



Social tolerance among Sudanese university students in light of some demographic variables

Malik Yousif Malik Bakheit *

Omdurman Islamic University,
(Sudan)

Malik2082015@gmail.com

Asma Mohammed Mustafa Dafaalla

Qassim University, (Sudan)

asmad4140@gmail.com

Yahia Mohammed FadulAllh Mussa

Omdurman Islamic University,
(Sudan)

Yahia99912@oiu.edu.sd

Abstract ;

The study's objective is to reveal the level of social tolerance among students of some Sudanese universities in light of the April 15, 2023 war, and to identify the differences in the level of social tolerance according to the variables of student gender, age, and academic level. The sample size was 356 students from public universities, including 151 male students and 205 female students. To collect the study data, the researchers used the social tolerance scale prepared by Bakheet (2023), where the reliability of the scale was measured using Cronbach's alpha (0.814) and Spearman-Brown (0.721). The study reached the following conclusions: The level of social tolerance among Sudanese university students in the sample is weak, and there are significant differences in social tolerance according to the gender variable in favor of females. There are differences in social tolerance according to the age variable, with social tolerance being higher in the age group of 22-24 years. There are differences in social tolerance according to the academic level variable, with social tolerance being higher among first-year university students. The researchers conclude from the study results that the level of social tolerance among Sudanese university students in the sample is weak, and that females are more tolerant than males, which means that university students need to enhance the value of social tolerance through psychological awareness programs.

Article info

Received

March 06
;2025

Accepted

May 01 ;2025

Keyword:

- ✓ Social tolerance:
- ✓ Sudanese university:
- ✓ students.

* Corresponding author

1. *Introduction*

The Arab region is witnessing unprecedented levels of sectarian tension and civil strife, attributed to political factors, the most significant of which is the accumulated failure to establish mechanisms for the transfer of power and partnership in it and to integrate all segments of the political community in state management. In addition to these political reasons, there are social factors, the most prominent of which is the decline in the culture of tolerance among citizens in the region (Qassem, 2018).

The Sudanese society has recently witnessed a state of division, fragmentation, and conflicts among the citizens of the same nation; this has contributed to the existence of political, tribal, ethnic, and ideological differences that have cast shadows over societal security and peaceful coexistence, leading to the tearing apart of the Sudanese social fabric. Differences and divisions have become prevalent even within the same family. Additionally, the state of social tension and resentment, the culture of revenge, fanaticism, exclusion, intolerance of others, and the absence of dialogue have created an environment conducive to violence, extremism and hatred of others, which may affect the values, attitudes, and behaviors of the Sudanese society in general.

Tolerance is considered one of the most important positive concepts in psychology, as it helps elevate morals and actual principles that manifest through individuals' interactions with each other. Tolerance is a measure of an individual's ability to engage and interact with others who have different ideas. Tolerance is of great importance in preserving human rights, ensuring peaceful coexistence

among individuals, and providing security and peace within society (Shalash, 2021).

The culture of tolerance forms the broad title for social advancement and is the highest virtue resulting from the progress of societies, serving as the living proof of their cultural growth and the establishment of peace, love, justice, and equality. These principles have been affirmed by all heavenly religions. Difference is not a negative thing because difference is a cosmic law, but even if we differ, coexistence, dialogue, and understanding among individuals must take place (Kokash, 2017).

Forgiveness is an important step in restoring broken relationships and mutual trust between the parties involved, leading to greater harmony. It also contributes to resolving existing problems and preventing future issues. Forgiveness occurs more frequently when there is involvement in wrongdoing, particularly in intimate relationships, and it is associated with the restoration of relationships after mutual wrongdoing (Kachadourian, Fincham & Davila, 2004). The lack of forgiveness in social relationships has numerous negative effects, including failure to confront others and social incompetence. It also leads to various diseases, increases cholesterol levels, and hinders the functioning of blood vessels (Anwar & Abdelsadiq, 2010).

Social tolerance is the understanding and acceptance of individuals who differ from us in opinion, ethnicity, and religion (Mohammed, 2003). Social tolerance is the reconciliation with oneself, openness to others, acceptance and respect for them, and recognition of their rights even if they are unacceptable or contrary to the values, attitudes, and behaviors of the group, as well as acknowledging their rights to existence, freedom, and expression of their opinions and ideas (Al-Jubouri, 2014).

