

**ANDIJON DAVLAT CHET TILLARI INSTITUTI  
HUZURIDAGI ILMIY DARAJA BERUVCHI  
PhD.03/29.12.2022.Fil.156.01 RAQAMLI ILMIY KENGASH**

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**ANDIJON DAVLAT CHET TILLARI INSTITUTI**

**ALIMOVA MAFTUNA RAVSHANBEK QIZI**

**TURLI TIZIMLI TILLARDA KOGNITIV LAKUNALAR TADQIQI**

**10.00.11 – Til nazariyasi. Amaliy va kompyuter lingvistikasi**

**FILOLOGIYA fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi  
AVTOREFERATI**

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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zaruriyati.** XX asrning o'rtalaridan boshlab, jahon tilshunosligi va tarjimashunosligida tillararo muqobilsiz leksika turlari keng o'rganilmoqda. Ushbu turlarni o'rganish jarayonida muqobilsiz leksikaning paydo bo'lishiga ta'sir qiluvchi omillar aniqlangan. Xususan, ijtimoiy-madaniy va lingvistik omillarning ijobiy va salbiy ta'siri tahlil qilingan. Leksik birliklarning umumiy tavsifi va tasnifi orqali tarjima jarayonida turli usullarni qo'llash samaradorligi aniqlangan. Ma'nosi va qo'llanilishi jihatidan bir-biriga yaqin bo'lgan leksik birliklar, jumladan, ekzotik leksika, lakunalar va realiyalar, til va madaniyatdagi o'xshashlik va farqlar nuqtayi nazaridan o'rganiladi. Yuqoridagi leksik birliklarni tahlil qilish turli yondashuvlar, ayniqsa, kognitiv tilshunoslikning rivojlanishida muhim rol o'ynagan. Xususan, lakunalarni kognitiv tadqiq etish lingvistik ong kontekstida til va madaniyat haqidagi turli g'oyalarni aks ettiradi. Ikki yoki undan ortiq til va madaniyatni solishtirganda, kognitiv bo'shliqlarni o'rganish bir tilda mavjud bo'lib, ammo boshqa tilda muqobili yo'q tushunchalarni tushinishda va yuzaga keladigan bo'shliqlarni aniqlashda dolzarb bo'ladi.

Jahon tilshunosligi sohasida globalizatsiya va millatlararo integratsiya jarayonlarining tezlashuvi, shuningdek, badiiy va ilmiy tarjimaning kengayishi leksik bo'shliqlarni bartaraf etish va muqobilsiz leksika muammosini hal etishda muhim rol o'ynamoqda. Tillarning leksik tarkibidagi nomuvofiqliklar masalasi, xususan, muqobilsiz leksikaning funksional-semantik xususiyatlarini chuqur o'rganish zarurati ortib bormoqda. Bu kontekstda til va madaniyatning noyob va o'rni to'ldirib bo'lmaydigan jihatlarini aks ettiruvchi lakunalar va lakunar birliklarni tahlil qilish muhim ahamiyatga ega, chunki bu konseptlar til va madaniyat o'rtasidagi o'rni to'ldirib bo'lmaydigan tushunchalarni aniqlashga yordam beradi. Kognitiv lakunalarni o'rganish orqali tildan foydalanish natijasida yuzaga keladigan madaniy idrokning o'ziga xos xususiyatlari inson ongida qanday o'zgarishini ko'rish mumkin. Bugungi kunda lakunalar turli yondashuvlar asosida faol ravishda tadqiq etilmoqda. Xususan, lingvistik, etnolingvistik, psixolingvistik, kognitiv, pragmatik va lingvomadaniy tadqiqotlarda boshqa tillarda aniq ekvivalenti bo'lmagan so'z va iboralarni tahlil qilish muhim vazifaga aylangan. Ayniqsa, faqat ma'lum bir til va madaniyatga xos bo'lgan tushunchalar, ya'ni kognitiv lakunalar, boshqa til vakillari uchun tushunishni qiyinlashtiradi. Shuning uchun zamonaviy tilshunoslikda bunday lakunalarni aniqlash va ularni to'g'ri tarjima qilishda transliteratsiya, adaptatsiya va izohli tarjima usullari katta ahamiyat kasb etmoqda.

