

Людинознавчі студії. Серія «Педагогіка»
Human studies. Series of «Pedagogy»
8/40 (2019), 68–80

Interaction of ethnic tolerance and certain personality traits

<https://doi.org/10.24919/2413-2039.8/40.164401>

ЧЕПІЛЬ Марія – доктор педагогічних наук, професор, завідувач кафедри загальної педагогіки та дошкільної освіти, Дрогобицький державний педагогічний університет імені Івана Франка, вул. Франка, 24, Дрогобич, 82100, Україна; завідувач кафедри історії виховання та порівняльної педагогіки, Університет Марії Кюрі-Склодовської, вул. Нарutowича, 12, Люблін, 20-004, Польща

CZEPIL Mariya – Doctor of Pedagogical Sciences, Professor, Head of the Department of General Pedagogy and Preschool Education, Drohobych Ivan Franko State Pedagogical University, Franko Str., 24, Drohobych, 82100, Ukraine; Head of the Department of History of Education and Comparative Pedagogy, Maria Curie-Skłodowska University in Lublin, Narutowicza Str., 12, Lublin, 20-004, Poland

E-mail address: chepilmaria@gmail.com

ORCID: <http://orcid.org/0000-0002-2215-3994>

ResearcherID: <http://www.researcherid.com/rid/M-4262-2015>

РЕВТЬ Алла – кандидат педагогічних наук, доцент кафедри соціальної педагогіки та корекційної освіти, Дрогобицький державний педагогічний університет імені Івана Франка, вул. Франка, 24, Дрогобич, 82100, Україна

REVT Alla – Candidate of Pedagogical Sciences, Associate Professor of the Social Pedagogy and Correctional Education Department, Drohobych Ivan Franko State Pedagogical University, Franko Str., 24, Drohobych, 82100, Ukraine

E-mail address: alla_revt@ukr.net

ORCID: <http://orcid.org/0000-0002-8006-6186>

ResearcherID: <http://www.researcherid.com/rid/D-6975-2018>

Бібліографічний опис статті: Чепіль, М., & Ревть, А. (2019). Interaction of ethnic tolerance and certain personality traits. *Людинознавчі студії. Серія «Педагогіка»*, 8/40, 68–80. doi: 10.24919/2413-2039.8/40.164401.

To cite this article: Czepil, M., & Revt, A. (2019). Interaction of ethnic tolerance and certain personality traits. *Liudynoznavchi studii. Serii «Pedagogika» – Human Studies. Series of «Pedagogy»*, 8/40, 68–80. doi: 10.24919/2413-2039.8/40.164401.

Історія статті

Одержано: 17 жовтня 2018

Прорецензовано: 12 грудня 2018

Подано до редакції: 18 лютого 2019

Доступ он-лайн: 22 квітня 2019

Article history

Received: October 17, 2018

Received in revised form: December 12, 2018

Accepted: February 18, 2019

Available online: April 22, 2019

Journal homepage:

<http://lssp.dspu.edu.ua/>

p-ISSN 2313-2094

e-ISSN 2413-2039

© 2019 The Authors. *Human studies. Series of «Pedagogy»* published by Drohobych Ivan Franko State Pedagogical University & Open Journal Systems. This is an open access article under the CC BY-NC-SA 4.0 license (<http://creativecommons.org/licenses/by-nc-sa/4.0/>).

