THE SPECIAL ASPECTS OF COMMUNICATIVE INTERACTION OF YOUNG STUDENTS IN POLYETHNIC SPACE OF MODERN UKRAINE

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INTRODUCTION

The modern socio-psychological and ethnopolitical reality is characterized by the growth of interethnic contacts. Intercultural interaction and communication go along with a break social stereotypes and changing of value content.

This is due to the attention of scientists for the socio-psychological problems of intergroup, intercultural cooperation and ethnic tolerance in the multicultural space[1,2]. In particular, the issue is coexistence and interplay of the ethnic communities especially modern Ukraine which is an important condition for the functioning of a society involving a subject.

The transition stage as a special state of society has a prolonged, unstable and strong character that is forming a long-term approach to life. The aggravation of the social contradictions is determined by the differentiation of society based on reference, discretization of social relations, and strengthening ethnic and language intolerance.

Social instability highlights the need for social relationships – solidarity, identity, and group affiliation. The spread of the phenomena founded in this study such as the intensification of practicalism and individualism among young people are pointed out as well by other researchers who study the youth socialization.

E.I. Holovakha considers the demonstration of social intolerance that is growing in society recently is sociopathy. It is shown a wherever deterioration of living conditions is. Therefore instead of finding ways to solve such a state, guilty and social enemies are looking for.

The public opinion polls in the first years of the reformation period showed intolerant towards party functionaries and civil servants of the majority of respondents. the intolerance was becoming blurred, spreading

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[1] Лебедева Н.М. Этническая толерантность в поликультурных регионах России / Н.М. Лебедева. – М.: Институт этнологии и антропологии РАН. – 2002. – 296 с.

[2] Платонов Ю.П. Основы этничной психологии / Ю.П. Платонов. – СПб.: Речь, 2003. – 452 с.

to representatives of various social groups and becoming more aggressive due to the growth of social, economic, and political difficulties.

E.I. Holovakha considers sociopathy as a social pathology that leads to an indefinite and unstable system of norms, values, and mass offenses of social adaptation. The researcher remarks intolerance is a culture of confrontation, and the consensus is a culture of compromise, tolerance, and the ability to "betray one's principles" for the sake of the interests of the society[3].

At the same time, the growth of inter-ethnic tension contributes to the demonstration of the most characteristic features of the people, immanent in the past, adaptive ways of people's behavior which became entrenched as the most successful.

The ideas of them form an important part of the ethnic identity, interact with the educational formations, and form a conative (behavioral) structures of ethnicity that develop the ways of intragroup organization and its mobilization.

1. Theoretical approaches to study of communicative interaction of young students in polyethnic space

According to the humanistic concept, human nature in most contemporary views is understood as the formation. Nothing is guaranteed to a person in this process and this formation is complex substantially or even ambivalent. The transformation of the idea of a human being can be explicated through the opinion of G. Jonas[4] about the impossibility of "neglecting the ambivalence" as it is, otherwise it would fundamentally exclude the possibility of a person's side to reveal his/her incomprehensible desire for freedom. The representatives of "New existentialists", e.g. M. Polany[5], believe not the isolation of the individual from the "other" makes his being "authentic" but on the contrary, only in actions with "other" s/he can only be like that.

The scientific discourse within the problem is considered from the ethno-cultural approach also widely. The term "ethnos" is used in broad and narrower meanings. In the first i.e. the broad meaning, the "ethnos" (or ethnic

[3] Головаха Е.И. Социальные патологии посткоммунистического общества / Е. И. Головаха // Политическая мысль. – 1994. – № 4. – С. 36–45.

[4] Йонас Г. Принцип відповідальності. У пошуках етики для технологічної цивілізації / пер. з нім. – К. : Лібра, 2001. – 400 с. – Друк. за виданням : Jonas Hans. Das Prinzip Verantwortung. – Frankfurt am Main, 1979.

[5] Полани М. Личностное знание. На пути к посткритической философии / М. Полани. – М. : Прогресс, 1985. – 344 с.

group) is defined as a group of people that has developed historically, and is connected with the community of territory where it was formed, the common language, culture, and the peculiarities of its mental composition.

According to O.M. Lozova, all items, demonstrations and processes of culture are acts of communication on the merits because the "reflected consciousness of world outlook"[6] is transmitted through the communication. Ethnic consciousness is defined as one of the forms of the attitude of a certain ethnic group to other groups. O.M. Lozova considers ethnic consciousness to produce an ethnic image of the world[7,8].

