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## 40.1 Introduction

It is noticeable that the second half of the twentieth century was marked for the world as the period of social movement against racism, racial, religious and ethnic discrimination; for civil, economic, cultural and social rights. However, the beginning of the twenty-first century has shown an increasing risk of collisions and conflicts caused by social and ethnic intolerance.

Modern world can be characterized by various forms of ethnic conflict: ethno-territorial conflicts and clashes caused by religious and ethnic hatred, acts of violence by neo-Nazi and extremist organizations, occurrences of racism towards ethnic migrants, etc. Formation of tolerance can serve as a mechanism for resolving ethnic conflicts, caused, in particular, by ethnic and social stereotypes.

We are well aware that the construction of tolerant relations is impossible without the knowledge of the peculiarities of behavior, traditions, and habits of different ethnic groups. Sometimes, misunderstanding and rejection happen not only among members of different ethnic groups, but also between different regions within the country (Hamutovskaya, 2012). Breaking social stereotypes, dissociation of regions, radical Islamism, false “democratization”, intolerance, among other political and social factors have led to the fact that Tajikistan experienced civil war in 1992–1997.

In this regard, we considered it necessary that Tajikistan required research of the national linguistic picture, the associative field and morale, cultural and social values in which the origins of intolerance in society are rooted. Existence of ethnic

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stereotypes may lead to internal ethnic conflicts (Abolin, 2009; Belozerova, 2011; Gorodetskaya, 2002; Isayeva, 2010).

The main purpose of this research is to explore the associative field of tolerance, which could contribute to the formation and development of ethnic tolerance in our society.

It means that we have to solve the following tasks:

- Monitoring of ethnic tolerance in the educational environment in the conditions of cultural interactions;
- Implementation of the survey and the association experiment in order to describe ethno-psychological portraits of the people in Tajikistan;
- Analysis of the data in order to develop recommendations and specific action plan to conduct trainings and seminars in the educational environment on ethnic stereotypes and tolerance.

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## **40.2 Methods**

Tolerance is an important concept in the field of communication. This concept interested scientists and experts for a long period. The studies of tolerance (intolerance) were carried out in the framework of a large number of scientific disciplines, such as linguistics, psychology, social science, philosophy, etc. Within each research area congruent classification, methods and approaches were used (Malkova, 2002; Nerovnaya, 2013; Petuhova, 2012; Rashkovskiy, 2003; Shamsutsinova, 2006; Tihonova, 2011; Zhrebilo, 2011; Zhmyrova, 2006).

We conduct researches of the national linguistic picture where, we consider, the origins of intolerance in our society have their roots, and which create the ethnic stereotypes leading to inter-ethnic conflicts in Tajikistan. We need to emphasize that the need for such studies primarily determined by the need to predict the real problems of inter-ethnic communication among youth, and to build a policy of tolerant relations between people of different ethnic groups (Iskandarova, 2015).

Since there were no such studies in Tajikistan, we are the first ones to provide a large-scale study of tolerance in our country. Monitoring and analyses of the associative field of tolerance among young people was our first task and an associative experiment is a part of this work. The study of an associative field of tolerance will allow us to reveal a number of problems prevailing in the linguistic consciousness of young people.

Associative field was formed by the responses of native speakers' reactions to the word stimulus (Cherkasova, 2004; Frumkina, 2001).

There have been 324 respondents total (171 in Sogd and 153 in Khatlon, after selection 300 left equally in both regions).

Sogd	Khatlon
<p>Location: Khujand, the administrative center of Sogd region, Khujand State University</p> <p>Respondents: 150</p> <p>Nationality: Tajiks—115, Uzbeks—33, Tatars—2</p> <p>Gender: M—62, F—88</p> <p>Age: from 18 to 21</p>	<p>Location: Khatlon: Kulyab State University and Kurgan-Tube State University</p> <p>Respondents: 150</p> <p>Nationality: Tajiks—109; Uzbeks—36; Turkmen—1; no identification—4</p> <p>Gender: M—96; F—50; no identification—4</p> <p>Age: from 19 to 21</p>

Respondents had the stimulus-words—Tajik, Russian, and Uzbek. Tajiks are the indigenous nation in the republic, Uzbeks live in neighboring Uzbekistan, and moreover their number totals for more than a quarter of the population in Tajikistan, Russians are also a part of our society and we had a lot in common, especially in the Soviet era and communication is strong enough so far.