This supports the contemporary trends in positive psychology, which focuses on studying the aspects of strength and excellence that humans possess and improving mental health towards greater alignment with oneself and the environment, and openness to available resources to maximize the benefits from latent potentials (Lynch, 2006).

The issue of the current study lies in the increasing interest of researchers in studying forgiveness since 1993, alongside the rise in the rate of tragic events nationally and internationally, and the diversification of areas of interest. Forgiveness has been studied in the fields of family and marital relationships, social work, and has been employed as a therapeutic method, widely used (Rainey, 2008). Several studies, such as the study by Martin (2008) and the study by Maltby, Day & Barber (2005), have shown that practicing forgiveness protects individuals from depression. It has also been found that there is a positive correlation between self-forgiveness and several indicators of mental health, positive emotions, reduced feelings of shame, life satisfaction, increased self-esteem, and optimism.

Social tolerance does not mean equality, concession, or leniency; rather, tolerance is, above all, taking a positive stance that acknowledges the right of others to enjoy human rights and fundamental freedoms recognized globally. Under no circumstances should tolerance be used as an excuse to undermine these fundamental values (Al-Yusuf, 2018).

Social tolerance is considered a quick-acting psychological remedy. If a person is filled with tolerance and their mind is preoccupied with leniency and overlooking the mistakes of others, and if harmony and peace prevail, the society will be filled with goodness and the relationships among its

members will be positive (Mazloom, 2013).

Through the researchers' observations of the ongoing war's effects in Sudan, particularly its impact on the social behavior of university students as the educated class, and the war's influence on their social behavior meaning the destruction and disintegration of society since university students are the conscious class, this study came to draw attention to such values. It also encourages researchers to intensify their efforts to measure tolerance as it enhances the mental health of community members, as indicated by some studies conducted in different countries.

2. Literature Review:

A diverse range of theoretical literature results related to social tolerance indicates the role of tolerance in enhancing individuals' mental health; that tolerance improves social interaction patterns and promotes stability and harmony. There are extensive studies conducted in various countries aimed at understanding the levels of social tolerance among university students and the differences in social tolerance according to certain variables. Researchers have presented the results of these studies based on the principle of cultural and civilizational similarities recommended by some scientific theories, such as Gordon Allport's trait theory, which indicated that there are common traits among groups. Accordingly, researchers have summarized the results of studies conducted in Arab countries, including but not limited to: the study by Al-Jaber (2018) in Saudi Arabia, the study by Al-Shuhada (2021) in Jordan, the study by Abdel-Fattah (2017) in Egypt, the study by Al-Daoudi (2022) in Jordan, the study by Al-Awadi (2021) in the United Arab Emirates, the study by Al-Saadi (2020) in Saudi Arabia,

the study by Al-Sulaiman (2018) in Jordan, and the study by Eissa (2020) in Syria; where the results of these studies indicated that social tolerance among university students in these countries was at high levels. Despite the diversity of the samples in these studies, it is difficult to generalize the results of these studies to university students in these societies due to the variability.

There are cross-cultural studies aimed at understanding levels of social tolerance in several countries, and among these studies is the one by Smith et al. (2020) in the United States. This study was conducted in five universities in the following countries: the United States, Canada, Germany, Switzerland, and France. The results indicated that students in American and Canadian universities exhibited higher levels of social tolerance compared to students in European countries, and that the most influential factors on social tolerance were cultural background and educational environment.

Peterson (2020) also conducted a study in different countries across three continents (America, Europe, Asia), where the results of his study showed clear cultural differences in social tolerance practices, with higher scores in culturally diverse environments. The study by Smith & Wang (2019), which was conducted in six countries: the United States, Canada, Britain, Germany, France, and Japan, indicated that social tolerance was higher among students in Western countries compared to students in Asian countries. Where the study results showed that social tolerance was higher among students in Western countries compared to students in Asian countries.