The ethnic stereotypes are an important component of social consciousness. They are the cognitive core of the ethnic identity, its content in the structure of the ethnic image, or the ethnic stereotype. The ethnic orientational education (stereotypes, bias, superstition), values, value orientations, and psychological universals are distinguished. When interethnic tension appears these phenomena are especially manifest and characterize the properties of the ethnic community as the most successful adaptive behaviors. By V.S. Ageeva's definition, they differ in brightness, relief, expressiveness, representativeness in the social and individual consciousness, practical acuteness and urgency[9].

According to S.A. Kolosov, a social stereotype is considered an emotionally rich, stable, and value-definable image that is maximally standardized. The psychological phenomena of generalization, generalization, categorization, schematization of information obtained inexperience are the basis for its appearance. Social stereotypes as a controller of social relations are inherent in the polarization of the characteristics of the subject and object, and the rough fixation of such a polar dichotomy[10].

However, in any meaning, the ethnos is a stable group and exists as a stable system that opposes to everything else based on the distinction

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[6] Лозова О.М. Мова в етнічній картині світу / Лозова О.М. // Вісник Київського міжнародного університету. Збірник наукових статей. – Серія: Психологічні науки.– Вип. 13. – К.: КиМУ, 2009. – С. 110–123.

[7] Лозовая О.Н. Психология этнического сознания в Украине: история, настоящее, перспективы / Лозовая О.Н. // Историческая психология: истоки и современное состояние : Монография / под науч. ред. И.Н. Коваля, В.И. Подшивалкиной, О.В. Яремчук. – Одесса: Одесский национальный университет им. И.И. Мечникова, 2012. – С. 115–129.

[8] Лозовая О.Н. Психология этнического сознания в Украине: история, настоящее, перспективы / Лозовая О.Н. // Историческая психология: истоки и современное состояние : Монография / под науч. ред. И.Н. Коваля, В.И. Подшивалкиной, О.В. Яремчук. – Одесса: Одесский национальный университет им. И. И. Мечникова, 2012. – С. 115–129.

[9] Агеев В.С. Межгрупповое взаимодействие. Социально-психологические проблемы / В.С. Агеев. – М. : МГУ, 1990. – 240 с.

[10] Колосов С.А. Манипулятивные стратегии дискурса ненависти / С.А. Колосов // Критика и семиотика. – Вып. 7. – Новосибирск, 2004. – С. 248–256.

between "we are" – "not we are" ("they are"), "own – stranger", "better – worse", etc. This recognition of the ethnic group of its unity is the main criterion of the ethnic group and reflects its existing integrity as a system in the minds of people. However, ethnicity is the result not only consciousness but also the humanity and the reflection of a particular physical or biological reality. According to H.S. Lozko, a person's awareness of his/her belonging to a certain ethnic community, the identification of his/her I am with us, the distinction we are with respect to their and other communities have a special place among subjective features of nation and a national consciousness that can be conventionally called as a result of the self-knowledge of the representatives of nation[11].

O. Vasilchenko also writes about the role of ethno-social representations reflecting a set of views, thoughts, convictions, beliefs, ideas presented in everyday thinking as well as legends, myths, proverbs, and fairy tales. He believes that Ethnic identity as a rational-cognitive act is aware of itself as a member of the ethnic community, awareness of its place among ethnic groups, its position in the system of interethnic relations. The formation of a harmonized system of group ethnic conceptions (as elements of which we allocate certain ethnic images with their inherent values, stereotypes, prejudices, and superstitions) is the result of the rational-cognitive identification. General knowledge unites the group members and is the basis for distancing from other groups"[12].

Scientists define some different positions on this issue but there are some generally acceptable ethnic identity characteristics for most authors. This is based on the following: ethnonocultural features (customs, rituals, national traits of everyday life); antropopsychological type; common origin; the unity of the territory, the area that can be mobile or permanent; mutual purposes; a state; a language; national behavior which is determined by the national character and is based on traditional custom; confessional features; an axiological sign that means an ethnic system of values; the most important feature is determined by the identity of the ethnic group, "the soul of the ethnic group"[13].

A contemporary social psychologist P.P. Hornostay presents the phenomenon of "We are" as a symbolic group role when the individual

[11] Лозко Г.С. Етнологія України: філософсько-теоретичний та етнорелігієзнавчий аспект : навч. посіб. / Г. Лозко. – К. : АртЕК, 2001. – 304 с.

