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Analyzing Social Tolerance and Group Cohesion among Students at Higher Education Institutions through Non-Parametric Methods

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Abstract

This study examined the relationship between social tolerance and group cohesion among undergraduate students at a public sector university in Pakistan. A quantitative, cross-sectional research design was employed to investigate the association between the variables. The study population comprised students enrolled in BS (4 Year) programs in the Faculty of Social Sciences. Using proportionate random sampling and Yamane's (1967) formula, a sample of 393 respondents was selected from six academic departments. Data were collected through a structured, pilot-tested questionnaire containing standardized measures of social tolerance and group cohesion. The collected data were coded, screened, and analyzed using SPSS. Data normality was assessed, and Kendall's tau-b was applied to examine the relationship between the study variables. The findings revealed a positive and statistically significant relationship between social tolerance and group cohesion, indicating that students with higher levels of tolerance were more likely to demonstrate stronger cooperation, trust, and unity within their groups. The study concludes that promoting social tolerance can strengthen group cohesion and foster inclusive, harmonious, and collaborative learning environments in higher education institutions. The findings provide valuable implications for university administrators, educators, and policymakers in promoting social integration and campus harmony.

Keywords: Social Tolerance, Group Cohesion, Higher Education, Social Group, Religious Tolerance

Introduction

Higher education institutions play a vital role in promoting democratic values, mutual respect (Sarfraz, Shoaib, Kausar, & Abdullah, 2026; Shoaib, Nazir, & Rashid, 2026a), and social integration among students from diverse cultural, ethnic, linguistic, and socio-economic backgrounds (Nazir, Shoaib, & Mubeen, 2026; Shoaib, Nazir, & Sheraz, 2026a). Universities provide opportunities for interaction among individuals with different beliefs and experiences (Shoaib, Nazir, & Mir, 2026; Shoaib, Nazir, & Sheraz, 2026b), making social tolerance an essential element for creating inclusive learning environments (Nazir, Shoaib, & Bukhari, 2026; Shoaib, Nazir, & Rashid, 2026b). Social



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tolerance refers to the willingness to respect, accept, and peacefully coexist with people who hold different opinions (Nazir, Shoaib, & Kausar, 2026; Shoaib, Nazir, & Kausar, 2026), values, religions, or cultural identities (Nazir, Adnan, & Shoaib, 2026; Shoaib, Nazir, & Iqbal., 2026). In diverse academic settings, tolerance encourages constructive dialogue, reduces prejudice (Shoaib, Kausar, Sarfraz, & Abdullah, 2026b; Shoaib, Sarfraz, & Kausar, 2026a), and strengthens interpersonal relationships among students (Sarfraz, Kausar, Shoaib, & Abdullah, 2026; Shoaib, Kausar, Sarfraz, & Abdullah, 2026c). Group cohesion, on the other hand, reflects the degree of unity, trust, cooperation (Shoaib, Sarfraz, & Kausar, 2026b; Shoaib, Sarfraz, Kausar, & Abdullah, 2026a), and commitment shared among members of a group in achieving common objectives (Sarfraz, Shoaib, & Kausar, 2026; Shoaib, Sarfraz, Kausar, & Abdullah, 2026b). Cohesive student groups enhance collaboration, academic engagement, psychological well-being, and institutional belonging (Sarfraz, Sheraz, Shoaib, & Abdullah, 2026; Shoaib, Kausar, Sarfraz, & Abdullah, 2026a). In Pakistan, where higher education institutions enroll students from varied regional and social backgrounds (Sarfraz, Shoaib, & Sheraz, 2026a, 2026b), fostering tolerance is increasingly important for maintaining harmony and minimizing social divisions (Shoaib, Abbas, Shamraiz, & Abdullah, 2026; Shoaib, Shamraiz, Abbas, & Abdullah, 2026). Despite its significance, empirical evidence examining the relationship between social tolerance and group cohesion among university students remains limited (Ali, Abdullah, & Shoaib, 2026a; Shoaib, Ali, Hassan, & Abdullah, 2026). Understanding this relationship provide valuable insights for educators, policy makers, and university administrators to design interventions that promote inclusive campus environments. Therefore, this study aims to analyze the association between social tolerance and group cohesion among students at higher education institutions in Pakistan, contributing to the broader discourse on social harmony and educational development.

