

ANALYSIS OF TOLERANCE AS A SYSTEMIC CHARACTERISTIC OF A STUDENT'S PERSONALITY

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Abstract: In the article, it is noted that in the modern world, in the context of global socio-economic and political changes, the problem of tolerance is attracting increasingly more attention, and this, in turn, engages more researchers to its solution. Intolerance has become one of the biggest global problems of the modern world. In these conditions, it is important for science and practice to resolve the issue of identifying the conditions for the development of tolerance, tools with which to determine the level and ways of its development, based on individual, age, and other personality characteristics. It can best be achieved in the conditions of higher education. In the article, the key and root issues of intolerance among student youth are outlined, and vectors of systemic integration of shaping tolerance into higher education curricula are suggested.

Keywords: tolerance; intolerance; higher education; extremism.

1 Introduction

The processes of integration and globalization taking place in the modern world lead to an increase in the intensity of interaction between different states and cultures. The increasing mobility of the world's population is turning many countries into multicultural communities, the harmonious development of which is possible only on the principles of equality and equivalence, a tolerant attitude towards different manifestations of human and cultural identity. In the conditions of post-globalism, Western civilization is faced with non-Western local culture. Intercivilizational contradictions manifest themselves both at the global and local levels. At the same time, the local level of intercivilizational confrontations within countries is most often of an ethno-confessional nature. In the present conditions of radical change, civilizational dialogue requires new strategies, programs, and methods of implementation. In such landscape, higher education is faced with the task of training graduates who are not only educated and trained, but also have accepted professional and personal norms, values and responsibilities, i.e., are socialized. There is a need for a specialist who is able to navigate the multicultural world, understand its values and meanings, and interact with representatives of other professional communities, both in his home country and at the international level. In connection with such a social order, a culture of tolerance is considered as a component of effective professional training of a future specialist and the harmonious development of his personality in society. Scientists (recently, especially in Eastern Europe) attempted to relate the necessity of educating tolerance in various educational contexts – from preschool education to professional (corporate) education [14-21; 32; 33].

Criteria for the education of students' tolerance as a systemic personal quality (cognitive, emotional, behavioral), manifested in the indicators of its assessment (manifestation of pluralism of opinions and assessments, absence of stereotypes, prejudices, flexibility and critical thinking; developed empathy, emotional stability, goodwill, politeness, emotional responsiveness, a high level of empathy for another person, the ability for reflection, awareness of own experiences; the manifestation of tolerance in statements and defending one's own position as a point of view,

a tolerant attitude towards the statements of others, the ability to negotiate and interact with various Others, constructive behavior in tense and demanding situations), correspond to its components and are the diagnostic basis of the process of student education [6].

Tolerance as a personal quality of a student is expressed in understanding, acceptance, and recognition of the Other, in openness to interaction, in the desire and ability to understand other people and to compare own positions with their positions. In interpersonal relationships and communication between people of the same (native) culture, tolerance manifests itself as tolerance for dissent, different models of communicative behavior and is characterized by empathy, flexibility, and critical thinking, lack of tension in behavior, which allows considering emotional, cognitive, and behavioral components as the basic elements of tolerance. A tolerant attitude towards another person presupposes recognition and understanding that the person is not just different, but also has the right to be different.

Great hopes are placed on the development of tolerance in the system of interpersonal and intergroup relations as one of the main conditions for preventing various kinds of interpersonal conflicts, achieving peace and harmony. However, when forming an individual's tolerance, it is necessary to take into account the social situation of the person's development, his age characteristics, and factors contributing to tolerance or, conversely, intolerance. Therefore, the key to the success of the development and implementation of pedagogical and psychological programs for the formation of tolerance are the results of a study of the socio-psychological characteristics of tolerance of the younger generation of various social, age, gender, and other groups, and in particular students as the most active layer of youth. Students occupy a special position in society, as they have a high level of professional and personal culture. Students will have to form social (and interethnic) relations in the future. Therefore, improving methods of working with students to assimilate and understand the principles of tolerance is extremely important.

