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Abstract. In this article, we have identified the connection between language and culture and gave the definition of such a concept as «lacuna». Social and cultural lacunae appear in the process of intercultural and cross-language communication, where the identity of word is significant. To a large extent the national cultural identity is manifested through the socio-cultural lacunae called «holes» in the system, so, the lack of lexemes in the structure of lexical paradigm. The presence of lexical and semantic lacunae in the various languages is the reason of impossible good translation from one language to another. This is due to the fact that the frequency of use, on the role of language, content validity for its domestic or character, word, name such serving realities that are specific to the original language and therefore constitute a difficulty in translation.

Keywords: lacunae, interlingual, intercultural, communication, phenomenon, educational text, linguocultural.

INTRODUCTION

At the present stage of development of the world community, the problem of adequate mutual understanding of people of different nationalities is becoming increasingly important, and an important condition for the full and comfortable social functioning of a person in the system of intercultural relations is not only the practical knowledge of foreign languages, but also an understanding of the

specifics of national cultures, the peculiarities of the national perception of the surrounding reality.

This study is at the intersection of two main trends in modern methods of teaching foreign languages: firstly, the consideration of the text as the main unit of instruction and, secondly, close attention to the national characteristics of the culture of the country of the language being studied.

From the point of view of modern methodology, the text in its oral and written form is the basic educational material in the process of teaching foreign languages. It is when working with a text that various kinds of extralinguistic and linguistic information are analyzed, vocabulary is assimilated, the main grammatical phenomena are clarified and the characteristic features of the system of the studied language are distinguished, speech skills are practiced and skills are formed in various types of speech activity. Primarily from the point of view of interest in its individual constituent elements (vocabulary and grammar) and was used for the most part to teach students the correct word usage and grammatical formulation of the sentence, today the text is considered as an integral unit of speech with a special logical and semantic structure, and the goal of working with the text is to educate students generation and understanding of coherent speech.

One of the possible ways to solve this problem, from our point of view, is to develop a comprehensive analysis of the linguistic and cultural aspect of the educational text, which implies, first of all, the need to choose a unit for its description. As such a unit, it is advisable, in our opinion, to use a linguocultural gap, since it is precisely this kind of gaps that primarily distinguish a foreign language educational text from an educational text as such and characterize the national specifics of one language in relation to another.

MATERIALS AND METHODS

From a methodological point of view, gaps are of interest as elements that prevent an adequate understanding of the text and create ground for potential errors and inaccuracies in students' speech. In addition, signaling the specifics that

contradict the social, cultural and linguistic experience of foreign students, lacunae also have a general educational value, since they attract students' attention to the national and cultural characteristics of the language being studied, contribute to the combination and generalization of linguistic, speech, cultural and socio-practical experience knowledge of a new linguosociocultural system.

The methods of structural-semantic, lexical and grammatical analysis as well as component, descriptive, comparative, deductive and inductive analysis were used in the work. The method of linguistic interpretation was also used.

RESULTS AND ANALYSIS

Lacunarity is found in almost all languages of the world, but when lacunae are found, it is more correct to speak not only about the absence of an equivalent in the form of a word to a word of another language, but also about the absence of an equivalent in the form of a stable phrase to this word (or phraseological unit) of another language. Therefore, lacunae are such foreign words and phrases, the transfer of which in another language is carried out with the help of free phrases (long explanations of their meaning).

As a result of incomplete equivalence of denotative sememes of different languages, Z.D. Popova and I.A. Sternin, - and such a phenomenon as a lacuna arises: "the absence in one of the compared languages of the name of a particular concept that exists in another language" [3; 71]. The conditions of life and life of the people give rise to concepts that are fundamentally absent from speakers of other languages. Accordingly, in other languages there will be no one-word lexical equivalents for their transmission. In foreign linguistic science, the existence of gaps is explained by the mechanism of "functioning" of linguistic and cultural universals. Some phenomena of culture (language), which are considered universal, may not be represented in all local cultures. In other words, for some cultures such phenomena turn out to be lacunae.

There are two main difficulties in transferring lacunae in translation:

- 1) the lack of a correspondence (equivalent, analogue) in the TL due to the lack of a designated object (referent) among the speakers of this language
- 2) the need, along with the objective meaning (semantics) of reality, to convey color (connotation) - its national and historical coloring.

However, even when such an equivalent really exists and is recorded in dictionaries, the translator cannot always be sure that the equivalent is included in the receptive dictionary of the final recipient. In accordance with the achievements of the scientific, technological and information revolutions, words and terminological expressions related to computer or electronic technology in general occupy a central position among lexical innovations. To eliminate gaps, filling is used, i.e. the process of revealing the meaning of a certain concept (word) belonging to a culture alien to the recipient. Filling (both linguistic and related to the sphere of culture as a whole) can be of different depth, which depends on the nature (type) of the gap being eliminated, on the type of text in which the gap exists, and also on the characteristics of the recipient to whom the text is addressed [4; 189].

As for the elimination of computer lacunae, there are specifics here. The strong entry of computer technology into our lives allows us to borrow English terms in their original, original form, for example: compatible - compatible; CD - CD, CD, CD - disc, CD, sit; CD player - CD - player, etc. So, the reasons for the emergence of lacunar units can be due to social, economic and political processes taking place in society. At the same time, they may depend on the peculiarities of the grammatical and phonetic system of the language. They permeate all groups of words and present fertile material for research.

