

IRSTI 14.35.09

DOI <https://doi.org/10.52081/PhSJ.2026.v13.i1.071>

M.Sh. Makhamedova

E-mail: malikamaxa@gmail.com

Alfraganus University, Tashkent, Uzbekistan

TOLERANCE OF THE SECOND-LANGUAGE SELF IN INTERCULTURAL AND INTERLINGUAL COMMUNICATION

Abstract

In the context of rapid globalization and migration, linguistic and cultural pluralism is becoming the social norm, requiring effective interaction to maintain social cohesion and sustainable development. The article examines in detail the linguocultural aspects of tolerance, the structure of the “second linguistic self” and the role of positive ethnic identity in a multipolar world. Particular attention is paid to the stages of interaction: from simple recognition of differences to deep cultural interconnection.

The results of the study demonstrate that the formation of a tolerant personality through modern pedagogical models, which harmoniously combine linguistic and extralinguistic knowledge, is a necessary condition for progress. The author concludes that a true “dialogue of cultures” is possible only through the preservation of one’s own national roots and simultaneous openness to other worldviews. Such an approach ensures genuine mutual enrichment among communication participants and promotes peaceful coexistence in a diverse and dynamic world.

Keywords:

Second linguistic self, dialogue of cultures, tolerance, ethnic identity, intercultural competence, communicative interaction, development.

For citation:

Makhamedova M.Sh. Tolerance of the second-language self in intercultural and interlingual communication // Philological Sciences Journal. – 2026. – Vol. 13. – №1. – Pp. 16-22. DOI <https://doi.org/10.52081/PhSJ.2026.v13.i1.071>

Introduction

In today’s globalized world, characterized by unprecedented migration, the digitization of communications, and the intensification of international relations, linguistic and cultural pluralism is becoming the norm rather than the exception. In this context, the need for effective interaction becomes critical for maintaining social cohesion, preventing conflicts, stimulating innovation, and achieving sustainable development at all levels – from interpersonal to international. This thesis will be substantiated by analyzing key aspects of the influence of linguistic and cultural diversity on interaction processes and by demonstrating practical ways to optimize these processes.

The concept of “tolerance” is directly linked to the structure of the second-language self and its sociocultural competence. The development of tolerance helps individuals adhere to this principle and successfully identify themselves within a new linguistic space.

Tolerance is acceptance of others’ lifestyles, languages, behaviors, customs, feelings, opinions, ideas, and beliefs. Tolerance is a personal quality that reflects the maturity of one’s consciousness [Utebaliyeva, 2006: 181]. Consequently, tolerance is not merely a passive acceptance

of differences, but an active, conscious quality that allows a person to interact with the world without prejudice. Continuing this line of thought, one can say that tolerance is the fundamental basis for intercultural communication and the formation of a second-language identity. Without it, it is impossible to fully master a new language, since language is inextricably linked to culture, and understanding it requires openness to foreign customs and worldviews.

Materials and Research Methods

Mikhailova O.A. notes that the study of the concept of tolerance from a linguocultural perspective involves identifying several components: first, an examination of the essence, nature, and characteristics of verbal communication; second, an analysis of the current state of the cultural and linguistic situation in society; third, the definition of the communicative rights and obligations of language speakers; and, fourth, the development of recommendations for linguistic therapy [Mikhailova, 2015: 5]. It should be noted that a fifth point can be added to the above, namely, the influence of a secondary linguistic identity on a person's level of tolerance.

A tolerant attitude toward the surrounding world is based on positive ethnic identity, within which a positive image of one's own ethnic group coexists with a positive value-based attitude toward other groups. Positive ethnic identity can be viewed, on the one hand, as a condition for the independent and stable existence of an ethnic group, and on the other, as a condition for intercultural interaction in a multi-ethnic world. Its formation implies an appreciation of the world's cultural and ethnic diversity, an understanding of difference and unity as two sides of the same process [Zudova, 2012: 24].

