component	37.18	39.78	357.500	0.14
Personal and axiological component	39.14	42.97	216.500	0.24
Need and motivation component	45.89	48.74	306.500	0.11
Value orientation component	55.28	35.72	796.500	0.03
Group identification component	45.89	48.74	306.500	0.11

Figure 11

Significant Differences in Tolerance Types Obtained based on the Types and Components of Tolerance/Intolerance Methodology by Bardier (Mean)



The activity style and value and orientation components are more developed in males. This indicates that males are characterized by high readiness for a stable activity; the value of a tolerant respectful attitude occupies a higher place in the value hierarchy.

Next, a correlation analysis (r-Spearman's) of the methodologies to study disposition of violent extremism was performed. The results are presented in Tables 8-9.

Table 8

Relationship between Tolerance Types and Disposition of Violent Extremism

Variables	Overall tolerance level	Subscale: Tolerance as a personality trait	Subscale: Social tolerance	Subscale: Ethnic tolerance
Cult of power	-0.390**	-0.409**	-0.387**	
Permissibility of aggression	-0.185**	-0.372**	-0.367**	-0.368**
Destructiveness and cynicism	-0.329**	-0.324**	-0.323**	
Protest activity	-0.272**		-0.378**	-0.294**
Conformism			0.413**	
Intolerance	-0.347**	-0.394**	-0.435**	-0.379**
Conventional coercion	-0.333**	-0.331**		-0.376**
Social pessimism		-0.338**	-0.369**	
Mysticism	-0.230**			-0.323**
Normative nihilism	-0.219**	-0.287**	-0.257**	
Anti-interoception	-0.309**		-0.449**	

Social tolerance has 1 positive and 8 negative correlations with violent extremism dispositions: Anti-interoception ($r = -0.449^{**}$); Social pessimism ($r = -0.369^{**}$); Permissibility of aggression ($r = -0.367^{**}$); Destructiveness and cynicism ($r = -0.323^{**}$); Intolerance ($r = -0.435^{**}$); Protest activity ($r = -0.378^{**}$); Normative nihilism ($r = -0.257^{**}$); Cult of power ($r = -0.387^{**}$); Conformity ($r = 0.413^{**}$). Ethnic tolerance is negatively correlated with 5 violent extremism dispositions: Mysticism ($r = -0.323^{**}$); Intolerance ($r = -0.379^{**}$); Permissibility of aggression ($r = -0.368^{**}$); Protest activity ($r = -0.294^{**}$); Conventional coercion ($r = -0.376^{**}$).

Tolerance as a personality trait is negatively correlated with 7 dispositions of violent extremism: Social pessimism ($r = -0.338^{**}$); Intolerance ($r = -0.394^{**}$); Conventional coercion ($r = -0.331^{**}$); Destructiveness and cynicism ($r = -0.324^{**}$); Cult of strength ($r = -0.409^{**}$); Permissibility of aggression ($r = -0.372^{**}$); Normative nihilism ($r = -0.287^{**}$).

The overall level of tolerance is negatively correlated with 9 dispositions of violent extremism: Conventional coercion ($r = -0.333^{**}$); Permissibility of aggression ($r = -0.185$); Normative nihilism ($r = -0.219^{**}$); Mysticism ($r = -0.230^{**}$); Destructiveness and cynicism ($r = -0.329^{**}$); Cult of power ($r = -0.390^{**}$); Protest activity ($r = -0.272^{**}$); Intolerance ($r = -0.347^{**}$); Anti-interoception ($r = -0.309^{**}$). Table 9 shows the results of the correlation analysis of tolerance types and dispositions of violent extremism.

Table 9*Relationship between Tolerance Types and Dispositions of Violent Extremism*

	Gender Tolerance	Interpersonal tolerance	Interethnic tolerance	Intergenerati onal tolerance
Cult of power	-0.247**	-0.218**	-0.310**	-0.291**
Permissibility of aggression	-0.230**		-0.258**	
Destructiveness and cynicism	-0.301**			
Intolerance	-0.318**	-0.372**	-0.247**	-0.392**
Conventional coercion	-0.230**	-0.276**	-0.286**	-0.326**
Social pessimism		-0.422**	-0.396**	
Mysticism			-0.195**	
Anti-interoception	-0.298**			
Conformism				-0.299**
	Intercultural tolerance	Interreligious tolerance	Socio- economic tolerance	
Cult of power	-0.291**		-0.218**	
Permissibility of aggression	-0.298**	-0.230**		
Social pessimism	-0.422**	-0.247**	-0.276**	
Intolerance	-0.392**	-0.318**	-0.372**	
Conventional coercion	-0.326**	-0.230**		
Mysticism	-0.385**	-0.300**		