In particular, the analyst of "The Guardian" Andre Rhoden-Paul claims that the opinion about young people' more tolerance than in their parents is the myth. He suggests the fact evidently showing that around the world, right-wing organisations rely on youngsters' support [24]. The author warns that in many parts of Europe support for anti-Islam, anti-migrants groups has risen. More young people voted for Golden Dawn, Greece's neo-fascist party, than any other demographic. According to the Friedrich Ebert Foundation's study of young Golden Dawn supporters, the party's nationalist and anti-migrant position, as well as the economic crisis, drew young people in. Surprisingly, 24% of young supporters believed that violence may be justifiable to promote their racial group, a reflection of Greece's rising number of racially motivated attacks against migrants in recent years.

Researchers found that tolerance for racial minorities and homosexuality has increased overall, and young people are more accepting of these groups than their parents, grandparents, and earlier generations of young people. These patterns largely favor optimistic viewpoints. However, we discover that prejudice has not completely gone from adolescent perspectives; for a sizable percentage of kids, it has just moved its attention to immigration. Not only have unwelcoming sentiments against immigrants been more prevalent, but young people are not usually the most tolerant age group when it comes to this particular social group [12].

At the same time, Dr Robert Ford, from Manchester University, He thinks the extension of university education is a significant factor. "People who attend university are much more tolerant and inclusive for reasons we don't fully understand. What it amounts to is among university-educated millennials, open racism and intolerance is socially unacceptable and very seldom seen in our data" [24]. Meanwhile, these data were obtained for

British youth, while in other regions and countries they may differ significantly and even critically.

Thus, analysis of tolerance as a systemic characteristics of student' personality represents highly relevant scientific and practice-oriented task.

2 Materials and Methods

The methodological basis of the study is fundamental philosophical, sociological, and pedagogical developments in the field of education. The provisions of the dialogue of cultures and the culturological approach in education, modern concepts and technologies of the educational process, a multicultural ethnopedagogical approach in education, as well as the ideas of tolerance pedagogy are used.

The study applied the categories "university educational environment", "university education", "university educational process" as objects of study of philosophy and methodology of science. Various studies on the problems of tolerance in the socio-political and university educational spaces are considered.

3 Results and Discussion

The instrumental aspect of the research is expressed in the fact that in the modern complex and diverse world, tolerance serves as a tool for ensuring social harmony, especially between people and groups whose values differ. Technologies for teaching tolerance become relevant in the context of creating a culture of negotiation, developing the art of finding compromises when making responsible decisions, finding ways of productive competition and cooperation between various financial and industrial, political, and other social groups.

The normative aspect of the relevance of the study of tolerance is determined by its connection with universal humanistic values. In the context of these values, tolerance acts as a socially approved legal norm of interaction between people. The principles of interaction dictated by this norm are laid down in the UNESCO Declaration of Principles of Tolerance (1995) and other international documents aimed at ensuring human rights.

Tolerance is a defining characteristic of Western liberal society. However, it changes across and within nations, as well as throughout time, and it is critical to understand its drivers, regardless of whether one appreciates it for its own sake or for the benefits it provides. It is especially important at the background of world events, situation, and phenomena in the decades since the beginning of 2000s. The rise of Islamic extremism, acute manifestations of revived racism moods in the USA, the war in Ukraine – all these are examples of extreme intolerance. However, evidently, it has the roots in destructive processes in society, which should be given much attention in order to prevent further aggravation of conflictogenic scenarios. Education, especially higher education, seems to be probably the only reliable field to stop destructive societal processes and develop tolerance in society, create meritocracy layers which would become a kind of guarantors of tolerance.

John Sides [26] back in 2017 noted the 40-year decline in the tolerance of college students. He claims that by 2014, young college students were no more tolerant than older adults who had not completed college. In other words, succeeding generations of college students are less tolerant than their predecessors. The author illustrates his provisions by several graphs, one of which is given below (see Figure 1).

