Interethnic tolerance of modern students

МІЖЕТНІЧНА ТОЛЕРАНТНІСТЬ СТУДЕНТСЬКОЇ МОЛОДІ

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Abstract

The paper considers the problem of interethnic tolerance in individuals. The theoretical analysis of the scientific literature shows that interethnic tolerance is an important indicator of the culture of international relations, has a deep axiological meaning, and is closely related to the value perceptions of the individual. The aggravation of interethnic issues in the youth student environment causes local conflicts, xenophobia, manifestations of nationalism, chauvinism, incitement to ethnic hatred, enmity, and intolerance between representatives of different nationalities. In this regard, the difficulty of developing interethnic tolerance when working with the younger generation is of particular importance, which makes it necessary to form a personal social position for young people and raise their level of interethnic culture. The purpose of our work is to study the individual

Анотація

В роботі розглядається проблема міжетнічної толерантності особистості. Теоретичний аналіз наукової літератури показує, що міжетнічна толерантність є важливим показником культури міжнародних відносин, має глибоке аксіологічне значення та тісно пов'язана з ціннісними уявленнями особистості. Поглиблення міжетнічних питань у молодіжному студентському середовищі призводить до локальних конфліктів, ксенофобії, проявів націоналізму, шовінізму, підбурювання до етнічної ненависті, ворожнечі та нетерпимості між представниками різних національностей. У зв'язку з цим, складність розвитку міжетнічної толерантності при роботі з молодшим поколінням має особливе значення, що зумовлює необхідність формування особистісної соціальної позиції молоді та підвищення її рівня міжнаціональної

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psychological features of the manifestation of interethnic tolerance in a person. The psychodiagnostic complex consisted of the "Tolerance Index" and the "16 Personality Factor Questionnaire" by R. Cattell. The correlation analysis allowed us to confirm the existence of significant relationships between the indicators of interethnic tolerance and personality factors. The qualitative analysis and construction of profiles allowed us to provide psychological characteristics of individuals with different levels of the general indicator of interethnic tolerance.

Keywords: tolerance, interethnic tolerance, personality, individual differences, personality factors, student youth.

культури. Метою нашої роботи є вивчення індивідуально-психологічних особливостей прояву міжетнічної толерантності у людини. Психодіагностичний комплекс складався з "Індексу толерантності" та "Опитувальника 16 особистісних факторів" Р. Кеттела. Кореляційний аналіз дозволив підтвердити існування значущих зв'язків між показниками міжетнічної толерантності та факторами особистості. Якісний аналіз та побудова профілів дозволили надати психологічну характеристику особам з різним рівнем загального показника міжетнічної толерантності.

Ключові слова: толерантність, міжетнічна толерантність, особистість, індивідуальні відмінності, фактори особистості, студентська молодь

Introduction

Relevance of the research.

The issue of tolerance, interethnic tolerance of the individual, has at various times taken a certain position in philosophical, psychological, pedagogical, political and other humanitarian studies. Today, Ukrainian society is becoming more multi-ethnic, new challenges arise due to the intensification of migration flows and the features of modern geopolitical processes. Awareness of the interdependence of people in a multiethnic society requires a change in the existing relations, namely, respect for the legitimate rights of another person, the right to be different, to preach one's views, to belong to a different culture, etc. Student youth are especially sensitive to the problem of interethnic tolerance and the most sensitive part of our society.

Coexistence with people of other nationalities, different beliefs, and a different worldview is interethnic tolerance. Interethnic tolerance (from the Latin tolerare - to tolerate) is a patient attitude of representatives of one ethnic community toward representatives of another community, to different cultural traditions, and a willingness to interact positively with people of different ethnicities. The emergence and functioning of the concept of "interethnic tolerance" are associated with a multiethnic, multicultural environment, the structuring of which is determined by the presence of various ethnic and cultural communities and the policy of the authorities regarding this phenomenon (Yevtukh, 2012). Interethnic tolerance is an active position of helping another person and, at the same time,

feeling more confident and stable together in a multiethnic, multi-religious country. Interethnic tolerance in society contributes to the internal sustainability of society, its stability, and the stability of every citizen who has different views and attitudes towards life and creates conditions for self-discovery and self-development. Any country, region, or oblast needs interethnic tolerance as a form of diversity.