Intergenerational tolerance is negatively correlated with 4 dispositions of violent extremism: Cult of power ($r = -0.291^{**}$); Intolerance ($r = -0.392^{**}$); Conventional coercion ($r = -0.326^{**}$); Conformity ($r = -0.299^{**}$). Gender tolerance is negatively correlated with 6 dispositions of violent extremism: Cult of power ($r = -0.247^{**}$); Permissibility of aggression ($r = -0.230^{**}$); Intolerance ($r = -0.318^{**}$); Conventional coercion ($r = -0.230^{**}$); Destructiveness and cynicism ($r = -0.301^{**}$); Anti-interoception ($r = -0.298^{**}$).

Interpersonal tolerance is negatively correlated with 4 dispositions of violent extremism: Cult of power ($r = -0.218^{**}$); Intolerance ($r = -0.372^{**}$); Conventional coercion ($r = -0.276^{**}$); Social pessimism ($r = -0.422^{**}$). Interethnic tolerance is negatively correlated with 6 dispositions of violent extremism: Cult of power ($r = -0.310^{**}$); Permissibility of aggression ($r = -0.258^{**}$); Intolerance ($r = -0.247^{**}$); Conventional coercion ($r = -0.286^{**}$); Mysticism ($r = -0.396^{**}$); Social pessimism ($r = -0.195^{**}$). Intercultural tolerance is negatively correlated with 6 dispositions of violent extremism: Permissibility of aggression ($r = -0.298^{**}$); Intolerance ($r =$

-0.392**); Conventional coercion ($r = -0.326^{**}$); Mysticism ($r = -0.385^{**}$); Cult of power ($r = -0.291^{**}$); Social pessimism ($r = -0.422^{**}$).

Interreligious tolerance is negatively correlated with 5 dispositions of violent extremism: Permissibility of aggression ($r = -0.230^{**}$); Intolerance ($r = -0.318^{**}$); Conventional coercion ($r = -0.230^{**}$); Mysticism ($r = -0.300^{**}$); Social pessimism ($r = -0.247^{**}$). Socio-economic tolerance is negatively correlated with 3 dispositions of violent extremism: intolerance ($r = -0.372^{**}$); Cult of power ($r = -0.218^{**}$); Social pessimism ($r = -0.276^{**}$).

Discussion

It is interesting to consider studies of gender characteristics in the religious aspect (Fernandez et al., 2021). They summarize the results of cross-national European surveys. The present study analyzes certain aspects of religious tolerance and focuses on its satisfactory development level among the respondents. A Malaysian review and analytical study on religious tolerance in the country (Wan Husin et al., 2021) analyzes the results of interviewing qualified experts. There is no experiment or survey in the study, but conceptually and theoretically, it is similar to our research, as tolerance is viewed through the prism of Eastern values and religious tolerance. In terms of worldview, our study intersects with the study of Nakaya (2018), which defines tolerance as the preservation of the national identity and worldview of the cultural groups that inhabit the country and emphasizes the importance of multicultural education for maintaining interethnic tolerance. At the same time, the research notes that there is a need for an intercultural dialogue that promotes the peaceful coexistence of various cultures and religions based on tolerance of various ethnic groups and religions.

A monograph devoted to tolerance in education (Broer et al., 2015) presented the results of a research project aiming to study religious tolerance in the field of education. Broer et al. (2015) considered religious tolerance as one of the manifestations of tolerance, which they defined as a person's quality. To this end, questionnaires aimed at studying the degree of religious tolerance shown by teachers and students were used. The analysis of the research results demonstrated certain stability in the level of religious tolerance among naturally tolerant teachers. In addition, during the study, it was proved that religious and other forms of tolerance could be formed by a certain education system. The main difference between this study and our point of view is conceptually determined by the fact that here tolerance is considered only as an integral element of indulgence. In this study, the dynamic situational approach to the religious tolerance phenomenon proposed by Broer et al. (2015) limits the role of tolerance in shaping the global consciousness of young people, particularly radicalism sentiments, while in our research, we adhere to this conceptual position.