УДК 37.015.311:172

ВЗАЄМОЗВ'ЯЗОК ЕТНІЧНОЇ ТОЛЕРАНТНОСТІ ТА ДЕЯКИХ ВЛАСТИВОСТЕЙ ОСОБИСТОСТІ

У статті розглянуто взаємозв'язок етнічної толерантності та певних рис особистості. Констатовано важливість формування етнічної толерантності студента у системі сучасної освіти. Вказано на проблеми, що перешкоджають формуванню етнічної толерантності та гальмують цей процес. Зазначено, що проблема толерантності та етнічної толерантності, зокрема, сьогодні – одна з центральних проблем як глобального, так і національного порядку. Відтак посилення полікультурних контактів між студентами та необхідність їх гармонізації, а також недостатня вивченість цього питання у психології загалом і фрагментарність вивчення етнічної толерантності у педагогічній та віковій психології зокрема, зумовлює актуальність дослідження означеної проблеми. Важливою умовою вивчення механізмів гармонійного полікультурного спілкування є визначення чітких меж між етнічною толерантністю як визнанням інших культур і цінностей та етнічною ідентичністю як чітким усвідомленням своєї приналежності до етнічної групи. Особливо чутливою до питання етнічної толерантності є студентська молодь. У процесі навчання студент набуває початкові навички не тільки професійного, але й соціального спілкування, засвоює як документально закріплені, так і неписані норми та правила, прийняті у тому чи тому професійному співтоваристві, тобто оволодіває основами культури толерантної поведінки, толерантної особистості. Результати дослідження взаємозв'язку етнічної толерантності і особистісних характеристик свідчать про значущі показники додатних кореляційних зв'язків між рівнями етнічної толерантності та мотивації досягнення успіху, комунікабельністю, поняттєвого мислення і позитивно сформованої комунікативної настанови; значущі показники від'ємних кореляційних зв'язків встановлено між рівнями етнічної толерантності і депресивністю, сором'язливістю, мотивацією уникнення невдач. Окреслено практичні шляхи та надано рекомендації щодо формування етнічної толерантності студентів. Важливим аспектом вивчення етнічної толерантності є її взаємозв'язок з позитивною етнічною ідентичністю, відтак унормоване усвідомлення особистістю себе як члена певної етнічної групи зумовлює поважне ставлення до інших. Попри те, що значною мірою етнічна толерантність зумовлюється особистісними характеристиками постаті студента, важливого значення набувають умови соціального макро- і мікросередовища, які регулюють толерантне ставлення до інших. Серед таких умов важливу роль, на наш погляд відіграє правове регулювання етнічної толерантності, закріплене законами нашої країни.

Ключові слова: етнічна толерантність; толерантність; студент; етнічна ідентичність; етнічна група.

INTERACTION OF ETHNIC TOLERANCE AND CERTAIN PERSONALITY TRAITS

The article studies the relationship between ethnic tolerance and certain personality traits. It stresses the importance of ethnic tolerance in the system of modern education specifying the problems that prevent and hinder its formation in the students. Especially today, the problem of tolerance and ethnic tolerance has become one of the central problems of both global and national character. Therefore, the relevance of this problem is determined by the strengthening of multicultural contacts between the students and the need for their harmonization, insufficient study of this issue in psychology in general, and the fragmentation of the study of ethnic tolerance in pedagogical and developmental psychology, in particular. An important condition for studying the mechanisms of harmonious multicultural communication is defining clear boundaries between ethnic tolerance as recognition of other cultures and values and ethnic identity as a clear awareness of belonging to an ethnic group. University students are especially sensitive to the issue of ethnic tolerance. In the process of learning, the student acquires the initial skills of professional and also social communication, assimilates both documented and unwritten rules and rules that are adopted in a particular professional community, that is, mastering the fundamentals of a culture of tolerant behavior, tolerant personality. The results of the study of the relationship between ethnic tolerance and personality characteristics testify to significant indicators of positive correlation between levels of ethnic tolerance and the motivation to achieve success, communicative, conceptual thinking and positively-formed communicative guidance; significant indicators of negative correlations are established between levels of ethnic tolerance and depression, shyness, motivation to avoid failures. The author identifies practical ways and gives recommendations for the formation of the students' ethnic tolerance. A key aspect of studying ethnic tolerance is its interrelation with positive ethnic identity. Therefore, the normalized awareness of the personality as a member of a particular ethnic group leads to a respectful attitude to others. Despite the fact that, to a large extent, ethnic tolerance is conditioned by the personal characteristics of the student's image, the conditions of social macro- and microenvironment, which regulate the tolerant attitude to others, are of great significance. In our opinion, among such conditions, the legal regulation of ethnic tolerance, which is enshrined in the laws of this country, plays an essential role.

