

# The Concept Of Tolerance As A Reflection Of National Character In English And Uzbek Literary Texts

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**Abstract:** This article describes issues based on the linguocultural concept of tolerance as reflected in English and Uzbek literary texts. The study focuses on the semantic, cultural, and cognitive mechanisms that form the conceptual field of tolerance in both languages. Tolerance, as a universal human value, manifests differently across cultures, reflecting historical, religious, and moral foundations. Through the analysis of literary works by John Galsworthy, Charles Dickens, Abdulla Qodiriy, and Chingiz Aytmatov, the paper reveals how linguistic units and metaphoric expressions convey national perceptions of patience, respect, and social harmony. Comparative analysis demonstrates that while English literature emphasizes individual freedom and social justice, Uzbek literature associates tolerance with collective harmony, empathy, and spiritual endurance.

**Keywords:** Tolerance, linguocultural concept, cognitive metaphor, intercultural communication, moral values, literary discourse, cultural identity, comparative linguistics.

**Introduction:** Tolerance has long been regarded as one of the foundational values of civilized societies. In today's globalized and multicultural world, it serves not only as a moral ideal but also as a communicative necessity. The study of tolerance from a linguocultural perspective allows us to understand how language encodes moral attitudes and how these attitudes evolve within specific cultural and historical contexts (Baker, 2018).

In linguistics, tolerance can be defined as a complex cognitive and cultural construct expressed through language. It represents an intersection of semantics, psychology, and culture — a system of meanings that reflects how societies perceive difference and diversity. The concept of tolerance is not limited to lexical semantics but encompasses pragmatic and stylistic dimensions, often embedded in metaphor, idiom, and narrative (Kövecses, 2020).

In English culture, tolerance is closely tied to notions of individual rights, freedom of speech, and respect for diversity. Historically, it has developed through philosophical traditions of liberalism and humanism, reflected in the works of John Locke and later English literature (Harrison, 2019). In Uzbek culture, however,

tolerance — *bag'rikenglik* — derives from collective ethics rooted in Islamic and humanistic teachings, emphasizing patience, forgiveness, and communal harmony (Turaeva, 2021).

Literary texts serve as mirrors of these national ideologies. English authors often represent tolerance through characters who overcome prejudice and injustice, as seen in Dickens's *Bleak House* or Galsworthy's *The Forsyte Saga*. Uzbek writers, such as Abdulla Qodiriy in *O'tkan kunlar* and Chingiz Aytmatov in *Asrga tatigulik kun*, portray tolerance as spiritual endurance and compassion amid social transformation.

The interdisciplinary approach combining linguocultural and cognitive analysis allows for deeper interpretation of tolerance as a conceptual domain. By examining metaphors, emotional lexemes, and cultural symbols, one can trace how different societies construct moral hierarchies and linguistic expressions of empathy (Wierzbicka, 2018).

## LITERATURE REVIEW

The study of tolerance as a linguocultural phenomenon has recently gained attention within cognitive linguistics and intercultural communication. Researchers emphasize that moral concepts such as

tolerance are shaped by sociohistorical experience and reflected in linguistic patterns (Lakoff & Johnson, 2003).

Wierzbicka (2018) proposes that key moral notions vary cross-linguistically due to differences in cultural scripts — the underlying cultural norms encoded in language. For example, English uses the word tolerance to express rational acceptance of diversity, while in Uzbek, *bag'rikenglik* implies emotional generosity and spiritual patience.

Harrison (2019) and Baker (2018) explore how English literature constructs moral ideals through social conflict and reform. In their analyses, tolerance often emerges as a response to inequality, echoing Enlightenment ideals of freedom and justice. In contrast, Sagdullayeva (2020) and Turaeva (2021) highlight that Uzbek literature interprets tolerance through moral resilience and collective empathy, reflecting Islamic philosophical traditions and postcolonial cultural renewal.

Recent works in cognitive semantics, such as those by Kövecses (2020) and Musolff (2021), demonstrate that metaphors play a crucial role in encoding tolerance. For example, metaphors of space (e.g., “broad-minded”) and heat (e.g., “hot-tempered” vs. “cool-headed”) reflect emotional regulation and openness to others. Translating such metaphors between languages often requires cultural adaptation to preserve their evaluative meaning.

Another dimension comes from sociolinguistics and discourse analysis. van Dijk (2018) examines tolerance in political discourse as a rhetorical strategy to express power relations — distinguishing “us” from “them.” Similar patterns appear in literary texts, where tolerance is dramatized as a negotiation of moral boundaries.

Newer research in intercultural pragmatics (House, 2019) argues that tolerance is best understood through communicative ethics — the willingness to respect difference during interaction. From this standpoint, literary dialogue becomes a valuable site for examining tolerance linguistically.

