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Abstract: The article is of interest for research in the field of linguoculturology and intercultural communication. It is devoted to the differentiation of related concepts, "Tolerance". To this end, the author uses the method of comparing concepts. The hypothesis of the article is that the author considers these concepts to be independent, incoherent, and the keywords representing them, according to this hypothesis, are not synonyms. All three concepts seem to be extremely important for intercultural communication, but in Russian linguoculture they have different contents. Based on the research of concepts conducted on the material of the Russian language, the author compares these concepts and comes to the conclusion about the differences both in their linguistic representation and the representation of linguistic units in various types of discourse, and about the sign of connotation inherent in these linguistic units.

Keywords: intercultural communication; tolerance; mentality; concept; conceptual field.

When entering into intercultural communication, representatives of different nations face certain difficulties (from incomplete understanding to complete misunderstanding). The reason for such "failures" is ignorance or misinterpretation of the basic constants (concepts) of foreign language culture. Comparative study of the data of associative experiments, fixing the perception and evaluation of the basic oppositions of national identity in the linguistic worldview of the Russian and Polish linguistic and cultural community, allows us to comprehend the common and differential in their basic values and stereotypes, which contributes to the formation of prerequisites for creating a tolerant field of linguistic personality in intercultural communication.

In this dissertation research, the communicative category tolerance and the scope of its application in the aspect of intercultural communication are considered. The origins of the emergence of tolerance, the peculiarities of the functioning of the term tolerance in philosophical, religious, ethical, ethnic, social, psychological aspects; the relationship of tolerance with such categories as tolerance, politeness, political correctness are considered.

Tolerance and tolerance have significant differences in meaning. Tolerance as a moral category originated in the Christian tradition, while tolerance is more closely related to the secular and political life of society. Christian tolerance is related to civil tolerance, but they interpret the principles of human relations differently. Tolerance for Christianity is on a par with such moral categories as sympathy, compassion, self-sacrifice, "mercy to the fallen", etc. Tolerance as a civil position does not imply such a strong emotional component, but rather a rational one: a tolerant way of existence is more profitable, more convenient, calmer, i.e. tolerance is love in Christianity, tolerance is respect as a civil position. Determining the place of the phenomenon of tolerance in the context of MK, it is impossible not to touch on the ethical, ethnic and psychological components of the problem of tolerance. Ethically, tolerance and political correctness should be contrasted. The communicative category of tolerance (CCT) and political correctness are phenomena that are based on different grounds. The first is based on the principle of respect for the actions, the way of actions and the lives of others, which is limited by moral requirements. The second one blurs the criteria of ethical evaluation and represents one of the varieties of the concept of moral justification of violence. Politeness is a nationally specific communicative category associated with a particular culture. Tolerance, in our understanding, paves a bridge from one culture to another, including from one understanding of politeness to another. What brings both categories together is that they are interpersonal and are designed to regulate (harmonize) relationships between people.

Social problems of tolerance are closely intertwined with ethnic ones, since the factor of ethnicity often turns out to be decisive in acts of social interaction. One of the most important means of forming ethnic identity, as well as influencing ethnic identity, is language. He not only acts as an ethnodifferentiating factor, distinguishing "his own" and "strangers", but also forms a certain image, a stereotype of "alien". In the case of the formation of a "negative image of a stranger" by the language media, the scenario of further developments may result in an interethnic clash. The communicative category of tolerance acts in this case as a resource of

linguistic therapy. There is also an obvious connection between the psychological phenomenon of xenophobia and the linguistic means of its expression in the mass media (various strategies of speech aggression and manipulation). A tolerant communicative strategy is the opposite of speech aggression and forms of conflict speech manipulation. The communicative category tolerance is understood by us as the category underlying the speech impact with "good" intentions towards the addressee, implemented in the correct form.

An important characteristic of tolerance as a communicative category is its dialogical nature: that is, this communicative category is in demand by the subject for his interaction with others. In the linguophilosophical analysis of the phenomenon of tolerance, we have identified the following categorical features of CCT: dialogicity; the ability to successfully cross borders between different cultures; value potential; realization in the language fund (from the lexical to the syntactic level); effectiveness as a resource of linguistic therapy. Since participation in the life of the world community is impossible to avoid almost any culture, the most acceptable form of such should be recognized as a dialogue of cultures based on tolerance and excluding violence and suppression, bearing in mind that "the guarantor of tolerance and respect for other cultures is genuine respect for their culture and deep knowledge of the traditions of their people."

The communicative category tolerance has great potential in the field of intercultural communication, since it creates prerequisites for its successful implementation, which proves the need for its use in teaching RCT. As a definition of tolerance relevant specifically for the MC sphere, we propose the following: Tolerance as a communicative category is 1) a fair and objective position in relation to those whose opinions, actions, race, religion, etc. are different from our own; 2) a fair and objective position in relation to opinions and actions other than our own; 3) an active interest in ideas, opinions, actions alien to our own; 4) adequate linguistic and speech design of these components in the process of intercultural communication, expressed in communicative strategies and speech-behavioral tactics of communicants.

In the linguoculturological aspect, tolerance is considered within the framework of the triad "language — nation — culture". In order to reduce the number of barriers and communicative failures, linguoculturology studies linguistic-specific phenomena ranging from precedent names and utterances to concepts. Concepts and precedent phenomena appeal to the basic values and stereotypes of the linguistic and cultural community. Values and stereotypes are "constructs" of ethnicity at different levels. Although not all values are national-specific, their interpretation is closely related to the mentality of the people. Therefore, knowledge of the values and stereotypes of a certain linguistic and cultural community, common areas and discrepancies between the representations of basic concepts will contribute to the formation of a tolerant field in intercultural communication. Part of the national-cultural specifics of the linguistic picture of the world, of course, are ethnostereotypes.

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