Key words: *ethnic tolerance; tolerance; student; ethnic identity; ethnic group.*

Acknowledgments. Sincere thanks to the Board of Drohobych Ivan Franko State Pedagogical University, in the person of Nadiia Skotna, Rector.

Funding. The authors received no financial support for the research, authorship, and/or publication of this article.

No potential conflict of interest was reported by the authors.

Introduction

In the XXI century the awareness of people of their ethnicity, identity with their own ethnic community (ethnic identity) has intensified globally. Further exis-

tence of a civilized multicultural space becomes increasingly impossible without establishing in the public consciousness of the mindset of tolerant interaction and interdependence between individuals and social groups. Especially today, the problem of tolerance and ethnic tolerance has become one of the central problems of both global and national character.

The process of Ukraine's integration into the European community is inevitably accompanied by difficulties in the interaction of citizens who are carriers of different national-cultural spaces. In addition, this is reinforced by the existence of the still insurmountable socio-psychological stereotypes of the totalitarian period in the mass consciousness of a significant part of the population of the post-Soviet countries, which is reflected in manifestations of intolerant attitude towards people who speak a different language, have other religious views or other socio-democratic values. As a result, interethnic contacts in the historical perspective exist in the forms such as genocide, assimilation, segregation and integration. It is the integration process that involves such compatibility of representatives of different ethnic groups, which are based on the principle of tolerance. An important condition for studying the mechanisms of harmonious multicultural communication is the definition of clear boundaries between ethnic tolerance as recognition of other cultures and values and ethnic identity as a clear awareness of their belonging to a particular ethnic group.

Analysis of recent research and publications. The results of the analysis of the basic theoretical knowledge and data of experimental research on the problem of tolerance in general and ethnic tolerance in particular are highlighted in the scientific works of many scholars. Tolerance as a stable personality trait and quality, in particular the communicative and political culture of man, is highlighted in the writings of O. Asmolov (2000). According to Schwadel & Garneau (2017), the ethnic community at a certain stage of politicization can create such unity, which is based on the desire for political self-determination and sovereignty, constitution through the institutions of the state.

In her writings, O. Kholodova (2003) characterizes tolerance as an attitude to the personality in a professional, educational, psycho-correctional activity. The author believes that the formation of this quality should be given special attention in the process of professional training of students of a higher education institution, which should form the idea of tolerance in general, ethnic tolerance as one of its components with the idea of equality of cultures and religions, traditions and customs of different ethnic groups being the core of knowledge.

A. Boiko (2002) points out that among the most effective factors and directions of structuring and streamlining a post-Soviet era person's worldview is the formation and confirmation of the ideology of non-violence as the only possible means for solving acute social problems, tolerant attitude to «others», awareness of one's own responsibility and its redistribution from social institutions to individuals, the priority expansion of educational opportunities.

It is within the framework of the educational sphere that the students' worldview can be influenced the most. In the author's concept, S. Savchenko (2003) sub-

stantiates the point that in all the diversity of the students' social environment a university, as an institution of socialization, has a stronger socialization potential, but the latter can only be realized if it is adequately perceived by the students' social environment.

Therefore, intensification of multicultural contacts between students and the need for their harmonization, as well as insufficient study of this issue in psychology in general, and the fragmentation of the study of ethnic tolerance in pedagogical and developmental psychology, in particular, substantiates the relevance of our study.

The purpose of the article is to reveal the interrelation of ethnic tolerance of the individual with some features of the personality character in order to outline the ways of its formation in university students.

University students are especially sensitive to the issue of ethnic tolerance. In particular, integration into the European educational space, expansion of international contacts and international agreements in the field of education gradually lead to an increase in the number of foreign students studying at domestic higher education institutions, which, in turn, makes topical the issue of tolerance among students in relation to representatives of other ethnic groups.