The methodological basis of the study of the issue of the development of interethnic tolerance as a personality quality is the work of researchers who present tolerance as a social norm of human life and a state capable of reconciling people of different faiths and nations, and interpret interethnic tolerance as a necessary quality of a modern, developed human personality in connection with the problem of establishing equal relations with representatives of other ethnic groups (Kolesnichenko, 2022; Sergienko & Shevchenko, 2018).

The paper **aims to** empirically study the psychological characteristics of individuals with different levels of interethnic tolerance

The Object of the Study: interethnic tolerance of the individual.

Research Methods.

The empirical study was conducted in three stages: preparatory, diagnostic, analytical and interpretive. To diagnose interethnic tolerance, the methodology "Tolerance Index" by Soldatova et al., (2008) was used; to study the

personality traits that accompany, in our opinion, the manifestation of interethnic tolerance, the methodology "The 16 Personality Factor Questionnaire" by Cattell & Mead (2008) was used. The study involved 242 students from the Faculty of Preschool Pedagogy and Psychology and the Faculty of Social Sciences and Humanities of the State Institution "South Ukrainian National Pedagogical University named after K. D. Ushynsky". To establish significant relationships between the indicators of interethnic tolerance and personality factors, according to R. Cattell, a correlation analysis was carried out using Spearman's coefficient, which was calculated using the program SPSS 13.0 for Microsoft Windows.

The research was conducted in accordance with the principles of deontology and bioethics.

A set of valid and reliable diagnostic methods was developed for this empirical study.

Computer data processing was carried out using the statistical package SPSS 13.0 for Windows.

Literature Review

An analysis of the historical aspects of interethnic tolerance in English-speaking countries shows that the problems of xenophobia, intolerance, and national hatred are also quite acute here. Numerous publications have been devoted to interethnic tolerance, covering various aspects of this issue: the history of interaction with forms and manifestations of intolerance in the United States, Canada, the United Kingdom, and other European countries; the modern academic and cultural assimilation of immigrants and the strengthening, the history of multiculturalism and transnationalism (Carens (1999); Hogarth, & Fletcher (2018); Kivisto, & Ng. (2005); Mason (2000); Wallis, & Fleras (2009); J. Kafka (2011)); modern racial prejudice and bias Carbado et al., (2014); ethnic, national, and religious discrimination Benner et al., (2018); Abrams et al., (2020).

The problems of interethnic tolerance are comprehended in the works of such Ukrainian scholars as: T. Atroshchenko (2018), Verbytskyi (2013), Dichkivska. (2019); Zalanovska (2011); Kolesnichenko (2022); Skok (2016), Tyshyk (2013), and others. The issues of multicultural education, interethnic relations, and tolerance education were studied by Babchuk (2012); Hryva (2008); Kapidinova (2015), Yaksa (2010), and others.

The umbrella term and concept from which "interethnic tolerance" is derived is, of course, the multifaceted term "tolerance." The etymology of the term "tolerance" comes from the Latin verb tolero - "to bear," "to hold," "to endure" (Babchuk, 2012). A more complete definition (although tolerance is here identified with forbearance), revealing the moral essence of tolerance (acceptance), is given in the ethics dictionary: "Tolerance is a moral quality that describes a patient attitude toward the interests, beliefs, convictions, and behavioral habits of other people. It is expressed in the desire to achieve mutual understanding and agreement among diverse interests and points of view without the use of extreme pressure, mainly through methods of explanation and persuasion. It is a form of respect for another person, recognition of his/her right to his/her own beliefs, to be different from me" (Kon, 1981).

Furthermore, the first manifestations of tolerance were associated with the regulation of individuals' belonging to different religious societies and were a form of religious tolerance. Modern ideas about tolerance and its recognition as a factor that strengthens the civilized world and protects against injustice, were largely prepared by the activities of philosophers of the XVI-XVII centuries, who rebelled against the "patience of intolerance" and violent religious conflicts. The most consistent critic of fanaticism and defender of tolerance was Voltaire. In his "Treatise on Tolerance" (Voltaire, 2017), he does not criticize any particular religion, but shows how they, merciful in nature, are corroded by prejudice and intolerance. In his opinion, all beliefs should have the opportunity for expression, but "the height of madness is the belief that all people are obliged to think alike about abstract things." The most important result of the work of philosophers, and especially Voltaire, was the recognition of tolerance as a universal value and a key component of peace and harmony between religions, nations, and other social groups.

