

EU Cross-Border Cooperation Activities and Governance of its Eastern Neighbourhood
**TOLERANCE AS A VALUE CATEGORY IN UKRAINIAN, RUSSIAN AND
ENGLISH LINGUISTIC PICTURES OF THE WORLD**

Larisa Kornovenko

Associate Professor

Bohdan Khmelnytsky National University in Cherkasy

The concept of "tolerance" is relatively new for the Ukrainian and Russian linguistic pictures of the world, but as never before, it is important in current conditions of some socio-political tension (war, conflicts). I. V Galitsky states that tolerance in the cultural and legal dimensions means to be oneself for the European and not to be different, to be alike for the American. Whereas the Ukrainian culture presupposes some distinctive aspects of tolerance: resilience, historically determined a sense of fear of extermination, psychological marginality, a need for security and protection [2, p. 447]. The well-known American scientist Ronald Inglehart argues that only the domination of values of development in the society (democracy, mutual respect, tolerance) enables to achieve sustainable progress. In Ukraine, however, other values prevail in the majority of the population – survival values (economic and physical security, the pursuit of material possessions, impatience for otherness, etc.) [5].

The relevance of the study of tolerance as a value category is conditioned by important scientific and practical tasks. In the modern scientific literature, the term "tolerance" is interpreted quite widely, and therefore, there are many meanings of this category. Thus, tolerance is distinguished by spheres of being (gender, religious, geographical, interclass, physiological, political, sexual, marginal, legal), by levels (nation, state and personality), and it can be characterized as a process and result. It is defined as patience, respect for others' beliefs, perception, unity in diversity, understanding of different forms of self-expression and preservation of individuality, rejection of domination, recognition of equality, possibility of a dialogue, etc. (Declaration of Tolerance Principles, 1995) [1].

EU Cross-Border Cooperation Activities and Governance of its Eastern Neighbourhood

The Ukrainian Language Dictionary (ULD, 11th) defines tolerance as a property by the value of being tolerant (ULD – 10th 1979, 179). The vocabulary interpretation allows distinguishing the core of the lexical-semantic field of tolerance in the Ukrainian language: it is *поблажливість, терпимість до чийхось думок, поглядів, вірувань* (*indulgence, tolerance of one's thoughts, views, beliefs, etc.*) Further, tolerance is defined as *здатність терпимо, поблажливо ставитися до чужих звичок, звичаїв, поглядів* (the ability to tolerate, condescending to other people's habits, customs, views, etc): 1. *У всіхнагальніділа, у всіхнеспокійнасерці, вартовиявитидеякуобміркованутерпимість* (everyone has urgent matters and anxiety in the heart, some deliberate tolerance should be revealed) (YuriyBedzyk, Polky, 1959, 69); 2. A condescending attitude towards someone, something: *Йогоодвічноювадоюбулаякасьбайдужатерпимістьідозлих, ідонездатних* (his eternal flaw was some indifference to evil and incapable people (PavloZagrebelny, Dyvo, 1968, 133) (ULD, 10th 1979, 95).

However, in our opinion, the value content of tolerance in the Ukrainian, Russian and English linguistic pictures of the world differs; its determination is possible only through the study of contemporary media discourse and the verbalization of recipients' associations on the incentive for tolerance.

The pilot monitoring of Ukrainian and Russian contemporary media discourse enables us to determine the value of tolerance phenomenon [3]. In some analyzed contexts, there is an understanding of tolerance as patience for something incomprehensible, unpleasant, exotic, and on the other hand, tolerance is interpreted as indifference. Therefore, in political contexts we find occasional use of the word: *нульова толерантність, толерування зла, толерування підпалу* (zero tolerance, tolerance of the evil, and tolerance of arson, etc.).

In our view, *терплячість, терпимості толерантність* (patience and tolerance) (similar to the Russian linguistic picture of the world: *терпение, терпимость, толерантность*) are incoherent and non-synonymous concepts that need to be distinguished and further studied.

Reference:

1. Декларація принципів толерантності (прийнята 16 листопада 1995 р.). Документ 995_503, поточна редакція. Прийняття від 16.11.1995. – Режим доступу : http://zakon.rada.gov.ua/go/995_503
2. Галицький І. В. Толерантність у культурно-правовому вимірі / І. В. Галицький // Актуальні проблеми держави і права. – 2011. – С. 446–453. – Режим доступу : <http://apdp.in.ua/v60/64.pdf>
3. Корновенко, Л. Толерантність / інтолерантність у суспільній свідомості черкащан (за результатами асоціативного експерименту 2013-2014 рр.). Мовознавчий вісник. Збірник наукових праць. Випуск 21. Черкаси. 2016 – С. 185–193.
4. Словник української мови : В 11-ти тт. – К. : Наукова думка, 1970–1980.
5. Рональд Інлегарт //Режим доступу: <http://procherk.info/news/7-cherkassy/49074-nestorivska-grupa-mirkue-pro-tsinnosti-rozvitku-dlja-ukrayini>, 01.01.2017.

***THE CONCEPT “TRUTH-LIE” IN UKRAINIAN
AND RUSSIAN LANGUAGE IMAGES OF THE WORLD***

Valentyna Musiyenko

Doctor of Linguistics, Professor

Kyiv National Linguistic University

The mankind is a variety of ethnicities united into single whole. In every nation, and correspondently, in every language and person we can find two sides – a general, universal side, and a specific, idioethnic side. Modern Linguistics pays attention to both, the universal and the ethnic in the language.

Nowadays linguists study the concepts employing different language data and methodology. To our mind, paroemias are of great interest for analysis, presenting