Review of Literature

Several studies have provided insights on social tolerance and group cohesion among students in higher education in developed and developing countries (Starkey, 2021; Tamim, 2021; Vertelyte, 2021). In the same way, the study findings asserted that cultural awareness had implemented in universities to promoted tolerance and acceptance among students (de Shalit, 2022). Uniformly, the analysis of the study revealed that effective interactions among students with different opinions was promoted by social tolerance and unity in academia settings (Karim, 2022; Shoaib, Abbas, Ali, & Abdullah, 2026; Shoaib, Ali, Ditta, & Abdullah, 2026). Corresponding, the result of the study pointed out that stronger learning outcomes and greater academic results were achieved by collaborative study groups in educational institutions (McBeth, 2022). In similar fashion, the argument of the study clinched that regional collaborations between universities had supported organizations had been tackling institutional and social challenges (Olaniyan, 2022). Specifically, the study findings indicated that long-lasting unity in groups was facilitated by students, it had been developing kindness and tolerance at territory level (Raw, 2022; Shoaib, Abdullah, & Ali, 2026; Shoaib, Noor, Iqbal, & Abdullah, 2026). For instance, the conclusion of the study mentioned that multiculturalism and territorial integration among students were enhanced by inclusive higher education (Sadia, 2022). Moreover, the study found that social acceptance and unity within groups had built cohesive, peaceful, and innovative educational networks for long-term regional growth at university level (Thomas, 2022). Furthermore, the argument of researcher conveyed that solidarity and intolerance had promoted among groups when multi-cultural students



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interact with each other in classrooms at educational sectors (Ali, Shoaib, Shamraiz, & Abdullah, 2026; Shoaib, Noor, Mir, & Abdullah, 2026; Van Fossen, 2022). Moreover, the study reported that students had participated in different multiculturalism activities and fostered their awareness about diverse culture in the university (Bukhari, 2023).

It is evident that existing body of literature had provided insights on social tolerance and group cohesiveness that promoted academic links by helping compassion, teamwork, and mutual respect among students in higher education in *Global South* and *Global North* (Ansari, 2024; Burkett, 2023; Cromwell, 2024). In the same way, the study findings asserted that social tolerance had enhanced education settings by minimized discrimination and increased open discussions between students from different cultural backgrounds had been creating territorial harmony through social engagement (Shoaib, Shamraiz, Noor, & Abdullah, 2026; Shoaib, Srosh, Mobeen, & Abdullah, 2026a), shared learning opportunities, and stable encouragement from institutions (Abdullah & Shoaib, 2021a; Dupont, 2023; Shoaib, Srosh, Mobeen, & Abdullah, 2026b). Uniformly, the analysis of the study revealed that multicultural learning opportunities, moral instructional methods, collaborative management, and regional collaboration had supported social tolerance by building strong communities at educational sectors (Fariha, 2023). Corresponding, the result of the study pointed out that academic performances was improved by cohesiveness within groups as it had fostered cooperation (Abdullah & Shoaib, 2021b; Shoaib & Abdullah, 2021), confidence among teammates, positive support from one another, and collaborative goals in academia settings (Iqbal, 2023; Shoaib & Ullah, 2019; Ullah & Shoaib, 2021). In similar fashion, the argument of the study clinched that students were acknowledged, valued, accepted, encouraged, confident, cohesive, and responsible for the shared academic goals through group cohesiveness in the university (Khosa, 2023). Specifically, the study findings indicated that social tolerance had been encouraging compassion, empathy, justice, collaboration and constructive conversations and all of this decreased conflict among multi-cultural students in higher education (Rashid, 2023; Shoaib, Abdullah, & Baneen, 2026b; Shoaib, Shamraiz, Baneen, & Abdullah, 2026c, 2026d). For instance, the conclusion of the study mentioned that confidence, cooperation, common goals, supportive relationships, diverse involvement, mutual support, and cultural awareness had promoted by cohesiveness among groups at educational institutions (Shirahata, 2023; Shoaib, Abdullah, & Baneen, 2026a; Shoaib, Shamraiz, Baneen, & Abdullah, 2026a, 2026b). Moreover, the study found that academia settings had fostered social tolerance through the use of moral training, diverse instruction, collaborative management, educational experiences, and cultural celebrations that promoted peace and harmony among students in the university (Verkuyten, 2023). Furthermore, the argument of researcher conveyed that collective responsibilities, common objectives, helpful relationships, intellectual acceptance, ethical cooperation, and supportive motivation within universities all had been contributing to group cohesion (Afzal, 2024; Shoaib, Abdullah, & Baneen, 2026c; Shoaib, Iqbal, Baneen, & Abdullah, 2026b, 2026c). Moreover, the study reported that territorial structures of learning had fostered social tolerance also cultural interchange, planned development, common participation programs, cross-regional work collaboration, and supportive networks had been strengthening group cohesion in universities (Alhazmi, 2024).