Consequently, in the context of intercultural communication, tolerance is not merely a character trait, but a key mechanism for improving relations and resolving conflicts between cultures. It implies a willingness to engage in dialogue, mutual respect, and recognition of the value of others' opinions. This creates an atmosphere of trust and equality, which makes intercultural communication truly effective.

Results and Discussion

Effective interaction in a context of linguistic and cultural pluralism is not merely a desirable goal, but an imperative for the sustainable development of modern society. It requires a comprehensive approach that encompasses linguistic, cognitive, behavioral, and institutional aspects. The development of intercultural competence, empathy, flexibility, and a willingness to learn is fundamental to successfully navigating a diverse world. Investing in research on intercultural communication, developing educational programs, and establishing inclusive policies at all levels will not only minimize the risks associated with diversity but also fully realize its potential as a source of innovation, enrichment, and mutual prosperity.

In today's multicultural and multipolar world, tolerance has become one of the key systemic elements determining the effectiveness and success of communicative interaction. In this context, tolerance is understood not as passive acceptance, but as an active commitment to respect and recognition of differences, and the ability to engage in constructive dialogue with representatives of other cultural, social, religious, and ideological groups. This is not merely the absence of conflict, but a condition for its prevention and productive resolution, as well as the foundation for building trusting relationships.

It is clear that, in the context of globalization, intercultural communication is increasingly shifting to the online sphere. Meaningful participation in this process is impossible without the development of communication and technological literacy, which enables individuals to interact effectively with people from different countries and cultures on the internet.

Successful communication is unthinkable without a desire for mutual understanding. Tolerance allows dialogue participants to move beyond their own prejudices and stereotypes, which is critical for accurately perceiving the information and intentions of the other party. For example,

in the process of intercultural business communication, a lack of tolerance for different negotiation styles (such as the slower pace of decision-making in some Eastern cultures or the directness in Western ones) can lead to misunderstandings, the loss of lucrative contracts, and even a complete breakdown of relations. Tolerance, on the other hand, facilitates adaptation to unfamiliar patterns of behavior and thinking, paving the way for deeper understanding and the successful achievement of common goals.

Tolerance plays a crucial role in overcoming various communication barriers, whether linguistic, psychological, cultural, or social. One example is a situation in which students and faculty from different countries interact in an academic setting. A tolerant attitude toward accents, grammatical peculiarities, or even nonverbal expressions (such as gestures that may be neutral in one culture but offensive in another) creates a conducive atmosphere for learning and knowledge exchange. Research shows that teams demonstrating a high level of tolerance for diverse opinions and approaches are more effective at solving complex problems and generating innovative ideas.

Trust is the cornerstone of any successful communication, especially in the long term. Tolerance, expressed through openness to other points of view, a willingness to compromise, and a rejection of discrimination, helps build this trust. When individuals feel that their uniqueness and individuality are respected, they are more likely to be open to cooperation and willing to engage in dialogue, even in difficult situations. Thus, in the work of international organizations such as the United Nations, the principle of tolerance underlies all negotiation processes, allowing representatives of different states – despite profound differences in political systems and interests – to reach consensus on global issues.

Rejection of another culture and a sense of cultural superiority are the main obstacles to successful intercultural communication. These phenomena do not arise out of nowhere, but stem from a lack of knowledge, stereotypes, and intercultural interference. For example, a person may perceive another country through outdated, “folkloric” clichés such as “the land of bears” or “the land of pilaf,” which do not correspond to the real, modern culture. Such a perception, where a foreign culture is viewed as a threat rather than a source of richness, inevitably leads to sociocultural errors in communication.

The concept of intersubjectivity serves as a counterbalance to these negative phenomena. It is not merely knowledge of facts about another culture, but the ability of the mind to perceive the world as shared by oneself and others. In every act of communication, there is a “meeting” of two minds, which allows one to understand and accept the values and meanings conveyed by the “other self” – the communication partner. This helps not only to exchange information but also to penetrate the deeper meanings of a foreign value system, while finding a common, universal core.

