

**LINGUISTIC REPRESENTATION OF TOLERANCE WITHIN THE FRAMEWORK
OF INTERCULTURAL COMPETENCE THEORY**

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Abstract: The article explores the linguistic representation of tolerance within the framework of intercultural competence theory. It examines tolerance as a sociocultural and psycholinguistic phenomenon, highlighting its communicative significance in international communication. The study compares linguistic means of expressing tolerance in English and Uzbek, analyzing their semantic and pragmatic features from a linguocultural perspective. The findings demonstrate that tolerance is not only a social value but also a key communicative strategy that facilitates effective intercultural interaction.

Keywords: intercultural competence, tolerance, linguistic representation, communicative strategy, linguoculturology.

In the era of globalization, intercultural competence has become an essential skill for successful communication across cultures. Among its core components, tolerance plays a crucial role in ensuring mutual respect, recognition of diversity, and the ability to interact constructively with people of different cultural backgrounds. From a linguistic perspective, tolerance is manifested through specific communicative strategies, lexical choices, and discourse practices that shape understanding and cooperation.

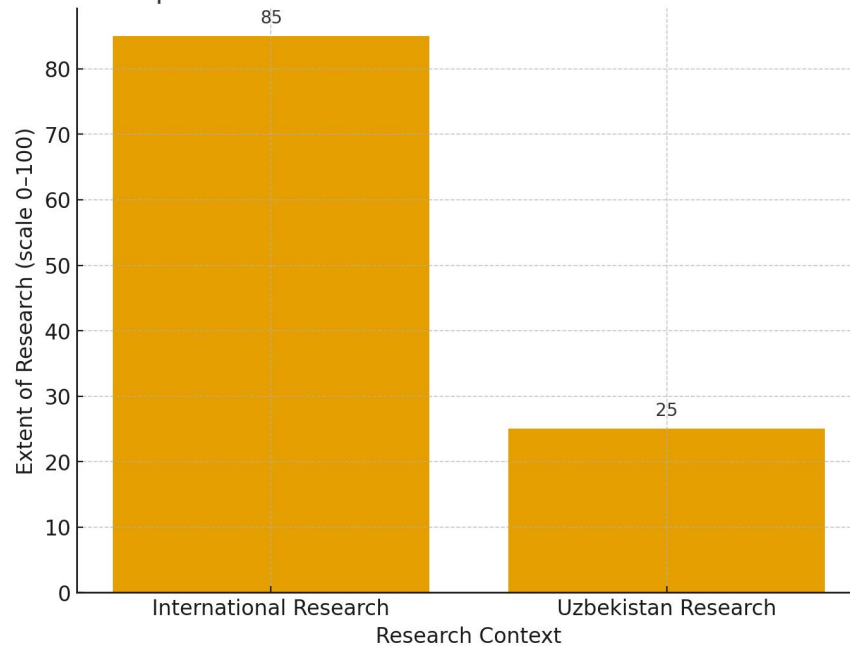
The aim of this article is to analyze the ways in which tolerance is linguistically represented within the framework of intercultural competence theory. Special attention is given to the comparative analysis of English and Uzbek linguistic units that embody the notion of tolerance, with an emphasis on their semantic, pragmatic, and linguocultural characteristics.

Intercultural competence refers to the ability to communicate effectively and appropriately with people from other cultures. According to M. Byram (1997), intercultural competence includes linguistic, sociolinguistic, and intercultural skills. Within this framework, tolerance functions as an essential ethical and communicative value.

Tolerance is defined as the readiness to accept and respect cultural, religious, and ideological differences. In intercultural communication, it is reflected in linguistic behavior—such as the use of inclusive language, polite forms of address, hedging devices, and avoidance of discriminatory expressions.