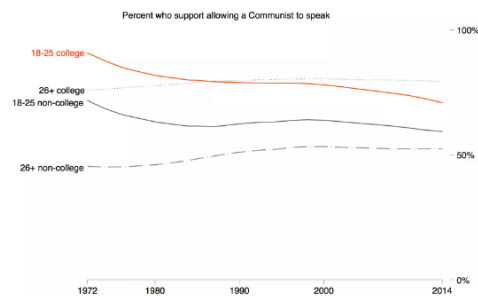


Figure 1. Percent who support allowing a Communist to speak [26]

As it is evident from the graph, decline in percentage of tolerance to opposite political views is observed namely in college students rather than those who did not receive higher education.

The roots of this phenomenon are in the dynamics of mood in society and its elite, which manifests in particular in higher education, both latently and in public discourse. Chong et al. [4] traced change over time in average levels of tolerance for racists, militarists, and leftists in the public as a whole. As Figure 2 demonstrates, a considerable divide between tolerance of racist speech and tolerance of militarists and leftists appeared about 1990, coinciding with the increasing importance of political correctness, multiculturalism, and speech codes in academia. Until around 1990, the general population had similar degrees of tolerance for all three styles of speech, and tolerance levels increased in tandem with time. However, mean tolerance of racist speech stopped expanding after 1990 and began to drop in the early 2000s, but tolerance of militarists and leftists continuously increased throughout this time. As a result, by 2018, the average tolerance of racist speech was 0.17 lower than that of a supporter of military authority and 0.20 lower than that of communists or atheists. Clearly, a big and rising segment of the population now views racist speech as less deserving of First Amendment protection than other sorts of expression, which is consistent with shifting elite norms on this topic.

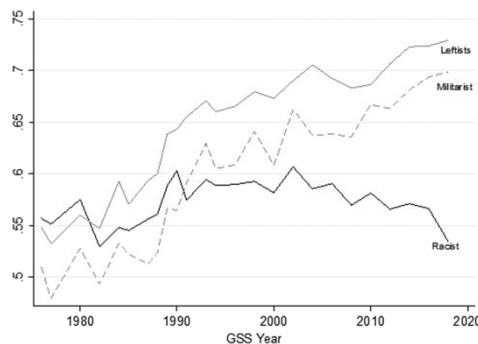


Figure 2. Average Tolerance of Racist, Militarist, and Leftist Speech, by Survey Year (the figure displays the mean of the three tolerance scales in each GSS year) [4]

Frank Furedi [9] argues that despite efforts to democratize public life and expand freedom, society is ruled by a culture that not only tolerates but also fosters intolerance. Frequently, intolerance is aimed at persons who refuse to accept common wisdom and are stigmatized as 'deniers'.

Continuing to delve in this area, we should mention an interesting research of Martin Sjoen. He rightly claims: "It is commonly assumed that the civic and moral virtues of democratic education can be a powerful and effective antidote to extremism and terrorism. The assumption here is that education can help young lives in the development of their political orientations and behaviours in support of human rights and peace. While this belief has underpinned much of Western

education for millennia, we arguably do not understand enough about how education can prevent radicalisation and violent extremism, or the consequences of placing preventive responsibilities on education" [28]. This research is an article-based thesis that includes four studies. The thesis includes a literature review, theoretical framework, methodology, research design, presentation and discussion of the four investigations, an explanation of the study's implications and limits, and a closing summary with recommendations for future research needs and priorities.

Among the conclusions made by Sjoen, the following can be summarized:

- Counter-radicalization initiatives sometimes involve more stringent preventive measures, which might hinder inclusive education
- Counter-radicalisation approaches avoid ethical quandaries by focusing on the educational ideal of citizenship and the protection of vulnerable adolescents. Nonetheless, these policies have limited applicational value for practitioners, and their proposed preventative measures tend to be perceived as probabilistic, generic, and de-contextualized, which does not fit well with what we now know about preventing terrorism
- Securitization of counter-radicalization efforts in education can appear to be harmful, because the securitization paradigm that drives these efforts may undermine emancipatory, liberal, and progressive education, thus making prevention efforts a practice of educational exclusion and stigmatization.