The majority of recent studies on tolerance are based on a comparative methodology, which makes it possible not only to compare different religious groups but also to consider tolerance and the level of religious discrimination between the titular nation and national minorities (Aminuddin, 2020; Hoffman, 2020; Muda et al., 2018). An empirical investigation of religious diversity practices in Malaysian private and public sectors, published in the *International Journal of Scientific and Management Research*, should be highlighted among the publications based on the analysis of empirical studies (Salleh et al., 2021). , these publications focus on the conceptual approach that we also rely on.

The research reflects religious diversity in the public and private sectors of Malaysia, which is a multicultural and multi-religious society. The important aspects considered here are company policy, dress code, religious symbols or artifacts, recruitment, promotion, training, religious practices, and amenities. To achieve the research goal, a quantitative methodology was used, and a total of 759 employees from both the public and private sectors were interviewed. Based on the statistical analysis performed in this study (descriptive and factor

analysis), it was concluded that religious freedom is observed in the majority of public and private sector organizations in Malaysia. The study confirms that there is no religious discrimination in the country; the majority of the respondents are tolerant workers with a high level of religious tolerance, which is typical for Kazakhstanis today.

The conclusions and results of a study considering youth tolerance today and conducted by Russian scientists in the capital of the Republic of Bashkortostan (Ufa) within the framework of the research project *Social Confidence and Tolerance Among Multicultural Youth* (2014) should also be noted (Mukhtasarova & Safin, 2018). The main difference of this study is determined by its methodology, which is based on a survey. However, the results obtained by Russian researchers are almost identical to the results of our study. In particular, the Russian study also notes a satisfactory degree of tolerance, which is characteristic of today's youth. In addition, the research also notes that the main reasons affecting youth's intolerance are, first of all, socio-economic instability, which leads to social vulnerability of young people, the disintegration of the dominant value system, and disillusionment with liberalism.

In the context of our study, we reviewed research aimed at studying tolerance development in adolescent students within the framework of psychology. To study and assess the degree of tolerance formation in secondary school children, Russian scientists Parfilova and Karimova (2016) developed and implemented a program aimed at building tolerance in adolescents. This study was based on a relatively simple methodology: a theoretical analysis and systematization of pedagogical and psychological research, data comparison and generalization; empirical study (ascertaining experiment, educational experiment, and control experiment); assessment methods "qualities of a tolerant personality," "tolerant personality traits," and "methods for evaluating tolerant behavior" (p. 19). Standard methods of mathematical statistics (Student's t-test, Wilcoxon matched pairs test, G-rank test, Pearson's correlation coefficient) were used for the statistical analysis of the empirical data. However, in our opinion, the sample size limited its effectiveness. At the control stage of the experiment, based on the *Qualities of a Tolerant Personality* method, it was found that the most important tolerance components are respect for people of other nationalities, respect for other tastes and habits, and the ability to forgive one's own mistakes and the mistakes of others. This behavior indicates the emergence of an active moral position in adolescents rather than passive obedience. Passive behavior, such as "tolerance" and "emotional restraint" were ranked fifth and sixth, respectively. "Tendency to defend one's own beliefs," "tendency to impose one's own views," and "intolerance of personal shortcomings" ranked thirteenth, fourteenth, and fifteenth in the list of teenagers' preferences.

Recently, the issue of tolerance as a manifestation of radicalism sentiments has become the focus of foreign research. However, there are not many studies. Most of them are primarily devoted to radical Islam as religiously motivated political radicalism: Clobert et al. (2017), Lewis (2018), Saiya (2018), Zuriat and Lyausheva (2019). The role of the youth's recruiting in the fight between the West and Islam was considered by Rezga (2019); problems of marginalization and political division of young Muslims in the UK were studied by Finlay and Hopkins (2020); Islamic radicalization in North and West Africa and the youth's role as the driving force behind this process were considered by Akanji (2019); internal issues of the terrorist caliphate, including the youth involvement in ISIS were addressed by Speckhard and Ellenberg (2020). All these studies show foreign researchers' interest in the problem of religious radicalism, their concern about youth attitudes towards Muslim radicalism and extremism, as well as new trends in the study of ethno-religious phenomena.