1-diagram

Comparative Development of Research on Tolerance within Intercultural Competence



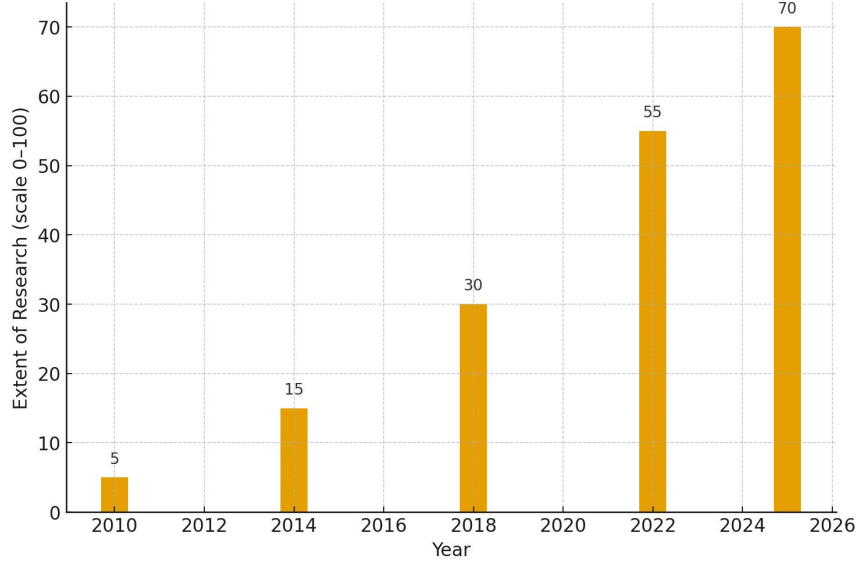
The issue of tolerance within the framework of intercultural competence has been the subject of increasing scholarly attention worldwide. In the international context, numerous studies have been conducted in the fields of linguistics, communication studies, and education. For instance, Byram (1997) emphasized that tolerance forms an integral component of intercultural communicative competence, highlighting its role in shaping mutual respect and understanding across cultures. Kramsch (1998) explored the relationship between language and culture, pointing out that tolerance is often reflected through discourse strategies and symbolic representations. Similarly, Spencer-Oatey (2008) investigated intercultural communication and politeness theory, underscoring the significance of tolerance in maintaining harmony in multicultural settings. More recently, studies in intercultural pragmatics (e.g., Kecskes, 2014) have demonstrated how tolerance can function as a communicative strategy for mitigating conflicts and ensuring successful intercultural interaction.

In Uzbekistan, the study of tolerance within intercultural competence is still at an early stage of development. Most research has addressed broader issues of intercultural communication, foreign language teaching, and linguoculturology, while the specific problem of the linguistic representation of tolerance has received limited attention. Scholars such as Yo'ldosheva (2018) and Qodirova (2020) have discussed tolerance (*bag'rikenglik*) in relation to national identity, cultural diversity, and educational practices. However, comprehensive linguistic analyses comparing the expression of tolerance in Uzbek with other languages remain scarce. Nevertheless, the growing emphasis on intercultural education in Uzbekistan's higher education system and the country's integration into global academic networks create favorable conditions for further investigation of tolerance as a linguistic and intercultural phenomenon.

Thus, while international scholarship provides a broad theoretical and methodological foundation for studying tolerance as part of intercultural competence, in the Uzbek academic context this area remains relatively underexplored, which opens opportunities for original contributions to the field.

2-diagram

Development of Research on Tolerance within Intercultural Competence in Uzbekistan (2010–2025)



The chart indicates that scholarly attention to tolerance as part of intercultural competence in Uzbekistan has grown significantly over the past 15 years. In 2010, research in this area was almost negligible, with only a few general works addressing intercultural communication. By 2018, a noticeable increase occurred, reflecting a rising academic interest in linguocultural studies and tolerance-related issues. From 2020 onward, research activity expanded more dynamically, largely due to educational reforms, international collaborations, and the integration of global academic standards. The upward trend projected for 2025 demonstrates that tolerance within intercultural competence is becoming an increasingly relevant and systematically investigated field in the Uzbek academic context.

The linguistic representation of tolerance reflects cultural values. In English-speaking cultures, tolerance is often associated with individual rights and freedom of expression, hence the frequent use of language emphasizing *inclusivity* and *diversity*. In Uzbek culture, tolerance is closely tied to traditional values of *hospitality*, *respect for elders*, and *social harmony*.

Comparative analysis shows that while both languages express tolerance, the underlying cultural concepts shape the linguistic choices differently. English tends to employ direct and explicit strategies, whereas Uzbek often relies on implicit, context-dependent, and culturally nuanced expressions.

Tolerance can be viewed as a communicative strategy that helps prevent conflict and facilitates understanding in intercultural communication. Speakers employ mitigation strategies, indirectness, and politeness to maintain harmony. In this regard, tolerance overlaps with politeness theory (Brown & Levinson, 1987), but goes beyond it by emphasizing ethical and cultural dimensions of communication.

The study demonstrates that tolerance is a fundamental element of intercultural competence, reflected linguistically through specific lexical, pragmatic, and discursive means. Comparative analysis of English and Uzbek shows both universal and culture-specific patterns in the linguistic representation of tolerance. Recognizing and employing these strategies can significantly enhance intercultural communication, promoting mutual respect and understanding across cultures.

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