Scholars in Central Asia (Rasulova, 2022; Kadirova, 2023) have begun exploring the semiotics of *bag'rikenglik* in Uzbek culture. Their findings show that proverbs, metaphors, and moral aphorisms constitute a cognitive system reflecting collective identity. For instance, the saying “*Bag'rikeng inson — dengiz kabi*” (“A tolerant person is like the sea”) metaphorically connects moral patience with vastness and depth — a conceptual image absent in English culture.

Despite these contributions, comparative linguistic

analysis between English and Uzbek literature remains limited. This study builds upon cognitive-linguistic and intercultural approaches to reveal how tolerance operates as a conceptual bridge between Western individualism and Eastern collectivism.

The representation of tolerance in both English and Uzbek literary traditions reveals the interplay between personal experience and collective moral consciousness. Through narrative voice and poetic imagery, writers demonstrate how tolerance functions as a moral and social force in different cultural contexts.

In English literature, Bernardine Evaristo’s *Girl, Woman, Other* (2019) presents tolerance as an inclusive and dynamic concept tied to gender, race, and identity. Her polyphonic narrative intertwines the lives of Black British women who confront prejudice, inequality, and self-doubt, yet learn to coexist within diversity. Evaristo’s language — rhythmic, free-flowing, and hybrid — becomes a linguistic metaphor for tolerance itself, celebrating difference without hierarchy. Through her characters’ empathy and mutual recognition, the novel shows that tolerance requires both self-acceptance and social courage.

George Orwell, in *The Road to Wigan Pier* (1937), approaches tolerance from a moral and political angle. He depicts the English working class not with pity but with respect, revealing that true tolerance lies in understanding human dignity beyond social boundaries. His realist style and ethical directness expose intolerance as ignorance, calling for compassion built on equality.

In Uzbek literature, the poet Muhammad Yusuf treats tolerance as a spiritual essence of humanity. His poem *Yolg'on dunyo* expresses compassion and humility as antidotes to anger and pride. The lines “*Kechir, inson, bir-biringni, / Yurak keng bo'lsa — dard yengil*” (“Forgive each other, for an open heart eases pain”) illustrate the moral foundation of *bag'rikenglik* in Uzbek ethics — a harmony of soul and sincerity.

Similarly, Said Ahmad’s novel *Ufq* (1974) portrays tolerance as a social necessity during the turbulent transformation of Uzbek society. Characters face ideological and generational conflicts but ultimately find reconciliation through dialogue and empathy. Ahmad’s prose captures how patience and moral endurance protect human relationships from the pressures of modernization.

A comparative analysis reveals that English writers often link tolerance to social justice and identity, emphasizing critical reflection and empathy toward marginalized voices. In contrast, Uzbek writers frame tolerance within moral spirituality and human

interconnectedness, highlighting patience (*sabr*), respect (*hurmat*), and reconciliation (*yarashuv*).

Metaphors of light, heart, and home appear across both literatures, yet differ in nuance: in Evaristo, “light” means self-expression; in Yusuf, it symbolizes mercy and divine balance. Both traditions ultimately view tolerance as the ethical core of human coexistence — a bridge between individuality and collective harmony.

Comparative analysis shows that English authors frame tolerance through the individual conscience, while Uzbek authors emphasize collective ethics. Culturally, these differences mirror Western humanism and Eastern spiritualism.

The linguocultural mapping reveals that both traditions employ metaphors of space and warmth, yet their emotional associations differ. “Broad-minded” in English signifies rational acceptance, while *bag’rikeng* in Uzbek implies emotional depth. Translating such expressions requires sensitivity to conceptual background — literal translation risks losing moral resonance.

In translation studies, rendering tolerance demands awareness of both cognitive equivalence and cultural connotation. For instance, the English phrase “tolerant society” translated as *bag’rikeng jamiyat* preserves denotative meaning but adds spiritual undertone. Conversely, translating *bag’rikenglik* as “forbearance” may imply passivity, which diverges from its Uzbek meaning of moral generosity.

Ultimately, both English and Uzbek literature demonstrate that tolerance functions as a moral, aesthetic, and cultural value deeply embedded in linguistic worldview.

## **CONCLUSION**

The comparative analysis of English and Uzbek literary texts reveals that tolerance, though universal in human values, manifests through culturally specific linguistic and conceptual patterns. English literature tends to portray tolerance as rational acceptance and moral responsibility, while Uzbek literature emphasizes empathy, patience, and communal harmony.

Linguistically, tolerance is expressed through metaphors of space, warmth, and heart, reflecting emotional and ethical dimensions. Translating such expressions requires not only linguistic competence but also cultural empathy to preserve moral meaning.

This study concludes that the linguocultural approach provides an effective framework for analyzing moral concepts such as tolerance. It helps reveal the interdependence of language, thought, and culture in shaping moral worldviews. Strengthening intercultural understanding through translation and education will

thus contribute to promoting tolerance as a shared global value.

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