

Reflection of Lacunae in English,
Russian, and Uzbek Literature Based
on the Works of Khalid Hosseini

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ABSTRACT

This article analyzes Khaled Hosseini's novel The Kite Runner to see how lacunae are reflected in English, Russian, and Uzbek literature. Russian literature tackles existential and moral problems, while Uzbek literature looks at the struggle between tradition and modernization. Hosseini highlights the differences in Afghan society and its diaspora through his artistic creations that cross cultural boundaries. This study highlights how literature can help people from different origins understand one another and overcome cultural barriers. The goal of the study is to discover and characterize the lacunar model experimentally from the standpoint of intercultural communication and translation theory. Developing the lacunar model as a topic in translation studies and considering it from the angles of intercultural communication and translation theory. English, Russian, and Uzbek were the three unrelated languages that were compared. The work's findings and linguistic resources can be applied to the practice of teaching translation and English at universities, as well as to general and cultural linguistics lectures and seminars. It will provide a comprehensive understanding of how lacunae are portrayed in literature across languages and cultures, based on the works of Khaled Hosseini. All things considered, this research method will enable a comprehensive examination and interpretation of the reflection of lacunae in English, Russian, and Uzbek literature, providing perceptive viewpoints on the universal themes and

peculiarities of culture that Khaled Hosseini writes in his works.

Keywords: Lacunae, English literature, Russian literature, Uzbek literature, Khaled Hosseini, Cross-cultural understanding, text interpretation.

INTRODUCTION

This article highlights the similarities and differences between different literary traditions by contrasting and comparing translations of Khaled Hosseini's novel *Lacuna*. According to the research, the term "lacuna" is used by linguists to refer to a wide range of concepts, including non-alternative or background vocabulary, random lacuna, untranslated vocabulary, contradictory words, spaces, lacuna, or white spots on the language map, words that are impossible to translate, zero word, "lacuna," intermediate, lacuna, and others. "Non-equivalent vocabulary," "lacuna," and "realia" are distinct ideas. The lacuna etymon is of Greek origin $\lambda\alpha\kappa$, but later the word was mostly referred to as of the Latin origin. The Latin word *lacūna*, which meant hole or pit, originated in 1663 and was derived from *lacūs* (genitive *lacūs*), which meant pond or lake. The word *lacuna* comes from Latin, and in the Russian-speaking academic world, comparable terms can be found in works dating back to Nikolay Karamzin (1766-1826), the leading Russian historian of the eighteenth century. In the worldwide world of today, a multitude of cultural, linguistic, and technological elements have a tremendous impact on language acquisition. For this reason translators should be careful in translating. At first lacunae were only terms of translation studies and stylistics.

Their contrasts and similarities still hold up in the face of the extensive body of research on the topic. Furthermore, in translation and cross-cultural communication, not much research has been done on the terminology that convey their semantic and functional identities. Research works often define lacunae as "vague or unclear elements" because the systematic study of lacunae sheds light on those phenomena of one culture that are

not exhaustively perceived by representatives of another culture (do not find correspondences in their cultural experience), necessitating additional ethnolinguistic commentary, “zero equivalents”, or “gaps” since the specificity of one culture does not find systemic (exact/approximate) equivalents in another culture.

A misunderstanding or vagueness in the meaning of words and/or actions is called a lacuna. It is, to be more precise, a communication gap across cultural boundaries. Anything that is ambiguous, strange, uncommon, erroneous, or hazy (in the broadest sense) in a text is considered a lacuna. When two or more cultures or cultural levels collide, gaps might cause astonishment, hesitancy, doubt, annoyance, or, conversely, interest. But shortcomings might go unnoticed. Characterizing and arranging challenges in reading and interpreting texts is a long-standing tradition in Russian literature, linguistics, and translation studies. A research tool for filling up the gaps in intercultural studies is the lacuna model was created in the late 1970s and early 1980s by Russian ethno-psycholinguists Markovina and Sorokin, who developed the following three primary categories to group lacunas: Language and speech are examples of linguistic lacunas; intentional, accidental, and belles-lettres are examples of text lacunas; activity, cultural space, and subjectivity (national-psychological) are examples of cultural lacunas. Lacunas can be inter- or intra-linguistic and inter- or intra-cultural; they can be confrontative and contrastive, implicit and explicit, absolute and relative. Lacunas can be verbal or non-verbal or linguistic or cultural. Linguistic lacunas can be: lexical, grammatical and stylistic. Cultural gaps can be substantial and deeply felt. According to translation theory, a lacuna is the absence of a reference in the target language in the translated text, which entails a completely logical characteristic of the lacuna as a marker for the problematic search for equivalence. Linguistic lacunas generally include words or groups of words who are very closely related to the culture of the country where the work belongs. The first focus on the claim that gender congruency effects are not found in languages with phonological dependencies, but also in culture. The lacunarity phenomenon,