The concept of "tolerance" is undergoing a certain transformation and rethinking in the modern scientific literature. For example, the book by Professor D. Carson, "The intolerance of tolerance" questions the current understanding of tolerance (Carson, 2012). The book describes a huge shift in the way we have come to understand tolerance in recent years - from protecting the rights of those who hold different beliefs to affirming all beliefs as equally valid and correct. Looking back at the evolution of this shift, the

author discusses its importance for culture today, its impact on democracy, and the debate about good and evil. In doing so, D. Carson proves not only that the "new tolerance" is socially dangerous, but also that it actually leads to real intolerance towards all those who try their best to defend their beliefs.

Many contemporary scholars try to understand the essence of true tolerance and interpret it as the ability to live among ethnocultural differences that we cannot approve of, or as a "virtue" that allows us to accept: beliefs that we consider false; actions that we consider unjust; institutional mechanisms that we consider cruel or corrupt; and people who embody what we oppose (Bowlin, 2017). Other researchers, on the other hand, provide convincing arguments in favor of "conditional tolerance," which requires us to constantly discuss and reflect on the limits of what we are willing to tolerate (Nuraan & Waghid, 2017).

Today, there is a wide range of interpretations of this term. Tolerance understood as an important element of the peaceful coexistence of mankind, is recognized as a humanistic value and a necessary condition for the social unity of people of different cultural traditions, beliefs, scientific and political convictions. Tolerance means respect, acceptance, and proper understanding of the entire diversity of cultures, forms of expression, and manifestations of human individuality. It is unity in diversity, a quality that is a humanistic component of a personality and is determined by his or her value attitude toward others. It represents an attitude toward a highly moral type of relationship, which is manifested in the personal actions of a person (Babchuk et al., 2023).

The analysis of scientific literature allows us to consider many factors that influence the development of interethnic tolerance in a person. Their components are: education, learning, cultural, social, and mental features of the region and ethnicity in which a person, stereotypes, and religion live and develops.

Thus, E. Bimbaeva presents the main aspects of the manifestation of internal and external factors in the formation of interethnic tolerance among students. The author includes the following internal factors: "individual features of a personality (age, gender, level of education, social status, ethnicity); individual-typological features of a personality (ethnic self-identification, type of interethnic behavior, presence of stable models of perception of

representatives of different ethnic groups as "close", "strangers", "special")". The external factors of interethnic tolerance include the specifics of the socio-cultural environment, state policy in the interethnic sphere, the political situation in the country and the region, the education system and educational institutions, and the media (Bimbaeva, 2011).

The study by Abdul Razaq Ahmad, et al (Ahmad et al., 2018), which aims to study the factors that contribute to ethnic tolerance among multinational youth, identified the following four factors: social environment, social participation, knowledge, and experience of patriotism. The researchers define ethnic tolerance as ethnic relations and unity between a plurality of ethnic groups that follow different cultures, religions, and lifestyles that differ from each other, and that can live together without experiencing prejudice towards each other.

The development of interethnic tolerance in an individual is carried out in the process of multicultural education. It is understood as education based on two or more cultural traditions in their dynamic combination and ensuring the development of students' culture and themselves as a result of creative intercultural enrichment (Yaksa, 2010).

A similar view is shared by Per Adman and Lutz Gschwind (Adman & Gschwind, 2023), who hypothesize that education can contribute to ethnic tolerance. They propose a new approach to help mitigate the risk of social-desirability bias (SDB) using a multivariate survey experiment with vignette-sized names. In an experiment with a well-established survey, the Swedish version of the European Values Survey, the authors show that people with high levels of education are more tolerant of ethnic minorities, even at a lower risk of SDB.

In our opinion, the most important aspect of the development of interethnic tolerance is the personality traits that enhance and facilitate the manifestation of the phenomenon.