The same author suggested a conceptual vision of how shaping tolerance and preventing radicalization and extremist behavior should be integrated into curriculum (see Figure 3).

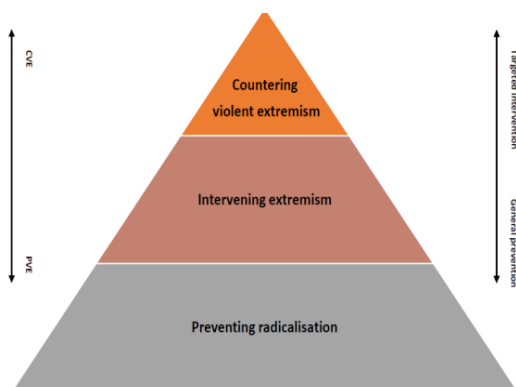


Figure 3. Intervening in violent extremism [28]

According to Sjoen, primary level prevention relies on aiding young learners in developing their critical thinking, moral responsiveness, and civic behaviors. The study discovered evidence that preventative initiatives require support from the target audience, and that anti-extremist beliefs cannot be established from above [27]. As a result, counter-radicalization activities should be built on student-centered and bottom-up programs that rely on active participation from students and other stakeholders [28].

The educational space of a university can become a platform for mastering new models of social behavior. This is due to the fact that student age is an important period in a person's psychosocial development, associated with the formation of a value system in relation to oneself, other people, and the world as a whole. And within the framework of university education, it is important to create conditions for the formation in the minds of students of values and a tolerant attitude towards other people and life in general. But in order to ensure the formation of tolerance in a student as a systemic characteristic of an individual, it is necessary to have an appropriate environment at the university itself. It is impossible to educate a tolerant person if, for

example, an atmosphere of xenophobia, intolerance towards another ethnic group, explained by "historical justice", etc., prevails at the university. Even if such phenomena are latent, they have an extremely negative impact on the formation of tolerance among students, and even more so if such beliefs are an open discourse and policy of the university. Unfortunately, such a phenomenon occurs not only in autocratic states, but also in countries that position themselves as democratic - due to the dominant political situation.

Researchers of the problem of tolerance also note that the requirement to search for unifying principles should be placed also on political and ideological doctrines: their inspirers, interpreters, and specific implementers must understand that there is no alternative to rapprochement and mutual enrichment of political ideological and other concepts that exist today and differ in their basis [10]. Despite the fact that in modern conditions this task is incredibly difficult and seems practically unrealistic, nothing else has been given to save civilization, its survival in the conditions of numerous crises, which politicians, philosophers, psychologists, and sociologists are loudly talking about.

The functions of the multicultural space of a university can be identified as follows: adaptation, socio-legal, cultural, educational, socio-educational. The adaptive function of the multicultural space of the university provides pedagogical support, communication and intercultural interaction of students, study of culture, language and history, familiarization with the mentality of various peoples, familiarization with the origins of the national culture of ethnic groups. The culturological function of the multicultural space of the university provides the student with the opportunity to self-identify, to join the various layers of culture of the ethnic group, society, and the world as a whole. The implementation of the educational function is related to the content of training courses, within which the student should have the opportunity to acquire such basic concepts and categories of multicultural education as identity, uniqueness, cultural tradition, spiritual culture, ethnic identification, national identity, world culture, intercultural communication, cultural convergence of interethnic communication, conflict, culture of peace, mutual understanding, harmony, solidarity, cooperation, non-violence.