According to foreign experts and the religious violence theory, it is the youth who are the victims of such organizations. At the same time, it is young people who fall into the ranks of selfless adherents of destructive sects due to their susceptibility to psychological influences (Ma'arif et al., 2020). Based on Islamic theology, the Turkish religious scholar, Bekir

Topaloğlu, made an attempt to analyze radical groups' possibilities in the field of the youth's ideological education and the mistakes in the Sunna interpretation among the misguided adherents of Islamic movements. These studies and their results were summarized and formed the basis of a textbook, which was subsequently translated by Kazakhstani religious scholars, and which is actively used today in theologian training. The study by Adam-Troian et al. (2021) examines the spread of religious radicalism among young people. The researcher has confirmed that the main target of religious radicalism is the youth. The reaction of European youth to Islamic radicalism and Islamophobia is studied by Jason (2015) (Germany Pegida protests: Rallies over Islamisation) and by Kadri (2015) (Paris attacks prompt fresh concerns about online Islamophobia) (Finlay & Hopkins, 2020). Youth's radicalism and socio-religious intolerance found on social networks were investigated by Indonesian researchers (Burhanuddin et al., 2019). Thus, the analysis of publications showed that our study is one of the few ones considered in the context of youth's disposition of radicalism sentiments.

Conclusions

The study of tolerance/intolerance shows very high violent extremism indicators on the following 4 scales: the cult of power, permissibility of aggression, conventional coercion, and conformity, which indicates youth's disposition of extremism. Gender differences in the level of violent extremism disposition were revealed. In males, the cult of power, permissibility of aggression and normative nihilism indicators are higher; they perceive the world from a strong-weak perspective. Males are characterized by personal readiness for violence in a situation of frustration and ignoring social norms. Females have higher indicators on the conformity scale, which indicate weak internal behavior regulators and a strong sense of group belonging.

A survey of young people of both genders shows that the integrative level of students' tolerance corresponds to the average level. This testifies to a combination of tolerance and intolerance among students. The indicators obtained are as follows: 87% have an average level, 11% have a low level, and 2% have a high level of tolerance. Students are characterized by the high level of intergenerational, interpersonal, managerial, and intercultural tolerance, as well as a high level of tolerance components: activity style, group identification, need and motivation, affective, value orientation. On the other scales, student youth demonstrate average scores. Among types of tolerance young people emphasize social and interethnic tolerance, manifested in respect for other people, a tolerant attitude towards other ethnic groups as very significant. The least significant is personal tolerance, which refers to the ability to forgive and understand other people and their points of view.

Gender differences in the development of tolerance among students were revealed. Females demonstrate higher levels of overall tolerance, social tolerance, and the development of tolerance as a personality trait ($p \leq 0.05$). Intergenerational, gender and managerial tolerance is more developed in females ($p \leq 0.05$); interpersonal tolerance is more typical of males ($p \leq 0.05$). The affective and conative tolerance components are characteristic of females ($p \leq 0.05$). The activity style and value and orientation components are more developed in males ($p \leq 0.05$).

A relationship between different types and aspects of tolerance and dispositions of violent extremism was established. The correlation analysis showed the presence of negative relationships between tolerance types and components and violent extremism dispositions. This indicates that tolerance opposes the formation of extremism sentiments. Consequently, tolerance/intolerance as a socio-psychological phenomenon inherent in youth is determined by gender differences, ingroup favoritism, mentality, and values.

The research has confirmed that radicalism is not an illusion in a fairly calm region of Kazakhstan but a reality that must be reckoned with. This problem is significant for most post-Soviet and developing countries and for multi-ethnic and multi-religious urban communities around the world. The relevance of the study of tolerance/intolerance as an indicator of radicalism dispositions among the student youth is obvious and retains its significance in the context of constant phenomenon monitoring and assessment all over the world. Future research in this area needs to apply qualitative research methods, interviews, and suitable focus group studies for a more holistic understanding of dispositions of radicalism in Kazakhstan.