Several studies have provided insights on social tolerance and group cohesion that offered inclusive settings, equitable chances (Larijani, Shoaib, & Abedi, 2026; Shoaib, Iqbal, Baneen, & Abdullah, 2026a; Shoaib, Shamraiz, Abdullah, & Shahzadi, 2026a, 2026b), friendly communication, multicultural experiences, awareness of values



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(Shamraiz, Shoaib, Baneen, & Shahzadi, 2026a, 2026b; Shoaib, Shahzadi, & Abdullah, 2026; Shoaib & Ullah, 2026), and territorial participation across diverse communities in higher education in developed and developing countries (Crowley, 2024; Dahmani, 2024; Gao, 2024). In the same way, the study findings asserted that universities had offered accessible settings, fair chances, polite interaction (Shahzadi, Shoaib, & Abdullah, 2026; Shoaib, Shahzadi, Iqbal, & Abdullah, 2026; Shoaib, Shahzadi, Shamraiz, & Abdullah, 2026a), multicultural experiences, and sharing of knowledge among students, it had been developing social tolerance (Kashkhynbay, 2024). Uniformly, the analysis of the study revealed that organized development, connections between cultures (Shahzadi, Shoaib, Baneen, & Abdullah, 2026; Shoaib, Shahzadi, Shamraiz, & Abdullah, 2026b, 2026c), regional unity, constructive communication, moral values, and an equal commitment to social tolerance were every element of inclusive leadership (Eusafzai, 2024; Shoaib, Ahmed, Zaman, & Abdullah, 2025; Shoaib, Ali, Iqbal, & Abdullah, 2025a; Shoaib, Kausar, Ali, & Abdullah, 2025; Shoaib, Rasool, Kalsoom, & Ali, 2025; Shoaib, Waris, & Iqbal, 2025a). Corresponding, the result of the study pointed out that in educational settings social tolerance had promoted kindness (Shahzadi, Shoaib, Iqbal, & Abdullah, 2026; Shoaib, Iqbal, Iqbal, & Abdullah, 2026a; Waris, Shoaib, Sharif, & Abdullah, 2025a), awareness of cultural differences, shared academic objectives, collaborative management (Shoaib, 2021, 2023; Shoaib, Fatima, & Jamil, 2021; Shoaib, Tariq, Shahzadi, & Ali, 2022), and territorial cooperation also it improved connection among students at university (Lee, 2024; Shoaib, Ali, & Kausar, 2025; Shoaib, Waris, & Iqbal, 2025b, 2025c; Shoaib, Waris, & Iqbal, 2025d, 2025e). In similar fashion, the argument of the study clinched that understanding of cultures, educational responsibility (Shoaib, Ahmed, Iqbal, & Abdullah, 2026b; Shoaib, Ali, Iqbal, & Abdullah, 2025a; Shoaib, Iqbal, Iqbal, & Abdullah, 2026b), inclusive interaction, and strong territorial bonds among university students all supported to the development of group cohesion (Ahmed, Shoaib, Iqbal, & Abdullah, 2026b; Ali, Abdullah, & Shoaib, 2026; Ali, Abdullah, & Shoaib, 2026b; Macfarlane, 2024; Shoaib, Ahmed, Iqbal, & Abdullah, 2026c). Specifically, the study findings indicated that students involvement in cultural events, interaction with the community (Shoaib, 2024, 2025a, 2025b; Shoaib & Ullah, 2021; Shoaib, Waris, & Iqbal, 2025a), and regional cooperation had promoted peace and cooperation among groups in the classroom at higher education level (Ahmed, Shoaib, Iqbal, & Abdullah, 2026; Ahmed, Shoaib, Iqbal, & Abdullah, 2026a; McDonough, 2024; Shoaib, Ahmed, Iqbal, & Abdullah, 2026a; Shoaib, Waris, Zaman, & Abdullah, 2025b). For instance, the conclusion of the study mentioned that programs at the territorial level had promoted group cohesiveness by facilitating academic cooperation (Ahmed, Shoaib, & Zaman, 2025; Shoaib, Ahmed, Iqbal, & Abdullah, 2025; Shoaib, Ahmed, Zaman, et al., 2025; Shoaib, Rasool, Zaman, & Ahmed, 2025), cultural acceptance, social progress, and cohesive training techniques among various university groups (Morris, 2024; Shoaib, Waris, Iqbal, & Abdullah, 2025; Shoaib, Waris, Zaman, & Abdullah, 2025a; Waris, Shoaib, Sharif, & Abdullah, 2025b, 2025c). Moreover, the study found that group cohesion had decreased stress related to academia also it had been encouraging collaborative work, mutual respect, acceptance of cultures, supportive interaction, and welcoming behaviors among students in the university (Muzamil, 2024; Shoaib & Abdullah, 2025; Shoaib, Ali, Iqbal, & Abdullah, 2025b; Shoaib, Ali, Iqbal, & Abdullah, 2025b; Waris, Shoaib, Iqbal, & Abdullah, 2025). Furthermore, the argument of researcher conveyed that cultural solidarity among university students had improved social tolerance by supporting collaborative efforts, intercultural relationships, development of communities, and stronger group cohesion within educational