which is a linguistic and cultural occurrence when two languages are compared, has grown into a significant issue that translators must resolve.

They may also be invented or appropriated by the author for usage in a variety of contexts, and they serve a particular stylistic purpose. They may also be statements derived from his own life. Many of these phrases are used in *The Kite Runner* book. The translation provided for this article does not accurately communicate the original meaning because of the previously highlighted lacunae.

The Lacuna theory is currently the most well-known theory in ethno-psycholinguistics. The disparities in cognitive systems between languages and cultures are demonstrated by phenomena referred to as lacunas. These are vocabulary words that are unique to one language and culture and do not exist in other languages or civilizations. The Lacuna theory offers a theoretical framework for describing a wide range of linguistic-cultural issues that come up during textual interpretation. The novel *The Kite Runner* is particularly hermetic for a reader from a different cultural background since it has a lot of language entities that carry cultural information that is encoded. With the aid of the lacuna hypothesis, we will present an alternative interpretation of this complex story. This article will also discuss the concept of culture, how it relates to language, and how important cultural background knowledge is for understanding texts.

The translator's ability to faithfully translate lexical, semantic, pragmatic, cultural, historical, political, and economic elements in the target language, as well as rhetorical figures based on purposeful syntagmatic distortions in the character's language, is one of the elements that ensures the process's success. New perspectives on the relationships between the mind, language, and communication are provided by the "human factor" at the center of contemporary translation. Language does not describe reality since it forms knowledge systems. Since every word and idea has a certain place in the language that is defined by its interactions with other words and concepts, every nation has a system in place for organizing its vocabulary. The existence of the proper names in the language is necessary for the

identification of specific relationships in the real world, their grouping, and the translation of their essential concepts into another language. When translating from one language to another, this is how the issue of lacunarity appears. The development of a theory of cultural translation and a lacunification model to address issues of a different kind that obstruct effective comprehension in the course of intercultural contact is challenging due to the requirement of communication.

The lacunification model is used in modern translation theory to inform the development and use of innovative translation methods while taking psycholinguistic factors into account. Literature reflects the complexities, challenges, and gaps in society, serving as a mirror for the latter. In current linguistic studies of an intercultural communicative nature the following parameters for determining a lacuna are specified: elements or aspects of the text that do not find correspondence in the cultural experience of speakers of other languages.

The topic of gaps or lacunae in English, Russian, and Uzbek literature will be examined in the ensuing essay, with a particular emphasis on the writings of well-known author Khaled Hosseini. Hosseini is well known for her deft use of narrative technique and her examination of the subtleties of human emotions. Reading works by Hosseini can teach us about the universal qualities of human existence and point us the many ways that literature from different languages and cultures portrays gaps. For a very long time, people have utilized literature as a tool to examine the inconsistencies and gaps that exist within communities as well as to explore the intricacies of the human experience.

The study addresses the problem of gaps in English, Russian, and Uzbek literature while concentrating on the compelling writing of well-known author Khaled Hosseini. He deftly portrays the core of these gaps through his compelling story, allowing readers to fully understand the universal qualities of the human experience. Because English literature contains such a wide range of well-known writers, it has been utilized as a method to look into the gaps. We are all aware of how challenging it may be to provide a single, coherent interpretation

of a literary work because of its complexity. This gets much more difficult when texts have several semantic entailments. These obligations may be societal or cultural in character. To build successful intercultural interaction it is necessary to be aware of cultural characteristics.