[12] Васильченко О. Уявлення молодих українців про українців / Ольга Васильченко // Соціальна психологія. – 2003. – № 1. – С. 123–133.

[13] Помиткін Е.О. Психологічні механізми духовного розвитку сучасного професіонала / Е. Помит-кін // Соціальна психологія. – 2010. – № 4. – С. 47–54.

consciousness is superseded by different forms of group consciousness that means a person is depersonalized[14].

M.M. Slyusarevsky notes that "the human we are" is more ancient than "I am". Therefore, the individual psyche still cannot always resist societal, the latter is often stronger than an individual. The individual consciousness depends on the generational extraneous features of mass consciousness which function within this consciousness. The person is influenced by the quantified commons of the worldview, concentrated in the so-called social stereotypes"[15].

I.V. Danylyuk considers the creation of an image of the group "We are" can be determined as an appearance of stereotypes of internal and external enemies[16].

A famous social psychologist P. M. Shikhiriev considers that the perspectives of social psychology are connected with studies about the interaction of an individual and society as a united organism and should be conducted at the level of reality which is specified by universal values. He conceives the social interaction as a link between social actors (an individual and a collective) which is implemented psychologically concerning one another and to reality. P.M. Shikhiriev notes that the social signs of interaction start in the process of exchange the system of subject-subjective and subject-objective interactions and the attitude to them. He emphasizes that the processes of appearance, functioning, and extinction of forms of objectification and value attitude in social exchange in real life should be studied[17].

O.M. Vasilchenko notes that the object of the person's interaction, group, and society as a united organism is the image of that is defined as a form of "the existence of value attitude, objectified experience, and material that is used for the creation of the group and social ideology. Indeed, the identity is a valuable experience of its uniqueness that is given as the "I am" or "we are" images"[18].

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[14] Горностай П.П. Психологічний феномен «Ми» / П.П. Горностай // Соціальна психологія. – 2006. – № 2. – С. 88–96.

[15] Слюсаревський М.М. «Ми» і «Я» в сучасному світі: Вибрані твори / М.М. Слюсаревський. – К. : Міленіум, 2009. – 340 с. – С. 113–120.

[16] Данилюк І.В. Мова як чинник згуртованості групового «Ми» / І.В. Данилюк // Соціальна психологія. – 2008. – № 3. – С. 105–112.

[17] Шихирев П.Н. Современная социальная психология / П.Н. Шихирев. – М. : ИП РАН, КСП+, Академический Проект, 1999. – 447 с.

[18] Васильченко О.М. Методи психосемантики в дослідженні соціальних уявлень / Ольга Васильченко // Соціальна психологія. – 2004. – № 2 (4). – С. 19–37.

A crucial role in researching this problem was performed by the works of B.F. Porshnev who was studying the group phenomenon "we are – they are". He pointed to the primacy of the appearance "they are" image because through the realization of this notion ("they are" – "not like us") the community can perceive itself as it is[19].

B.F. Porshnev argued that the evolution of the group phenomenon "we are" has deep historical roots. "How genetically ancient is this experience one can judge the child's psyche which has a very clear distinction of all "strangers" and this is very casual without distinguishing between strangers who are dangerous and safe, etc. However, a very strong psychic mechanism is immediately turned on that is a complex of specific reactions occurs when a "stranger" is trying to contact including cry and roar – a call to "theirs"[20].

He also gave a careful analysis of the socio-psychological phenomena of the formation of the subjective and group "we are" but emphasized the primacy of the rise of the phenomenon "they are" ("alien") which became an outstanding social fact precisely for the development of the individual's sociality. According to the author, speaking about the socio-psychological content of the selected categories that in the primacy society "we are" are always "people" literally that is people in general meaning while "they are" are not quite people. The name of many tribes and peoples in translation simply means "people". This illustrates once again that in the psychological meaning "we are" is a very difficult psychological category[21].

A lot of socio-psychological studies are devoted to the problem of communication. It is traditionally regarded as a semantic aspect of social interaction, mutual influence of cultural units, the exchange of different ideas, interests, feelings, and mood. Within the framework of proposed work, the so-called interethnic communication deserves special attention as a system of social and psychological phenomena and processes that appear as a result of internal connections, direct interaction, and communication of different nationalities[22,23].