Words stimulus were given in two forms: the ethnonym and the corresponding adjective for further reactions. The reactions to incentives are shown from highest to lower.

## 40.3 Results and Discussion

### 40.3.1 Results of Associative Experiment

#### 40.3.1.1 Sogd

##### Tajik

Hard-working 12, hospitable 10, beautiful 10, kind 9, Dushanbe 6, Mountains 6, a reasonable 4, we 4, a patriot 3, black eyes 3, dark 3, (pilaf 3, shakarob 2, mantu 2, sambusa 2),<sup>1</sup> the birthplace 2, black hair 2, beautiful figure 2, a good 2, lazy 2, word 2, language 2, bright sun 2, a Muslim 2, Tajikistan, Temurmalik,<sup>2</sup> history, nationality, nation, culture, Aryan man, the official language, black eyebrows, beard, medium height, beautiful eyes and eyebrows, small, skullcap, clothing, satin dress, cute (good) people, generous, loyal, honest, powerful, modest, black, white, mountain, the wise, benevolent, cultural, communicative, gentle, not very clever, Uzbek, worker, bravo, movies, songs, a lot of flowers, flourishing city, working with confidence, does not miss his/her chance.

##### Tajik (adj)

Osh (pilaf) 10, Tajik 8, mountains 4, water 4, traditions 4, friendliness 3, people 3, the national dress (which is different from all) 3, nature 2 (beautiful), University 2, 2 meal (delicious), fruits 2, family 2, hospitality 2, guys 2, skullcap 2, kurutob

<sup>1</sup>These words belong to the Tajik national cuisine.

<sup>2</sup>Temurmalik is a name of one of the Tajik national hero, as well as name of a district in Sogd region.

2, sambusa, shakarob, kitchen, paradise, place, lake, river, home, Dushanbe, Khujand, Pamir, caftan, scarf, long hair, black eyes, eyebrows, history, people, flag, culture, song, poet, film, movie, holiday, Nowruz, an employee, a mosque, a gymnasium, Russian, sweet, gold, ruby, a Hisarian man.

Interpreting the results of this part of the survey can say that the majority of respondents in Sogd region associate Tajik with a home places—30 (place names (11) mountains, nature, places, etc.); with various dishes of Tajik cuisine—29, appearance—17, national dress—10, different personality traits, such as a hard-working—12, charming 10, good 9, reasonable 4, sweet, kind people, generous, loyal, honest, mighty, modest, wise men, benevolent, cultural, communicative, gentle. In addition to the positive characteristics such features as *lazy* and *not very smart* were also added.

#### 40.3.1.2 Khatlon

##### Tajik

Friendly 35, hard-working 28, a Muslim 22, Culture 7, Emomali Rakhmon 5, rich history and people 4, my nation 4, nation 4, patriot 4, tojdar<sup>3</sup> 4, good 4, a nation with a rich culture 3, merciful 3, sociable 3, friendly 2, humane 2, the border 2, Tojik 2, trust in God only 2, sun 2, black eyes 2, brown eyes, Nigina Amonkulova<sup>4</sup> 2, (S. Aini 2; Somoni, Rudaki),<sup>5</sup> free Tajikistan, Dushanbe, friendly nation, a worthy nation, mountains, home, beloved homeland, the guy, people, ancient people, noble, history, university, tradition, proud, brave, intelligent, kind, native language, our place, a resident of the city, like them, the fate of a free nation, a beautiful country, the Tajik clothes, mineral reserves, Tajik respects his uncle, not his father;

##### Tajik (adj)

Language 9, clothes 8, Tajik food: (shakarob 4, pilaf 3, food 3, kurutob 2), clothing (chakan<sup>4</sup>, joma, dresses), hospitality 3, cinema 3, movie 3, girl 2, people 2, good nation 2, national idea<sup>2</sup>, beautiful 2, brave 2, cotton 2, customs 2, excellent, culture, nobleman, a beautiful girl, gold, dance, freedom, Nowruz, dish, tradition, history, pride, culture, very good, Falak,<sup>6</sup> Parda Qosim,<sup>7</sup> Aryan, humane, beauty, man, honorable people, a movie “Dar Orzui Padar”, Farsi and Russian.