For example, L. Zalanovska, based on a systematic approach to the study of interethnic tolerance, concludes that the sources of this phenomenon can be occurrences at both individual and group levels. Also, norms, values, ideas, and patterns of behavior are enshrined in public opinion. Meanwhile, group and individual determinants of interethnic intolerance are in close interaction with the phenomenon of public opinion. At the individual level, the emergence

of interethnic intolerance occurs primarily as a result of frustration, which leads to aggression, or improper upbringing, which forms a set of psychological properties of a person. At the group level, the determinants of interethnic intolerance are negative ethnic identity, migration, nationalism, and negative ethnostereotypes (Zalanovska, 2011).

In her study, A. Skok notes that the main components of interethnic tolerance are cognitive (a set of knowledge and views about the mental composition of ethnic groups, ethnic stereotypes, ethnic conflicts, and national character), emotional and communicative (external

manifestation of interethnic tolerance; levels of manifestation - emotionality, ability to empathize, communicative tolerance) and personal-communicative (integral property of a person's integral personality; level of manifestation - motivational and value - value orientations, ethnic identity, needs) (Skok, 2016).

Results and Discussion

In light of the above, the correlations between the indicators of interethnic tolerance and personality factors, according to R. Cattell were analyzed. The results of the correlation analysis are presented in Table 1.

Table 1.

Significant correlation coefficients between indicators of interethnic tolerance and personality factors

Factors of personality (according to R. Cattell)	Indicators of interethnic tolerance			
	ET	ST	TPT	GIIT
C	175**		138*	172**
H	138*	169**	130*	169**
O		-132*	-125*	-128
Q_1	127*			
Q_4	-180**	-128*	-136*	-130*
Q_I	132*	134*	126*	135*
Q_{II}	-122*	-129*	-181**	-129*

(according to R. Cattell)

Notes: 1) in the table zeros and commas are omitted; 2) $p< 0.01$**, $p<0.05$*;3) indicators of interethnic tolerance: ET - Ethnic tolerance; ST - Social tolerance; TPT - Tolerance as a personality trait; GIIT - general indicator of interethnic tolerance; 4) indicators of personality factors: C (self-strength - self-weakness); H (courage - timidity); O (guilt - self-confidence); Q1 (radicalism - conservatism); Q2 (self-sufficiency - dependence on the group); Q4 (frustration - non-frustration); Q I (extraversion - introversion); Q II (anxiety - emotional stability).

For our study, it is important to know how certain indicators of interethnic tolerance correlate with personality factors. These connections reflect tendencies but also have certain specifics.

The ET (Ethnic Tolerance) indicator reveals positive and negative relationships with the indicators: C+ (self-strength) and Q4- (non-frustration) - at the level of $p≤0.01$. This indicator of ET (emotional tolerance) shows positive relationships with the indicators: H+ (courage), Q1 (radicalism), Q I+ (extraversion), negative - with indicators and Q II - (emotional stability) - at the level of $p≤0.05$. The resulting connections are characterized by emotional maturity, constant

interests (C+), idealism, high creative potential, a tendency to be enthusiastic, and balanced (Q4-), responsiveness and impulsivity (H+), free-thinking, tolerance for inconvenience (Q1+), maintaining social ties (Q I+), and the ability to achieve the desired (Q II -).

The indicator ST (Social Tolerance) shows positive relationships with the indicators, H+ (Courage) - at the level of $p≤0.01$. Positive relationships are found with the indicators: Q I+ (extraversion) and negative ones with the indicators: O- (self-confidence); Q4- (non-frustration); Q II - (emotional stability) - at the level of $p≤0.05$.

Such connections are characterized by the presence of the following mental characteristics in a person: impulsiveness and courage, readiness for cooperation, sensitivity, serenity, determination (H+), dissatisfaction with what has been achieved (Q I+), self-confidence, coolness, insensitivity to the approval or disapproval of others (O-), relaxation, weakness, indifference, (Q4-), and restraint and maintenance of social contacts (Q II -).

The indicator TPT (Tolerance as a personality trait) revealed a negative connection with the

indicator Q II - (emotional stability) at the level of p≤0.01. Positive connections at the level of p≤0.05 were found with the indicators: C+ (self-strength), H+ (courage), Q I + (extraversion), and negative with the indicators: O- (self-confidence); Q4- (non-frustration).