The social and educational function of the multicultural space of the university involves the inclusion of the student in the system of educational relations with the surrounding multicultural environment. The essence of this function is to teach young people to manage their behavior and maintain stability in conflict and emotionally unstable situations, especially in relation to representatives of different nationalities. The implementation of all the presented functions will contribute to the formation of a tolerant student personality in the multicultural space of the university, but only if the university has actually created a real and integrative, and not just a factual surface and declarative multicultural environment.

Pedagogical conditions that ensure the development of tolerance in students are: the presence of active pedagogical tolerance of the teacher; implementation of personification of tolerance in interpersonal communication in a study group; implementation of targeted pedagogical support for tolerance in the value system of the educational group; variable use of active learning methods; ensuring consistency and continuity in the process of promoting tolerance; creating situations of independent choice and appropriation of elements of a foreign language culture, organizing its dialogue with the native culture and dialogue with other people within the framework of the native culture; creating situations of value self-determination for students, expressed in value judgments, methods of communicative behavior, attitudes towards themselves and communication partners; ensuring the assimilation of foreign culture and language based on its understanding.

At the same time, it should be noted that there is still no single, universal, universally accepted definition of tolerance, clear classifications of types and levels of tolerance, as well as their criteria, or an unambiguous understanding of the mechanisms of

formation of tolerant attitudes in the mind. There are few works on the study of psychological mechanisms of the formation of tolerance, the study of tolerance as an integral phenomenon in psychology; this problem is not sufficiently developed, and existing theoretical models need confirmation based on empirical research.

In modern scientific and pedagogical literature, several types of tolerance are identified [2; 5; 7]:

- 1) Active tolerance (openness, readiness for interethnic contacts);
- 2) Passive tolerance (irregularity of interethnic contacts, a tendency to communicate with representatives of own nationality while maintaining a positive attitude towards representatives of various ethnic groups);
- 3) Selective tolerance (interethnic contacts are limited on some basis - language, religious affiliation, cultural characteristics);
- 4) Forced tolerance (interethnic contacts arise under the pressure of circumstances and are of a purely business nature, for example, along a service line);
- 5) Intolerance (categorical reluctance to interact with people of another culture).

A number of researchers, considering tolerance as an active moral position and psychological readiness to interact with people of a different social, national, religious, and cultural background, identify the following types [30]:

- Interpersonal tolerance - the ability to understand and practical recognition of other values, logic of thinking and forms of behavior;
- Intersocial tolerance, aimed at ensuring sustainable harmony between different social groups;
- Interfaith tolerance - tolerance of other people's beliefs;
- Interethnic or intercultural tolerance - interest and attention to the thoughts, opinions, experience, customs, behavior of representatives of other cultures, ethnic groups, nationalities.

Analysis of the definitions of the phenomenon of tolerance allows identifying several facets that outline the concept of tolerance. In a general philosophical and sociocultural context, tolerance is a property of thinking that presupposes the awareness that the world is multidimensional and views on the world are different [8]. From the perspective of a socio-psychological understanding of the problem, tolerance is the ability to establish contacts with people different from us, regardless of their ethnic, national, or cultural background. As part of the analysis of the process of interpersonal communication, this is an opportunity to hear another, understand another, readiness to understand and enter into dialogue with a person causing a negative reaction, respect for someone else's position combined with a commitment to mutual change of positions as a result of critical dialogue. Many authors consider tolerance as resistance to stress, situations of uncertainty, and conflicts [31].

In the context of this work, we understand tolerance in a broad sense as the position of accepting other values, views, customs, equal in rights with the usual "one's own" values, views and customs, regardless of the degree of agreement with them. This definition describes tolerance both as a personal property and as a phenomenon of social consciousness.

Considering tolerance as a multidimensional, multi-level phenomenon that permeates all spheres of a person's social and individual life, we believe that the study of the psychological mechanisms of the formation of tolerance is impossible without studying the relationships of this phenomenon with other psychological dimensions of personality, which will help to form a scientific understanding of the holistic nature of the phenomenon of tolerance. Such dimensions can include empathy, knowledge about oneself and attitude towards oneself, the specificity of the locus of control, and the characteristics of

behavior in situations of social frustration, which makes tolerance a systemic characteristic of the individual.