References

- Abdinassir, N. (2021). Formation of the Turkish-Muslim People in the territory of Kazakhstan and Central Asia in historiography. In *Science, theory and practice* (pp. 100–105). International Science Group.
- Adam-Troian, J., Tecmen, A., & Kaya, A. (2021). Youth extremism as a response to global threats? A threat-regulation perspective on violent extremism among the youth. *European Psychologist*, 26(1), 15–28. <https://doi.org/10.1027/1016-9040/a000415>
- Aimaganbetova, O. K., Aimaganbetov, A. B., Li, A. V., & Seilkhanova, M. E. (2018). *Cross-cultural study of religious preferences and orientations of student youth: Monograph*. Kazakh University.
- Aimaganbetova, O. K., Kasen, G. A., Madalieva, Z. B., Zakaryanova, S. N. & Sadvakasova, Z. M. (2021). *The main directions of radicalism paradigm: Features of psychophysiological research using a polygraph*. Kazakh University.
- Aimukhambetov, T. T., Seitakhmetova, N. L., Mukhitdenova, A. T., Rysbekova, S. S., Omirbekova, A. O., & Alikbayeva, M. B. (2019). Study of the state religious policy in the Republic of Kazakhstan. *European Journal of Science and Theology*, 15(2), 123–134.
- Akanji, O. O. (2019). Sub-regional security challenge: ECOWAS and the war on terrorism in West Africa. *Insight on Africa*, 11(1), 94–112. <https://doi.org/10.1177/0975087818805842>
- Aminnuddin, N. A. (2020). Ethnic differences and predictors of racial and religious discriminations among Malaysian Malays and Chinese. *Cogent Psychology*, 7, Article 1766737. <https://doi.org/10.1080/23311908.2020.1766737>
- Beisembaev, S. (2019). Some aspects of improving violent extremism prevention policy in Kazakhstan: Prevention of extremism. In Z. K. Shaukenova (Ed.), *Successes and difficulties. Proceedings of the international scientific and practical conference* (pp. 98–104). KazISS under the President of the Republic of Kazakhstan.
- Bishmanov, K. M. (2021, April 21). *The origins of radicalism*. AZANKZ. <https://azan.kz/maqalat/read/istoki-radikalizma-11587>
- Broer, N. A., Muynck, B. D., Apeldoorn, T. U., & Potgieter, F. J. (2019). On Measuring Religious Tolerance in Education. *Religious Tolerance in Education*. <https://www.researchgate.net/publication/333546789>
- Burhanuddin, A., Yani, A. A., Hans, A., Hidayat, A. R., & Pudail, M. (2019). Mapping youth radicalism and socio-religious intolerance in social media. In *Proceedings of the 1st Hasanuddin International Conference on Social and Political Sciences* (pp. 59–71). HICOSPOS. <https://doi.org/10.4108/eai.21-10-2019.2291531>
- Campelo, N., Oppetit, A., Neau, F., Cohen, D., & Bronsard, G. (2018). Who are the European youths willing to engage in radicalisation? A multidisciplinary review of their psychological and social profiles. *European Psychiatry*, 52, 1–14. <https://doi.org/10.1016/j.eurpsy.2018.03.001>