Kognitiv lakunalar va muqobilsiz leksikani tahlil qilish tilni lingvistik o'rganish darajasidan tashqariga olib chiqib, xalqaro miqyosda madaniy o'ziga xoslikni ifoda etish va tillararo tarjima jarayonlarida chuqurroq anglashga imkon beradi. Bu ilmiy izlanishlar bebaho boyligimiz bo'lgan o'zbek tilini dunyo miqyosida keng targ'ib qilish imkonini yaratadi. O'zbekiston Respublikasi Prezidenti Sh.Mirziyoyevning quyidagi so'zlari fikrimiz isbotidir: "Men bugun aziz bolalarimizga murojaat qilib, ulug' alloma, XX asr boshida olti tilli – o'zbek, arab, fors, hind, turk va rus tillarida lug'at tuzgan Is'hoqxon Ibratning mana bu hikmatli so'zlarini eslatmoqchiman: "Bizning yoshlar, albatta, boshqa tilni bilish uchun sa'y-

harakat qilsinlar, lekin avval o‘z ona tilini ko‘zlariga to‘tiyo qilib, ehtirom ko‘rsatsinlar. Zero, o‘z tiliga sadoqat – bu vataniy ishdir”. O‘ylaymanki, bu so‘zlarga ortiqcha izohning hojati yo‘q”<sup>1</sup>.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktyabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 20-oktyabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 29-oktyabrdagi PF-6097-son “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarorlari, 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari hamda mazkur soha bo‘yicha qabul qilingan boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur dissertatsiya muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi.** Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq ravishda bajarilgan.

**Muammoning o‘rganilganlik darajasi.** XX asrda G.P.Shatkov, R.Yakobson<sup>2</sup> kabi olimlar lakunalar nazariyasini leksik tizimlar o‘rtasidagi muqobilsizlik orqali tadqiq qilganlar. Shuningdek, A.V.Fedorov, Y.I.Retsker, L.S.Barxudarov, S.Vlaxov va S.Florin<sup>3</sup> lakuna va realiya masalalariga e‘tibor qaratganlar. Y.A.Sorokin, I.Y.Markovina, I.A.Sternin, G.V.Bikova<sup>4</sup> madaniyatlararo muloqotdagi til va madaniyatning o‘zaro aloqasini o‘rganib, lakuna va uning turlari haqida batafsil tasnif yaratganlar. Yuqorida keltirilgan olimlar lakuna va lakunar birliklarni asosan lingvomadaniyatshunoslik nuqtayi nazaridan tahlil qilishni ilgari surishgan. Ularning tadqiqotlari tillar orasida mavjud bo‘lgan aqliy (kognitiv) va tushunchaviy (konseptual) farqlarni aniqlash uchun asos sifatida xizmat qiladi, shuningdek, til birliklarining milliy-madaniy xususiyatlarini ko‘rsatib beradi.

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<sup>1</sup> Shavkat Mirziyoyevning o‘zbek tiliga davlat tili maqomi berilganining o‘ttiz yilligiga bag‘ishlangan tantanali marosimdagi nutqi. – Toshkent, 21.10.2019, 22:06. – UZA. <https://uz.uz/posts/prezident-shavkat-mirziyeevning-zbek-tiliga-davlat-tili-ma-o-21-10-2019>

<sup>2</sup> Шатков В.Г. Перевод русской безэквивалентной лексики на норвежский язык: Автореф. дисс... канд. филол. наук. – М., 1952. – 22 с.; Jacobson R. Linguistic Aspects of Translation // Ed. By R.Brower. – Cambridge: Mass, 1959. – P.236.