The essence, structure and specific nature of ethnic tolerance

Ethnic tolerance is the ability of a person to have patience to an unfamiliar way of life of representatives of other ethnic communities, their behavior, national traditions, customs, feelings, thoughts, ideas, beliefs, etc. External manifestation of ethnic tolerance is reflected in endurance, self-control, ability of an individual to tolerate unusual influences of another's culture without reducing its adaptive capacity. Rapp & Freitag (2015) argue that ethnic tolerance is manifested in various critical situations of interpersonal and internal personal choices, accompanied by psychological tension. It has a degree of expression, depending on the presence of a person's experience communicating with representatives of a particular ethnic community.

Ethnic tolerance manifests itself in actions, but is formed in the sphere of consciousness and is closely related to such a socio-psychological factor as ethnic identity. The latter, like identity in general, is formed in the process of socialization. There are several levels of personal identity. The first level – personal-psychological – is awareness of a person who is «I». It consists in the extent of participation in various social groups. This level of identity is associated with the perceptions of oneself as a member of a group, as well as with the emotions that arise from the assessment of this belonging. The second level is socio-psychological, when the self-image is formed as a derivative of the awareness by a person of his/her own involvement in a particular social group. It is true for a person to compare his group with others and behave in such a way as to present his group in a favorable light. A variety of socio-psychological identity is ethnic identity – a person's awareness of belonging to a particular ethnic group (Lokke, 1988, p. 306).

The analysis of the concepts of «tolerance» and «ethnic tolerance» allows us to conclude that these terms have a number of common and different characteristics. The specificity of the concept of «ethnic tolerance» lies in the fact that, first-

ly, it is understood as a form of tolerance, based on the adoption of «another» person due his/her belonging to a different ethnic group. Secondly, tolerance can be regarded as a personality trait that characterizes the spectrum of personality manifestations, whereas ethnic tolerance is understood as a set of guideposts in relation to other ethnic group/groups.

According to C. Macleod (2010) tolerance as a personality trait is a more stable characteristic whereas ethnic tolerance/intolerance, caused both by internal and external factors, is more easily subjected to change. In this paper, ethnic tolerance/intolerance refers to the socio-psychological characteristics that manifest themselves in the degree of acceptance/non-acceptance of representatives of other ethnic groups. Considering ethnic tolerance as a set of guideposts, G. Soldatova (2006, p. 7) highlights the following components in its structure:

1. Cognitive (the concept of other ethnic groups, their culture, interethnic relations, knowledge about the phenomenon of tolerance, the rights of people irrespective of ethnicity).
2. Emotional (relation to other ethnic groups).
3. Behavioral (specific acts of tolerant/intolerant response, which manifests itself in the desire to communicate/distance/show aggression towards representatives of other ethnic groups).

Analysis of the results of the study

The results of the theoretical study of the problem have led us to understand that the boundary between ethnic identity and ethnic bias of the individual is very shaky and disappears when the awareness of belonging to an ethnic group is transformed into a clear organized disposition that expresses a negative attitude to others through realization of own majority by acknowledging lesser worth of others. Ethnic bias differs from personality bias in that the negative attitude is not stipulated by personality traits of the individual, but his/her belonging to a particular ethnic group.

For the purpose of a thorough empirical study of the relationship between tolerance and identity, we have used the methodology of G. Soldatova's «Tolerance Index» as well as the methodology of G. Soldatova and S. Ryzhov «Types of Ethnic Identity» (Soldatova, 2008). The latter, according to its authors, allows diagnosing the ethnic identity of the person and its transformation in the conditions of interethnic tension. In March – May 2018 300 students of the pedagogical specialties of the Lviv Oblast Universities were interviewed.

Before conducting a correlation analysis of such variables as indicators of ethnic tolerance, ethno-nihilism, ethnic indifference, norms, ethno-egoism, ethno-isolationism, ethno-fanaticism by means of Pearson correlation coefficient, we defined the degree of normal distribution of values according to the normality test of Kolmogorov-Smirnov. The calculation was made using the computer version of the SPSS program. The distribution of the values corresponds to the normal form, provided that the asymmetry value is (Asymp.Sig.) > 0.05. In the indicated values, the distribution differs from the normal in the indicators of ethno-nihilism, so this variab-

le was removed from the further study. Indicators of the correlation between the ethnic tolerance index and the types of ethnic identity are given in Table 1.

