

10-5-2021

LACUNA AS AN INTERCULTURAL COMMUNICATION DEVICE AND ITS TRANSLATION PROBLEMS

Dilorom Khaydarova

Jizzakh State Pedagogical Institute, khaydarova@jspi.uz

Follow this and additional works at: <https://uzjournals.edu.uz/tziuj>



Part of the [Education Commons](#), [English Language and Literature Commons](#), and the [Language Interpretation and Translation Commons](#)

Recommended Citation

Khaydarova, Dilorom (2021) "LACUNA AS AN INTERCULTURAL COMMUNICATION DEVICE AND ITS TRANSLATION PROBLEMS," *Mental Enlightenment Scientific-Methodological Journal*: Vol. 2021 : Iss. 5 , Article 14.

Available at: <https://uzjournals.edu.uz/tziuj/vol2021/iss5/14>

This Article is brought to you for free and open access by 2030 Uzbekistan Research Online. It has been accepted for inclusion in Mental Enlightenment Scientific-Methodological Journal by an authorized editor of 2030 Uzbekistan Research Online. For more information, please contact sh.erkinov@edu.uz.

LACUNA AS AN INTERCULTURAL COMMUNICATION DEVICE AND ITS TRANSLATION PROBLEMS

Dilorom Khaydarova

Teacher of Department Foreign Language

Jizzakh State Pedagogical Institute

E-mail address: khaydarova@jspi.uz

Abstract: Intercultural communication has become very significant due to the increasing contacts between members of different cultures and their impacts on everyday life, business issues. From this point of view, this article deals with textual and contextual analysis of lacuna and its usage for the field of intercultural communication as well as analyzes lacunarity as a phenomenon of lexical system, and provides comparative analysis of inter lingual lacunas. Several lexicosemantic fields containing inter lingual lexical lacunas were implemented into analysis. Relying on the findings the conclusion has been done on the prevalence of lacunary vocabulary in each of the mentioned fields, summarize the available translation techniques, find proper equivalents of the lacune while translating and lastly, solve the translation problems.

Keywords: lacuna, culture, communication, cultural level, lacunary unit, filling lacuna, compensating lacuna, lexical lacuna, translation techniques, comparison, literary translation, non-equivalence, textual and contextual analysis.

INTRODUCTION

Culture-specific lexical units have been the object of investigation in cultural linguistics, country study, psycholinguistics, and translation studies. It is argued that the term lacuna is employed by the majority of scholars, when it comes to differences in languages and cultures [11, p.135]. Lacunae, culture gaps, i.e., items of language, text or culture, are partially or completely unintelligible in another culture. They are subdivided into lexical, grammatical, functional, relative

or absolute, and do not have equivalents in other languages or cultures. Cultural lacunae, in their turn, are viewed as extra-lingual problems of intercultural communication. These are words and word combinations, which reflect names of objects, notions, phenomena, everyday objects, characteristic features of geographical position, culture, social and historical features of the ethnic or cultural community. They encode an important part of information about the community naming historical events, objects of material culture, institutions, or prominent people absent in other societies [10, p.167]. In translation studies, lacunae are defined as cultural words, i.e., lexemes that are associated with a definite language and present difficulty in translation. They are subdivided into categories reflecting such spheres of life as ecology, material and social culture, organizations, traditions, customs, activities, procedures, concepts, habits and gestures. According to linguistic studies, every language contains lacunas – “empty spaces” which are difficult to translate. Lacuna, or, according to the definition of VG Gak, "a gap in the lexical system of the language" [3, p. 261], is an integral component of every existing language. It is customary to associate the presence of gaps in any linguistic systems with the uniqueness of the cultural layer of various countries and peoples. “In one language, some groups of extra-linguistic representations are reflected, in another - others” [2, p. 83]. The term "lacuna" was first introduced by the French linguists J. Vinet and J. Darbelne. Moreover, it should be noted that scientists in their study gave the definition of the inter lingual gap, and also introduced the first definition translation adaptation, considering it the seventh translation technique, based on which adaptation is applied in cases in which the type of situation implied in the message in the original language is unknown in the culture of the translating language [8]. When studying the phenomenon of lacunarity, it becomes necessary to distinguish between the concepts of a lacuna and a lacunar unit, which was proved by LK Bayramova [1]. So, the lacunar unit is a component in the original language, while the lacuna is the zero correlate of the lacunar units in the translating language. It is the inter lingual

lacunas that formed the basis of our research, the purpose of which is a comparative analysis of the lexical lacunar units of the English and Uzbek languages.

