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## **COGNITIVE LEXICAL GAP OF THE TEXT AS A PROBLEM OF INTERCULTURAL COMMUNICATION**

People at the very beginning of their history were faced with the problem of transferring content from one language to another. Already in antiquity there has been a desire to develop criteria for approaching various types of translation, that is, to condition the emergence of translation concepts themselves.

The problem of communication and mutual understanding in all spheres of practical activity is even more acute today. Intercultural communication is always interpersonal communication in which the cultural environment shaping the recipients is very important. Today we can talk about a kind of social requirement to study the problems of intercultural communication, since many people encounter problems of intercultural misunderstanding due to differences in culturally specific norms of communication.

One of the types of intercultural communication is translation. Translation problems are especially relevant in the second half of the 20th century due to the expansion of intercultural contacts. Modern translation studies are characterized by a wide variety of theoretical concepts and research methods.

Lexical gap is the lack of the necessary cognitive model / scheme / structure, we believe, according to Y.A. Sorokin, that such an absence is established by observing the process of translation from one language to another, when recipients even with a high level of linguistic competence cannot understand the foreign cultural

text and, as a result, offer some kind of translation [1, p.12]. Next, the possible reason for the misunderstanding of this fragment by the “translator” is determined, and only those fragments of the text are subjected to further interpretation, the misunderstanding of which is caused by the mismatch of the content of the ways of fixing a certain mental content in linguistic units, that is, the mismatch of cognitive structures.

In contrast to the two methods of eliminating gaps (filling and compensation), distinguished from the standpoint of cultural linguistics, from the standpoint of cognitive linguistics, we can distinguish one - decompression. Moreover, depending on the difficulty in translation (i.e., on the types of cognitive models that we have identified that are implemented in the text and are absent from native speakers of a different language), different decompression strategies are used, the study of which can be promising for creating a cognitive theory of gaps. Moreover, the selected Y.A. Sorokin’s methods of eliminating gaps in the text can be explained from the standpoint of cognitive science: after all, compensation is, in essence, a replacement of a foreign, unfamiliar cognitive model with a model of a translated language, and filling is the creation of an integrative cognitive structure as a result of combining models of the source and translated languages.

Thus, linguistic gaps are not a consequence of the incompleteness and / or redundancy of the experience of a linguistic cultural community, but the mismatch / absence of the necessary cognitive models and schemes in the perceiving person. The social and cultural experience of a person - the carrier of knowledge - determines the way of representing knowledge. Knowledge elements corresponding to the required categories of a given language are associated with invariant cognitive models. The absence in the process of intercultural communication of the necessary cognitive model for understanding is a gap. But since language affects the methods of formation and development of concepts, and cognition - on the assimilation of language, it is possible the formation of new cognitive structures and models under the influence of a non-native language.

The optimal solution of translation problems, therefore, is determined, firstly, by the presence of the translator of all the necessary cognitive models (which implies perfect knowledge of a foreign language), and secondly, possession of translation strategies, that is, adequate ways of transferring other people's cognitive models to another language.

Thus, it is obvious that the search for methods to study intercultural differences free of cultural dominants, are doomed to failure. Therefore, the cognitive approach can be considered a universal intercultural methodological basis. Universal cognitive strategies that are independent of a particular language provide an opportunity to explore the cognitive structures and models that exist in different languages.

The cognitive approach in linguistics allows emphasizing the unity and interpenetration in this science of such aspects of the linguistic system as the internal structure and functioning in live communication, presenting the linguistic system as a complex, complex mechanism that makes possible the generation of speech, as well as its perception and understanding, once again to prove that language in its mode of existence is both a communicative and cognitive structure, and linguistic data provide the most obvious and natural access to cognitive processes and mechanisms.

#### References:

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