In the context of understanding tolerance as an integral characteristic of an individual, determining his ability in problem and crisis situations to actively interact with the external environment, resolve contradictions, and cooperate, it seems necessary to study the cognitive and personal components of decentration [23].

Cognitive decentration, associated with the transition from a one-sided vision of the situation to a shift in perspective, a more objective assessment of the problem, allows a person in problematic, crisis, conflict situations that require tolerance to cross the border of "friend or foe" and change own cognitive position.

Personal decentration, which presupposes the ability to mentally adequately move to a point of view different from one's own, is directly related to the attitude of perceiving other points of view, different from one's own, with the ability to take into account the opinions, plans, points of view of other people and coordinate them with own ones. Namely in the presence of such an attitude, it is possible to accept other values, views, customs, equal in rights with the usual "one's own" values, views and customs, regardless of the degree of agreement with them, i.e., a manifestation of true tolerance.

True tolerance is a quality of a developed personality, which, having adequate self-esteem, high self-esteem, a system of moral norms and values, does not need to humiliate another person for its own self-affirmation. Tolerance is formed when an individual has adequate self-esteem, skills of independent thinking, critical thinking, and awareness of the motivation for tolerance.

One of the important principles of tolerance is the ability to force oneself without forcing others, which does not imply coercion or violence, but only voluntary, conscious self-restraint. In order to form students' tolerance, the teacher himself must have this quality. The ability to attract others to a position of tolerance through own behavior and example is initially necessary for a teacher and very important for the development of tolerance [13].

Solving these tasks is associated with the development of new teaching technologies, increasing the professional pedagogical culture of the teaching staff and the level of teaching technologies. Also important is a positive microclimate in the team, a tolerant attitude in student groups, and an attitude towards the formation of a positive "Self-concept". The study of the problem shows that in order to form a student's tolerance, it is necessary to take into account the psychological characteristics of student age, the microclimate in the study group, in the educational institution, the characteristics of the student body as a whole and individual groups: the characteristics of the individuals forming the groups, authoritative students, leaders, relationships between study groups and within them, the prevailing motives, moods, interests, and norms of behavior in the group [5].

The formation of tolerance should be considered as an organic component of the system of training students of higher educational institutions - at the level of a subsystem, the elements of which are present both in the content of education and in the process of determining the forms, methods, and techniques of educational and cognitive activity of students.

One can argue that the formation of tolerance is the creation of conditions for the acquisition of certain personality traits and qualities by students, which presupposes the spirituality of the pedagogical culture of teachers who are able to direct the educational process to reveal a person's self-worth, the priority of developing an individual with self-esteem, internal freedom and responsibility, as well as focusing on the content of the educational process.

A targeted educational program for the development of student tolerance should be organically woven into the educational

process, taking into account interdisciplinary connections. It is a set of measures designed to ensure the solution of the main tasks in the field of education of a tolerant consciousness and the prevention of extremist manifestations among students. It is advisable that the tolerance development program be built on the following principles:

- The principle of subjectivity: reliance on the student's activity, initiative, stimulation of his self-education, conscious behavior and self-correction in relationships with other people;
- Principle of adequacy: compliance of the content and means of education with the social situation in which the educational process is organized; taking into account various factors of the surrounding social environment (national, religious, family, regional, etc.);
- The principle of individualization: taking into account the student's individual characteristics and level of tolerance; unlocking the potential of an individual, both in academic and extracurricular activities; providing every student with the opportunity for self-realization and self-discovery;
- The principle of a reflexive position: orientation towards the formation in students of a conscious, stable system of attitudes towards any problem that is significant to them, manifested in appropriate behavior and actions;
- The principle of creating a tolerant environment: the formation of humanistic relations at the university; instilling a sense of mutual responsibility among students and teachers; dominance of creativity in the organization of educational and extracurricular activities.