METHODS AND MATERIALS

Further research involved the use of textual and contextual analyses. The former allowed us to focus on the structure of the fragments in which the lacunae were found in the source text and in the target texts. The latter was used in order to characterize the lacunae in their historical, cultural and social contexts. Translational analysis was used while working on Uzbek translations. It enabled us to specify the differences in the presentation of Uzbek stereotypes in the source text and in the target texts. It also allowed us to single out techniques employed by the author and by the translators in order to make the lacuna understandable for a target reader, and specify transformations used in the translations of the novel in question.

As the concept of lacuna was developed by the Russian ethno psycholinguistics, it focuses both, on problems of foreign text comprehension as well as on communication problems between different cultures. Ethno psycholinguists state that mutual understanding between cultures is in principle possible because no absolute original codes of communication exist. However, since within the environment of human cultures no absolute unequivocal codes exist intercultural understanding is only possible to a certain extent. The origins of this term can be found in the Latin language where it is explained as a gap, depression, hole, pond or precipice. In the field of medicine it means a bulge on the surface of an organ. Sorokin and Markovina defined lacuna as phenomena of a culture that have no equivalents in another culture regarding both linguistic as well as cultural specifics. The following definition of the term lacuna are based on Ertelt-Vieth and Grodzki:

1. Lacunas are elements or aspects of texts - texts in the broadest sense, including cultures - that do not correspond to the experiences of individuals of

another culture. They might hamper or prohibit understanding of that text but they also motivate towards intercultural communication. Lacunas arise between cultures - lacunas present in the interaction of two or more cultures are called intercultural lacunas - and between cultural levels (intracultural lacunas).

2. Understanding of texts is an active, creative and perspective oriented process. This constitution of meaning unfolds on the basis of meaning potential of the text and of the preexisting experiences of the reader.

3. Lacunas do not describe stable meanings but depend on the respective conditions of the actual encounter of exponents of at least two cultures or cultural levels at a given moment in time.

They can vary from long-traded relatively stable meanings to ad-hocmeanings and can be complexly intertwined. They are subject to individual and subcultural differentiations as well as to historic change. Thus, they may not be thought of as rigid categories but as a dynamic model that enables us to differentiate varying levels and aspects such as verbal, psychological or geographical of any situation or action.

Schröder stresses that taking Smith's five criteria into account when encountering an intercultural situation would facilitate understanding, not in the sense of adapting totally to the other but by being sensitive for occurring problems. Two main advantages of the lacuna model to further intercultural communication are the following: It is a store of categories enabling to scientifically register, classify and analyses the immense diversity of cultural peculiarities. Inductively various different aspects of a conflict situation or even of the whole genesis of a conflict can be analysed.

Ertelt-Vieth proposes three areas of application of the lacuna model in intercultural communication:

- Discovery and analysis of critical incidents in face-to-face situations or in medially mediated intercultural encounters
- Reconstruction of problematic confrontations of even long lasting relations,

-Preparing intercultural encounters.

Lacuna studies are able to track cultural differences by seeing what seems „strange“ or „odd“ for nonmembers of a given culture. By being aware of the fact that lacunas exist, one is able to attempt to promote better intracultural and intercultural understandings. The lacuna model does not attempt to solve cultural differences it simply identifies the differences. However, the lacuna model can be beneficial by promoting mutual understanding [Grodzki 2003: 57]. At the moment, there are a number of ways to overcome the linguocultural barrier, formed by interlingual lacunae. The process through which it is possible to carry out a competent the contact of different cultures, while retaining the specific features of each language participating in the dialogue, is called the elimination of lacunae. Elimination of gaps is carried out by filling or compensating lacunae. In the process of filling the gap, the meaning of the concept belonging to the culture of the addressee is revealed. When translating, the main focus is on which of the appropriate semantic models in the culture recipient is most appropriate in a particular context. Under the compensation of lacunae traditionally understand the phenomenon, which is characterized by the presence of "semantic emptiness", while the lacuna is usually are not eliminated from the text, but they supplement the word unfamiliar to the recipient with an explanation that can eliminate misunderstanding of the reality.