[19] Поршнев Б.Ф. Противопоставление как компонент этнического самосознания / Б.Ф. Поршнев. – М. : Наука, 1973. – 346 с.– С. 163–184.

[20] Поршнев Б.Ф. О начале человеческой истории: (Проблемы палеопсихологии) / Б.Ф. Поршнев. – М. : Мысль, 1974. – 488 с.

[21] Поршнев Б.Ф. Социальная психология и история / Б.Ф. Поршнев. М. : Наука, 1979. С. 73–126. С. 84–96.

[22] Платонов Ю.П. Основы этничной психологии / Ю.П. Платонов. – СПб.: Речь, 2003. – 452 с.

[23] Крысько В.Г. Социальная психология: словарь – справочник / В.Г. Крысько. – Мн.: Харвест, М.: АСТ, 2001. – 668 с. (175 – 177).

We have selected certain methods and diagnostic techniques for revealing the basic characteristics of ethnic identity and the characteristics of the communicative profile of youth understanding the communicative interaction in the polyethnic space in this way.

Social and ethnic empathy acts as a perceptual mechanism as an emotional response of one person to the experience of another and as a positive attitude to another. A system of values is formed in the process of empathic interaction that determines behavior concerning others. It is based on the mechanism of conscious or unconscious identification that is a result of comparing oneself with others. Ethnical empathy acts as a psychological mechanism for the preservation of the ethnic group, national culture, and national consciousness. Ethnic empathy is actualized in a situation of ethnic diversity in which people seek unconsciously of one's kind of guides, traditions, and habits; this is close to such indicators as "affiliation" and affiliation motivation of interaction. Emotional sensitivity to the experiences of others relates to the highest moral feelings. The low levels of empathy or controversial facts may suggest that social infantilism presents.

"The method of diagnosis of social empathy", "The methodology of diagnostics of the level of polyconymic empathy", "The method of diagnosis of affiliation motives", "The methodology of diagnostics of self-assessment of approval motivation", "The method of diagnostics of motivational orientations in interpersonal communication" was used in the study to determine the level of empathy, and the need for approval.

The next characteristic determines the peculiarities of acceptance of others which is characterized by either high tolerance to the others and the ability to accept "differentness" or a certain level of partiality and the tendency to treat another individual or a certain group differently than to the others. This may bring about ethnic, cultural, and gender bias. The prejudice can be as positive if someone treats the object of bias kindly as negatively if someone expresses dislike about him/her. "The method of diagnosis of the adoption of others" is used in the study to establish the level of acceptance or bias.

The level of personal installation "altruism – selfishness" indicates the orientation of a humanistic view of life. It can be directed to unselfish care of others and neglecting one's interests on the one hand or it can be directed to the on indifference, listlessness to others, and to meet their own

needs at the expense of others on the other hand. As a rule, altruism is either deterministic or correlated with empathy: helping to closed people they contribute to preserving the integrity of the community, the genofond, etc. To study the socio-psychological guideline "altruism – selfishness" of a personality in this paper "The methodology of diagnosis of personal installation "altruism – selfishness" was used.

A socio-psychological activity of the individual which allows determining the main needs as the motivators of an individual is an important characteristic for our study. The socio-psychological activity can act as the proactive influence of a person or society, community, and ethnos on the environment, other people and themselves changing the conditions of their vital activity and developing the organizational structure and psyche. It can also be multidirectional either beneficial and progressive or harmful to other people. To establish the authorities' predominant needs, achieve success, tendencies to affiliation as requirements for the acceptance of the group and respect "The methodology of diagnosing the motivators of social and psychological activity of an individual" is used.

The person's requirement for communication, emotional contacts and the tendency of a person to look for such a person especially showed in frustration situations.

The necessity of a person to communicate and have emotional contacts, the tendency of a person to look for his/her kind is showed particularly in frustration situations. If there is no opportunity for communication people who are prone to affiliation feel anxiety and suffering. In this meaning, affiliation can be as a motivational variable demonstrating the difference in the propensity to human interaction and communication.

Aggression has been studied thoroughly by Y.M. Antonyan and V.V. Guldan in 1991, etc. The results of these studies can be summed up as follows: 1) aggression is not an inevitable reaction to frustration situations, since a person may be taught non-aggressive behavior as s/he learns aggression in the same manner; 2) the behavior of a person is influenced by the significance of frustration situation; this affects how intensely s/he responds to it[24].