Of course, subjective factors that complicate the formation of tolerance include individual personality characteristics: psychophysiological properties, genetic characteristics, inclinations and abilities, professional characteristics, degree of education and qualifications, practical life experience, level of assimilation of moral culture and development of consciousness. Researchers also note the poor development of students' skills to conduct an argument, dialogue, participate in discussions on a variety of issues, lack of ability to listen to the opinions of opponents, reluctance to agree with an opponent even when the latter provides deeply substantiated and reasoned arguments in defense of his statement, opinion, or conclusion. There is also a weakening of collectivism and an inability to correlate own interests with the interests of others. All this complicates the professional and social adaptation of the student in subsequent professional and social activities [3]. To level out these negative factors, the best pedagogical technology is case studies and gamification.

Within the framework of the case method, the content of higher education at various levels and profiles should reflect such important features of the modern post-non-classical stage of development of scientific knowledge as bridging the gap between the natural and human sciences, attempts at their rapprochement and convergence, the penetration of mathematical methods into social cognition and weakening strict norms of logical mathematical discourse, a combination of rational logic and intuition, emotions, imagination, and the principle of the unity of symmetry and asymmetry should be fully implemented. The content of education should also specifically include fragments of historical and scientific knowledge that illustrate the manifestation of tolerance in both a positive and negative sense.

In educational and cognitive classroom and extracurricular activities, students must systematically encounter the analysis and resolution of such contradictions, which involve resolution on the principle of "both at the same time", if they are systematically included in such forms of work as discussion, dialogue, dispute, etc. in close collaboration with the teacher, allowing not extreme forms of expression of own opinions, but a balanced, deeply substantiated point of view, taking into account polar opinions and approaches.

Increasing tension in the world and within nation states, increasing inter-social and inter-ethnic strife are today the real

conditions in which university graduates have to work. The conflict environment most often turns out to be the scene of action. In this sense, teaching students the communicative aspects of tolerance is one of the main tasks of modern higher education.

Relationships between tolerance and behavioral characteristics of students in a frustrating situation were discovered by experts. Students with a high level of tolerance exhibit more constructive, effective behavior in situations of social frustration. They demonstrate greater social adequacy and "mature" ways of resolving traumatic conflict situations. The characteristic features of these behavioral models are paying attention primarily to the search for a way out of a frustrating situation (rather than fixation on an obstacle, searching for those to blame, rationalistic discrediting of the goal, self-deception or the desire to get away from the problem without noticing it), lack of aggressiveness and independence, reliance on own strength, taking responsibility for failures [25].

Tolerance and the level of subjective control are also related. Students with pronounced tolerance, in whom tolerance becomes a character trait that means a respectful attitude of its bearer towards people in themselves, are characterized by an internal locus of control associated with a person's confidence that successes and failures are determined by his own actions and abilities. The external locus of control, which presupposes a person's confidence that successes and failures are regulated by external factors, is characteristic of people with a low level of tolerance, with undeveloped strategies for constructive and mature resolution of life situations [2].

The case study method creates the link between teaching and research, giving students the opportunity to conduct independent research in the field of tolerance and apply it to practical task.

Case studies spark attention in ways that lectures and textbooks do not, resulting in in-depth, contextualized assessments of complicated real-life occurrences. They present a fascinating tale and ask the student to interpret it. Studying instances, making conclusions, and debating the outcomes is a far more dynamic experience than typical classroom learning. It is based on debate, discussion, and dissent, resulting in a collaborative learning environment for both the instructor and the students.

An interesting approach in designing cases for shaping tolerance in students was suggested by K. Banning back in 2003. According to the researcher, the guided discussion of narrative instances, as well as the emphasis on inevitably ambiguous clues, show that case-method education may alter students' tolerance for ambiguity. Indeed, case teaching may improve students' tolerance for ambiguity by giving supervised experience in decoding ambiguous clues contained in the social and choice settings of the case story [1].