<sup>3</sup> Федоров А.В. Искусство перевода и жизнь литературы. – Л., 1983. – 303 с.; Швейцер А.Д. Перевод и лингвистика. – М.: Воениздат, 1973. – 273 с.; Рецкер Я. И. Теория перевода и переводческая практика. – М., 1971. – 244 с. Бархударов Л.С. Язык и перевод. – М., 2008. – 240 с.; Влахов С, Флорин С. Непереводимое в переводе. – М., 2009. – 360 с.

<sup>4</sup> Проскурин Е.Г. Когнитивная лакунарность текста как проблема межкультурной коммуникации: Диссертация на соис. ученой степени канд. филол. наук. – Барнаул, 2004. – С. 34.

O‘zbek tadqiqotchilari G.Salomov, D.O‘.Hoshimova, N.M.Uluqov<sup>5</sup> va boshqa olimlar o‘z ishlarida muqobilsiz leksika va realiyalarning tarkibiy qismlarini tahlil qilib, tilimizdagi mavjud bo‘shliqlar haqida o‘zbek tilida batafsil ma’lumotlar berishgan. So‘nggi yillarda D.O‘.Xoshimova, D.A.Rustamov, Sh.Usmanova, Z.Xolmanova, N.Ismatullayeva, F.Musayeva, N.T.Dosbayeva, A.M.Hasanov<sup>6</sup> va boshqa olimlar sohaga doir izlanishlar olib borishdi, biroq tilshunoslikida kognitiv lakunalar muammosi monografik planda tadqiq etilmagan.

**Tadqiqotining dissertatsiya bajarilgan oliy ta’lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalarini bilan bog‘liqligi.** Dissertatsiya tadqiqoti Andijon davlat chet tillari instituti ilmiy-tadqiqot ishlari rejalarining “Tilshunoslikning zamonaviy yo‘nalishlari” mavzusi doirasida bajarilgan.

**Tadqiqotning maqsadi** kognitiv lakunalarining ifodalagan ma’nolarni boshqa tillarda aks etishini o‘rganish, til va madaniyatda bajargan vazifalari ularning kommunikativ jarayonda tutgan o‘rni va ahamiyatini ochib berishdan iborat.

#### **Tadqiqotning vazifalari:**

lakunalar va lakunar birliklarni o‘zbek hamda jahon tilshunosligi va tarjimashunosligi nuqtayi nazaridan o‘rganish, turli ilmiy maktablar va olimlar fikrlarini tahlil qilish, solishtirish va umumlashtirish orqali yangi yondashuvlarni aniqlash va shakllantirish;

lakunar birliklarning milliy-madaniy mazmunini tavsiflash, ularning til tizimidagi o‘rnini aniqlash va o‘ziga xos til xususiyatlarini belgilash;

lakunalarining shakllanishiga ta’sir qiluvchi til va tilga oid bo‘lmagan omillarni tahlil qilish, ularning kelib chiqishini, til tizimidagi o‘rnini va madaniy muhit bilan aloqasini o‘rganish;

lakunalar orqali ifodalanadigan ma'nolarning lingvistik xususiyatlarini kognitiv yondashuv asosida o‘rganish va ularning tilga xos xususiyatlarini aniqlash;

leksik, frazeologik va metaforik lakunalarining funksional va metodologik jihatlarini belgilash hamda ularni semantik tasnif qilish.

**Tadqiqot obyektini** sifatida quyidagilar tanlab olindi: o‘zbek, ingliz va rus tillaridagi izohli lug‘atlar; ikki tilli o‘zbek-ingliz, ingliz-o‘zbek, rus-ingliz va ingliz-rus tarjima lug‘atlari; lug‘atlar asosida shakllantirilgan ma’lumotnomalar; ingliz tilidan o‘zbek tiliga va o‘zbek tilidan ingliz tiliga tarjima qilingan badiiy adabiyotlar, shuningdek, ommaviy axborot vositalari materiallari.