Table 1. Indicators of the correlation of ethnic tolerance and types of ethnic identity

Types of identity		Pearson's r
Indifference	Rate of ethnic tolerance	0,020
Norm		0,110
Ethno-egoism		-0,259**
Ethno-isolation		-0,229**
Ethno-fanaticism		-0,215**

Note: the data in the table marked with * are significant at $r < 0.05$, without mark – significant at $r < 0.01$

As can be seen from the table, there are significant negative correlations between the indicators of tolerance, on the one hand, and the indicators of ethno-egoism, ethno-isolation and ethno-fanaticism on the other. In turn, the indicators of these types of ethnic identity are characterized by a positive correlation sign that, in our opinion, can testify to their combination as the basis of xenophobia and ethnic bias of the individual. In favor of this view, the indicator of a significant negative correlation between the norm and ethno-egoism ($r = -0.480$, $p < 0.01$), ethno-isolation ($r = -0.529$, $p < 0.01$) and ethno-fanaticism ($r = -0.311$, $p < 0.01$). After all, by its semantic content, the norm approaches the psychological essence of tolerance as a bearer of a positive identity, expressing a positive attitude towards his/her people and representatives of other ethnic groups and nationalities. In its turn, ethnic egoism, ethno-isolation and ethno-fanaticism express the superiority of their people over others, at the same time this advantage is expressed in various degrees.

Such identity as ethno-isolation has an extremely negative nature, since it involves not only recognition of the advantages of its people, but also the need for its purification from other representatives, the immediate readiness for such «purification» is expressed in indicators of ethno-fanaticism.

The correlation between the norm and the indifference ($r = 0.154$, $p < 0.05$) is also noticeable, which, in contrast to the positive ethnic identity, expresses the blurring of the boundaries of the latter, as well as some uncertainty regarding the ethnic belonging and the irrelevance of this problem for the individual as a whole.

An analysis of the results of an empirical study of the relationship between tolerance and various types of identity makes it possible to arbitrarily establish the boundary between tolerance and norm as a positive ethnic identity, on the one hand, and negative ethnic identities serving as a ground for xenophobia, on the other.

Herewith, we consider ethnic indifference to be the passing bridge from negative ethnic identity to positive, which expresses complete indifference either to

own ethnic values or the axiological constructs of representatives of other nations and ethnic groups.

Thus, the results of the study of ethnic tolerance in the context of ethnic identity are consistent with the results of the empirical study of an ethnically tolerant person in the sense that human tolerance towards representatives of other ethnic groups is associated with the awareness of belonging to a particular ethnic group, in other words, with a positively-formed ethnic identity. In turn, positive ethnic identity is based on knowledge and ideas about the history of its people, its traditions and national-cultural peculiarities.

In our opinion, an important point in the study of ethnic tolerance as the most complete expression of a positive ethnic identity of a person is the establishment of the factor structure of the phenomenon of ethnic identity. The expediency of factor analysis of ethnic identity is determined, firstly, by the complexity of this phenomenon, which is expressed by its both static (as a result of successful ethnic identification and socialization of the individual) and procedural (as purposeful activity) and the diversity of its types, which embrace positive with the extreme pole – tolerance and negative with the extreme pole – xenophobia. Results of factor analysis are given in Table 2.

Table 2. Factor analysis indicators of ethnic identity types

№	Types of ethnic identity	Factor 1 Positive identity	Factor 2 Negative identity
1	Ethnic tolerance	-0,309	0,110
2	Ethnic nihilism	0,723	-0,221
3	Indifference	-0,311	0,206
4	Norm	-0,499	0,866
5	Ethno-egoism	0,826	0,150
6	Ethno-isolation	0,851	-0,120
7	Ethno-fanaticism	0,650	-0,110

The statistical significance of the quality of the selection of factors p (Sig) > 0.05 indicates that two distinguished factors are sufficient to establish the factor structure of the ethnic identity. As can be seen from Table 2, the maximum load according to Factor 1 (informative 38 %) have positive pole of the variables of ethnic isolation (0.851) and ethno-egoism (0.862).