RESULTS AND DISCUSSIONS

On the basis of the results obtained, it can be concluded that, while introducing lacunae, Lewycka[13] resorts to the strategies of domestication and foreignization, involving a number of techniques:

1. Domestication (Equivalent translations; near equivalent translations)
2. A combination of domestication and foreignization (Transliterations (foreignization) accompanied by near equivalents, and descriptive translations; Calque translations (foreignization) together with descriptive translations)

3. Foreignization (borrowings; A combination of transliterations and calque translations)

There are the following ways of translating lacunar vocabulary:

1. Transcription or transliteration. This method of translation involves literal reproduction in the recipient's language of a foreign language word.
2. Calculation is the literal translation of a word or phrase.
3. Descriptive translation is used when there is no corresponding nomination in the teaching languages. In this case, the translator independently reveals the features that can convey the meaning of the subject.
4. Matching selection consists in using the closest in meaning lexical unit PL.
5. Specification and generalization. The meaning of the first is to replace a word with a broader meaning on a word with a narrower one. In generalization, on the contrary, a specific lexical unit is replaced by a unit with a more general meaning.
6. Neutralization and emphaticization. The neutralization of the concept is necessary when the emphatic potential of words diverges during translation. Thus, neutralization is, in a sense, a process of smoothing out the emotional and coloring effect. Emphaticization, on the other hand, contributes to the release of emphatic coloring of a word in a certain context [4].

In the analysis of lexical gaps, in our opinion, attention should be paid to the theory of semantic fields, namely, the lexicosemantic field, in which linguistic units are united according to a common feature.

Due to the fact that the lexical-semantic fields in each language are characterized by a different degree of structuring and different specific properties, then by comparing the lexical units of the same field in different languages, it is possible to reveal the presence of semantic voids - lacunae. To confirm this hypothesis, the analysis of inter lingual lexical lacunae extracted from thematic Uzbek-English and English-Uzbek dictionaries [5; 6; 7], and the main ways of their translation are revealed.

The selected lexemes were classified according to their conceptual focus and combined into the following conceptual areas:

1) Common verbs: to keep silent-tinchlik saqlamoq; aytib yubormoq - to give a hint; olib borib qo'ymoq - to give smb. a lift [6, p. 14]. In this group, there was a large the number of concretizing verbal lacunae: to abandon – bir umrga tark etmoq [7, p. 210];

2) Travel. This area is characterized by an extensive presence of gaps in the Uzbek language. So, for example, a number of synonymous concepts of the English language, such as voyage, trip, tour in Uzbek are concretized by the noun “sayohat” with the following explanations: voyage – dengiz sayohati; trip – qisqa sayohat; tour – diqqatga sazovor joyga sayohat qilish; jaunt – hordikli sayr; passage – uzoq muddatli sayohat; trek – qiyin va og'ir, uzoq muddatli sayohat; to commute – doimiy sayohatlar uyushtirish; to route – ma'lum bir aniq manzilga sayohat qilish; to ship – kema orqali sayohat qilish; to railroad – temiryo'l orqali sayohat qilish [5, p. 210].

3) Products, dishes, drinks: chicken – tovuq go'shti; broth – suyuq sho'rva; tvorog-cottage cheese [6, p. 49]. Majority the names of some dishes, the English language adopted by transliteration: jelly - kissel, borsch - borsch [5, p. 189]. Gaps for such lexical units were found in the Uzbek language, like brandade – baliq pyuresi [p. 203]; eggnog – shakar va sut bilan ko'pirtirilgan tuxum sarig'i [p. 389].

4) Education. The predominance of English-speaking lacunae in this area is due to the difference in systems and teaching standards: detention – darsdan keyin jazo tariqasida qo'shimcgha dars uchun qolmoq; great-go – bakalavr darjasini olish uchun o'tadigan so'nggi imtixon; language house – til o'rganuvchi talabalar yotoqxonasi; to minor in – ikkinchi mutaxassislikda o'qimoq [7, p. 56]. Among the Uzbek lacunae the following were identified: poor student / qoloq o'quvchi; a'lochi o'quvchi - high achiever; classmate - student of the same year. There are also American-English lacunar units, for example, associate degree – 2 yoki uch yillik o'qishdan so'ng beriladigan daraja [5, p. 104].

5)Time: early in the morning-erta tong; kun - twenty-four hours; the day before yesterday-ikki kun oldin (two days ago); the day after tomorrow – ertadan keyin [6, p. eighteen]. In Uzbek, we have identified one interlingual gap for the English lexeme tonight – bugun kechqurun [5, p. 51].

Our analysis allows us to conclude that the most common for the presence of lacunae is the area " Food, meals, drinks" which is followed by "Education". The presence of gaps in the first region it is due to national disunity, geographic characteristics and divergence of culinary traditions, and in the second, there is a mismatch in the types of education. The area "Time" has the lowest nominative representation due to the coincidence of the system of the daily routine and time boundaries in English and Uzbek.