MATERIALS AND METHODS

Khaled Hosseini's comments on the gaps in novel translations from Uzbek, Russian, and English will be thoroughly examined. Studying books, research papers, and critical analyses that address the subject of gaps and lacunae in the literature will be necessary for this. Over the past decade, a more efficient approach to analyzing lexical bundles has been expanded to overcome the limitations of previous research.

A theoretical framework and contextual understanding for the study will be provided by the literature review. Specifically, *The Kite Runner* by Khaled Hosseini will be the main subject of this study. These well-received articles provide a wealth of information for examining the lacunae issue. A number of literary works written in Uzbek, Russian, and English will also be selected so that the ways in which lacunae are depicted in various languages and cultures can be compared. Comparing and contrasting how lacunae are portrayed in English, Russian, and Uzbek literature is the aim of this study. We will examine the themes, characters, narrative devices, and social settings that are covered in the chosen literary works of art. Important topics including gender inequality, identity challenges, societal differences, and the effects of historical events are covered. The goals of the study will direct how the results of the comparative analysis are interpreted and discussed. The distinctive viewpoints and characteristics of each literary genre will be the main focus of the examination of lacuna reflections in English, Russian, and Uzbek literature. The examination will concentrate on how Hosseini's writings highlight the parallels and divergences in human experience.

The article used the following methods: distributive, which gave the term's usage context; contrastive, which compared two

unrelated languages; component, which looked closely at word meanings; and structural, which looked at how word meanings overlapped and differed from one another. The creation of bilingual dictionaries, thematic translation theory and practice textbooks, specialized intercultural communication courses, and recommendations for further intercultural study are only a few of the practical uses of the research. Languages as discrete, independent entities to one “where the mixing of languages does not transpire in a way that suggests each language functions separately from the other, rather that languages work as one singular linguistic system.”

Dialogue as cultural not only is language a means of conveying cultural values, but it also requires cultural competency to be realized in speech. Language is a cultural value in itself. Linguistic discourse is a cultural activity, according to Coseriu. He makes two general observations that support the idea that language is a cultural activity, that language is (1) a generally-human activity, carried out by individuals (2) as representatives of cultural traditions of speech competence (3) at an individual level; that any cultural activity, including the activity of speaking, can be regarded (a) as activity as such, (b) as the knowledge or competence underlying the activity, and (c) as the product of that activity.

The lacuna is a contextual cultural invariant and one semantic factor that contributes to some degree of incompatibility between two or more semantic systems. Studying lacunas should always be done from both a language and cultural standpoint. They arise from the tension between contexts and systems. The idea of lacuna first appeared in the field of Russian ethno-psycholinguistics. It focuses on problems related to comprehending texts and communicating across cultural boundaries. In order to create an adequate and understandable translation for the recipient, the translator requires not only a high level of language skills and knowledge of cultural features, but also the ability to use search engines, erudition and creativity.

The challenges people have in navigating the constantly shifting socio-cultural landscape and the preservation of cultural values are the two main areas in which lacunae in Uzbek

literature are portrayed. Books like Khaled Hosseini's *The Kite Runner* present a unique viewpoint on the reflection of gaps. Hosseini explores the distinctions between Afghan society and its diaspora by drawing on his personal experiences as an Afghan. His writings illustrate the effects of war, the need for atonement, and the disparities in women's rights and gender standards. Hosseini breaks down barriers between cultures and lets readers relate to people from a variety of backgrounds with his descriptive language.

The way in which gaps are portrayed in each tradition is influenced by historical context and cultural subtleties, even if class inequalities, identity crises, and moral quandaries have become recurring topics in the works. A thorough grasp of human nature can be obtained by analyzing the gaps in Uzbek, Russian, and English literature, drawing on the writings of Khaled Hosseini. These literary analyses show how literature can be used to advance cross-cultural understanding and close social divides. The examination highlights the richness and diversity of literary traditions by examining the gaps in societies and throwing light on the commonalities and distinctive viewpoints of many languages and civilizations.

The cognitive nature of culturally marked linguistic units, which determine the cultural character of nations in the linguistic image of the world, was determined by studying and comparing the linguistic and cultural knowledge of these nations.

RESULTS AND DISCUSSION

Every distinct message or communication has a goal. It should be clear from the translator's evidence statement whether the communication is a joke, an offer, or a directive. With this translation, obstacles based on language and culture are eliminated. Language, then, is the foundation of civilization. Language is a reflection of culture.

