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THE PROBLEM OF TOLERANCE

In 1995 at the 28th General Conference of UNESCO The Declaration of Principles of Tolerance was proclaimed.

Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace [1].

Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States [2].

What is tolerance?

Tolerance is the appreciation of diversity and the ability to live and let others live. It is the ability to exercise a fair and objective attitude towards those whose opinions, practices, religion, nationality and so on differ from one's own [3]. As William Ury notes, "tolerance is not just agreeing with one another or remaining indifferent in the face of injustice, but rather showing respect for the essential humanity in every person" [4].

Intolerance is the failure to appreciate and respect the practices, opinions and beliefs of another group. For instance, there is a high degree of intolerance between Israeli Jews and Palestinians who are at odds over issues of identity, security, self-determination, statehood, the right of return for refugees, the status of Jerusalem and many other issues. The result is continuing inter-group violence.

Tolerance in different range:

- Political tolerance implies that we sufficiently trust our political opponents to allow them to organize, conduct an election campaign and form a government.

- Religious tolerance or tolerance is understood as the equal attitude of the state to all religions and confessions, as well as tolerance existing in interreligious and interfaith relations.

- Economic freedom implies tolerance to competing economic interests, the state is required to ensure equal rights of economic entities

- Legal tolerance manifests itself in legal behavior. the transition from the psychology of confrontation, suspicion and violence to the culture of peace, confidence, the strengthening of national and international stability, peace and security by non-military, humane methods.

- International tolerance is a system of psychological guides, sensations, a certain set of knowledge and socio-legal norms (expressed through law or tradition), as well as ideological and behavioral orientations that imply tolerant or acceptable attitude of representatives of any one nationality (in particular, on personal level) to other foreign national phenomena (language, culture, customs, norms of conduct, etc.) [5].

Tolerance is used to refer to a wide range of tolerant attitudes to lifestyles and the existence of social groups, political parties or ideas that many consider to be inappropriate. Among other things, this is most often related to religious, national, racial, political tolerance, tolerance to a particular sex (male or female), to sexual minorities, etc. Typically, the principle of tolerance is not recognized by religious fundamentalists, racists, sexual chauvinists, radical nationalists, xenophobia, ethnocentrists. Totalitarian and authoritarian societies are also largely intolerant of certain social groups, thoughts and thoughts of other people.

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THE INFLUENCE OF SOCIO-PSYCHOLOGICAL FACTORS ON LINGUAL-STYLISTIC AND SYNTACTICAL PRESENTATION OF BUSINESS LETTERS

A great deal of attention is paid by modern scientists on various aspects of delivering information from suppliers of goods to consumers [1; 2; 3; 4]. It has been specified that at the edge of the 21st century there appeared a vivid shift in emphasising the subjects of professional world: if in the 20th century the leading role was given to the producers/suppliers, the 21st century has promoted the consumer onto this place. Modern business world realised that consumers, first and foremost, pursue their own interests. That is why it has become crucial for suppliers to appeal to the consumer's benefit though their messages.

This tendency has penetrated into business messages and business correspondence revealing itself both on syntactic and stylistic levels. This style of writing had even received a special name – “You-attitude”. The focus in this kind of messages is shifted from the sender onto the receiver (reader), and, in our particular case, this is a consumer. “You-attitude,” a phrase used by Kitty O. Locker in “Business and Administrative Communication” refers to a style of writing that puts readers' needs first. Specifically, you-attitude “emphasize[es] what the reader wants to know, respecting the reader's intelligence, and protecting the reader's ego” [3, 36]. Locker details five strategies for achieving you-attitude.

The purpose of the sender is to convince the "reader" that the supplier or the manufacturer sincerely cares about his interests. At the present stage of research devoted to the linguistic analysis of expressions, which function in