Since both variables express a negative ethnic identity, Factor 1 was named accordingly. The negative factor is represented by variables such as norm (-0.499) and indifference (-0.311). It seems interesting to note the filling of the factor of negative ethnic identity with precisely those kinds of it, while the most negative aspect of it – ethnic fanaticism – does not have such a strong expression. Factor 2 (informative 12 %) in the positive pole is most determined by a variable such as the norm (0.862), in the negative pole (-0.221), hence, we called this factor «positive

ethnic identity». As in the first factor, the strongest expression of positive identity in the form of tolerance is not one of the main determinants of this factor.

Thus, the results of factor analysis confirmed the effect of the two latent variables in the measurement of ethnic identity – its positive and negative types, and also allowed to identify those types of identity that determine the essence of these types in the views of university students: positive identity, first of all, is determined by the norm, negative identity – ethno-isolation and ethno-egoism.

An important trend in the study of ethnic tolerance is its study in the context of an ethnically-tolerant personality in general. Therefore, it is advisable to establish the features of the interaction of ethnic tolerance with other personal states and properties, the motivation to achieve and avoid failure, as well as the level of formation of the thinking apparatus – conceptual thinking. Such a study will make it possible to fully implement a person-centered approach to the study of ethnic tolerance, since it involves a holistic personality in a combination of its cognitive (thinking), motivational (motivation of achievement and avoidance of failure) and emotional (emotional states) spheres. Mathematical and statistical processing of the results was processed by the correlation analysis of the computer version of the SPSS program (see Table 3).

As can be seen from Table 3, ethnic tolerance has significant indicators of negative correlations with such personal states and properties as depression ($r = -0.165$, $p < 0.05$); shyness ($r = -0.191$, $p < 0.05$); motivation for avoiding failure ($r = -0.171$, $p < 0.05$). An adequate correlation is observed between the indicators of ethnic tolerance and communicability ($r = 0.176$, $p < 0.05$), conceptual thinking ($r = 0.191$, $p < 0.05$), success motivation ($r = 0.174$, $p < 0.05$).

Thus, if one considers an individual as an integral system in combination of the three main components – the cognitive, emotional and motivational spheres, ethnic tolerance as a complex personality formation has such connections.

In the context of the cognitive sphere, the advanced conceptual thinking becomes important, which expresses the ability of the individual to generalize the surrounding reality and is embodied in the general moderation of the person and the categorization of objects of the physical and social world. Bearing in mind that the process and result of stereotyping plays an important role in ethnic tolerance, it can be argued that conceptual thinking makes a significant contribution to the formation of the cognitive component of a stereotype, and thus reduces its affective or estimated component, and predetermines its adequacy to a stereotyped object. At the same time, the domination of cognitive over the evaluative component in a stereotype reduces ethnic bias, thus forming ethnic tolerance. This, in our opinion, explains the connection between tolerance and conceptual thinking.

In the emotional sphere of the individual there is also a negative relationship between ethnic tolerance and depression ($r = -0.317$, $p < 0.01$), indicating that there is a positive emotional support for ethnic tolerance. Therefore, high rates of depression which indicate signs of psychopathological depressive syndrome testify that these signs are present not only in the emotional state of the individual, but also in their

manifestation in human behavior, both towards themselves and others, which hampers ethnically tolerant attitudes of the person as a whole.

Table 3. Correlation between the indicator of ethnic tolerance and the indicators of some personality characteristics that are of paramount importance in social regulation of behavior

№		Indicators of personality traits	Pearson's r
1	Ethnic tolerance	Neuroticism	-0,128
2		Spontaneous aggressiveness	-0,027
3		Depression	-0,165*
4		Irritability	-0,100
5		Sociability	0,176*
6		Emotional balance	0,049
7		Reactive aggressiveness	-0,078
8		Shyness	-0,191*
9		Openness	0,024
10		Extroversion/introversion	0,012
11		Emotional lability	-0,065
12		Masculinity/femininity	0,010
13		Conceptual thinking	0,191*
14		Motivation for success	0,174*
15		Motivation to avoid failure	-0,171*