However, there are other ideas that provide a different way to solve this issue. Sorokin developed the so-called Lacuna Theory, which has been embraced by many other linguists since 1950, and is one of them. It is a vital field of contemporary ethno-

psychlinguistics. The term "lacuna," which is also commonly used to refer to "vacancy" or "gap," describes a specific linguistic or cultural phenomena that occurs in one culture but is not present in another because of differences in social mores, ideologies, geographic features, etc. A consistent comprehension of the text would result from identifying these gaps in it. And the same goes for Afghan-American novelist Khaled Hosseini's work, *The Kite Runner*. This masterpiece is extremely hermetic and difficult for the reader to understand, but it also has a lot of gaps in it. The translations of Lacuna into Russian and Uzbek occasionally differ from the original. We will make an effort to fill in the gaps in the text's explanation by pointing them out. What makes something "culture" even in the field of anthropology, culture has been studied in great detail, and many specialists have offered their diverse interpretations of the term. Culture is realized in terms of diverse ideas, verbal/non-verbal behavior, and attitudes toward the world. For example, culture is described by Edward Tayler as a complicated system that consists of all the skills and habits that humans have developed as members of a community, such as knowledge, belief, art, morals, law, and custom. According to Stephen Greenbalt, the term "culture" can also refer to a particular group, such as youth culture, black culture, aristocratic culture, etc. Tayler's definition is expanded by adding this idea. He assumes that the concept of culture is always on mobility, changing and developing all the time. Nonetheless, it is governed by a few rules. Naturally, society imposes the rules that shape culture. Every civilization has a set of norms that its members are expected to abide by. Additionally, he claims that literature and culture are inextricably linked. Everyone knows how crucial the cultural background is to understanding a literary work. When examining a literary work from a cultural viewpoint, we must consider the differences between the values the work promotes and our own, as well as the societal assumptions that the work is based on. Folklore is a common element that Khaled Hosseini uses in his literature. Because of this, it serves as a distant mirror of the world at that precise area, reflecting the unique social behaviors of people there at that precise time. Additionally, this book is recognized as

one of the first literary manifestos against terrorism in Afghanistan. It offers a living image of the general feeling that prevailed the country through the vivid descriptions of concrete social and political issues which caused a sense of fear and anxiety among its citizens. The story is seen as consistent and dependable since it is based on actual events, or at least the appearance of reality. The central theme of the book is the interaction between the individual and society. It offers a circle-based, hierarchical structure that does nothing except support terrorists. People are also altered by it, giving up on their convictions and embracing collectivism. Hassan and Amir show both notable distinctions and startling parallels within the same system. They serve as both representatives of the individual inside the system and typical Afghan characters.

In this regard, Khaled Hosseini's writings stand out as particularly potent reflections of gaps. Hosseini is a novelist who is Afghan-American who fills in the gaps in his own and the diaspora's cultures by drawing on both personal experience and Afghan society. Women's rights, gender relations, friendship, guilt, and the terrible effects of war are a few of the subjects he writes about. His creation *The Kite Runner* is one of them. Hosseini introduces readers to his writings and breaks down barriers based on cultural background through captivating storytelling. This study's research methodology examines the ways in which lacunae appear in English, Russian, and Uzbek literature. A thorough and multifaceted method incorporating the qualitative and comparative analysis of literary works would be used to accomplish this.

There will be dictionaries in every village, but only older people will use them. Naturally, the translator uses a comprehensible vocabulary that is accessible to a broad audience in order to avoid using age-specific dictionaries. Different speech patterns for men and women exist in a number of languages. The simple explanation for these disparities is that men and women talk about different subjects. For example, men have specialized dictionaries for construction, business, politics, and religion. Specialized dictionaries on sewing, cooking, housekeeping, and other subjects are available to the women. It is essential for

translators to comprehend the cultures of those whose works they are translating. A style that is comprehensible to people with a moderate level of education is ideal for the translation.

It is significant to notice that developments in orthographic rules, lexicographic approaches, translation mechanisms, and oral speech normalization are in line with the objectives of bridging the gap between language and language studies when comparing the term "Lacuna" throughout articles. When using computers, the compared article provides tips for typing and machine translation of these terminology and phrases. Apart from the iconicity and quirks of textual translation, the author feels that the specific study questions have never been discussed before. The paper focuses on the private works of linguistics that are known to be never indexed in scientific databases.

