Olena Matvienko
Doctor of Pedagogical Sciences, Professor, Professor of the Department of Pedagogy and Methods of Primary Education
National Pedagogical Dragomanov University Kyiv, Ukraine, ORCID ID 0000-0002-57, Lmatvienko70@gmail.com

FORMING NATIONAL CULTURAL IDENTITY STUDENT YOUTH AS A PEDAGOGICAL PROBLEMS

Abstract. The study reveals the conceptual basis for the formation of national and cultural identity of students in accordance with the needs of today. The realities of the modern higher school require, on the one hand, taking into account the national ethnocultural factor in education, and on the other hand, creating conditions for students to learn the culture, traditions of other peoples, and through the perception of its richness and diversity – the formation of tolerant attitude to representatives of all ethnic groups and nationalities. The most sensible link of society in solving the problems of ethnic and cultural conflicts is youth. It is they who in the near future will become the main composition of our people, the ethnos, the driving force of the nation. The modern higher education institution as a social and educational environment creates real prerequisites for the formation of national and cultural identity of students. In the period of formation of a mature personality, it is very important to prevent manifestations of intolerance and promote the formation of national-cultural identity of the personality.
Key words: *national-cultural identity; ethnic tolerance; student youth; ethnicity; national identity.*

Relevance of research. The modern stage of historical development of Ukraine is determined by the strategic course of the state to renew all spheres of public life, in particular, educational. Today more than ever, the preservation and popularization of national culture, traditions and customs of its people, their reproduction to enrich the educational and personal social and cultural space is a priority of the state youth policy. The events of recent years have highlighted the need to educate young people in tolerance, mutual understanding and mutual respect for other peoples and cultures. That is why the teachers' efforts should be aimed at educating Ukrainian youth in the spirit of national self-identification and ethnic tolerance. Analysis of recent research and publications.

The phenomenon of identity arises within the framework of the global problem of the very existence of the human species. A person becomes "completely human" when he or she realizes his or her identity. We know who we are, we are aware of identity in the world of people, professions, nations and the like. In the opinion of contemporary researchers, the concept of identity as protection of the personal, correspondence of the image of the "Ego" to its vital embodiment, its belonging to a certain individual whole, covering both subjective time, and personal activity, and national culture, has become one of the main topics in public opinion of the XX century. The problems of identity can be traced in the works of the classics of foreign philosophy, psychology, sociology and anthropology. In particular, the works of H. Breakwell, E. Hoffmann, Y. Habermas, J. Meade. The realities of the modern higher school require, on the one hand, the consideration of the national ethnocultural factor in education, and on the other hand - the creation of conditions for students to learn the culture and traditions of other peoples, and through the perception of its richness and diversity - the formation of tolerant attitudes to representatives of all ethnic groups and nationalities. The basis of the modern educational space should be the pedagogy of tolerance, which involves changing the system of human relations, building them on mutual respect and interpenetration of cultures.

The priority of these tasks has been confirmed by the provisions of the following laws and regulations: the Higher Education Act, the Act on the Fundamentals of State Language Policy, the Act on Protection against Discrimination, the Concept of State Ethnic and Ethnic and Ethnic Policy of Ukraine, and the Act on Culture. Concepts of national patriotic education of children and youth, etc. Purpose of article: to consider theoretical aspects of formation of national-cultural identity of student youth.

Identity is initially a social formation; the individual forms himself as seen by others, that is, the individual acquires the ability to experience his or her identity, in which he or she lives and acts in a social environment as a person.

The term "identity" was suggested by E. Erickson, which is the very beginning of his study. He understood identity in general as a process of organizing life experience into an individual "Ego," naturally suggesting its dynamics throughout a person's life. The main function of this personal structure is adaptation in the broad sense of the word, and, according to E. Ericsson, the process of identity formation and development "protects the integrity and individuality of human experience, gives him the opportunity to foresee both internal and external dangers and to measure his abilities with the social opportunities provided by society" [25].