Thus, according to our study, such connections are accompanied by the presence of such qualities as emotional stability, emotional resilience, confidence, perseverance, persistence, serenity, determination, and courage. They are characterized by the ability to manage the situation, avoid difficulties, realism about life, and readiness for the community (H+), experiencing internal conflict (O-), excessive satisfaction, and equanimity (Q4-).

The indicator of GIIT (general indicator of interethnic tolerance) revealed positive relationships with the indicators: C+ (self-strength), and H+ (courage) - at the level of p≤0.01. Positive and negative relationships with the indicators: Q I+ (extraversion), Q4- (non-frustration), Q II - (emotional stability) - at the level of p≤0.05. Such connections demonstrate emotional maturity, the presence of permanent interests, the ability to really assess and manage the situation (C+), being unfavorable to danger, social courage, friendliness, impulsivity (H+), maintaining social ties (Q I +), the ability to achieve the desired (Q II -), balance and apathy (Q4-).

Overall, the results of our study revealed that the indicators of interethnic tolerance correlate at a high level of significance (p ≤ 0.01, p ≤ 0.05) with the following personality factors: C+ (self-strength), H+ (courage), Q I + (extraversion), Q4- (non-frustration), Q II - (emotional stability). That is, we can assume that all these factors are inherent in interethnic tolerance.

The next step in the qualitative analysis was to build and interpret the profiles of personality traits studied in relation to interethnic tolerance. The level of tolerance was determined as follows.

First, the "raw" scores obtained on the scales of the methodology were converted into percentiles. The range from 0 to 25 was considered the range of unexpressed values of the indicator corresponding to manifestations of interethnic intolerance; from 25 to 50 - the range of weakly expressed values (low); from 50 to 75 - the range of sufficiently expressed values; and from 75 to 100 - the range of distinctly manifested values of interethnic tolerance indicators. Thus, people with a general indicator of interethnic tolerance in the range of 0-25 percentiles formed a group with a low level of interethnic tolerance - GIIT- (n=15). However, people with a general indicator whose values are in the range of 75-100 percentiles created a group with a high level of interethnic tolerance - GIIT+ (n=7).

Curves are built using numerical data represented in percentiles, bars, etc. Raw scores can also be used, taking into account the average line of the range. In each group, arithmetic averages are calculated for each psychological indicator. This makes it possible to identify the specifics of the psychological properties being studied, the representatives of the selected groups, and to compare the profiles of these properties among representatives of different groups. The psychological interpretation of the profile is based on the indicators that deviate most from the average line of the row (Babchuk, 2012).

At this stage of the research, we solve the problem of studying the factor structure of personality in individuals with different manifestations of interethnic tolerance. This makes it possible to draw up a psychological characterization of a person depending on his or her level of interethnic tolerance.