Thus, intercultural communication is not merely the acquisition of a language, but a complex process that requires overcoming internal barriers rooted in ignorance and prejudice. The development of intersubjective consciousness, which allows one to move beyond egocentrism, is a key condition for the formation of a tolerant and harmonious second-language identity.

It is clear that intercultural communication is a multi-stage process that begins with cultural tolerance – or acceptance of differences. This is the foundational level at which a person learns to accept others’ ideas and opinions, even if they do not align with their own. The next step is cultural mutual understanding, when participants in communication begin not merely to tolerate but to actively adapt to and accept others’ ways of thinking and behaving. And finally, the highest level is cultural interconnection, or unity. At this stage, a profound enrichment takes place: people do not merely communicate but also become imbued with the enduring values of each other’s cultures, moving beyond superficial notions of daily life. This allows them not only to understand but also to feel their partner’s culture, making communication truly deep and meaningful.

The linguistic worldview of a second-language learner is a complex construct that forms at the intersection of the native and foreign languages. A key feature of this worldview is the presence of a supranational component, which serves as a common foundation for speakers of both languages.

The inclusion of identical concepts and universals inherent in both the native and second languages serves as a foundation for the formation of a new worldview in the mind of a person learning a foreign language. These universal linguistic structures provide a solid foundation for understanding foreign-language texts and cultural phenomena.

Text comprehension, in turn, is based on the second-language learner's ability to describe structures of the external world through cultural and socially relevant frames and scripts. These mental models help to compare and make sense of information coming from a different linguistic and cultural environment, ensuring successful communication and adaptation.

It should be noted that tolerance is not merely a character trait, but a key element in the structure of the second-language self and its sociocultural competence. This quality helps a person successfully adapt and identify themselves within a new linguistic space.

The realities of today's world dictate that tolerance can and must be cultivated. The primary tool for this is a pedagogical model of language communication that goes beyond the mere memorization of grammar and vocabulary. According to this model, tolerance develops on two levels: the level of linguistic knowledge and the level of extralinguistic knowledge.

The level of linguistic knowledge includes mastery of vocabulary and syntax, as well as an understanding of how linguistic means reflect cultural characteristics.

The level of extralinguistic knowledge presupposes the manifestation of tolerance in sociocultural competence.

Knowledge of the culture of the target language's country is the foundation of sociocultural competence. This knowledge goes far beyond mere facts and includes national and cultural characteristics, linguistic behavior, and social norms.

It is worth noting that sociocultural competence plays a significant role in modern education. This type of competence involves overcoming xenophobia and existing stereotypes, as well as fostering tolerance toward speakers of other languages and members of other cultures. In Russian language classes, sociocultural competence is developed by familiarizing students with the national and cultural specifics of speech behavior and with the realities of Russian-speaking countries: customs, rules, norms, social conventions, rituals, social stereotypes, and knowledge of the country.

A person's perception of the world is mediated through a system of categories, concepts, and representations that are objectified in meaningful linguistic units. In this context, language functions as a mediator between the subject and reality. It serves as a tool for objectifying the material world, ensuring its organization, as well as for systematizing a person's relationships with external objects, phenomena, and other subjects. Thus, the formation of a linguistic worldview is one of the key areas in which a speaker's linguistic activity is most explicitly manifested.

The creation of a successful model of linguistic communication depends directly on sociocultural differences. Intercultural communication is a "dialogue of cultures" in which language serves as the connecting link. For this dialogue to be effective, we must overcome negative stereotypes and uphold the principle of tolerance, which contributes to the harmonious development of a second-language identity.

Tolerance is a fundamental prerequisite for successful intercultural communication. It allows people not only to exchange information but also to understand one another more deeply.

We believe this is a key point, since the "dialogue of cultures" implies a two-way process: a person must not only learn to understand another culture but also be able to explain their own. Only then does mutual enrichment occur, rather than assimilation. Tolerance, thus, becomes not passive acceptance but active participation in cultural exchange. It allows the linguistic individual to develop without losing their roots, which ultimately leads to deeper and more meaningful communication.