- Chelysheva, I., & Mikhaleva, G. (2019). Russian and foreign approaches to media education of young people in matters relating to interethnic tolerance. *Media Education*, 3, 381–392. <https://doi.org/10.13187/me.2019.3.381>
- Chelysheva, I., & Mikhaleva, G. (2020). Content analysis of university students' interethnic tolerance reflected in Russian and English-language media education of the Post-Soviet period (1992–2000). *International Journal of Media and Information Literacy*, 5(1), 15–30. <https://doi.org/10.13187/ijmil.2020.1.15>
- Clobert, M., Saroglou, V., & Hwang, K. K. (2017). East Asian religious tolerance versus Western monotheist prejudice: The role of (in) tolerance of contradiction. *Group Processes & Intergroup Relations*, 20(2), 216–232. <https://doi.org/10.1177/1368430215603458>
- Davydov, D. G., & Khlomov, K. D. (2017). Methodology for assessing the dispositions of violent extremism. *Psychological Diagnostics*, 14(1), 78–97.
- Dhami, M. K., & Murray, J. (2016). Youth perceptions of violent extremism: towards a test of rational choice theory. *The Spanish Journal of Psychology*, 19, Article E51. <https://doi.org/10.1017/sjp.2016.49>
- European Parliament. (2015, November 25). *European Parliament Resolution on the prevention of radicalisation and recruitment of European citizens by terrorist organisations* (2015/2063(INI)). <http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P8-TA-2015-0410+0+DOC+XML+V0//EN>
- Faiola, E., & Mekennett, S. (2015, December 20). *The Islamic State creates a new type of jihadist: Part terrorist, part gangster*. Washington Post. https://www.washingtonpost.com/world/europe/the-islamic-state-creates-a-new-type-of-jihadist-part-terrorist-part-gangster/2015/12/20/1a3d65da-9bae-11e5-aca6-1ae3be6f06d2_story.html
- Fernandez, J. J., Jaime-Castillo, A. M., Mayrl, D., & Valiente, C. (2021). Societal religiosity and the gender gap in political interest, 1990–2014. *The British Journal of Sociology*, 72(2), 252–269. <https://doi.org/10.1111/1468-4446.12789>
- Finlay, R., & Hopkins, P. (2020). Resistance and marginalisation: Islamophobia and the political participation of young Muslims in Scotland. *Social & Cultural Geography*, 21(4), 546–568. <https://doi.org/10.1080/14649365.2019.1573436>
- Halian, I., Machynska, N., Lozynska, S., Nos, L., Derkach, Y., Prots, M., & Popovych, I. (2020). Tolerance of uncertainty as a component of the process of life-creation of future educators. *Revista Inclusiones*, 7, 512–528. <https://www.revistainclusiones.org/index.php/inclu/article/view/1307>
- Hoffman, M. (2020). Religion and tolerance of minority sects in the Arab world. *Journal of Conflict Resolution*, 64(2-3), 432–458. <https://doi.org/10.1177%2F0022002719864404>
- Jason, P. (2015, January 6). *Germany Pegida protests: Rallies over Islamisation*. BBC. <https://www.bbc.com/news/world-europe-30685842>
- Kadri, A. (2015, January 25). *Paris attacks prompt fresh concerns about online Islamophobia*. BBC. <https://www.bbc.com/news/technology-30938849>
- Khan, H. U. (2020). Terrorism in retrospect: From zealots to 21st century. *International Journal of Social Science Archives*, 3(2), 80–85.
- Kulzhanova, G. T., Kulzhanova, Z. T., & Efimova, L. A. (2021). Human Capital and Sustainable Development in a Religious Context. *Journal of Ethnic and Cultural Studies*, 8(3), 169-182. DOI:10.29333/ejecs/757
- Lewis, B. (2018). *The political language of Islam*. University of Chicago Press.

- Ma'arif, S., Sebastian, L. C., & Sholihan, S. (2020). A soft approach to counter radicalism: The role of traditional Islamic education. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 28(1), 1–28. <https://doi.org/10.21580/ws.28.1.6294>
- Muda, K., Tohar, S. N. A., Yacob, S. N. M., & Rahman, R. A. (2018). The relationship between religious tolerance and ethnic relation practices among multi-ethnic youth in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 8(6), 475–486. <https://doi.org/10.6007/IJARBS/v8-i6/4252>
- Mukhtasarova, E. A., & Safin, F. G. (2018). State of modern Russian youth tolerance. In *RPTSS 2018 – International Conference on Research Paradigms Transformation in Social Sciences* (pp. 206–213). Future Academy. <https://doi.org/10.15405/epsbs.2018.12.26>
- Nakaya, A. (2018). Overcoming ethnic conflict through multicultural education: The case of West Kalimantan, Indonesia. *International Journal of Multicultural Education*, 20(1), 118–137. <https://doi.org/10.18251/ijme.v20i1.1549>
- Nurshanov, A. A. (2020). *New Islamist Movements in the Context of Modern World Geopolitics: PhD Thesis*. Al-Farabi Kazakh National University.
- Parfilovaa, G. G., & Karimova, L. S. (2016). Teenage students' tolerance formation. *International Electronic Journal of Mathematics Education*, 11(4), 513–523.
- Pochebut, L. G. (2012). *Cross-cultural and ethnic psychology: Textbook*. Petersburg.
- Refaat, M. (2021). *Islamic Terrorism, Myth and Reality*. The European Institute for International Law and International Relations. Retrieved from [https://books.google.ro/books?hl=uk&lr=&id=N9xBEAAAQBAJ&oi=fnd&pg=PA21&dq=Refaat,+M.+\(2021\).+Islamic+Terrorism,+Myth+and+Reality.+The+European+Institute+for+International+Law+and+International+Relations.+&ots=t0KKWYtl-S&sig=-_yKCZ-SflpYXPCVqSm6fA6uiBM&re](https://books.google.ro/books?hl=uk&lr=&id=N9xBEAAAQBAJ&oi=fnd&pg=PA21&dq=Refaat,+M.+(2021).+Islamic+Terrorism,+Myth+and+Reality.+The+European+Institute+for+International+Law+and+International+Relations.+&ots=t0KKWYtl-S&sig=-_yKCZ-SflpYXPCVqSm6fA6uiBM&re)
- Rezga, Z. (2019). Islam and the west: A controversial dichotomy. *Traduction et Langues*, 18(2), 166–179.
- Rustamov, S. (2021). Processing of psychological data by mathematical methods (on the example of the SPSS program). *Bulletin of Integrative Psychology*, 22, 162–164.
- Saiya, N. (2018). *Weapon of peace: How religious liberty combats terrorism*. Cambridge University Press.
- Salleh, M. C. M., Mahmud, N. A. K. N., Harun, A. B., Mohd, A., Noor, N. A. B. M., & Yusoff, R. B. M. (2021). An empirical investigation on religious diversity practices at Malaysian private and public sectors. *International Journal of Scientific and Management Research*, 4(5), 80–96. <http://doi.org/10.37502/IJSMR.2021.4504>
- Schachter, E. P., & Galliher, R. V. (2018). Fifty years since “Identity: Youth and crisis”: A renewed look at Erikson's writings on identity. *Identity*, 18(4), 247–250. <https://doi.org/10.1080/15283488.2018.1529267>
- Sharipova, D., & Beissebayev, S. (2021). Causes of violent extremism in Central Asia: The case of Kazakhstan. *Studies in Conflict & Terrorism*. Advance online publication. <https://doi.org/10.1080/1057610X.2021.1872163>
- Soldatova, G. U., Kravtsova, O. A., Khukhlaev, O. E., & Shaigerova, L. A. (2008). Tolerance Index Quick Questionnaire. In G.U. Soldatova & L.A. Shaigerova (Eds.), *Psychodiagnostics of personality tolerance*, (pp. 46–51). Moscow: Smysl.
- Speckhard, A., & Ellenberg, M. (2020). *Perspective: Delegitimizing ISIS and Militant Jihadist Ideologies May Also Require Addressing Anti-Western Biases*. Homeland Security Today. <https://www.hstoday.us/subject-matter-areas/counterterrorism/perspective-delegitimizing-isis-and-militant-jihadist-ideologies-may-also-require-addressing-anti-western-biases/>