J. Meade distinguished two types of identity: conscious - a person reflects on his own behavior, it is not autonomous, but free in thinking about the purpose and tactics of behavior; unconscious - a person does not reflexively accept the norms of behavior, habits, traditions. J. Meade argued that the development of identity comes from an unconscious identity to the conscious one. On the one hand, society recognizes an individual's identity by giving him or her norms and laws of existence; on the other hand, an individual creates his or her own environment in choosing goals, values of needs [28]. Theoretical foundations of research. The problem of formation of national-cultural identity is multidisciplinary, its study was carried out in different contexts: the existence of man in an intercultural society (I. Zyazyun, Yevtukh, A. Griva, A. Sukhomlinskaya and others); formation and development of national culture (G. Vashchenko, G. Vasyanovich, Y. Rudenko, M. Stelmahovich and others); substantiation of pedagogical foundations of tolerance (L. Bernadskaya, B. Gershunsky, E. Koikova, I. Lipatova, N. Ladogubets, E. Luzik, I. Loshchenova and others).

In researches of last years mechanisms of formation of national-cultural identity in the process of upbringing of children and youth are reflected in the following aspects: education of interethnic tolerance of senior pupils in afterhours activity (A. Verbitsky), definition of psychological factors of formation of ethnic consciousness in youth age (V. Gorbunova), revealing of influence of ethnic stereotypes on the process of interpersonal estimation (A. Kvas), definition of psychological features of formation of ethnic tolerance in students. The urgency of considering the problem of formation of national-cultural identity is currently due to the fact that the society faced the question of finding such means that would ensure its non-conflict existence, created favorable conditions for the formation of the state of social well-being of Ukraine.

In modern Ukraine, tolerance is united by two leading vectors: in the country, it is a condition for the preservation of peace and tranquillity, and in the world - the basis for integration and cooperation with the world community in the conditions of globalization of their processes. One means of resolving social conflicts is tolerance, which is a form of civilizational compromise between recognition of differences and willingness to accept them. The essence of tolerance is the recognition of human rights as opposed to others. That led to the understanding that the world and the social environment were multidimensional, and therefore views of the world could be different, and could not be reduced to uniformity. People tend to associate with those who share their views or with those who speak the same language or culture. At the same time, a significant number of young people are often biased towards those who are different from them.

That is why research into the formation of national and cultural identity of the individual is one of the most important tasks of the theory and practice of pedagogy in a multicultural educational space. The phenomenon of national-cultural identity occupies a special place in public life, in the system of human relations. Moreover, it appears not simply as an "abstract ideal", but as a universal universal human value, on the realization of which both the further development of the individual and the development of the state as a whole largely depends [24]. For our study, it was important that philosophers and religious scholars understand tolerance as a personal new formation. A. Kolodnyi singles out five stages of personal tolerance development. It should be noted that each level invests in the previous one and adds its own neoplasms. 1) "awareness" of oneself, formation of the phenomenon "I", search for an answer to the question "What is I? 2) co-existence: understanding that you are not alone,

there are others, they can help you 3) thinking: understanding that others are different from you, they can have values, culture 4) empathy: understanding that others, being different from you, can be your allies, instilling respect for them 5) cooperation: behavior based on the principles of dialogue, friendship, cooperation [19].

Tolerance is interpreted as respect and recognition of equality, rejection of domination and violence, recognition of the diversity of human culture, norms, beliefs, and rejection of elevating this diversity to unity or to the prevalence of a single point of view. This interpretation of "tolerance", according to A. Sadokhin, includes recognition of the rights of another human being, the perception of the other as an equal, as such, claiming to understand and sympathize, a willingness to accept representatives of other peoples and cultures as they are, and interaction with them on the basis of consent and respect.

The author views tolerance as a sense of tolerance and respect for the cultures and thoughts of others that do not coincide with their own [18, p. 313]. At the same time, we understand that tolerance implies free expression and real behavior in the practical life of a representative of another culture, provided that the culture, behavior and thoughts of others are simultaneously treated with kindness. From the standpoint of ethno-political science I. Vilchynska notes that the modern ethane of Ukraine's development is characterized by an aggravation of complimentarity, i.e. a special sense of subconscious mutual sympathy of the members of the ethnic community, which is a kind of criterion for dividing into "their" and "others'".

Most people approve or condemn other people's cultural values, using their own as a standard. This type of value judgment is called ethnocentrism, which psychologists define as a tendency to consider phenomena and facts of another nation's culture through the prism of cultural traditions and values of their people. The psychological basis of the phenomenon of ethnocentrism lies in the peculiarities of the mechanism of perception of the world, which is somewhat influenced by a peculiar "wandering" between "I" and "We" of identification, i.e. personal experience and collective existence of an individual. In the researcher's opinion, the more legitimate question is not how to overcome ethnocentrism, but how to make its consequences less destructive for intercultural interaction. There are two ways to do this: the search for universal values and standards, which could become a starting point for interethnic communication; the purposeful and consistent formation of tolerance, tolerance for the dissimilarity of each individual [6].