In the same context, there are studies conducted in various countries aimed at understanding the impact of cultural

diversity in universities on social tolerance. Among these studies are (Muller & Schwartz, 2020) and (Johnson & Lee, 2019), which showed that cultural diversity enhances social tolerance, especially when awareness and training programs on cultural diversity are included. The study by (Smith et al., 2020) indicated that social tolerance affects relationships between groups, and that students in diverse environments applied the concept of social tolerance more effectively, contributing to improved intergroup relations.

In a separate context, some studies indicate social tolerance affects reducing the severity of psychological issues such as anxiety and depression. Among these studies are those by (Brown, T.K., 2020), (Lee et al., 2021), and (Lee, R.T., 2022), which demonstrated that students with high levels of social tolerance were less prone to anxiety and depression and had better mental health. Additionally, the results of the study by (Patel, A., 2023) showed that students participating in psychological support programs exhibited significant increases in levels of social tolerance, indicating the importance of psychological awareness in enhancing the value of social tolerance among university students.

Recent studies have been conducted in Arab countries aimed at measuring levels of social tolerance among university students. Among these studies is the one by Abdelazim (2022), which aimed to understand the culture of tolerance among university youth at Beni Suef University, with a sample size of 300 students. The study revealed a high level of social tolerance among the sample, as well as a relationship between tolerance levels and gender, indicating that females are more tolerant than males. Additionally, there was a correlation between the field of study and tolerance, with students of social sciences

showing more tolerance than those studying natural sciences.

Another study by Shalash (2021) aimed to uncover the levels of tolerance, self-esteem, and happiness among high school students, with a sample of 200 students. The findings indicated that the levels of tolerance and happiness were average among high school students, while differences in tolerance were found in favor of females, with no differences in tolerance based on grade level.

The study by Al-Birfakani and Al-Obeidi (2020) aimed to identify social tolerance and its relationship with personality traits among students of the College of Basic Education, with a sample size of 100 students. The study concluded that students exhibited a high level of social tolerance.

In the study by Abdullah (2011), the aim was to understand social tolerance and its relationship with specialization, gender, and parental treatment methods among students at the University of Baghdad, with a sample of 500 students. The study showed that the level of tolerance was below the theoretical average among students at the University of Baghdad, with no differences between males and females in social tolerance.

Lastly, the study by Abdul Wahab (2005) aimed to assess social and cultural tolerance in Egyptian society, with a sample of 590 individuals from three Egyptian governorates (Cairo, Assiut, and Menoufia). The study found that the average tolerance level among the sample was 42.5%, with no relationship between tolerance and educational level, and differences in social tolerance based on gender in favor of males.

3. Study methodology:

The current study population consisted of students from Sudanese universities, namely (Omdurman Islamic University, University of Khartoum, and West Nile College). These universities were chosen because they continued their academic activities during the April 15 war by implementing a distance learning program. The researchers designed the questionnaire electronically and sent it to the online groups dedicated to distance learning for the students of the three universities. The researchers did not specify particular colleges when selecting students; instead, all students were allowed to participate in filling out the study tool.

4. Study sample:

The sample is a subset of a community with common characteristics (Abu Alam, 2007). The researchers selected the sample using what is known as a convenience sample, based on the presence of students in the online groups and their ability to fill out the questionnaire due to internet availability conditions. One of the justifications for the small sample size is that the majority of male and female students are located in areas without internet access, while others face weak and unstable internet connections.

Table No. (1) shows the distribution of the study sample according to the demographic variables of the study:

Variable	Gradient	Frequency	Percent
Gender	Male	151	42.4%
	Female	205	57.6%
	Total	356	100%
Age	Under 18	107	30.1%
	18 – 20	78	21.9%
	20 – 22	43	12.1%
	22 – 24	59	16.6%
	More than 24	69	19.4%
	Total	356	100%
Academic level	First level	30	8.4%
	Second level	30	8.4%
	Third level	176	49.4%
	Fourth level	59	16.6%
	Fifth level	61	17.1%
	Total	356	100%

5. Study tools:

Dioreidi (2000) defines the tool as how the researcher collects their data. In this study, the researchers used a preliminary information form to obtain the initial data or information, which represents the main variables of the study. The form consisted of three questions: the first determines the gender variable (male/female), the second determines the age, and the third determines the educational level, in addition to the study scale.