Note: the data in the table marked with * are significant at $r < 0.05$

In the context of the emotional sphere, the indicators of the negative correlation of ethnic tolerance with shyness are significant, which in our view impedes harmonious interaction with the environment through the establishment of barriers in the emotional contact of a person, respectively, and a tolerant attitude to the human environment. After all, shyness reflects the tendency to stress response to trivial life situations and evoke in a person reactions of passive-protective type. Manifestations of anxiety, scarcity, uncertainty accompanying shyness, have a very negative effect on the establishment of social contacts, favorable interethnic interaction in particular. In this context, ethnic tolerance comes maximally close to social tolerance, which is confirmed by a high index of their correlation ($r = 0.317$, $p < 0.01$).

Given the interconnection of ethnic and social tolerance, we also studied the peculiarities of the interaction of the former with the specifics of the person's communicative tolerance using V. Boyko's method. Fully agreeing with the interpretation of social setting, communicative in particular, as the regulator of effective social behavior, we consider it an important determinant of successful interpersonal interaction. In this case, following M. Slyusarevsky (Sliusarevskiy, 2008) in defining a social setting, we consider communicative guidance as a socially determined person's predisposition to a predetermined verbally formulated attitude or position toward a

particular object (man, phenomenon, event). Thus, in the context of our research, this attitude may become tolerant, normalized or xenophobic, expressed verbally attitude to a representative of another ethnic group or to the whole group.

The analysis of the results of the relationship between communicative tolerance and ethnic tolerance suggests the presence of indicators of a positive correlation between the development of communicative and ethnic tolerance ($r = 0.188$, $p < 0.05$) (the scale of expression of communicative tolerance has an inverse order: the higher the score, the lower is communicative tolerance, and the scale of ethnic tolerance has a direct order, therefore, having received a negative correlation, we regard it as a positive correlation between ethnic and communicative tolerance). Thus, general communicative tolerance as a set of situational (the attitude of a person to a particular communication partner), typological (attitude towards a certain group of people, ethnic group in particular) is determined by the characterological peculiarities of the personality, his/her life experiences, moral principles, which lay the ground for the person's ethnic tolerance.

An important aspect of the empirical study of ethnic tolerance of the individual is its socio-psychological characteristics. An important feature of these characteristics is the professional social environment, which is determined by the student's level of professional training in a higher educational institution. Thus, with the empirical study of ethnic tolerance of students, we have taken into account such a variable as the speciality of training. The degree of expression of ethnic tolerance was compared in the students of different specialties. The results of the study indicate that there are no significant differences between the indicators of ethnic tolerance among students of different specialties, which makes it possible to conclude that ethnic tolerance is rather determined by the personal characteristics of students.

Thus, the results of the empirical study of ethnic tolerance in the context of the person-centered approach confirms the feasibility of using the latter, since the indicators of ethnic tolerance are closely related to the peculiarities of the cognitive, emotional and motivational spheres of the individual. An important aspect of studying ethnic tolerance is its interrelation with positive ethnic identity; therefore, the normalized awareness of the personality as a member of a particular ethnic group leads to a respectful attitude to others. Despite the fact that, to a large extent, ethnic tolerance is conditioned by the student personality characteristics, the conditions of social macro- and micro-environment, which regulate the tolerant attitude to others, acquire great importance. Among such conditions, an important role, in our opinion, is played by the legal regulation of ethnic tolerance, enshrined in the laws of this country.

Conclusions

Our study of ethnic tolerance of the students revealed the existence of this problem, thereby confirming its relevance. On the basis of a theoretical analysis of psychological and pedagogical literature, we clarified the essence of the category «ethnic tolerance», determined its substantive components and the criteria of formation. Ethno-tolerant personality is a set of cognitive, emotional and motivational qualities that are formed and developed in a supportive social environment and provide

tolerant attitude, tolerant interpersonal and communicative interaction with representatives of other ethnic groups.