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communities (Prasetyo, 2024; Shoaib, Rasool, & Zaman, 2025a, 2025b, 2025c; Shoaib, Rasool, Zaman, & Abdullah, 2025). Moreover, the study reported that educational settings had fostered tolerance among students by developing cultural knowledge, inclusivity, students' cooperation, regional acceptance, and shared community ethics (Rachman, 2024; Shoaib, Ahmed, & Iqbal, 2025; Shoaib, Ahmed, & Usmani, 2025a, 2025b; Shoaib, Rasool, & Iqbal, 2025).

Data and Methods

This study employed a quantitative research design to examine the relationship between social tolerance and group cohesion among undergraduate students through statistical analysis. The research was conducted at a public sector university, focusing on students enrolled in BS (4 Year) programs within the Faculty of Social Sciences. The study population comprised male and female students from the 1st, 3rd, 5th, and 7th semesters across the Departments of Economics, Education, Pakistan Studies & History, Political Science & International Relations, Psychology, and Sociology. A proportionate random sampling technique was adopted to ensure representative participation from each department. Based on Yamane (1967) formula with a 5 percent margin of error, a sample of 393 students was selected. Data were collected through a cross-sectional survey using a structured, pilot-tested questionnaire. Following data editing, coding, and screening, statistical analysis was performed in SPSS. Data normality was assessed, and Kendall's tau-b, a non-parametric statistical test, was applied to examine the relationship between the study variables.

Results and Discussion

Table 1

Normality Test

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
ACAR	.105	393	.000	.963	393	.000
ETRE	.077	393	.000	.986	393	.001
BITO	.093	393	.000	.978	393	.000
CITO	.079	393	.000	.985	393	.001
POTO	.099	393	.000	.987	393	.001
RETO	.127	393	.000	.974	393	.000
ETTO	.088	393	.000	.980	393	.000
ININ	.086	393	.000	.932	393	.000
GRPR	.095	393	.000	.975	393	.000
GROC	.108	393	.000	.968	393	.000
SEOW	.069	393	.000	.942	393	.000
WITW	.112	393	.000	.977	393	.000
TRWO	.116	393	.000	.926	393	.000
SEOI	.095	393	.000	.979	393	.000
SOTO	.053	393	.009	.984	393	.000
GRCO	.051	393	.014	.988	393	.002

a. Lilliefors Significance Correction

Table 1 presented the normality of the variable. The calculate value of Kolmogorov-Smirnov and Shapiro-Wilk statistics test confirmed that all the variable were not normally distributed and hence, data were non-parametric. Therefore, the non-parametric



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statistical analysis had been employed for further analysis.