6. Social tolerance scale:

The researchers used the Social Tolerance Scale prepared by Bakheet (2023), which consists of 22 items in its initial form. One of the justifications for using this scale is that it was applied in the Arab environment, and the Arab environments are similar in terms of values, culture, and religion. Additionally, the scale in its initial form has a high level of validity and reliability, with a score of 0.814.

The psychometric properties of the social tolerance scale:

To verify the validity of the social tolerance scale, the researchers used face validity, construct validity, and reliability coefficient as follows:

The apparent validity of the social tolerance scale:

To verify this, the researchers presented the scale in its initial form to a number of psychology professors at some Sudanese universities to indicate what they deemed appropriate for deletion, modification, or addition. Based on the reviewers' opinions, some phrases were modified.

7. student respond:

The student responds to the scale by choosing one of three alternatives: always, sometimes, never. The respondent receives a score of (3) if they choose the "always" alternative, a score of (2) if they choose the "sometimes" alternative, and a score of (1)

if they choose the "never" alternative. All the statements are positively phrased, and thus the scores of the respondent on the scale are summed up, with the total score on the scale ranging between (22 – 66) points.

Exploratory study:

To verify the validity and reliability of the social tolerance scale, the researchers selected a pilot sample on which the scale was applied, consisting of (15) male and female students, chosen randomly. After collecting the data and entering it into the computer, the Cronbach's alpha value was (0.814). The researchers then examined the correlation coefficient between the item scores and the total score of the scale, and it was found that most of the items were positive, resulting in a final version consisting of (22) items.

The following table number (2) illustrates the correlation coefficient between the statement scores and the total score.

ite m	correlati on	Ite m	correlati on	ite m	correlati on
1	0.522	9	0.367	17	0.482
2	0.429	10	0.410	18	0.418
3	0.587	11	0.432	19	0.441
4	0.510	12	0.612	20	0.436
5	0.522	13	0.671	21	0.345
6	0.601	14	0.631	22	0.518
7	0.441	15	0.449		
8	0.511	16	0.412		

Table (4) shows the correlation coefficient between each item of the scale and the total score, indicating that the shown correlation coefficients are significant at the 0.05 level. All items are positively correlated and exhibit very good internal consistency with the total score of the scale. The results of this procedure indicated the saturation of 22 items, and thus the scale consists of 22 items representing its final form.

Cronbach's alpha and Spearman-Brown coefficient:

The researchers used the Cronbach's alpha method and the Spearman-Brown coefficient to measure the scale's

reliability, and the results are as shown in Table (3).

Scale	N of items	Alpha	Spearman – brown
Social tolerance	22	0.814	0.721

It is clear from the table that the overall reliability of the scale using Cronbach's alpha coefficient is (0.814), and the reliability using the Spearman-Brown coefficient is (0.721). This indicates that the scale has a high degree of reliability, reassuring researchers to apply it to the final sample of the study. This means that if this tool were re-applied to the same study participants multiple times, the results would be almost identical, and its results are considered stable. Thus, the scale consists of (22) items and the total score of the scale ranges between (22 – 66) degrees.

The statistical methods used in analyzing the study data were as follows: one-sample t-test, independent two-sample t-test, one-way ANOVA, Pearson correlation coefficient, Cronbach's alpha, and Spearman-Brown.

Ethical considerations for the study:

The researchers took into account the ethical aspects of the study by informing the university administrations representing the study population about the purpose of the study. Subsequently, permission was obtained from the respondents, and the study sample, and they were informed that the purpose of the study is solely for scientific research, and their data will be kept highly confidential.

8. Findings:

Presentation of Result No. (1), Table No. (4) shows the t-test for a single sample to determine the level of social tolerance among Sudanese university students

N	Test value	Mean	Std. Deviation	T	Df	Sig
---	------------	------	----------------	---	----	-----

356	33	30.86	8.286	-4.644	355	0.000
-----	----	-------	-------	--------	-----	-------

From the table, the researchers noticed that the calculated (t) value for the degree reached (-4.644) at a significance level of (0.00), which is statistically significant. Therefore, the result: the general characteristic of social tolerance among Sudanese university students is below average.

This result seemingly agreed with the findings of Abdel Wahab's study (2005), which concluded that the average social and cultural tolerance in Egyptian society was (42.5), and it also aligned with the findings of Abdullah's study (2011), which concluded that the social tolerance of Baghdad University students was below average.