Pic. 1 shows the profiles of personality factors in individuals with high and low levels of interethnic tolerance. The abscissa axis indicates the factors, and the ordinate axis shows the degree of their expression in the bars. The middle line of the row passes through the point at 5.5 bars.
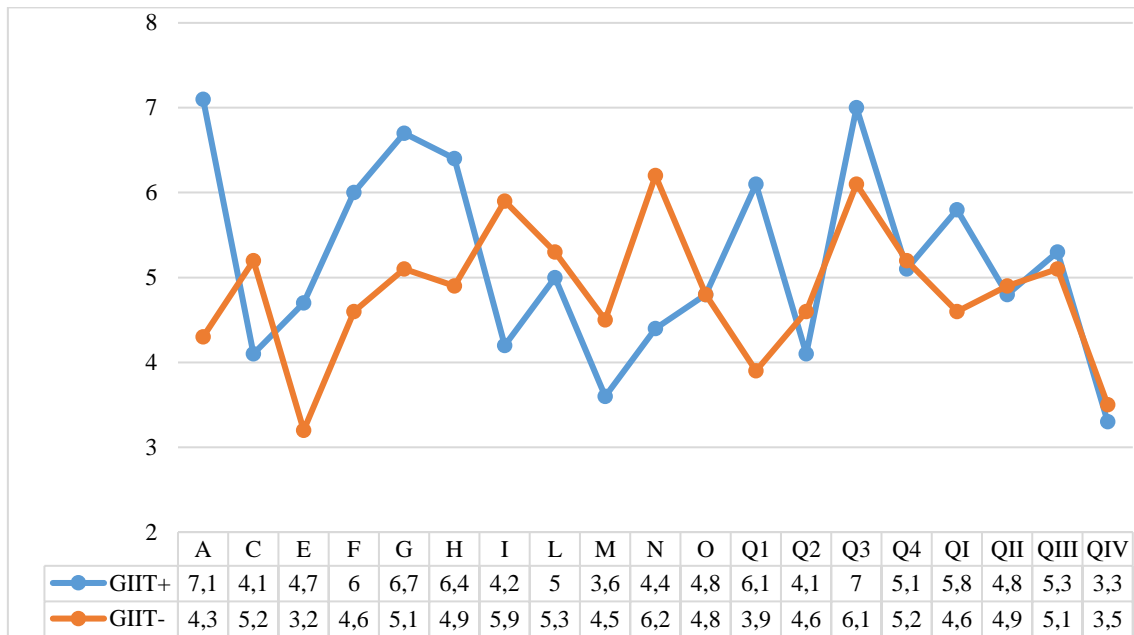
Pic. 1. Factor structure of personality in people with different levels of general interethnic tolerance.

	A	C	E	F	G	H	I	L	M	N	O	Q1	Q2	Q3	Q4	QI	QII	QIII	QIV
GIIT+	7,1	4,1	4,7	6	6,7	6,4	4,2	5	3,6	4,4	4,8	6,1	4,1	7	5,1	5,8	4,8	5,3	3,3
GIIT-	4,3	5,2	3,2	4,6	5,1	4,9	5,9	5,3	4,5	6,2	4,8	3,9	4,6	6,1	5,2	4,6	4,9	5,1	3,5

To compile a psychological characterization of people with different manifestations of interethnic tolerance, we will determine by ranking the factors that most clearly differ from the average values (see Table 2).

Table 2.

Ranking of personality factors according to Cattell in groups with high and low levels of interethnic tolerance (GIIT+ and GIIT-)

Rank	Levels of interethnic tolerance	
	High level (GIIT+)	Low level (GIIT-)
1	A^+ Affectothymia	I^+ Sensitivity
2	F^+ Safety	N^+ Perceptiveness
3	G^+ The power of the "Upward Self"	Q_1^- Conservatism
4	H^+ Social bravery	E^- Humility
5	M- Practicality	
6	Q_3^+ High self-control	

Consequently, people with a high general level of interethnic tolerance (GIIT+) are inherent in the diversity and brightness of emotional manifestations, naturalness, and ease of behavior, willingness to cooperate, sensitive, attentive attitude toward people, kindness, and cordiality. Individuals with values in the A+ category get along well in a team, are active in establishing contacts, and enjoy working with people and participating in social events.

High scores on the F+ factor is typical for people who are cheerful, active, carefree, and easy-going. They live their lives without thinking seriously about what is happening, have an easygoing attitude to life, believe in luck and their talent, do not worry about the future, and build their lives on the rule of "maybe it will work out." Studies show that these people have a simpler, more optimistic character, or their carefree attitude toward life arises from a lower level of aspirations.

At the pole of high values of the G+ factor are such traits as responsibility, discipline, conscientiousness, and the stability of moral principles. These people are deeply decent, not because it is beneficial to behave in this way in certain circumstances, but because they cannot behave differently according to their beliefs. They are precise and thorough in their dealings, like order in everything, do not break the rules, and follow them even when the rules seem to be an empty formality. High integrity and conscientiousness are usually combined with good self-control and the desire to promote universal values, sometimes in spite of their own selfish goals.

High scores indicate immunity to danger, courage, risk-taking, and keen senses. Examinations of people with H+ show that they freely establish contacts, do not experience difficulties in communication, speak willingly and a lot, do not get confused when faced with unforeseen circumstances, and forget about failures quickly. They also do not draw proper conclusions from the punishments they have experienced. In group activities, people with H+ are often chosen as leaders, especially if the activity involves rivalry, competition, or risk. Apparently, this factor is important for success in those activities where it is necessary to be able to counteract fatigue when working with people and withstand emotional stress. There is experimental evidence that people with H+ have more frequent blood pressure elevations and are more likely to suffer from cardiovascular disease, which is explained by their greater emotional activity.