The protective mechanisms are another widespread group of ways responding to frustration situations. The theory of protective mechanisms

[24] Антонян Ю.М. Криминальная патопсихология / Ю.М. Антонян, В.В. Гульдан. – М. : Наука, 1991. – С. 129–139.

was developed in the context of S. Freud's psychoanalysis and other researchers. The forms of behavior that can be used for protection such as negation regression, rationalization, suppression, and other functions and mechanisms were defined. However, an existing problem is not solved by their means, instead, only temporary emotional well-being is achieved. Therefore, protective mechanisms can perform their adaptive function if they are used as one of the temporary means of regulating human behavior in difficult situations[25].

These criteria were tested using "The methods of determining destructive installations in interpersonal relationships", "The methods of diagnosing hostility", "The methods of diagnosing the typology of psychological protection", "The test of the diagnosis of aggressive behavior", "Express diagnosis of the level of an individual's social isolation".

Thus, the following psychodiagnostic techniques are used:

1. The method of diagnosis of social empathy refers to social empathy. This is understood properly as a mechanism of social perception based on conscious or unconscious identification, the ability to compare oneself, one's personality, states and behavior which shows in an effective attitude towards them. The emotional response depends on if perceived the feelings of others adequately and the reasons that caused them. The methodology consists of 33 statements, provides binary levels of agreement and aims at identifying emotional sensitivity to the experiences of others in different life situations. The main aim is to determine the level of empathy tendencies. The index of empathy is determined by adding replies "yes" and "no" according to a key. Thus, the chosen method allows analyzing such a parameter as the social empathy of the representatives of ethnic-speaking groups more thoroughly.

2. The method of diagnostics of the polycommunicative empathy level consists of 36 statements. Each statement involves one answer of 8 variants which allow establishing the characteristics of particular components of empathy and the level of each component. The effective communicative interaction depends on the ability of a person to accept the role of another individual. That is determined by the level of development of cognitive empathy in the process of human perception. This means the

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[25] Фрейд З. Психология масс и анализ человеческого «Я» / З. Фрейд. – М. : Академический Проект, 2011. – 123 с. – (Психологические технологии).

subject should rise above the subjective, "to take into account the needs and interests of "another" and thereby overcome the bias towards it.

3. The methodology of diagnostics of the personal installation "altruism-egoism" aims at studying the socio-psychological installation of personality and the detection of altruism. According to the methodology, binary variants of an answer ("yes" or "no") for 20 questions are provided. If the sum of points is more than 10, in the majority this expresses altruism and willingness to help or conversely, if less than 10 then this is the greater demonstration of selfish tendencies.

The methodology in this research is used to study the personality mindsets to altruism or the demonstration of egoistic tendencies which are showed by a certain criterion of social perception and in intergroup interaction as one of the definite characteristics of the subject in our study.

4. The method of express diagnosis of the level of social isolation of the individual (D. Russell and M. Ferguson). According to the proposed instruction, that consists of 20 statements and provides 4 variants of the answer. The main goal is to determine the index of egocentrism, the level of an individual's self-centered orientation, and centering on oneself. These are demonstrated by counting of sentences that contain the information about the subject and are expressed by the pronoun or the verb of the singular first person.

5. The methodology aims at identifying destructive mindsets in interpersonal relationships (V.V. Boyko), by the condition of which the binary variants of an answer ("yes" or "no") for 25 questions are provided. They allow identifying veiled cruelty, negativism in judgments, the personal experiences of negative communication with others, and the ability to set fingers of negative communicative mindsets.

6. The methodology of the diagnostics typologies of psychological protection (R. Plutchyk in the adaptation of L.I. Vaserman, O.F. Yerysheva, O.B. Klubova, etc.) that consists of 97 statements and provides a binary level of agreement. This aims to determine the main types of ego-defense by 8 scales (negation, projection, regression, displacement, compensation, substitution, intellectualization, and reactive formations).

7. The method of the hostility diagnosis (by the Cook-Medley scale) which consists of 27 statements and provides 6 variants of an agreement level. This allows setting the level of indicators of the intensity of the

relationships by the scale of cynicism, aggression, suspicion, hostility toward others.

8. A test for a diagnosis of aggressive behavior consists of 40 statements. This aims the demonstration of superiority in force or its use concerning another person or group and the desire to cause harm (Buss-Durkey Inventory adapted by L.G. Pochebut). The statement requires a binary assessment that involves their distribution by the following scales: verbal aggression, physical aggression, objective aggression, emotional aggression, self-aggression. Determination of the level of aggression by this methodology can help to do the analysis of interethnic conflicts, the possibility of prevention and stabilization of the social situation in polyethnic communities.