I disagreed with the findings of the study by Al-Breifkani and Al-Obeidi (2020), which showed a high level of social tolerance among students of the College of Basic Education. I also disagreed with the findings of the study by Abdel-Azim (2022), which concluded that social tolerance among university youth at Beni Suef University was high. Additionally, I disagreed with the findings of the study by Shalash (2021), which concluded that social tolerance among secondary school students was average.

A set of social tolerance research results indicate an increase among university students, and these studies were conducted in different countries across various continents. Among these studies are those by Smith et al. (2020), Peterson (2020), and Smith et al. (2019). (Smith, et al., 2019) It is also difficult to compare the results of the current study with the results of previous studies, as social tolerance as a concept is influenced by numerous variables and factors. Among these variables are social conditions, cultural and ethnic diversity,

economic variables, educational and upbringing conditions, values, and socialization, in addition to wars, natural disasters, and economic and social conditions.

The decline in social tolerance among Sudanese university students, as indicated by the current study's results, may have resulted from the exceptional circumstances Sudan is experiencing, such as the April 15 war and the security, social, economic, political, and educational impacts of this war, especially since Sudan comprises diverse ethnicities with various customs, traditions, and values.

Researchers attribute the decline in social tolerance to the security impacts resulting from the April 15 war, which led to the deaths of thousands of Sudanese and contributed to the disintegration of some social fabric patterns. This is evident in tribal and partisan intolerance, discrimination among fellow citizens, and the emergence of hate speech and lack of acceptance of others. Researchers have noted a significant increase in hate speech and lack of acceptance of others recently.

It is difficult to generalize this result to the rest of the Sudanese university students, due to the small sample size and the method of selection. Additionally, the level of social tolerance is relatively variable and not fixed, and it is influenced by many factors. Therefore, the result requires further subsequent research to confirm the level of tolerance among university students in Sudanese society.

Result number (2), Table number (5) shows the independent samples t-test to measure the differences in social tolerance among Sudanese university students in the sample according to the gender variable (male/female): The results are as follows:

Gender	N	Mean	Std. Deviation	T	df	Sig
Male	151	29.3576	6.66968	-	354	0.000
Female	205	32.1415	9.13646	3.172		

From the table above, the researchers noted that the calculated (t) value was (-3.172), at a significance level of (0.00), indicating statistical significance. This suggests the presence of statistically significant differences in social tolerance among Sudanese university students based on gender, with the average for females being higher. This result is consistent with the findings of Shalash (2021), which indicated differences in social tolerance based on gender in favor of females, and with the findings of Abdelazim (2022), which showed differences in social tolerance among university youth based on gender in favor of females.

This result differed from the findings of Abdul Wahab's study (2005), which indicated differences in social tolerance favoring males, and also differed from the findings of Abdullah's study (2011), which showed no differences between males and females in social tolerance among students at the University of Baghdad.

Through the results of the aforementioned studies, it is evident that there is a variation in social tolerance levels among university students based on gender (male/female). Researchers attribute this finding, which showed that the level of social tolerance among females is higher than that of male students, to the nature of women and their emotional, affective, and mental traits.

Result number (3), Table number (6) shows the F-test to measure differences in social tolerance according to the age variable:

Source of variance	Sum of squares	Df	Mean square	F	Sig
Between Groups	1823.120	4	455.780	7.094	0.000
Within Groups	22552.330	351	64.252		

Total	24375.449	355			
-------	-----------	-----	--	--	--

Age	N	Mean	Std. Deviation
Under 18	107	31.7103	9.40394
18 – 20	78	30.8205	8.3577
20 – 22	43	29.6744	7.72356
22 – 24	59	34.7797	9.27003
More than 24	69	27.4928	2.15313
Total	356	30.9607	8.28633

The researchers noted from Table (6) that the value of (F) reached (7.094) at a significance level of (0.00), which is statistically significant, indicating the presence of statistically significant differences in social tolerance among Sudanese university students in the sample according to the age variable, with the average for the age group of 22-24 years being higher.