- Spitsyna, O. A. (2019). The ascertaining stage of the study of tolerance as a component of rising psychologists' personal potential. *Kazan Pedagogical Journal*, 2(133), 130–133. <https://cyberleninka.ru/article/n/obsuzhdenie-rezultatov-konstatiruyuschego-etapa-issledovaniya-tolerantnosti-kak-komponenta-lichnostnogo-potentsiala-buduschih>
- Stephens, W., Sieckelink, S., & Boutellier, H. (2021). Preventing violent extremism: A review of the literature. *Studies in Conflict & Terrorism*, 44(4), 346–361. <https://doi.org/10.1080/1057610X.2018.1543144>
- Sunkara, B. (2019). *The socialist manifesto: The case for radical politics in an era of extreme inequality*. Hachette UK.
- Veresha, R. V. (2016). Determination motive through the prism of the general concept of the motives of human behaviour. *International Journal of Environmental and Science Education*, 11(11), 4739–4750.
- Verkuyten, M. (2018). Religious fundamentalism and radicalization among Muslim minority youth in Europe. *European Psychologist*, 23(1), 21. <https://psycnet.apa.org/doi/10.1027/1016-9040/a000314>
- Wan Husin, W. N., Halim, N. A., & Zul Kernain, N. F. (2021). Students' perceptions on ethnic tolerance in Malaysia: A study in three public universities. *Ethnicities*, 21(1), 98–119. <https://doi.org/10.1177/1468796820951991>
- Yensenov, K., Duisen, S., Erimbetova, K., Kaliyev, J., & Yensepov, B. (2016). History of Kazakhstan as an image of an independent state. *The Anthropologist*, 26(1-2), 131–136. <https://doi.org/10.1080/09720073.2016.11892140>
- Zuriet, J., & Lyausheva, S. (2019). Muslim identity in the conceptual field of modern religious studies. In *SHS Web of Conferences* (Vol. 72, pp. 02-12). EDP Sciences. <https://doi.org/10.1051/shsconf/20197202008>

Notes on Contributors

Aimaganbetova Olga Khabidzhanovna - Doctor of Sciences in Psychology, Professor, Department of General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, 71 al-Farabi Ave., Almaty, Republic of Kazakhstan, 050040. Profile: <https://www.kaznu.kz/ru/3270/>. Honorary Worker of Education of the Republic of Kazakhstan, holder of the badge “For Merit in the Development of Science in Kazakhstan”. Honorary Professor of Psychology at the Belgian Higher School. Academician of the International Academy of Psychological Sciences. She defended her doctoral dissertation (2007, Ukraine). She has papers published in the Scopus database. Under her leadership, 5 candidate, 2 doctoral dissertations, 4 PhD dissertations were defended. She is a member of the Discussion Council for the scientific certification of personnel in psychological sciences at British Academy of Education, Chairman of the Discussion Council for the defense of doctoral dissertations.