9. The methodology for a diagnosis of the motivators of the socio-psychological individual's activity consists of 15 assertions. It is necessary to identify 5 degrees of the agreement which are based on the theory of motivation by D. McClelland. It helps to identify the central needs and motives of an individual. The effectuality applying of this method is confirmed by the obtained results that help to indicate the peculiarities of the socio-psychological activity of the individual in intergroup communication.

10. The methodology for a diagnosis of motivational orientations in interpersonal communication (I.D. Ladanov, V.A. Urazaeva) consists of 20 statements that require 4 levels of agreement according to the orientation-orientation scale and aims at determining of the main communicative orientations and their harmony in the process of formal communication. This technique should help to research more closely the motivational component of interpersonal communication. In our opinion, this reflects one aspect of social interaction the definition of communicative orientations particularly.

11. The method for a diagnosis of Acceptance of Others (by Fey's Scale) which includes 18 direct and reverse statements requiring 5 variants of response according to the proposed scale. This aims to study the degree of intensity of relationships and the peculiarities of accepting others.

12. The method is the Mehrabian Affiliation Tendency Questionnaire (A. Mehrabian) that consists of two scales by 30 and 32 statements and provides 7 levels of agreement. This is intended to identify two motives of a person, namely, the necessity to be accepted by others, interact closely

with them, the fear of being neglected by others, therefore, internal discomfort and tension. All methods mentioned above are borrowed from the collection of psychological tests edited by N.P. Fetyskin.

13. The truthfulness of the responses was checked by the diagnostic methodology of self-assessment approval motivation (Marlowe-Crowne Social Desirability Scale). An option of the scale of desire to approve socially-desirable responses, desire to get support from others with statements and actions, to look like according to social norms provides a binary answer 20 statements[26].

2. The factor structure of the communicative profile for the youth of the south-east region of Ukraine

There were 180 examinees out of students of 3-5 courses who took part in this study. They were from three general-humanitarian institutions of different specialties (economic, pedagogical, legal, hotel, tourism services) which are located in Berdyansk city (Azov Regional Management Institute of Zaporizhzhya National Technical University, Berdyansk State Pedagogical University, Berdyansk University of Management and Business). The age of respondents was in the range 19 through 23 years old. As for gender, the respondents of both sexes were equal relatively with a slight predominance of the female sex.

There were several reasons to choose the student audience specifically for this study. Firstly, this is the most active social group. Secondly, in the student's age, the social and cognitive mechanisms of a person become relatively stable. Thirdly, a person at this age usually acquires a national and ethnic identity.

It is also taken into account that Berdyansk city and Berdyansk region is characterized as a polynational and polylinguistic region. The preferred language in a family can be not only Russian and Ukrainian but also Bulgarian, Greek, Azerbaijani, etc.

The tool base for this study was a set of 13 test methodologies and methods of statistical analysis of results through standard procedures using the computerized system for processing statistical data SPSS 20.0. Based on indicators of the methods mentioned above a questionnaire including 433 questions was made and proposed to the examinees. All scales were unified, which means they were brought to one form of an answer, which

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[26]. Психологические тесты / сост. С. Касьянов. – М. : Эксмо, 2006. – 608 с. – С. 358–360.

has five variants of view evaluation (strongly agree, partially agree, neutral, partially disagree, strongly disagree). The responses of respondents were recorded in a special table.

Note that the factorization of the data was carried out by the method of the main component with Varimax rotation and with Kaiser Normalization. To verify the applying measures of factor analysis for this selection, the criterion of the adequacy of the Kaiser-Meyer-Olkin (0.683) selection and the Bartlett sphericity criterion (0.000) which determines the normality of the distribution of the variables were used. The interpretation of data was based on average values. The factor structure of the young students' communicative preferences that are from the south-eastern region of Ukraine was built.

The results of factor analysis of obtained empirical data allowed distinguishing the greatest number of connections between the level of polycommunicative empathy, the personal installation "altruism – selfishness", the acceptance of others, motivators of social and psychological activity of an individual, the motives of affiliation, self-assessment of the motivation of approval.

They allow identifying some features of the communicative profile of young students. These features present its socio-psychological portrait in terms of the specifics of social guidance in the process of social perception in a polynational social space to a certain extent.