Among the methods of translating inter lingual lacunae in the analyzed material, transcription and transliteration (borsch), descriptive translation (gun-metal), method of matching (light-blue), specification with inclusions of descriptive translation (voyage; trip; tour), neutralization (poor student).

The conclusions obtained in the study do not claim to be an exhaustive solution to the problem under consideration. It is assumed that its further development can be continued in other conceptual areas, as well as phraseological gaps can become an object of comparative analysis.

CONCLUSION

Representation of Uzbek culture-specific information regarding Uzbek historical and contemporary lacunae which reflect phenomena connected with political life, society, administrative division, everyday life, and etiquette in the English source text and its rendering in Uzbek target texts have been highlighted. When describing the Uzbek lifestyle, the author of the English source text employs two major translation strategies: that of domestication, which makes the phenomena introduced by the author clear to the English-language reader and that of foreignization, which allows the writer to preserve a flavour of Uzbek culture in the source text. The strategy of domestication is implemented through equivalent

or near equivalent translations, whereas the strategy of foreignization is revealed through a Uzbek borrowing defining a typically Turkish phenomenon, transliteration, a combination of transliteration, and calque translations. However, in trying to find a balance between these two strategies, the author combines them, employs transliteration as a means of foreignization supplemented with a near equivalent, descriptive translation within the strategy of domestication, and uses calque translation within the framework of foreignization together with descriptive translation as a means of domestication.

This enables the writer to preserve the unique character of the Uzbek culture and make the lacuna comprehensible for the English-language reader. Moreover, the Russian translation shows more similarities with the English source text regarding the usage of inverted commas and italics when lacunae are presented rather than Uzbek ones.

REFERENCES:

- [1]. Bayramova L. K. Lingvisticheskie lakunarnye edinitsy i lakuny // Vestnik Chelyabinskogo gosudarstvennogo Universiteta. Philology. Art. 2011. № 25 (240). Vyp. 58. S. 22-27.
- [2]. Boduen de Kurtene I. A. Izbrannyye trudy po obshchemu yazykoznaniiyu: v 2-x t. M.: AN USSR, 1963. T. 1. 385 c.
- [3]. Gak V. G. Sravnitel'naya typologiya frantsuzskogo i russkogo yazykov. L.: Enlightenment. Leningr. otd-nie, 1977. 300 p.
- [4]. Komissarov V. N. Translation theory (linguistic aspects): ucheb. for inst. and fak. in. write. M.: Vysshaya shkola, 1990. 253 p.
- [5]. New Anglo-Russian / Russian-English Dictionary ABBYY Lingvo. M.: Abi Press, 2011. 740 p.
- [6]. Russko-angliyskiy (britanskiy) tematicheskiy slovar: 9000 slov. M.: T&P Books Publishing, 2013. 256 p.

- [7]. Shatalova T. I. Anglo-Russian thematic dictionary. M.: Astrel: AST, 2005. 237
- [8]. Vinay J. P., Darbelnet J. Comparative Stylistics of French and English: A Methodology for Translation. Amsterdam - Philadelphia: John Benjamins Publishing Company, 1995. 358 p.
- [9]. Schröder, H. (1995a): „Lacunae“ and the Covert Problems of Understanding Texts from Foreign Cultures.“ In: Schröder, H. et al. [eds]: Lacunaology - Studies in Intercultural Communication. Vaasa. 10-25.
- [10]. Slavova, L., & Borysenko, N. (2018). Rendering cultural information in translation: English - Ukrainian direction. *Odessa Linguistic Journal*, 11, 167–173. <https://doi.org/10.32837/2312-3192-2018-11-167-173>
- [11]. Yemelyanova, Y. B. (2010). *Lingvostranovedcheskaya kompetentsiya perevodchika: teoriya i praktika: monografiya* [Linguistic Country Study Competence of the Translator: Theory and Practice: Monograph]. Nizhniy Novgorod: OOO “Stimul-ST”. (In Russian).
- [12]. Dun, N. L. (2007). Intralingvalnye lakuny v leksicheskoy sisteme russkogo yazyka [Intralingual Lacunae in the Lexical System of the Russian Language]. *Visnyk Sumskoho derzhavnoho universytetu. Seria Filologia* 1, 135–141. (In Russian)
- [13]. https://www.gramota.net/articles/issn_1997-2911_2017_3-2_16.pdf
- [14]. <http://www.researchgate.net/publication/342813187>
- [15]. https://www.researchgate.net/publication/353222709_Culture