Offering a characterization of methodological guidelines for consideration of the problem of tolerance M. Lendel and T. Sherban name the following main approaches: axiological, ideal-typological, conflictological, ontologicalhistorical and existential-humanistic and vitacultural metapidhid. The axiological (from the Greek "axia" - value) defines tolerance as value "in itself". The Ideal-typological interprets tolerance as a moral ideal for the social system. Conflictological reflects the struggle between groups, cultures and in general between any beliefs.

The ontological-historical sees tolerance as a way of coexistence of groups of people in the process of historical development of mankind. Gnoseological justifies the imperfection of one's own knowledge and the possibility of learning the truth and other knowledge. Xenological is based on the assertion of a different attitude to another as an alien. Sociocultural interprets tolerance as the intention of universal needs and interests and acts as a form of any effective social interaction. Exestential-humanistic considers tolerance as a way of being in the context of performing the human mission of the Vitacultural paradigm integrates the achievements of other well-known paradigms [13]. Tolerance as a quality of personality, opposed to stereotypes and authoritarianism, is considered necessary for successful adaptation to new unexpected conditions. In this regard, two aspects of tolerance stand out: external tolerance (to others) - the belief that they can have their own position, the ability to see things from other (different) points of view, taking into account different factors; internal tolerance (to uncertainty) - the ability to make decisions and reflect on the problem, even if all the facts and possible consequences are unknown.

Without defining the basic system factor, E. Krivtsova and T. Martynova characterize the following types of tolerance: interpersonal, intellectual, ethnic, confessional, intercultural,

gender, sexual, medical, age, social, etc. [12]. A more systematic analysis was carried out by Ukrainian psychologists M. Lendel and T. Scherban, who identified types of tolerance on two criteria scientific objectification and objects of intolerance.

According to scientific objectification, the following types were named: psychological, legal or legal, theological or dogmatic and ecclesiological [13]. According to the subject matter of our study, this classification has attracted our attention because it is constructed as a sign of objects of intolerance, in which the authors name the following types: interpersonal, intellectual, confessional, sexual, intercultural, gender, medical, age and ethnic tolerance.

Tolerance can be seen as a regulator of interpersonal, international and inter-confessional relations, as a principle of civil-law behavior, as a sociopolitical imperative of society, as an ethical-philosophical category, as well as a cultural norm and moral value. In this form of tolerance, the necessary regulator is the attitude to the peculiarities of different peoples, nations and religions. It is a sign of selfconfidence and awareness of the reliability of one's own positions, a sign of an open flow of ideas, not afraid of comparison with other points of view and not avoiding spiritual competition. Thus, tolerance is a term that refers to a benevolent, so at least restrained attitude to individual and group differences (religious, ethical, cultural, civilizational, etc.).

In psychological studies, tolerance as a trait of personality is defined in the context of the absence of aggressive behavior (T. Adorno, A. Maslow), as a manifestation of empathy (G. Alport and C. Rogers), as a system of personal values (A. Belinskaya), as a means of preventing personal conflicts (L. Vishnevskaya), as a basis for adequate relations in the political world (L. Orban-Lembrick), etc.). A. Maslow believed that tolerance, on the one hand, determines the harmonious relations of the individual with the physical and social world, and on the other - serves as an important determinant of his mental health [14]. In the context of C. Rogers' psychology, personal tolerance is compared to the notion of empathy. The scientist characterizes this concept as "the absence of arrogance", as well as a propensity to help others in solving various problems without pressure and guidance [17].

At the same time, there are also contradictions in views on tolerance. In particular, according to G. Alport, the cause of tolerant behavior is an imbalance between "real" and "ya-ideal", while according to C. Rogers, this imbalance generates intolerant behavior rather than tolerant. Tolerant and intolerant traits are given wide coverage in theory G. Alport [15].

In the author's opinion, a personality with a significant gap between the notions of the "I-ideal" and "I-real" is usually tolerant. In the intolerant personalities, "I-ideal" and "I-real" are almost compared. At the same time, the views of all scientists coincide in the fact that tolerance is an important personal trait, a property, a feature, and is generated by both internal and external factors, manifesting itself in the empathic and tolerant attitude towards others [10].