DISCUSSIONS

The Lacunarity of the Sociocultural Tradition of Expressing the Pronouns “I” and “We” in English and Russian. As you know, cultures are divided into collectivist and individualistic. The focus of the first is, as the name implies, the team. Vivid examples of such a culture are provided by eastern "rice" cultures - for

example, Japanese. The basic principle of the Japanese is to be like everyone else. This means: not to stand out from the team either externally or internally, to subordinate your personal needs, interests, abilities, talents to the needs and interests of the team, not to rise above it in any case - neither figuratively nor even literally. Japanese proverbs confirm Japanese culture: “a protruding nail is hammered”, “a protruding pile is beaten by waves”[5; 203]. Eastern cultures tend to be collectively oriented, while Western cultures are individualistic. Of Western cultures, the most striking embodiment of individualistic culture is the English and American cultures. If cultures like the Japanese require the dissolution of a person in a team, the subordination of their needs and interests to the public, the awareness of their complete dependence on society, then individualistic cultures are based on the opposite principle of emphasized respect for “human rights”, for his individual abilities, needs and try to cultivate independence.

All this is reflected in the language. The grammatical category of the article, which exists in English, German, French and other European languages, apparently reflects the increased interest of these speech groups in a particular person or object. Indeed, a native speaker of English (as well as all others who have the category of the article) characterizes the world according to such a parameter as “one of many” (people or objects) or “the same”, “the one that was discussed”, “about which I know”. The status of a grammatical category, obligatory and strictly enforced, does not allow one to name a single object or creature of the surrounding world without immediately indicating this sign, which is significant for the mentality and, accordingly, the ideology of those who use the language. For native speakers of the Russian language, this approach to reality is absolutely alien, which explains the minor difficulties that Russian-speakers who study English have when using the article.

The category of the article, being a lacuna, confirms and emphasizes the central place of the individual in the culture and ideology of the West, focused on meeting the needs and developing the potentials of the individual.

In English, the personal pronoun "I" is always capitalized to emphasize individuality. In Russian, the pronoun "You" is capitalized when it is used in the singular, that is, it refers to one person (the distinction "you / you" is absolutely alien to the English language). Thus, a particularly polite and respectful attitude towards another person is emphasized - not to oneself, but to another, respected one. Not "you", but "You", and even with a capital letter - double respect.

Much has been written about the predilection of Russian syntax for impersonal phrases. In this feature, the grammar of the Russian language sees both fatalism, and irrationality, and illogicality, and fear of the unknown, and the agnosticism of the Russian people. Perhaps there is something right in this. Indeed, if European fairy tales begin with the words "Once a king grew a tree in his garden", the Russian narrator will begin the tale with the words: "Once a tree grew in the royal garden." It is usually believed that the richness and variety of impersonal constructions ("it's getting light, I feel good, it's stormy") reflects the tendency to consider the world as a set of events that are not amenable to human understanding. Constructions such as "a soldier was wounded by a mine, the roof was torn off by the wind" refer to fatal situations of war and raging elements. The Russian language, therefore, emphasizes the actions of higher otherworldly forces and hides a person as an active agent behind passive and impersonal constructions.

It seems that one of the explanations for this syntactic predilection of the Russian language can be the same collectivism of the mentality, the desire not to present oneself as an active acting individual (this, by the way, removes responsibility for what is happening). In all those cases when impersonal infinitive and similar syntactic models are used in Russian, personal forms take place in English: to smoke - I feel like smoking; I think that - I think; there is a hunt - I am hungry; getting cold - It's getting cold; I am cold - I am cold; I can't sleep - I don't feel like sleeping [9; 56].

As you know, the most striking, immediately striking difference between the scientific style of Western and Russian scientists is that the former actively use

personal pronouns, i.e. write in the first person, openly express personal opinions, use personal stories and personal motives, while the latter prefer a strict, detached manner of presenting scientific information, use the passive voice heavily and use “we” out of modesty, even when writing personally from yourself - and modestly, and without sticking out your own person, and there is less responsibility ... [9; 89]

In English, a person ("I" with a capital letter) takes on both the action and the responsibility for it. In Russian, both actions and responsibility are impersonal, the individual is dissolved in the team, in nature, in the elements, in unknown, unmarked forces.

CONCLUSION

Language, being closely connected with the life of society, reflects its social, economic and political life. As society develops, the language is enriched with new concepts and terms. Each individual social system has its own developmental features, which are immediately reflected in the lexical composition of the language.

The units included in the lexical group, describing the processes and phenomena that are characteristic only for a particular, specifically taken social system, are called lacunar or non-equivalent. When they are entered into the system of another language or when they are translated, the method of transcription, semi-tracing is used with a further footnote - an explanation of this phenomenon, or an expression is used that clarifies the idea of the author. At the same time, a lacunar unit can also become borrowed (because there is no need to frequently use it to describe the phenomena inherent in a given linguistic society).

People who speak their own language constantly use a certain range of concepts and judgments that are familiar to them, which create familiar associations. To express them in the language, there are certain lexical means that can be expressed by a word or a set phrase. Lacunarity is found in almost all languages of the world, but when lacunae are found, it is more correct to speak not

only about the absence of an equivalent in the form of a word to a word of another language, but also about the absence of an equivalent in the form of a stable phrase to this word (or phraseological unit) of another language. Therefore, lacunae are such foreign words and phrases, the transfer of which in another language is carried out with the help of free phrases (long explanations of their meaning).

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