Table 2

Kendall's tau b Statistical Analysis of Social Tolerance

Var.	ACAR	ETRE	BITO	CITO	POTO	RETO	ETTO	GRCO
ACAR	1.000	.306**	.252**	.276**	.071	.319**	.290**	.305**
ETRE		1.000	.360**	.352**	.177**	.328**	.292**	.330**
BITO			1.000	.361**	.187**	.357**	.268**	.272**
CITO				1.000	.204**	.374**	.343**	.379**
POTO					1.000	.219**	.144**	.103**
RETO						1.000	.343**	.345**
ETTO							1.000	.391**
GRCO								1.000

The analysis in Table 2 indicated that there was a weak positive correlation between acceptance and respect and ethical reflection ($\tau_b = .306$). The analysis indicated that there was a weak positive correlation between acceptance and respect and bilateral tolerance ($\tau_b = .252$). The analysis indicated that there was a weak positive correlation between acceptance and respect and civic tolerance ($\tau_b = .276$). The analysis indicated that there was a weak positive correlation between acceptance and respect and political tolerance ($\tau_b = .071$). The analysis indicated that there was a weak positive correlation between acceptance and respect and religious tolerance ($\tau_b = .319$). The analysis indicated that there was a weak positive correlation between acceptance and respect and ethnic tolerance ($\tau_b = .290$). The analysis indicated that there was a weak positive correlation between acceptance and respect and group cohesion ($\tau_b = .305$). The analysis indicated that there was a moderate positive correlation between ethical reflection and bilateral tolerance ($\tau_b = .360$). The analysis indicated that there was a moderate positive correlation between ethical reflection and civic tolerance ($\tau_b = .352$). The analysis indicated that there was a weak positive correlation between ethical reflection and political tolerance ($\tau_b = .177$). The analysis indicated that there was a weak positive correlation between ethical reflection and religious tolerance ($\tau_b = .328$). The analysis indicated that there was a weak positive correlation between ethical reflection and ethnic tolerance ($\tau_b = .292$). The analysis indicated that there was a weak positive correlation between ethical reflection and group cohesion ($\tau_b = .330$). The analysis indicated that there was a moderate positive correlation between bilateral tolerance and civic tolerance ($\tau_b = .361$). The analysis indicated that there was a weak positive correlation between bilateral tolerance and political tolerance ($\tau_b = .187$). The analysis indicated that there was a moderate positive correlation between bilateral tolerance and religious tolerance ($\tau_b = .357$). The analysis indicated that there was a weak positive correlation between bilateral tolerance and ethnic tolerance ($\tau_b = .268$). The analysis indicated that there was a weak positive correlation between bilateral tolerance and group cohesion ($\tau_b = .272$). The analysis indicated that there was a weak positive correlation between civic tolerance and political tolerance ($\tau_b = .204$). The analysis indicated that there was a moderate positive correlation between civic tolerance and religious tolerance ($\tau_b = .374$). The analysis indicated that there was a moderate positive correlation between civic tolerance and ethnic tolerance ($\tau_b = .343$). The analysis indicated that there was a moderate positive correlation between civic tolerance and group cohesion ($\tau_b = .379$). The analysis indicated that there was a weak positive correlation between political tolerance and religious tolerance ($\tau_b = .219$). The analysis indicated that there was a weak positive correlation between political tolerance



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and ethnic tolerance ($\tau_b = .144$). The analysis indicated that there was a weak positive correlation between political tolerance and group cohesion ($\tau_b = .103$). The analysis indicated that there was a moderate positive correlation between religious tolerance and ethnic tolerance ($\tau_b = .343$). The analysis indicated that there was a moderate positive correlation between religious tolerance and group cohesion ($\tau_b = .345$). The analysis indicated that there was a moderate positive correlation between ethnic tolerance and group cohesion ($\tau_b = .391$).