Some different results were obtained in the Khatlon region. Tajik in this region is mostly associated with hospitality-38, diligence-28, faith: (Muslims) 22. Young people in Khatlon are distinguished by their patriotism and immense love for their

<sup>3</sup>Sometimes Tajik is linked to tojdar ‘crowned’.

<sup>4</sup>A famous Tajik singer.

<sup>5</sup>Famous Tajik personalities.

<sup>6</sup>Falak is folk style of singing.

<sup>7</sup>A Tajik singer.

country—30, love their national dress-15, food-13, are proud of their famous people—12 and language-9.

### 40.3.1.3 Sogd

#### Russian

Red (red-haired) 23, blue eyes 17, character 9, honest 7, language 6, white 4, Russia 4, Moscow 4, intelligent 4 wise 3, kind 3, people 2, songs 2, singers 2, good 2, cultural 2, healthy 2, bright 2, Red Square 2, the Kremlin, blonde, green eyes, blond, tall, a lover of pleasures, cunning, friendly, hard-working, simple, intelligent, brave, coffee, tradition, temple, culture, (matryoshka, kokoshnik, balalaika),<sup>8</sup> shape, city, hair, a writer, a beautiful area, Putin, Nyusha,<sup>9</sup> little, knows his rights, alkash,<sup>10</sup> nobody.

#### Russian (adj)

Character 10, cuisine 5, song 4, music 3, language 3, guy 3, ballet 2, literature 2, tales 2, mind 2, a man 2, people 2, singers 2, pancakes 2, coffee 2, chocolate 2, St. Petersburg 2, Moscow, the Kremlin, star, writer, singer, scientist, ordinary people, blonde, grandmother, cousin, dish, Putin, Nikolai Baskov,<sup>11</sup> intelligence, knowledge, talent, nation, tradition, words, stories, items, book, hat, telephone, building, sauna, a beautiful city, movie, eyes, Tajik, Chinese, kind, sincere.

We noted very positive perception of Russians among this group of respondents. It was only one negative reaction—alkash ‘drunkard’.

Most respondents noted appearance—47 (hair, skin and eyes (red-haired, blue-eyed, white)), different people—21 (persons: Putin, singers Baskov and Nyusha, Russian people of certain professions). Many respondents noted the nature of Russian—19, Russian place names—15 (Russia, Moscow, St. Petersburg, etc.). Some responses were also connected with Russian culture—(literature, music, songs, ballet) or realia (balalaika, matryoshka, kokoshnik). Quality features—honest, intelligent, good, kind, wise, cunning, friendly, hard-working, simple, tall, intelligent, brave, sincere, knows his rights.

### 40.3.1.4 Khatlon

#### Russian

People 11 (a generous people, friendly people, very good, humane people), honest 7, truthful 7, Nation 15 (good nation 2, a united nation 2, friend of our nation, a friendly nation, strong nation, an ideal nation), Red Square 5, language 4 (modern language, our second language), Pushkin 4, green-eyed 4, clean 4, V.I. Lenin 4, the

<sup>8</sup>Russian cultural realia.

<sup>9</sup>A Russian singer.

<sup>10</sup>Alkash—drunkard.

<sup>11</sup>A Russian famous singer.