We can conclude that tolerance is now gaining importance as a universal humanist value because it implies respect for the views, beliefs and traditions of others inseparable from respect for human rights and fundamental freedoms. At the same time, tolerance is an effective factor in effectively combating xenophobia and racism, because civil, political and economic human rights are closely linked to social and cultural rights. The notion of "tolerance" is very often encountered in the context of consideration and analysis of interethnic, international, interethnic, and interfaith relations [20]; this notion is also considered as a moral quality characterizing an individual's attitude to the interests, beliefs, beliefs, habits, and behavior of others, as well as striving for mutual understanding [4].

Having completed a classification analysis of manifestations of tolerance, S. Ilyinskaya suggested a level approach to defining this phenomenon. The author has defined the following levels of tolerance existence: civilizational, international, ethnic, social, and individual. In this classification, civilizational tolerance is understood as non-violence in contacts of different cultural civilizations. International tolerance is a condition of cooperation and peaceful coexistence of States irrespective of economic development and ethnic and religious belonging of their population. Social tolerance is expressed in the form of partnership between different social groups in society. Individual tolerance is manifested in respect for another person, understanding that there are

views different from their own. Our attention was attracted by the fact that the author singles out ethnic tolerance as a special level of tolerance manifestation and defines it as "tolerance to a foreign way of life, customs, opinions and ideas of representatives of other ethnoses" [9, p. 182]. Consequently, we can note that among the currently known forms of tolerance (political, economic, racial, religious, cultural) ethnic tolerance has a prominent position.

The events of recent years in Ukraine and in the world have proved that misunderstandings on ethnic grounds do not give a positive image of the country, tune it to the solution of ethnic conflicts and mutual understanding of each other in the context of globalization. Therefore, the deepening of multicultural contacts between students and the need to harmonize them, as well as the lack of operationalization of the concept of "ethnic tolerance" in pedagogical science in general and the fragmented study of this problem in the theory and methods of education, in particular, make it necessary to detail this concept in the sense of this paragraph.

At the current stage of development of Ukrainian society, the study of ethnic tolerance as a social phenomenon and personal education is becoming increasingly important. The facts of aggression on interethnic and interreligious grounds, aggravation of intercultural contradictions observed nowadays all over the world contribute to updating of this issue. These events require a deeper understanding of the nature of ethnic tolerance and the specifics of the influence of ethnic factors on the worldview of citizens, particularly on modern youth. Based on the provisions of L. Vygotsky's works on the social-historical nature of ethnic psyche, as well as studies on the patterns of emergence and development of ethnic consciousness, conducted by K. Abulhanova-Slavskaya, A. Asmolov, researchers are increasingly focused on the study of psychological features of the formation of ethnic consciousness. The problems of ethnic tolerance are reflected in the works of I. Afanasyev, L. Drobizheva, N. Levus, G. Soldatova, L. Shaygerova, M. Shugai, and others. These studies examine the procedural nature and nature of contradictions in the field of ethno-cultural interactions. The researcher of the problem of cultural relations H. Nazarenko thinks that the process of teaching ethnic tolerance is incompatible with the manifestation of ethnocentrism, xenophobia, chauvinism, Nazism, fascism, and cosmopolitism, which rejects the idea of humanity existing as multiethnic and multinational entirety. Such characteristics as consolidation based on corporative hostility, opposition to some social groups and spiritual values do not give any reasons to consider internationalism as one of principles of educating the culture of inter-ethnic relations within Ukrainian statehood.

This is (precisely) why author summarize that relations between ethnic groups of one national wholeness should base on the principles of tolerance as an important trait of humanistic morality. To achieve the tasks of our research it is important to note that H. Nazarenko assigned three basic components to the structure of the inter-ethnic relations culture as an integrated trait of a person – which are ethnic consciousness and selfconsciousness, ethnic tolerance and behavior of a humane subject of inter-ethnic relations. Such personal traits as ethnic and national dignity, pride, conscience, responsibility, will, comradery, tact, empathy and tolerance are the components of the culture of inter-ethnic relations as spiritual and moral phenomenon.