Conclusion

Thus, tolerance on the part of the second-language speaker in intercultural and interlingual communication is not merely a desirable virtue, but a critically important, system-defining element of successful interaction. It ensures mutual understanding, allows for the effective overcoming of

communication barriers, and serves as the foundation for building trusting and productive relationships. In an ever-changing multicultural and multipolar world, the development of tolerance at the individual and societal levels is becoming a necessary condition for harmonious coexistence and effective interaction. At the same time, it is important to remember that tolerance does not mean a passive or indifferent attitude toward others' views. It is not a renunciation of one's own beliefs, but rather active engagement with other cultures.

The process of learning about another culture should take the form of a "cultural dialogue." This means that when encountering different values, a person should not ignore or disregard their own. Instead, they use their own culture as a starting point to better understand and appreciate the other. This process is two-way: it involves not only perception but also mutual respect, which creates the foundation for meaningful communication. If tolerance turns into indifference, the purpose of intercultural communication is lost, as it ceases to be an exchange and becomes a one-sided act.

Investing in research on intercultural communication, developing educational programs, and establishing inclusive policies at all levels will not only minimize the risks associated with diversity but also fully realize its potential as a source of innovation, enrichment, and mutual prosperity.

References

Fayziyeva A. Intercultural Communication and Translation Studies: textbook. – Bukhara: Sadriddin Salim Bukhori, Durdon, 2023. – 136 p.

Oleynik M.A., Spiridonova O.S. The Formation of a Second Language Identity in the Context of Intercultural Communication (Using Russian Idioms as an Example) // Bulletin of A.S. Pushkin Leningrad State University. – 2015.

Zudova S.A. Tolerance as a Principle and Result of Intercultural Communication // Intercultural Communication and Professionally Oriented Foreign Language Teaching: Proceedings of the 6th International Conference. – Minsk: BSU Publishing Center, 2012.

Niyazova D. Types of Linguistic Personalities: PhD Dissertation. – Qarshi, 2020.

Normurodova N. The Expression of Linguistic Identity in Literary Dialogue (Based on the English Language): Abstract of the dissertation. – Samarkand, 2012.

Utebaliyeva G.E. On the Tolerance of the Second Language Self // Language and Tolerance. – Almaty, 2006.

Mikhailova O.A. Linguistic and Cultural Aspects of Tolerance: Teaching Manual. – Yekaterinburg: Ural University Press, 2015. – 124 p.

Ter-Minasova S.G. Language and Intercultural Communication: Textbook. – 3rd ed. – Moscow: Lomonosov Moscow State University, 2008. – 352 p.

М.Ш. Махамедова

E-mail: malikamaxa@gmail.com

Университет Альфраганус, Ташкент, Узбекистан

ТОЛЕРАНТНОСТЬ ВТОРИЧНОЙ ЯЗЫКОВОЙ ЛИЧНОСТИ В МЕЖКУЛЬТУРНОЙ И МЕЖЪЯЗЫКОВОЙ КОММУНИКАЦИИ

Аннотация. В условиях стремительной глобализации и миграции лингвистический и культурный плюрализм становится социальной нормой, что требует эффективного взаимодействия для поддержания социальной сплочённости и устойчивого развития. В статье подробно рассматриваются лингвокультурные аспекты толерантности, структура «второго лингвистического я» и роль позитивной этнической идентичности в многополярном мире. Особое внимание уделяется этапам взаимодействия: от простого признания различий до глубокой культурной взаимосвязи.

Результаты исследования показывают, что формирование толерантной личности с помощью современных педагогических моделей, гармонично сочетающих лингвистические и внелингвистические знания, является необходимым условием прогресса. Автор приходит к выводу, что подлинный «диалог культур» возможен только при сохранении собственных национальных корней и одновременной открытости к другим мировоззрениям. Такой подход обеспечивает подлинное взаимное обогащение участников коммуникации и способствует мирному сосуществованию в многообразном и динамичном мире.

Ключевые слова: вторичная языковая личность, диалог культур, толерантность, этническая идентичность, межкультурная компетенция, коммуникативное взаимодействие, развитие.