The guided discussion of narrative instances, as well as the emphasis on ambiguous cues in case teaching, imply that case-method instruction may alter students' tolerance for ambiguity. Indeed, case teaching may improve students' tolerance for ambiguity by giving supervised experience in decoding ambiguous clues contained in the social and choice settings of the case story. Students practice problem solving in the classroom by debating major case issues, their ramifications, and how to approach the case problems. Case discussion may result in the same psychological states as those experienced by the decision maker. It is feasible to modify students' ability to endure ambiguity by exposing them to the salient psychological states (such as ambiguity, danger, and so on) that the decision maker experiences. Learning, like other psychological changes, thrives in psychologically comparable environments where there is opportunity to explore the options given by the case materials. In the same manner that instances allow for considerable student learning, they may also cause changes in other psychological processes.

Case talks are effective "low-fidelity simulations" because they produce the same psychological states as other more involved

approaches, such as simulations or on-the-job training [1]. As a result, case teaching, in which instances are evaluated and discussed while acknowledging that the cues are ambiguous, allows for learning in the same manner that a real-world decision maker learns to deal with ambiguity. Indeed, there is some empirical evidence that exposure to textual situations elicits similar psychological responses as actual occurrences. Thus, the motivation for learning through case-method teaching is congruent with Kolb's ideas of experience learning.

One of the important concepts which should be paid attention to when designing educational environment favorable for shaping tolerance as a systemic characteristic of a student's personality is "global citizenship".

The notion of a global citizen emerged together with the increasing movement of globalization. Global citizenship emerges from variety with the goal of expanding inclusion and power, and it has an ethical and normative framework that distinguishes it from being simply a tool for power. Globalization has caused enormous changes to world culture [2]. The globe now appears to be borderless, human movement, both physically and mentally, is becoming increasingly uncontrollable, and anybody may travel through space and time at any moment and from any location. Citizens are confronted with the emergence of a rapidly changing age that affects many aspects of national life, including politics, economics, social issues, and culture. This increasingly high and strong global dependency involving states all over the globe necessitates the active participation of individuals all over the world in seeking alternative solutions to issues we confront collectively. This fact, of course, generates a world that is inextricably interdependent. Global citizens, in a broad sense, are those who emphasize their identification as "global citizens" over their identity as communal citizens. In a broader sense, this refers to the growth of individual attitudes that value the interests and demands of global citizens over the interests of their communal groupings, and even their own. Global citizens are not simply conventional community or national citizens, but deeper than that, the meaning of global citizens focuses on features of abilities, skills that a person possesses in order to contribute to the future of the globe and long-term human existence [22].

Syaifulloh et al. provide several characteristics of citizens associated with current global trends. The characteristics that must be seen and possessed by a global citizen are: 1. Solve problems with a global citizen approach. 2. Work together with others. 3. Responsible for the roles and responsibilities of citizens. 4. Think critically and systematically. 5. Resolve conflicts non-violently. 6. Implement a lifestyle that is in harmony with the environment. 7. Respect and defend human rights. 8. Participate in public affairs at all levels of civics learning; and utilize information-based technology [29].

It is interesting that, according to the results of surveys conducted among European youth, almost half of the youth surveyed either do not know or do not consider any effective ways to overcome intolerance in society, but the remaining half pointed to a fairly wide range of possible methods, not always clearly differentiating them from tasks, directions, and measures [11]. But, in our opinion, the very presence of the specified list of methods indicates that young people, firstly, consider it necessary to have managerial influence on the formation of the social behavior of young people, and, secondly, consider the state, public organizations, the education system and the media, and the main role in this matter is assigned to the education system, through increasing its educational potential. Thus, students themselves have a positive attitude towards the idea of developing tolerance as a characteristic of an individual in the process of university education. Accordingly, with a competent approach, very positive results can be obtained in the formation of tolerance among the younger generation and in moving towards a meritocratic orientation of social development.

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Primary Paper Section: A

Secondary Paper Section: AM