Lashkova Yevgeniya Ivanovna - Master of Psychology, Senior Lecturer, General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, Republic of Kazakhstan, Almaty, 050040 al-Farabi ay., 71, 050000. I have three articles included in the scopus database devoted to the problems of practical psychology, supervision, and the formation of professionally important qualities in novice psychologists. I am also engaged in applied research in the field of tolerance and interfaith interaction. I provide psychological assistance to people affected by radicalism.

Madaliyeva Zabira Bekeshovna - Doctor of Psychology, Professor, Professor of department, General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, Republic of Kazakhstan, Almaty, 050040 al-Farabi ay., 71, 050060. The topic of the doctoral dissertation in the specialty 19.00.07- pedagogical psychology "The emotional state of the teacher: features of manifestation and methods of regulation". She has prepared 3 candidates of psychological sciences, 1 PhD has over 250 scientific papers, author of 6 monographs, 10 teaching aids, 6 textbooks, scientific works with a high impact factor published abroad. Corresponding member of the National Academy of Sciences of the Republic of Kazakhstan, Excellent Student of Education of the USSR, winner of the competition "The Best University teacher 2010, 2022", Vice-President of the Kazakh Association of Psychologists, Full member of the OPPL of Russia, accredited supervisor, experienced teacher, famous scientist Madaliyeva Z.B. continues to contribute to the development of higher education in sovereign Kazakhstan.

Zakaryanova Shynar Nurbekovna - Candidate of Psychology Sciences, Senior Lecturer, General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Казахстан, Republic of Kazakhstan, Almaty, 050040 al-Farabi ay., 71, 050060. She defended the scientific degree of a candidate of psychological sciences on the topic: "Socio-psychological aspects of the socialization of orphans" (2009) under the code 19.00.07. Author of more than 50 scientific publications, including an author's monograph on the topic of socio-psychological support for children left without parental care. One of the founders of the lie detection service in the prosecutor's office of the Republic of Kazakhstan.

Sadvakassova Zukhra Maratovna - Candidate of Pedagogical Sciences, Assistant professor, General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, Republic of Kazakhstan, Almaty, 050040 al-Farabi ay., 71, 050040. Defended on the topic of Ph.D. thesis: "Pedagogical conditions for the training of school managers" (2009). Awards and awards: Laureate of the nominal scientific award named after M. Auezov for young scientists for the best work in the field of humanities of the Ministry of Education and Science of the Republic of Kazakhstan for the cycle of works "Management of the educational process in the focus of new pedagogical concepts, trends and ideas" (2009). "Best Candidate of Sciences" 2019. On the prevention of radicalism has 4 articles, 1 monograph.

Kassen Gulmira Amankyzy - Candidate of Pedagogical Sciences, associate professor, General and Applied Psychology, Al-Farabi Kazakh National University, Almaty, Kazakhstan, Republic of Kazakhstan, Almaty, 050040 al-Farabi ay., 71, 050060. She was awarded the diploma "Kurmet" from the Minister of Education and Science (2017), author of over 200 scientific papers, including monographs, educational and methodical manuals, articles in journals recommended by the KKSON of the Ministry of Education and Science of the Republic of Kazakhstan, in publications indexed in international information resources Web of Science, in the Scopus database.

ORCID

Aimaganbetova Olga Khabidzhanovna, <https://orcid.org/0000-0003-2076-4422>

Lashkova Yevgeniya Ivanovna, <https://orcid.org/0000-0001-9904-9135>

Madaliyeva Zabira Bekeshovna, <https://orcid.org/0000-0003-4890-9240>

Zakaryanova Shynar Nurbekovna, <https://orcid.org/0000-0002-9230-8381>

Sadvakassova Zukhra Maratovna, <https://orcid.org/0000-0002-0969-2942>

Kassen Gulmira, <https://orcid.org/0000-0002-7109-3158>