Kremlin 3, L.N. Tolstoy 3, Gorky 3, ideal 3, good 3, patriots 2, workaholic 2, clever 2, cultural 2, competent 2, neat 2, educated 2, humane 2, beautiful 2, bright 2, respect 2, honorable man 2, modern (too modern) 2, person 2, Putin 2, movie 2, Russian literature 2, loves nature 2; Russia, state, fair, educated, rich, famous, thoughtful, just, authoritative, big, lively, welcoming, strong, civilized, reasonable, friendship, friend, progress, hero, soldier, (Alla Pugacheva, Natasha Koroleva, Yuri Shatunov);<sup>12</sup> Russian loved ones we believe also believe in God, also a believer, they pray Jesus Christ; cultural country, can be trusted, Russian spring, a man born in Russia, I like the Russian language, but do not like the Russian people; drunkard.

### **Russian (adj)**

Language 21, film 5, girl 3, words 2, people 2, cute 2, clothing 2, Ruble 2, low ruble, money, pants, skirt, it, shopping, technology, character, topic, series, kitchen, Christian, car, bride, tree, waltz, city, soup, cakes, nature, forest, museums, balalaika, festivities, the Kremlin, Putin, Alla Pugacheva, song, friends, Tajik, birch, humane, actress; hrus.<sup>13</sup>

Even more positive perception of Russian poll showed students in Khatlon. There was a minimum of adverse reactions such as a drunkard (1) and I like the Russian language, but do not like the Russian people (1).

In contrast to the students of the northern region, who mostly marked characteristics of the Russians' image (external), Khatlon students showed a friendly attitude and respect for the Russian people—28, noting: people 4 and their specifications (generous people, friendly people, very good, humane people), the nation characteristics 15 (friendly nation 4, good nation 3, strong nation 2, an ideal nation), and the language 27 (modern language, our second language) demonstrated knowledge of Russian history, literature, called symbolic names and places (total 26): Red Square, 5, Pushkin 4, Lenin 4, Kremlin 4, Lev Tolstoy 3, Gorky 3, Putin 3, Russian modern singers 4: Alla Pugacheva<sup>2</sup>, Natasha Koroleva, Yuri Shatunov; given the extremely positive characteristics Russian—55: honest, truthful, ideal, good patriots, fair, educated, rich, famous, caring, just, authoritative, lively, welcoming, strong, humane, civilized, reasonable. In addition, some respondents noted that they consider Russians their close friends, Russian loves nature, believes in God, they can be trusted and Russia is a cultural country. Only 13 responses were on the appearance, food and clothing.

#### **40.3.1.5 Sogd**

##### **Uzbek**

Beautiful people 5, good 5, hospitable 4, worker (hardworking 4), Tashkent 4, Bukhara 4, Samarkand 4, Uzbekistan 3, strange people 3, the neighbor 3, songs 3, talker 3, people 3, rice 5, unreasonable 3, good 2, language 2, nationality 2, me

<sup>12</sup>Russian singers.

<sup>13</sup>Hrus is a word-echo to Urus (Rus)—Tajik name of Russians.

2, country 2, Movie 2, Sneaky 2, sincere sociable sweet, happy, humble humanity, a lover, Lagman, dish, brother Tajik, Tajik, black eyebrows, black eyes, a mustache, bearded, dark-skinned, medium height, bald, our friend, the books, the abuser, misanthrope, the enemy, the enemy of the Tajiks, ugly, treacherous hypocrite, uncultured, not to become a man, talks a lot, taciturn, custom, series, music, videos, movies, filmmakers, tradition and rituals, customs, border, skullcap, chuzbek.<sup>14</sup>

### **Uzbek (adj)**

Pilaf 14, movie 7, film 5, tongue 5, actors 3, cars 3, music 2, eyes 2, charming 2, clothing 2, songs 2, dance, artist, culture, family, farmer, Samarkand, student, planes, Tashkent, fool, lagman, watermelon, dish, tradition, outfit, satin, earring, nation, gas, happiness, Kyrgyz, educated people, too modern, forty Uzbek braids.

The reaction to the word stimulus Uzbeks were in the first words related to the culture—24 (music, songs, movies, etc.), in addition, pilaf-16 and other national dishes, external data—15, place-names—15. There were also marked by the quality of man as a positive—hospitable, hardworking, outgoing, gentle, sincere, happy and negative—17: misanthrope, the enemy, the treacherous hypocrite, sneaky, uncultured.