Low scores on the M- factor are inherent in people who are mature, balanced, sensible, well versed in vital things, and soberly assess circumstances and people. However, in unexpected situations, they often lack imagination and ingenuity.

High scores indicate organization and the ability to control emotions and behavior. A person with Q3+ acts in a systematic and measured manner, overcomes obstacles with perseverance, does not take on several tasks at once, and completes the work he or she has started. He or she is well aware of social requirements, tries to fulfill them carefully, and cares about the impression they make with their behavior and their public reputation. Reliable leaders score highly on this factor.

People with a low general level of interethnic tolerance (GIIT-) are characterized by pretense, prudence, perceptiveness, the ability to behave coldly and rationally, not to respond to emotional impulses, and to see logic behind feelings. They always behave in a correct, polite and detached manner, approach everything in a rational and unsentimental way, assess possible chances with cold analytical skills before doing anything, cunningly and skillfully build their behavior, are skeptical to slogans and appeals, and are prone to intrigue and sophisticated cunning.

A high score on the I+ factor is an indicator of softness, sophistication, imaginative, and artistic perception of the world. Appearance, style of behavior - everything indicates a refined taste, sophistication, and subtlety of vision. Such

individuals do not like "rude people" and "rough work"; they are romantically inclined to travel and new experiences, have developed imagination and aesthetic taste, and artistic works have a greater impact on their lives than real events.

Low scores on factor Q1 are typical of conservative, rigid people who do not like change. These are people with stable views. They meet everything new with caution, even hostility. It seems absurd to them, they do not allow for a different point of view, they are prone to preaching, moralizing, and giving advice. They believe that all shortcomings will be overcome if they strictly follow all the requirements of older and more experienced people. Their own initiative and ingenuity can only destroy everything that is already well organized. All harm, in their opinion, comes from people who violate principles and traditions and do not want to accept the experiences of older generations.

People with a low score on the E-factor behave as obedient, conformist, unable to defend their point of view, obey the stronger, voluntarily give up their own interests and do not believe in themselves and their abilities. They often find themselves dependent on others, take the blame, and humbly submit to all responsibilities. Such passivity is part of many neurotic conditions. Low dominance is positively related to academic performance in all age groups.

Thus, it can be noted that the psychological characteristics obtained by us of persons with a high level of interethnic tolerance indicate that they have the qualities of warmth and courage described above. These qualities are also confirmed by literature data (Zalanovska, 2011; Bimbaeva, 2011). And representatives of the group with a low level of interethnic tolerance are characterized by restlessness and a certain limitation. Excessive attention to details also does not contradict the overall picture of personality traits, but on the contrary, it is combined with their inability to deviate from a certain order of things, which is a sign of categoricalness. In the literature, it is indicated that the simultaneous expression of all the obtained factors testifies to the independence of the individual, his criticality, originality (Babchuk, 2012; Skok, 2016).

Conclusions

1. An empirical study of the psychological characteristics of people with different levels of interethnic tolerance allowed us to

consider interethnic tolerance as an integral property of a person's integral individuality in the unity of his personal, subject and individual properties.

2. Correlation analysis suggests that the expression of interethnic tolerance is accompanied by such qualities as emotional stability and maturity, realism, confidence, perseverance, persistence, readiness for cooperation, courage, sensitivity, serenity, determination, unconstrained, balanced, indifference, ability to establish and maintain social contacts, stability, cheerfulness, determination, and entrepreneurship.

3. Qualitative analysis made it possible to single out persons with different levels of interethnic tolerance and provide them with a psychological characteristic. So, an empirical study of the psychological characteristics of people with different general levels of interethnic tolerance showed that the expressiveness of this multicomponent property determines the overall picture of personality traits, since its various components are closely related to the peculiarities of temperament and character. The development of a training program on the formation of interethnic tolerance of future specialists can be a perspective of the research.

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