These traits and values are the inner moral regulator of behavioral manifestation of a person in inter-ethnic relations [16, p. 494]. The factors affecting the level of ethnic tolerance in society are divided on the subjective and objective. For example V. Khanstantinon enlisted "the accepted model of ethno-national policy; psycho-cultural type of ethnic group, properties of its mentality, national character; historical tradition, level of political consciousness forming the conditions to orient a person in the world of politics; the effort of public and political organizations, state, particular citizens to overcome the intolerance and prejudice in society" to subjective factors [20, p. 84]. Without rejecting the meaning of economic and social factors of shaping national and cultural identity of a person listed above it should be noted that in modern research means of socio-educative work of forming tolerant educational environment, preventing xenophobia, racism and other instances of radical ethnic prejudice are not sufficiently defined. Methodic-theoretic analysis that we made let us to define that basic vectors of research of phenomenon of national and cultural identity is:

• Exploring national and cultural identity in the context of integral personality;

• Constructing the models of the process of forming national and cultural identity;

• Exploring and detailing components of national and cultural identity of a person;

• Determine the features of shaping ethnic tolerance in the different age periods of a person development. Based on the characteristics of the formation of national and cultural identity problem's study of modern student youth we considered it be appropriate to accent on the basis of teaching the ethnic tolerance of youth. We see the process of formation of national and cultural identity as prevention and overcoming manifestations of intolerance in the attitude to members of different nations and nations. Such manifestations of intolerant behavior of a person are derive from the existence of ethnic prejudice. Ethnic prejudice is determined in the vocabulary literature as subjective overemotional rating of the national character features and other life aspects of other ethnic communities; negative socio-psychologic setting about other ethnics and particular members of such ethnic groups [23, p. 49]. The presence of ethnic prejudice that usually have the nature of stereotype and prevent the adequate perception of other ethnic communities and persons.

Another manifestation of intolerance is xenophobia (from greek xenos – alien, and phobos – phobia, fear). Xenophobia is interpreted as haunting fear of strangers, based on an incomplete or distorted knowledge about people of other ethnic origin [5, p. 494]. But the feeling can usually have the nature of superstition, which manifests as antagonism to any foreigners. Because the absence of tolerance in the attitude to members of other ethnic groups have very different manifestations, so respectively there appears the important task of creating and implementing the content, form and methods of education of ethnic tolerance of youth. Currently the educational sphere has the task of active and meaningful(task-oriented) education of respective mental traits of a person and society.

So we shall consider the task of educating the ethnic tolerance, tolerance in human relations as the most important task of education of modern youth. Among the priority areas for reforming of educational process, researches of that problem admit the realization of the principles of the universal human morality, forming the realization of correlation between freedom, human rights and citizen's responsibility, interpersonal communication ability and educating youth to the life in the multicultural space. Educating the tolerance gives the ability to percept the cultures of different nations, creating by that prerequisites to mutual understanding and respect, positions of cooperation which are the basis of international social stability. The base of modern educational process has to consist of pedagogics of tolerance, implying the change of the human relationship system, creating them on the mutual respect. The problem of teaching tolerance to the youth in the multicultural environment was specified in the research of O. Hryva.

The author created the models of educating the tolerant person and social and pedagogic conditions of professional training to work in multiculturalism [7, p. 228]. The researcher notes that it is necessary to create the conditions to crystalize ethnic tolerance to establish the principles of democracy, human rights protection of all citizens irrespective of their nationality, religion, ethnic origin and language. This situation has to be considered as requested by the time and forced move of Ukraine to the social transformation and creating new standards. The change in the education priorities of society have to assist the realization of such humanitarian and educational scheme.

Researching the role of the national and cultural identity of a person in the relations in the modern multicultural society, S. Drojjina determined the traits assisting the peaceful solution to conflicts such as finding compromise, citizen's attitude, patriotism, respect to other people and their rights, personal responsibility (before family, members of community, state), open mind [8]. Precisely these traits have to be the base of developing the national and cultural identity of a young person. In the T. Bilous's research the practice of pedagogic conditions of forming and educating tolerance in youth in the multicultural education space was determined and introduced which are organization of the student's educational activity; creating an active teacher-student interaction in the educational process for successful development of the tolerant relations; students' attraction in social activity meaning the active involvement in the intensive interaction with different subjects;

making students ready to tolerant relation; awareness of the aspects of age in … tolerance, creating tolerant environment in the process of education in the Institutions of higher education; training the professionals of forming the tolerance by the means of foreign languages[3, sh. 170-192].