Для цитирования: Махамедова М.Ш. Толерантность вторичной языковой личности в межкультурной и межъязыковой коммуникации // *Philological Sciences Journal*. – 2026. – Vol. 13. – №1. – С. 16-22. DOI <https://doi.org/10.52081/PhSJ.2026.v13.i1.071>

М.Ш. Махамедова

E-mail: malikamaxa@gmail.com

Алфраганус университеті, Ташкент, Ўзбекистан

МӘДЕНИЕТАРАЛЫҚ ЖӘНЕ ТІЛДЕРАРАЛЫҚ КОММУНИКАЦИЯДАҒЫ ЕКІНШІ ТІЛДІК ТҰЛҒАНЫҢ ТОЛЕРАНТТЫЛЫҒЫ

Андатпа. Жаһандану және көші-қон үдерістерінің күшеюі жағдайында тілдік және мәдени плюрализм әлеуметтік нормаға айналып отыр. Бұл әлеуметтік бірлікті сақтау мен тұрақты дамуды қамтамасыз ету үшін тиімді мәдениетаралық өзара әрекеттесуді талап етеді. Мақалада толеранттылықтың лингвомәдени аспектілері, екінші тілдік тұлғаның құрылымы және қазіргі көпполярлы әлемдегі оң этникалық бірегейліктің рөлі қарастырылады. Сондай-ақ мәдениетаралық өзара әрекеттесу кезеңдеріне – айырмашылықтарды мойындаудан бастап терең мәдени байланыс қалыптастыруға дейін – ерекше назар аударылады.

Зерттеу нәтижелері көрсеткендей, тілдік және тілден тыс компоненттерді кіріктіретін заманауи педагогикалық модельдер негізінде толерантты тұлғаны қалыптастыру қоғамдық прогрестің маңызды шарты болып табылады. Қорытындыда шынайы мәдениеттер диалогы ұлттық бірегейлікті сақтай отырып, басқа мәдени құндылықтарға ашық болған жағдайда ғана мүмкін екендігі айтылады. Мұндай тәсіл коммуникацияға қатысушылардың өзара байытуына ықпал етіп, мәдени әртүрлілік жағдайында үйлесімді қатар өмір сүруді қамтамасыз етеді.

Тірек сөздер: екінші тілдік тұлға, мәдениетаралық коммуникация, толеранттылық, этникалық бірегейлік, мәдениетаралық құзыреттілік, коммуникативтік өзара әрекеттесу.

Сілтеме жасау үшін: Махамедова М.Ш. Мәдениетаралық және тілдераралық коммуникациядағы екінші тілдік тұлғаның толеранттылығы // *Philological Sciences Journal*. – 2026. – Vol. 13. – №1. – 16-22 б. DOI <https://doi.org/10.52081/PhSJ.2026.v13.i1.071>

Information about the author:

Makhamedova Malikakhon Shavkat kizi, teacher Alfraganus university, 100190, Uzbekistan, Tashkent, Yukori Korakamish Street, 2/31
ORCID: 0009-0003-7409-5970

Сведения об авторе:

Махамедова Маликахон Шавкат кизи, преподаватель Alfraganus university, 100190, Узбекистан, г. Ташкент, Улица Юкори Коракамиш, 2/31
ORCID: 0009-0003-7409-5970

Автор туралы мәліметтер:

Махамедова Маликахон Шавкат қизи, Альфраганус Университетінің оқытушысы,
100190, Өзбекстан, Ташкент, Юкори Коракамиш көшесі, 2/31.
ORCID: 0009-0003-7409-5970

*The article was submitted on 4.02.2026; approved after reviewing on 13.02.2026;
accepted for publication on 16.02.2026.*

*Мақала редакцияға 4.02.2026 ж. келіп түсті; 13.02.2026 ж. рецензиядан кейін
мақұлданды; 16.02.2026 ж. баспаға қабылданды.*

*Статья поступила в редакцию 4.02.2026 г.;
одобрена после рецензирования 13.02.2026 г.; принята к публикации 16.02.2026.*