It proved ambiguous attitude towards the Uzbeks, who are not only the residents of the neighboring countries, but also live side by side with the Tajiks for centuries. Nevertheless, the policy of exclusion of the Government of Uzbekistan in the years of Independence, is clearly influenced by a change in relations between the countries and peoples for the worse. Since 1992, there is no flight connection between our countries, put a severe visa regime (the word-response *border*), stopped deliveries of Uzbek gas (word *gas*), attempts to isolate Tajikistan (geographically), etc. influenced the mentality of the people in Tajikistan. The result is particularly surprising were the results of the survey in Sogd region, whose inhabitants are traditionally very kind to the brother people.

#### **40.3.1.6 Khatlon**

##### **Uzbek**

Nation 20 (nationality, poor nation 2, the nation that provides its country), Islom Karimov<sup>15</sup> 6, Muslim 5, hospitable 5, good 4, people 3, hard-working people 3, friendly people, humane 3, workaholic 3, enemies 3, bad 3, Sevinch Muminova<sup>16</sup> 3, Samarkand 2, the border of Tajikistan 2, neighbors 2, good-natured neighbors that border us 2, merciful 2, probably good 2, movie 2, nomads 2, Laqai<sup>17</sup> 2, I don't like them 2, man, language, customs, traditions, clothing, strange, proud, friendly,

<sup>14</sup>Is also a word-echo to Uzbek.

<sup>15</sup>President of Uzbekistan.

<sup>16</sup>An Uzbek singer.

<sup>17</sup>A name of the Turkic tribe.

chubby, Tamerlan, Aziz Rajabov, the friendship between Tajikistan and Uzbekistan, it is the person who respects people older than themselves; not a good relationship, I do not know, hate, do not love, why do not we like it, not so good, yakshimsys,<sup>18</sup> kol masang (from the Uzbek song meaning ‘if you do not leave me’), the most shameless nation, despicable nation.

### **Uzbek (adj)**

Language 7, cinema 3, movie 3, people 3, music 3, satin 3, pilaf 2 nation 2, enemies 2, Bukhara, Sevinch, actor, books, literature, culture, art, film “Superkelinchak”, grain, kulcha, food, fruit, money, Muslims, respect, women, car, clothes, scarf, community name, Surkh, Kazakh; bad, having nothing.

In Khatlon region reaction to the word Uzbek was even more controversial. Most respondents said reaction nation or people—36, with both positive (hard-working, friendly) and negative traits (bad). The expected response was that mentioned neighborhood, friendly relations and common border (9). Quite often referred to as the specific person—the president of Islam Karimov—6, singer Sevinhc-4, Tamerlan and some Aziz Rajabov, Samarkand 2 and Bukhara, the language—8, Muslims—6. Uzbek movies are quite popular—9, marked also books, literature, culture, art. Positive qualities—28: charming, nice, humane, merciful, good, proud, friendly, a man who respects people older than themselves.

It was also quite a lot of negative responses—19: bad—6, enemies—3, is not a good relationship-1, I hate-1, dislike-1, for some reason they do not like us-1, not so good-1 etc.

### **40.3.2 A Comparative Analysis of the Data by Region**

Tables 40.1, 40.2 and 40.3.

The most often reactions demonstrate prevailing values among youth in both regions.

Based on collected data on reactions one can identify prevailing values in language cultures of young people in other regions and particularly model their ethno psycholinguistic portraits.

In accordance with given data we can state that young people in Sogd are very positive about sharing their mind when questioned, they put much attention to a man appearance, noting details of his/her basic look, enjoy and value delicious food, have quite good cultural and arts awareness, feel very linked to father’s home, reckon that the character of a man is important and prefer to dress well.

Even more positive when describing various nations turned to be the students of Khatlon region (see position 1, Table 40.4). They placed Arts and Culture onto second position and demonstrated good knowledge of well-known personalities, repeatedly noted the importance of people and nations; they turned not to love

<sup>18</sup>Yakhshi mi siz (uzb.)—How are you?