According to the results of factor analysis with the use of secondary factorization, five factors were distinguished. A total scater of the results of factor analysis is 51.8%.

The claims mainly from the methodology of diagnosing the social isolation of the individual represent the structure of the first single pole factor (explains 18.4% of the scater) which was called "Social Alienation".

The first factor identified the combination of such indicators: "People are around me, but not with me" (, 802); "I feel isolated from others" (,788); "I feel abandoned" (,788); "I feel dismissed and isolated by others" (,785); "I feel completely alone" (,782); "My social relations and connections are surface" (,733); "I do not have anyone to talk to" (,723); "There is no one to whom I could ask to" (,717); "I am no longer close to anyone" (,656) "It seems to me that people around do not like me" (,636).

They give us an idea of the easier ride of social ties and feelings of isolation, alienation, distrust, etc. Strengthening the alienation of youth

from society, the state, its individualistic orientation, the desire to refuse to solve common social problems are observed in a large part of the tested youth.

Sure, this can be explained partly by the impact of the crisis state of the socio-economic and socio-political environment. However, from the other hand within this study, this pays attention to the presence of a distinction in the polyethnic space of cultural phenomena and their acceptance in "his/her" culture enhances the experience of "alien" feeling. That means, the notion of "stranger" becomes a key value in the intercultural communication as a result of the collision of usual and unusual. This prompts to understand it in the broadest sense as everything that is outside of the limits of understandable, ordinary and well-known phenomena. The opposite concept "his/her" extends to the range of phenomena around the world which a person perceives as familiar, usual, and taken for granted.

This has both positive and negative sides. The positive side is that members of "alien" culture are unconsciously separated from "theirs" which carries out a definitive function for a certain community to preserve its identity, integrity, and specificity. The negative side is that the more or less conscious desire to isolate some people from others, encourage contempt for others, and create obstacles for equal intercultural communication. This creates an alienation situation whereby there is an understanding of something new, unknown occurs through comparison with the usual and well-known phenomena from their own experience that lead to stereotyping and schematization of units of the social world.

The second single pole factor (explains 9.2% of the scater) was called "Affiliation motivation". This combines signs such as: "I can completely rely on sincerity of my companion" (, 767); "Both, my interlocutor and I, we try to please each other" (, 734); "I like to spend time in conversation with him" (, 730); "I try sincerely to understand intentions of my interlocutor" (, 710); "My interlocutor considers me worthy of respect" (, 694). The structure of this factor is represented by indicators of the methodology of diagnosis of motivational orientations in interpersonal communication. This gave reason to distinguish between such orientations an affiliate component as the most important in interpersonal communication.

A personality seeks to identify certain social and psychological boundaries of existence to strengthen their stability. To do this, it tries to identify with a specific community. The necessity of ethnic security should be specified by the preservation, reproduction, and free development of the ethnic-community as ethnocultural integrity. Each provides there a positive identity to the desire for positive self-esteem, and by increasing the status and prestige of their community.

It is the ethnic identity that can provide a person with a sense of security and positive identity in a crisis society. Therefore, it is no wondering that ethnic identity as a kind of social identity is related to the greatest burden of the orientation of individuals in society.

The third factor was called "Verbal Aggression – Tolerance" and the total scater is 9.2%. At first sight, it has a bipolar structure and includes criteria such as: "When I am angry, I cry out the most malicious vocation" (, 841); "I say a lot of obscene words" (, 828); "I use a strong word in strong anger, I am swearing" (, 817); "Pornography is disgusting" (, 579); "Sometimes, instead of forgiving a person I try to retaliate" (, 424). The structure of this factor is represented by statements from various techniques that generally give an idea of invective behavior. However, the loyalty to pornography is demonstrated on the other pole that is quite understandable if we analyze the meaning of obscene words, swearing.

The tendency and aggression of youth are characterized by the superiority of verbal aggression and sexually colored context partly. The aggressive emotional state as a form of psychological protection in case a situation of the threat of personal identity and self-esteem is accompanied by a demonstration of hostility towards a particular object. In turn, they are led by processes of stereotyping and fixing of ideas about the created "enemy's image".

It is noteworthy that on the one hand, part of modern youth is characterized by rudeness in communication, fighting, reducing criticism to negative asocial behavior, and on the other hand, verbal aggression testifies not only to the desire to inflict psychological damage, the source of which may be the state of uncertainty, and frustration, etc. but and the desire to assert itself.