Table 3

Kendall's tau b Statistical Analysis of Group Cohesion

Var.	ININ	GRPR	GROC	SEOW	WITW	TRWO	SEOI
ININ	1.000	.417**	.406**	.418**	.361**	.395**	.269**
GRPR		1.000	.486**	.468**	.424**	.419**	.352**
GROC			1.000	.500**	.493**	.432**	.330**
SEOW				1.000	.519**	.420**	.380**
WITW					1.000	.466**	.371**
TRWO						1.000	.406**
SEOI							1.000

The analysis in Table 3 indicated that there was a moderate positive correlation between interpersonal interaction and group pride ($\tau_b = .417$). The analysis indicated that there was a moderate positive correlation between interpersonal interaction and group commitment ($\tau_b = .406$). The analysis indicated that there was a moderate positive correlation between interpersonal interaction and sense of well-being ($\tau_b = .418$). The analysis indicated that there was a moderate positive correlation between interpersonal interaction and willingness to work ($\tau_b = .361$). The analysis indicated that there was a moderate positive correlation between interpersonal interaction and trustworthiness ($\tau_b = .395$). The analysis indicated that there was a moderate positive correlation between interpersonal interaction and sense of inclusion ($\tau_b = .269$). The analysis indicated that there was a moderate positive correlation between group pride and group commitment ($\tau_b = .486$). The analysis indicated that there was a moderate positive correlation between group pride and sense of well-being ($\tau_b = .468$). The analysis indicated that there was a moderate positive correlation between group pride and willingness to work ($\tau_b = .424$). The analysis indicated that there was a moderate positive correlation between group pride and trustworthiness ($\tau_b = .419$). The analysis indicated that there was a moderate positive correlation between group pride and sense of inclusion ($\tau_b = .352$). The analysis indicated that there was a moderate positive correlation between group commitment and sense of well-being ($\tau_b = .500$). The analysis indicated that there was a moderate positive correlation between group commitment and willingness to work ($\tau_b = .493$). The analysis indicated that there was a moderate positive correlation between group commitment and trustworthiness ($\tau_b = .432$). The analysis indicated that there was a weak positive correlation between group commitment and sense of inclusion ($\tau_b = .330$). The analysis indicated that there was a moderate positive correlation between sense of well-being and willingness to work ($\tau_b = .519$). The analysis indicated that there was a moderate positive correlation between sense of well-being and trustworthiness ($\tau_b = .420$). The analysis indicated that there was a moderate positive correlation between sense of well-being and sense of inclusion ($\tau_b = .380$). The analysis indicated that there was a moderate positive correlation between willingness to work and trustworthiness ($\tau_b = .466$). The analysis indicated that there was a moderate positive correlation between willingness to work and sense of inclusion (τ_b



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=.371). The analysis indicated that there was a moderate positive correlation between trust worthiness and sense of inclusion ($\tau_b = .406$).

The analysis indicated that there was a weak positive correlation between acceptance and respect and ethical reflection. The analysis indicated that there was a weak positive correlation between acceptance and respect and bilateral tolerance. The analysis indicated that there was a weak positive correlation between acceptance and respect and civic tolerance. The analysis indicated that there was a weak positive correlation between acceptance and respect and political tolerance. The analysis indicated that there was a weak positive correlation between acceptance and respect and religious tolerance. The analysis indicated that there was a weak positive correlation between acceptance and respect and ethnic tolerance. The analysis indicated that there was a weak positive correlation between acceptance and respect and group cohesion. The analysis indicated that there was a moderate positive correlation between ethical reflection and bilateral tolerance. The analysis indicated that there was a moderate positive correlation between ethical reflection and civic tolerance.