**Table 40.1** Reactions to the word-stimulus Tajik in comparison

Sogd	Khatlon
1. The positive qualities-46 2. House-30 3. National dishes-29 4. External data-27 5. Clothing-10 6. Culture, art—5	1. The positive character traits-96 2. Patriotism and national pride-30 3. Vera-24 4. Culture, Arts—19 5. The national dress-15 6. The national dishes-13 7. Famous personalities—12 8. Language-9
Negative reaction—2	Negative—0

**Table 40.2** Reactions to the word-stimulus Russian in comparison

Sogd	Khatlon
1. The external data—50 2. The positive qualities of—29 3 People 21 4. Culture, Arts 21 5. 19-character 6. Place names-15 7. Food-13	1. The positive qualities-55 2. The language-28 3 People, people-26 4. The well-known personalities—21 5. Culture, Arts—13 6. Place names 10 7. External data, and food—a total of 11
Negative reaction—1	Negative reaction—2

**Table 40.3** Reactions to the word-stimulus Uzbek in comparison

Sogd	Khatlon
1. Culture, art—29 2. The positive qualities-25 3. Pilaf-19 4. The place-names-16 5. The external data 15	1. The people/nation-36 2. The positive qualities-28 3. Culture, Arts 21 4. The person—12 5. Language—8 6. Border neighboring countries-7 7. Muslims—6
Negative reaction—11	Negative reaction—19

national food as much as northern young people. Though patriotism and national pride feeling were easy seen in their answers. Their faith also must be noted.

Thus the analysis of the survey added a number of interesting points to an ethno psycholinguistic portrait of a man in North and South of Tajikistan. It will significantly help for further studies analysis.

### 40.3.3 Conclusion

Comparative analysis of the material indicates a greater openness of youth in Khatlon region, which actively responded to almost all word-stimuli. As for the

**Table 40.4** Difference in linguistic picture of the world (most common type reactions)

Sogd (North)	Khatlon (South)
1. The positive qualities 100 2. The external data 92 3. National dishes-64 4. Culture, art-55 5. The place-names-31 6. House-30 7 People 21 8. Character—19 9. Clothes 10	1. The positive character traits-179 2. Culture, Arts—53 3. The well-known personalities—45 4. Language-45 5 People/nation-36 6. The national dishes-32 7. Patriotism and national pride-30 8. Faith-30 9. People, people-26 10. The place-names-16 11. The national dress-15
Negative reaction—14	Negative—21

students from the Sogd region—there were many failures among the profiles, answers often quite cautious, despite the complete anonymity of the survey.

The survey showed that university students fairly tolerant people with very little negative judgments. At the same time, we must remember that stereotypes tend to develop quickly enough in a particular environment.

Analyzing the data, we concluded that respondents revealed a fairly calm, balanced, non-aggressive reaction, which clearly demonstrate their relative absence of conflict and adequate tolerance.

Analysis of responses to ethnonyms indicates certain problems in relations between the Tajiks and Uzbeks, but the general attitude of all respondents (both Tajiks and Uzbeks) to the Russian was good enough and respectful.

Further analysis of another set of word-stimuli will enable to complement this framework with rather complete data, and a comparative analysis on a regional basis will show similarities and differences in the associative field of youth from different regions of the country.

In our opinion, such research help to more fully disclose the phenomenon of tolerance, to show how the young generation feels, perceives, understands this concept.

Carrying out the survey and the association experiment on the main aspects of tolerance in the youth environment allows to identify problem areas and develop a basis for a package of measures (training, workshops, interactive activities) to build a tolerant linguistic person.

Development of methodology and organization of measurements to promote ethnic tolerance in the educational environment under interaction of cultures will increase the number of students with a positive ethnic identity, improve their tolerance and also to reduce the number of students hostile to intercultural interaction. As a result, the students participating in the programs of formation and development of ethnic tolerance, will not only receive intercultural experience and knowledge of ethno-psychological features of different ethnic groups' representatives, but also learn how to consciously use them to solve problems that might arise.

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