As Shakhovsky also states in his "About linguistics of emotions", many aspects of the human activity are not simply transferred by words: language is poorer than the validity and its semantic space does not cover the whole world. That is why cultural elements are very important when interpreting a text.

Two of Khaled Hosseini's well-known methods are incorporating folklore into his writing and giving his characters actual nicknames to paint a complete picture of their background. When people adopt distinctive names or modes of expression linked to national heroes, epos, and folklore which the speaker connects with the display of various expressive attributes, such beauty cultural gaps result.

Because every country has different cultural norms, it can be challenging to translate a gap or locate the right translation in the language. In addition to considering lacunae in the light of the linguistic-cultural approach, active research is being conducted in the field of lexicographic representation of these units and their linguo-didactic significance in the development of foreign languages and cultures. A cross-cultural investigation of lacunae leads to good intercultural communication by helping to resolve communication problems and foster mutual understanding between cultures. During the study process, it is essential to identify and classify word lacunae in the kinship terminologies of Russian and other languages due to cultural differences.

Semantic, cultural, psychological, evaluative, and aesthetic variables are revealed by the comparison investigation. In addition to considering lacunae in the light of the linguistic-cultural approach, active research is being conducted in the field of lexicographic representation of these units and their linguodidactic significance in the development of foreign languages and cultures. The material of the study comprises different kinds of lacuna, selected by the method of continuous sampling from lexicographic sources of the Russian and other languages. Interlanguage lacunae were described from the perspective of comparative structural-semantic analysis.

English and Russian texts aim at finding balance between the strategies of domestication and foreignization used in the presentation of culture-specific information.

It is clear that while translating literature from one language to another, there exist gaps, or lacunae and realia. Therefore, in order to accurately translate or transmit the author's ideas and sayings, the translator must be skilled and educated about the cultural diversity and unique qualities of the nation. When translating nonverbal signs like gestures, the translator must also proceed with caution. Inaccurate translation can lead to differing interpretations of a country's cultural features or connotations.

Overall, common culture poses an apparently unsolvable challenge for translators: how to translate the untranslatable, to replicate not only the style but the culture itself in different languages. The authors explore both the translators' solutions and inevitable shifts and losses determined in the process of interaction between the two very different languages and cultures.

A comprehensive review and analysis of the scientific views of world linguists who have conducted research works on the semantic fields, hyponymy inclusion relations and the phenomenon of lacunarity were produced.

Original and translated texts were investigated and perceptive, ethnographic, cultural and routine lacunae were discovered and described.

The comparison of the Russian and Uzbek versions of Khaled Hosseini's *The Kite Runner* is the primary emphasis of

the article's conclusions. Current linguistics is primarily concerned with the study of linguistic facts in close relation to native speakers' cultures and mindsets. The knowledge gaps between cultures stem from the idea that certain aspects of an object or event are expressed in one language while being omitted in another. We employ a range of methodologies in our inquiry, including contextual analysis, comparison analysis, semantic differentiation method, structural-semantic analysis, and cognitive interpretation techniques.

CONCLUSIONS

The interlingual analysis of emotive concepts leads us to the following conclusions: Four categories can be used to categorize lacunas according to distinct motifs in their semantic structures: Uzbek lacuna differentiation allows one to distinguish between a core and a periphery; 1) Uzbek words are examined in relation to their realization in the language and speech of native speakers; and 2) the classification of Uzbek and Russian lacunas based on semantic components reveals the similarities and differences between the two linguocultures; 3) Khaled Hosseini's works, which generalize and concretize lacunas in Uzbek, Russian, and English lexemes as well as nominative lacunas in English, are compared lacunologically using Uzbek words as a backdrop.

The quality of a translation can be adversely affected by various factors such as the absence of author biographies, opinions about the source work, attitudes about the study and knowledge of the source language, and ignorance of important theoretical issues. To ensure a successful translation, a detailed examination of the work to be translated, preliminary research on its artistic features and dictionary, the work's internal structure, images, the socio-historical context in which the protagonists act, particular artistic imagery techniques, style, and the creation of references are all required.