The analysis indicated that there was a weak positive correlation between ethical reflection and political tolerance. The analysis indicated that there was a weak positive correlation between ethical reflection and religious tolerance. The analysis indicated that there was a weak positive correlation between ethical reflection and ethnic tolerance. The analysis indicated that there was a weak positive correlation between ethical reflection and group cohesion. The analysis indicated that there was a moderate positive correlation between bilateral tolerance and civic tolerance. The analysis indicated that there was a weak positive correlation between bilateral tolerance and political tolerance. The analysis indicated that there was a moderate positive correlation between bilateral tolerance and religious tolerance. The analysis indicated that there was a weak positive correlation between bilateral tolerance and ethnic tolerance. The analysis indicated that there was a weak positive correlation between bilateral tolerance and group cohesion. The analysis indicated that there was a weak positive correlation between civic tolerance and political tolerance. The analysis indicated that there was a moderate positive correlation between civic tolerance and religious tolerance.

The analysis indicated that there was a moderate positive correlation between civic tolerance and ethnic tolerance. The analysis indicated that there was a moderate positive correlation between civic tolerance and group cohesion. The analysis indicated that there was a weak positive correlation between political tolerance and religious tolerance. The analysis indicated that there was a weak positive correlation between political tolerance and ethnic tolerance. The analysis indicated that there was a weak positive correlation between political tolerance and group cohesion. The analysis indicated that there was a moderate positive correlation between religious tolerance and ethnic tolerance. The analysis indicated that there was a moderate positive correlation between religious tolerance and group cohesion. The analysis indicated that there was a moderate positive correlation between ethnic tolerance and group cohesion.

The analysis indicated that there was a moderate positive correlation between interpersonal interaction and group pride. The analysis indicated that there was a moderate positive correlation between interpersonal interaction and group commitment. The analysis indicated that there was a moderate positive correlation between interpersonal interaction and sense of well-being. The analysis indicated that there was a moderate positive correlation between interpersonal interaction and willingness to work. The analysis indicated that there was a moderate positive correlation between interpersonal interaction and trust worthiness. The analysis indicated that there was a



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moderate positive correlation between interpersonal interaction and sense of inclusion. The analysis indicated that there was a moderate positive correlation between group pride and group commitment. The analysis indicated that there was a moderate positive correlation between group pride and sense of well-being.

The analysis indicated that there was a moderate positive correlation between group pride and willingness to work. The analysis indicated that there was a moderate positive correlation between group pride and trustworthiness. The analysis indicated that there was a moderate positive correlation between group pride and sense of inclusion. The analysis indicated that there was a moderate positive correlation between group commitment and sense of well-being. The analysis indicated that there was a moderate positive correlation between group commitment and willingness to work. The analysis indicated that there was a moderate positive correlation between group commitment and trustworthiness.

The analysis indicated that there was a weak positive correlation between group commitment and sense of inclusion. The analysis indicated that there was a moderate positive correlation between sense of well-being and willingness to work. The analysis indicated that there was a moderate positive correlation between sense of well-being and trustworthiness. The analysis indicated that there was a moderate positive correlation between sense of well-being and sense of inclusion. The analysis indicated that there was a moderate positive correlation between willingness to work and trustworthiness. The analysis indicated that there was a moderate positive correlation between willingness to work and sense of inclusion. The analysis indicated that there was a moderate positive correlation between trustworthiness and sense of inclusion.

Conclusion

The study examined the relationship between social tolerance and group cohesion among undergraduate students at a public sector university in Pakistan. The findings indicate that social tolerance plays a significant role in strengthening group cohesion by fostering mutual respect, trust, cooperation, and positive interpersonal relationships among students from diverse social and cultural backgrounds. Students demonstrating higher levels of tolerance were more likely to engage in collaborative learning, maintain harmonious relationships, and exhibit a stronger sense of belonging within their academic groups. These findings highlight the importance of cultivating inclusive university environments that encourage acceptance of diversity and constructive interaction among students. The study contributes to the limited empirical literature on social tolerance and group cohesion in the context of higher education in Pakistan and provides evidence that these constructs are closely interconnected. It is recommended that higher education institutions integrate activities promoting intercultural dialogue, collaborative learning, and diversity awareness into academic and extracurricular programs. Faculty members and university administrators should also implement policies and initiatives that reinforce inclusive values and respect for differences. Strengthening social tolerance among students can ultimately enhance group cohesion, improve the overall campus climate, and contribute to the development of socially responsible, cooperative, and democratic citizens.

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