The fourth factor was defined as "Emotionality – Indifference" (the total scater is 7.8%) and has a bipolar character, includes the following signs: "It is stupid to experience what is happening in a cinema or what

you read in a book" (, 801); "I worry very much when I watch movies" (, 735); "I am a person who never cries" (713); "People tell me that I believe in everything" (, 593).

The structure of this factor is represented by statements of the various techniques included in it and reveal on the one hand, increased emotionality, sensitivity, empathy, and on the other their content reveals a certain emotional dullness, indifference, distrust, (obviously protective) bravado, deficiency depersonalized trust in the world at all.

The most vulnerable social group during the crisis is youth and children. They cannot oppose the circumstances of their experience which are not yet sufficient; their resources are not enough to choose an adequate strategy of overcoming behavior which promotes the spread of indifference, pragmatism, selfishness, indifference to others, ethnic intolerance, even cynicism in the youth. However, they are available to resort to protective mechanisms.

The fifth single pole factor (explains 7.2% scater) is named "Prejudice". It was formed by criteria of two methods – the diagnosis of hostility and the diagnosis of the acceptance of others. "Sometimes happens the situation that you do good things to people and later regret, because they pay ingratitude" (765); "People do not always treat others honestly" (726); "The majority of employees at companies and institutions are trying to suck out everything that lies in temptation's way" (679).

Their content makes us a distrust of the "other" as a consequence of causal attribution, attribution to other negatives (in this particular case) motives, behavior, etc. Prejudice permeates the various aspects of social life both at the level of interpersonal relations and at the level of ethnic and linguistic communities. It can cause negative effects and intergroup perceptions, such as stigmatization, misunderstandings, conflicts, and discrimination based on language or belonging to a particular ethnic group, and limiting the positive experience of social contacts.

CONCLUSIONS

Therefore, the obtained data allow us to build a factor structure and to describe some important socio-psychological features of the communicative profile of young students from the south-eastern region of Ukraine. The attention is drawn to the fact that, there is also the

transformation of the ideas of young people about ethical norms, life guidance and values and ways to achieve their students against the backdrop of ongoing changes in the social and political structure of society, changes in the direction of social individualism, primarily because of the significant differentiation of the population by economic, ethnic and political characteristics.

The content of the factors "Social exclusion", "Affiliated motivation", "Verbal aggression – Tolerance", "Emotionality – Indifference" and "Prejudice" and the distribution of assessments within their basic characteristics indicate tendencies to weaken social ties, social and political indifference and strengthening the feeling of isolation, alienation, distrust. The understanding of something new, unknown occurs through comparison with familiar and known similar phenomena from their own experience. This leads to a general state of alienation, a biased attitude, and a frequent choice of aggression as a means of regulating relations with the environment.

At the same time, the affiliate component was distinguished in communication as extremely important for interpersonal communications which actualize the need for social connections – solidarity, identity, and membership in the group in the structure of motivational orientations. A person seeks to identify certain social and psychological boundaries of his existence to strengthen and sustain his stability.

Consequently, the phenomenon of intergroup perception is due not only to real intergroup relationships but also to the social context. Ethnic communities take the lead among the plurality of socio-psychological categories: social loss, social roles, political preferences, etc.

The definition of the communicative profile of youth will allow to some extent present its socio-psychological portrait from social guidance in the process of social perception in the polyethnic and polylinguistic social space.

SUMMARY

The work is devoted to the definition of socio-psychological features of the communicative interaction of Ukrainian youth, especially the southeast that is characterized as a polynomial region.

The paper deals with the identification of a set of interrelated and most significant features of a factor structure of the communicative profile of

young students which allows us to describe comprehensively the object of the study.

It is noted that the differentiation of society based on reference, the strengthening of ethnic and linguistic intolerance leads to the exasperation of social contradictions. The growth of inter-ethnic tensions highlights the necessity for social connections – solidarity, identity, group membership, promotes the adaptive ways of people's behavior which have become fixed as the most successful in the past. This conception interacts with the educational formations and forms conative (behavioral) structures of ethnicity that specify the methods of intragroup organization and mobilization.

The content of factors and the distribution of ratings within their main features indicate tendencies to easing of social ties, generally social, political indifference, and reinforce the sense of isolation, alienation, and distrust. It is determined that phenomena of intergranular perception are caused not only by real intergroup relationships but also by social context.

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