The conclusion to the research and perspective of future exploration of this direction. It is possible to summarize that most of the researchers of the problem consider that the formation of national and cultural identity of a person is based on the development of such innovations as readiness of a young human to coexist, interact with other people, communities and situations and accepting them as they are. E. Anhelina considered the ethnic tolerance … implies that the existence of such features as "readiness to cooperation, mutually beneficial partnership, that is mutually binding on the base of mutually accepted values; readiness to cultural exchange and mutual enrichment; ability of mutual empathy; neutralization of the negative complexes of behavior of a person without humiliation of his personal and social dignity; mutually respected dialog with the task of achieving even more mutual understanding" [1, p. 17].

The universal value of the phenomena of national and cultural identity lies in the ability of the members of different ethnic cultures and mentalities to find the … of interaction and ways to cooperate. The youth is the most sensitive part of our society in the settlement of the ethnic and cultural conflicts. It will become the main part of our people, ethnos the driving force of the nation in the near future. It is very important to prevent the intolerance and assist to form a national and cultural identity of a person in the period of establishment of an adult person.

References

1. Anhelina E. O. (2013) Etnichna tolerantnist starshoklasnykiv. Mykolaiv: Naukovyi visnyk Mykolaivskoho derzhavnoho universytetu imeni V. O. Sukhomlynskoho. Ser.: Psychological sciences. Vol. 2, Vip. 10. P. 16-19. [Published in Ukrainian].

2. Bakalchuk V. O. (2007) Tendentsii etnokulturnoi tolerantnosti v ukrainskomu suspilstvi. Stratehichni priorytety. № 4. P. 69-75. [Published in Ukrainian].

3. Bilous T. M. (2004) Vykhovannia tolerantnosti v studentiv vyshchykh pedahohichnykh navchalnykh zakladiv u protsesi vyvchennia inozemnoi movy [text]: diss. for the sciences. degree cand ped Sciences: special 13.00.07 «Theory and methods of education». Rivne : Mizhnarodnyi un-t "Rivnenskyi ekonomiko-humanitarnyi in-t" named after Stepan Demyanchuk, 231 sheets: fig., Table. arch. 170-192. [Published in Ukrainian].

4. Valitova R. R. (2001) Tolerantnost': porok ili dobrodetel'?. Vek Tolerantnosti. № 1. P. 62-68. [Published in Russian].

5. V. T. Busel (2003) Velykyi tlumachnyi slovnyk suchasnoi ukrainskoi movy: 170 000. Irpin: Perun, 1427 p. [Published in Ukrainian].- 49

6. Vilchynska I. Yu. (2001) Ukrainske studentstvo yak nosii onovlenoi etnonatsionalnoi svidomosti. In-t derzhavy i prava im. V. M. Koretskoho NAN Ukrainy. Derzhava i pravo: Zbirnyk nauk. prats. Yurydychni i politychni nauky. Vypusk 13. K.: Inst. Of State and Law. V. M. Koretsky NAS of Ukraine, P. 541-546. [Published in Ukrainian].

7. Hryva O. L. (2005) Sotsialno-pedahohichni osnovy formuvannia tolerantnosti u ditei i molodi v umovakh polikulturnoho seredovyshcha: monohrafiia. K.: PARAPAN, 228 p. [Published in Ukrainian].

8. Drozhzhyna S. V. (2006) Tolerantnist yak diievyi chynnyk demokratyzatsii suchasnoho ukrainskoho sotsiumu [Elektronnyi zhurnal]. Multyversum. Filosofskyi almanakh. – K.: Tsentr dukhovnoi kultury. № 55. [Published in Ukrainian].

9. Zaviriukha L. A. (1997) Ovolodinnia zasadamy tolerantnosti u studentskomu seredovyshchi / L. A. Zaviriukha. Pedahohika tolerantnosti [Tekst] : Filosofiia osvity. Pedahohichni metodyky, tekhnolohii. Daidzhest: Zhurnal dlia vchyteliv, vykladachiv, vykhovateliv, orhanizatoriv osvity, batkiv ta yunatstva. Kyiv: KHOVTs "Polikulturnyi svit", P. 76-86. [Published in Ukrainian].

10. Kykhtiuk O. V. (2010) Psykholohichni osoblyvosti formuvannia etnichnoi tolerantnosti u studentskoi molodi: avtoref. dys. na zdobuttia nauk. stupenia kand. psykhol. nauk : spets. 19.00.07. «Pedahohichna ta vikova psykholohiia». Lutsk: Education, 20 p. [Published in Ukrainian].