The languages lacuna has now been completely identified and explained in relation to similar instances. Various research schools have emerged in this topic, especially in the linguistics of English and Russian. While lacunae research in language

comparisons is at the forefront of these scientific schools, there has been a recent emphasis on lacunae as a phenomenon occurring within the language and one of the variables contributing to language development. The scientist studied several types of lacunae, their detection methods, their causes, and their eradication strategies in general, using literature written in Russian. A concept lacking a distinct sound shell, currently represented by a small number of words, that eventually "stands on the springboard" for lexical realization and is objectified as a new word" is known as a lacuna. Even within one language, it is noted. Any thought without a label, in the scientist's opinion, is a term gap that is about to become lexical. It is essential to do a detailed pre-work review, look up definitions, refer to a number of supplemental resources, and draft remarks.

In and of itself, translation is both a process and an action. A text that has been translated from its original language into another is the result of such an undertaking. When all criteria are met, almost 90% of the translations in the queue still have significance. Remembering that every translated word has two meanings is crucial. A plan of meaning is the second, and a plan of expression is the first. While the semantic plan remains constant during translation, the expression plan does not.

Thus, although understanding the features of two languages a foreign language and one's mother tongue is useful in daily life, translation entails more than just this knowledge. Along with having a solid understanding of linguistic nuances, the translator should also have strong credentials and a deep grasp of several translation theory ideas. Translation theory is based on linguistic and extralinguistic factors. Frequently socially significant mental representations, in turn, form cultural knowledge. The translator has to keep in mind the typological features of both languages at all times while translating. because the same idea provided lexically can be conveyed through the grammar of a different language.

When translating from one language to another, for instance, the Uzbek language belongs to a language family; the word order differs from that of English, it is used less frequently than English, the meanings of words in Uzbek are less than those of

English, and the use of polysemous words corresponds to specific situations, such as the presence of Arabic, Persian, and Mongolian words in the lexical layer of the Uzbek language. These are examples of how the English language belongs to the Germanic family, as evidenced by its word order, compound properties, use of time, passive pronoun prevalence, usage of polysemous words, stylistic differences between words in synonyms, etc.

To translate a text correctly, it is also necessary to comprehend its genre and style. realizing that the genre and stylistic elements of your writing are distinct. It not only helps with vocabulary acquisition but also draws attention to the characteristics of the words and phrases that make up the text. Understanding the vocabulary, idioms, and sentence structures employed in each genre and tactic is crucial.

Translation problems can also be caused by extralinguistic (non-linguistic) causes in addition to linguistic ones. Every text's content is grounded on nonlinguistic reality. The work's traditions can be ascertained by taking the author's upbringing, language proficiency, and native culture into account. Considering that authors represent themselves in their works across all nationalities. The lacuna is a cultural phenomenon which helps decoding the meaning of complex literary texts. Lacunas are holes in the text that, if filled in, would give the reader extremely important information for understanding the book's meaning in its whole. The lexical or cultural features provided in the gaps are those that are unique to the language and culture of the text and are only relevant and meaningful in those languages or cultures. The novel *The Kite Runner* is particularly hermetic for a reader from a different cultural background since it has a lot of language entities that carry cultural information that is encoded. It has a lot of emotional holes related to the speaker's personal perception of reality. In the book, these are demonstrated by giving the characters unique nicknames. The gaps also include anthropological information that is encoded and only speakers of Afghani can decipher. Despite this, the text is quite hermetic since it contains some linguistic gaps, mostly textual ones that draw attention to the gaps in time and space that

isolate the reader from the work. From the beginning to the end, translation is a creative process; creativity is always present when translating works of fiction or science. The act of creating is linked to creation. It has a distinctive element as a result. Without inspiration, nothing can be created.

In conclusion, Khaled Hosseini's writings highlight the gaps in Uzbek, Russian, and English literature and show how literature has the ability to both examine and bridge societal divides. Social differences, identity issues, and moral quandaries that underscore the universal qualities of the human experience are common topics in many literary traditions. But historical settings and cultural quirks influence how lacunae are portrayed, offering distinctive viewpoints and insights particular to each tradition. Hosseini promotes empathy and understanding by bridging cultural divides with his poignant tales.

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