One of the indicators of the transformation of ethnic identity is the growth of ethnic intolerance. Tolerance/intolerance is the main problem of interethnic relations in the conditions of growing tension between peoples. The results of the correlation analysis of ethnic tolerance and personality characteristics show significant indicators of positive correlation between levels of ethnic tolerance and the motivation to achieve success, communicability, conceptual thinking, and positively formed communicative guidance; significant indicators of negative correlation relations are established between levels of ethnic tolerance and depression, shyness, motivation to avoid failures.

Despite the fact that ethnic tolerance is largely conditioned by the student personality characteristics, promising for further research is the creation of conditions for social macro- and micro-environment that regulate tolerant attitude towards others. In our opinion, among such conditions, legal regulation of ethnic tolerance enshrined in the laws of this country, plays an important role.

References

- Asmolv, A.** (2000). Tolerantnost ot utopii k realnosti [Tolerance from utopia to reality]. *Na puti k tolerantnomu soznaniuu – On the way to tolerant consciousness* (pp. 7–15). Moskva: Smysl [in Russian].
- Boiko, A.** (2002). *Svitohliadni orientatsii postradianskoi liudyny (sotsialno-filosofskyi analiz)* [World outlook orientations of the post-Soviet man (socio-philosophical analysis)]. (Extended abstract of candidate's thesis). Odesa [in Ukrainian].
- Boiko, V.** (2004). *Energiia emocii [Energy of emotions]*. Saint Petersburg: Piter [in Russian].
- Kholodova, O.** (2003). *Psykholohichni zasoby zapobihannia ta korektsii frustratsii u profesinii diialnosti molodykh uchyteliv [Psychological means of prevention and correction of frustration in the professional activity of young teachers]*. (Extended abstract of candidate's thesis (psychology)). Kyiv: In-t psykholohii im. H.S. Kostiuka APN Ukrainy [in Ukrainian].
- Kyrylenko, T.** (2008). Tolerantnist ta harmoniia osobystosti [Tolerance and harmony of personality]. *Psykholohichni perspektyvy – Psychological Perspectives*, 11, 130–136 [in Ukrainian].
- Lokk, D.** (1988). *Sochineniia [Works]*. (Vol. 2). Moscow: Mysl [in Russian].
- Macleod, C.** (2010). Toleration, children and education. *Educational Philosophy and Theory*, 42, 9–21. doi: [10.1111/j.1469-5812.2008.00493.x](https://doi.org/10.1111/j.1469-5812.2008.00493.x).
- Rapp, C., & Freitag, M.** (2015). Teaching tolerance? *Political Studies*, 63, 1031–1051. doi: [10.1111/1467-9248.12142](https://doi.org/10.1111/1467-9248.12142).
- Savchenko, S.** (2003). *Sotcializatsiia studencheskoi molodezhi v usloviakh regionalnogo obrazovatel'nogo prostranstva [Socialization of student youth in the conditions of the regional educational space]*. Lugansk: Alma Mater [in Russian].
- Schwadel, P., & Garneau, C.** (2017). The diffusion of tolerance: birth cohort changes in the effects of education and income on political tolerance. *Sociological Forum*, 32, 748–769. doi: [10.1111/socf.12374](https://doi.org/10.1111/socf.12374).

- Sliusarevskiy, M.** (2008). *Osnovy sotsialnoi psikhologii [Fundamentals of social psychology]*. Kyiv: Milenium [in Ukrainian].
- Soldatova, G.** (2006). Psikhologicheskie mekhanizmy ksenofobii [Psychological mechanisms of xenophobia]. *Psikhologicheskii zhurnal – Psychological Journal*, 6, 5–17 [in Russian].
- Soldatova, G., & Shaigerom, L.** (2008). *Psikhodiagnostika tolerantnosti lichnosti [Psychodiagnosics of personality tolerance]*. Moscow: Smysl [in Russian].
- Soldatova, G., Shaigerom, L., & Sharova, O.** (2000). *Zhit v mire s soboi i drugimi: trening tolerantnosti dlia podrostkov [Live in the world with yourself and others: Tolerance training for teenagers]*. Moscow: Genezis [in Russian].