The researchers did not find any local or foreign scientific evidence to support this result through a review of previous studies within the researchers' knowledge. The result needs further subsequent research to support its validity. Social tolerance was better among the age group of (22-24), which may be attributed to the fact that this age group coincides with the lower levels in university stages. This is evidenced by the fact that the level of social tolerance was better among Sudanese university students in the sample at the lower levels or divisions (see Table 7). The increase in social tolerance among this age group requires further scientific research. Social tolerance is considered a topic in social psychology, and measuring social behavior is one of the most complex subjects because it results from the interaction of genetic and environmental factors.

Result number (4), Table number (7) shows the F-test to measure the differences in social tolerance according to the variable of educational level:

Source of variance	Sum of squares	Df	Mean square	F	Sig
Between Groups	1405.353	4	351.338	5.369	0.000
Within Groups	22970.096	351	65.442		
Total	24375.449	355			

Academic level	N	Mean	Std. Deviation
First level	30	35.0667	10.15716
Second level	30	31.0333	8.97692
Third level	176	31.8011	8.71257
Fourth level	59	29.8305	8.39777
Fifth level	61	27.5738	2.10918
Total	356	30.9607	8.28633

The researchers noted from the table that the value of (F) reached (5.369) at a significance level of (0.00), indicating that it is statistically significant. This suggests that there are statistically significant differences in social tolerance among Sudanese university students in the sample, attributed to the variable of academic level, with the means of social tolerance being higher among first-year students, followed by second-year students.

The researchers did not find support for this result in the literature related to social tolerance, as they encountered a study by Shalash (2021) that found no differences in social tolerance among high school students based on grade level. The researchers attribute the higher level of tolerance among lower-level students to factors such as experience and social interaction within the university environment. The duration of students' interactions with one another varies from one academic stage to another; as the duration increases, students may discover negative behavioral patterns among their peers, such as intolerance, discrimination, racism, and tribal or partisan fanaticism. This is particularly true as most students, when they reach advanced academic levels, tend to align themselves with political parties and tribal groups, leading to political conflicts in political forums and

discussion corners. Additionally, there is significant diversity represented by various tribes, cultures, regions, and political parties. In contrast, lower-level students often consider themselves newcomers to university life and tend to focus more on academic aspects and academic achievement, as well as respecting others.

This result is one of the most striking findings for the researchers, indicating that levels of tolerance decrease as educational levels increase. The purpose of education is to enhance knowledge and awareness; as a student's knowledge increases, their awareness grows, leading to more moderate and refined behavior. However, this result contradicts that notion. This necessitates further studies to confirm the findings of the current study, particularly among university students in Sudanese society.

9. Conclusion:

Through the results of the current study, it was found that the levels of social tolerance among Sudanese university students in the sample were low, which necessitates increasing awareness and programs that support the enhancement of social tolerance. Researchers also noted that females are more tolerant than males and that students in lower academic levels are more tolerant than those in higher and final levels, which requires further scientific research. The researchers recommend that scholars and other interested parties conduct more scientific research on social tolerance in Sudanese society. They also recommend intensifying awareness related to social tolerance among community members, as tolerance is linked to enhancing mental health, social harmony, acceptance of others, community stability, and maintaining social fabric and peace.

References:

Abdel Fattah, M. A. (2017). Social tolerance among university students in Egypt: A field study. *Journal of Social Studies*, 14(2), 87–104.

Abdelwahab, A. (2005). Social and cultural tolerance in Egyptian society. Center for Social Research and Studies, Faculty of Arts, Cairo University.

Abdulaziz, H. I. (2022). The culture of tolerance among university youth. *Journal of Critique and Enlightenment*, 11(3).

Al-Breifkani, K. A., & Al-Obeidi, G. K. (2020). Social tolerance and its relationship with personal traits among students of the College of Basic Education. *Journal of the College of Education, University of Wasit*, 1223–1254.

Al-Daoudi, M. A. (2022). Social tolerance and its impact on interactions among university students. *Journal of Social Sciences*, 45(3), 102–123.

Al-Jaber, A. S. (2018). Social tolerance among university students in the Kingdom of Saudi Arabia: A field study. King Saud University.

Al-Jubouri, A. F. (2014). Intellectual tolerance and its relationship with social cohesion among university students. *Al-Ark Journal of Philosophy, Politics, and Social Sciences*, 14.