11. Kondratiuk M. M., Postelzhuk O. P. (2012) Etnichna tolerantnist yak odyn iz kryteriiv intehratsii Ukrainy v yevropeiskyi politychnyi prostir, Rivne: Panorama politolohichnykh studii: Naukovyi visnyk Rivnenskoho derzhavnoho humanitarnoho universytetu. Vypusk 8. P. 244-

253. [Published in Ukrainian].

12. Krivcova E. V. Martynova T. N. (2015). Tolerantnost' lichnosti v sisteme cennostnogo samoopredelenija: monografija. Moscow – Berlin: Direkt-Media, 140 p. [Published in Russian].

13. Lendel M. I., Shcherban T. D. (2013) Deiaki aspekty vyvchennia problemy tolerantnosti, etnichnoi tolerantnosti u psykholohii: Problemy suchasnoi psykholohii: zbirnyk naukovykh prats K-PNU imeni Ivana Ohiienka, Instytutu psykholohii imeni H.S.Kostiuka NAPN Ukrainy. Vypusk. 21, p. 331. [Published in Ukrainian].

14. Maslou A. (1989) Samoaktualizacija. Psihologija lichnosti: testy. Moscow: Progress, P. 108–118. [Published in Russian].

15. Olport G. (2011)Tolerantnaja lichnost' Russia: Istoki tolerantnosti: nacional'nij psihologicheskij zhurnal. № 2(6), P. 154-159. [Published in Russian].

16. Petrovskij A.V., Jaroshevskij M.G. (1990) Psihologija: Slovar', 2-e izd., ispr. i dop. Moscow: Politizdat, 494 p. [Published in Russian].

17. Rodzhers K. (1993) O gruppovoj psihoterapii. Moscow: Gil' Jestel', 225 p. [Published in Russian].

18. Soldatova G. U. (2006) Mozhet li «drugoj» stat' drugom? Trening po profilaktike ksenofobii / G. U. Soldatova, A. V. Makarchuk. Moscow: Genezis, 256 p. [Published in Russian].

19. Kolodnyi A.M. (2004)Tolerantnist: teoriia i praktyka: Rozdumy filosofiv i relihiieznavtsiv. Mizhnarodni pravo vi dokumenty (vytiahy). K., 125 p. [Published in Ukrainian].

20. Khanstantynov V. O. (2011) Faktory rozvytku tolerantnosti. Ukraine: Naukovi pratsi «Politolohiia». Vypusk 150. Volume 162. P. 83–87. [Published in Ukrainian].

21. Chzhan S. (2016) Etnichna tolerantnist osobystosti v rakursi suchasnoi polikulturnoi osvity. Lutsk. Ukraine: Lutskyi pedahohichnyi koledzh, P. 293-296. [Published in Ukrainian].

22. Shapoval L. I. (2009) Slovnyk etnohrafichnykh (etnolohichnykh) poniat i terminiv: Dovidnyk. Poltava, 268 p. [Published in Ukrainian].- 50.

23. Shyrkova I. V. (2012) Problema rozuminnia fenomenu «rivnist» u konteksti sotsiokulturnoho rozvytku. Visnyk Donetskoho natsionalnoho universytetu. Seriia B. Humanitarni nauky, № 2 (54). P. 284-302. [Published in Ukrainian].

24. Erickson E. H. (1968) Identity. Youth and crisis / E. H. Erickson, L. Faber & Faber, 336 p.

25. Matvienko O.V. (2016) Theoretical bases of teacher's professional formation / O. Matvienko // Economics, manejement, law: socio-economic aspects of development: Collection of scientific articles. Vol 2. Edizioni magi, Roma, Italy, P. 237–239.

26. Matviienko O. (2014) Theoretical Basics of Preparation of Teachers to Pedagogical Interaction with Children of Various Age / O.Matviienko // Intellectual Archive. Volume 5. No. 5 (September). Toronto : Shiny Word Corp., Canada. PP. 105–117.

27. Matviienko Olena (2016) Pedagogical situations and tasks as means of training for professional activity / Olena Matviienko // Economics, management, law : challenges and prospects: Collection of scientific articles. Psychology. Pedagogy and Education. Discovery Publishing House Pvt. Ltd., New Delhi, India. P. 204–208.

28. Mead G. H. (1975) Mind, Self and Society / Ed. by C. W. Morris. Chicago : Univ. Of Chicago Press, 248 p.