Al-Saadi, A. (2020). The level of social tolerance among university students in the Kingdom of Saudi Arabia. *Journal of Social Sciences*, 39(1), 75–92.

Al-Shahadeh, A. J. D. (2021). The level of social tolerance among Jordanian university students: Analytical study. *Journal of Social Sciences*, 22(3), 45–67.

- Al-Sulaiman, A. (2018). Social tolerance and its impact on personal relationships among university students in Jordan. *Journal of Social Sciences*, 42(1), 45–67.
- Al-Yusuf, A. (2018). Imam Hussein and the path of tolerance. Al-Amid International Center for Research and Studies.
- Brown, T. J., & Smith, L. A. (2020). The impact of social tolerance on intergroup relations in diverse university settings. *Journal of Higher Education Research*, 34(2), 219–234.
- Dioridi, M. (2000). Scientific research methodologies: Scientific foundations. Al-Dar Al-Jamiya.
- Issa, A. (2020). Social tolerance and its impact on personal relationships among university students in the city of Damascus. *Journal of Social Sciences*, 35(2), 134–156.
- Johnson, E. R., & Lee, P. F. (2019). The role of higher education in promoting social tolerance: A cross-cultural study. *International Journal of Educational Development*, 39(5), 212–230. <https://doi.org/10.1016/j.ijedudev.2019.02.006>
- Johnson, L., & Lee, P. (2022). The role of higher education in fostering social tolerance among students. *Educational Review*, 74(3), 334–348. <https://doi.org/10.1080/00131911.2022.1867589>
- Kokesh, A. (2017). The role of social media networks in promoting a culture of tolerance from the perspective of Jordanian university students [Master's thesis, University of Jordan].
- Lee, S. (2021). Social tolerance and mental health among university students: A cross-cultural comparison. *International Journal of Psychology and Behavioral Sciences*, 11(1), 25–40.
- Lynch, M. (2006). Optimism, coping, and quality of life in individuals with chronic mental illness [Doctoral dissertation, University of Wisconsin-Madison].
- Martin, A. (2008). Exploring forgiveness: The relationship between feeling forgiveness by God and self-forgiveness for an interpersonal offense [Doctoral dissertation, Case Western Reserve University].
- Mazloom, M. (2013). Enjoyment of life and its relationship with some positive personal variables. *Journal of Benha Faculty of Education*, 93(24), 79–163.
- Mohamed, M. (2003). Access to the other and its relation to tolerance among females in light of some demographic variables [Master's thesis, Ain Shams University].
- Muller, R., & Schwartz, T. (2020). Cultural diversity and social tolerance in higher education institutions. *International Journal of Intercultural Relations*, 44(2), 203–217. <https://doi.org/10.1016/j.ijintrel.2020.03.004>
- Patel, A. (2023). The effect of mental health programs on social tolerance among university students. *Journal of Positive Psychology*, 18(3), 145–158.
- Peterson, J. (2020). Social tolerance among university students: A global perspective. *International Journal of Educational Research*, 45(2), 345–361.
- Qassem, M. M. (2018). The role of the school in instilling a culture of tolerance in its students. *Journal of the Faculty of*

Education, Kafr El-Sheikh University, 1(2), 1121–1190.

Rainey, C. (2008). Are individual forgiveness interventions for adults more effective than group interventions? A meta-analysis [Doctoral dissertation, Florida State University].

Shalash, M. M. (2021). Tolerance and its relationship with some psychological variables among high school students [Master's thesis, Sadat City University].

Smith, J. A., & Carter, S. L. (2020). Social tolerance among college students: An international comparison. *Journal of Social Psychology*, 58(2), 123–145. <https://doi.org/10.1080/00377374.2020.1777633>

Smith, J. A., & Lee, R. T. (2022). The impact of social tolerance on mental health among university students. *Journal of Social Psychology*, 10(2), 123–135.

Smith, J., & Wang, Y. (2019). Social tolerance among college students: An international comparative study. *Journal of Social Psychology*, 58(4), 502–520. <https://doi.org/10.1080/00224545.2019.1608573>

Smith, R. J., & Brown, T. K. (2020). Social tolerance and its relationship with mental health in university students. *International Journal of Higher Education Research*, 15(2), 112–128.