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<sup>5</sup> Саломов Г. Тил ва таржима. – Тошкент, 1966. – 384 б.; Саломов Г. Таржима назариясига кириш. – Тошкент, 1978. – 231 б.; Хашимова Д.У. Изучение безэквивалентной лексики русского языка: Автореф. дисс... канд. пед. наук. – Ташкент, 1993. – 25 с.; Улуқов Н. Экзотик лексика. – Тошкент: Усмон Носир медиа, 2021. – 126 б.

<sup>6</sup> Xoshimova D.O‘. Tillarning o‘zaro ta’siri jarayonida va rus tilida zamonaviy kontekstda qo‘llaniladigan lakunalarini o‘rganishning lingvodidaktik asoslari: Ped. fan. dok... diss. avtoref. – Toshkent. 2007. – B.42; Rustamov D.A. Лексемалар миллий-маданий хосланган семемасининг лингвомаданий тадқиқи: фил. фан. бўйича фалсафа доктори. (PhD) дисс. автореф. – Фарғона, 2018. – Б.45; Usmanova Sh. Lingvokulturologiya (darslik). – Тошкент: Universitet, 2019. – 246 б.; Xolmanova Z., Saidahmedova O., Nurillayeva O. Lingvokulturologiyaga oid tushunchalar tadqiqi /monografiya/. – Тошкент: Navro‘z, 2018. – 94 б.; Исматуллаева Н.Р. Хитой ва ўзбек тилларида лакуналарнинг воқеланиши: фил.фан.бўйича фалсафа доктори. (PhD) дисс. автореф. – Тошкент, 2021. – Б.52; Мусаева Ф. Лакуна ҳодисаси ва уни баргараф этишда шева лексикасининг аҳамияти //Ўзбек тили ва адабиёти. – Тошкент, 2020. № 3. – 96 б; Досбаева Н.Т. Лакуна лингвомаданий ҳодиса сифатида // Илмий хабарнома, АДУ, 2018, №1. – Б. 86-88; Ҳасанов А.М. Ўзбек адабий тилидаги лексик лакуналарнинг диалектал асослари: фил. фан. бўйича фалсафа доктори. (PhD) дисс. автореф. – Тошкент, 2021. – Б.55.

**Tadqiqotning predmeti** lakunar birliklarning semantik va funksional xususiyatlarini lingvistik tadqiq qilishdan iborat.

**Tadqiqot usullari.** Mavzuni yoritishda tavsiflash, tasniflash, qiyoslash, komponent tahlil, chog'ishtirish, umumlashtirish usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

lakunar birliklar semantik va funksional-uslubiy jihatlar bo'yicha kognitiv asosda baholanishi va lingvistik modellar orqali uslubiy hamda funksional xususiyatlarda tavsiflanishi natijasida milliy o'ziga xoslik va madaniy kodlarni ifodalash imkoniyati asoslab berilgan;

lakunalar boshqa lisoniy birliklardan farqlanuvchi semantik to'ldiruvchi vazifasi va madaniyatni aks ettiruvchi o'ziga xos belgilari bilan ajralib turishi dalillangan;

lakunar birliklar tarjimashunoslik doirasida milliy madaniy komponentlarni aks ettirishda semantik, kognitiv, pragmatik rol o'ynashi va ularning lingvomadaniy xususiyatlari asoslanib, tarjima jarayonidagi asosiy qiyinchiliklarni bartaraf etish nazariy, amaliy imkoniyatlari dalillangan;

lingvistik va ekstralingvistik omillarni baholash orqali madaniyatlararo muloqotda lakunalar sabab vujudga keladigan muammolarni bartaraf etuvchi nazariy model asoslangan.

**Tadqiqotning amaliy natijalari:** lakunarlik hodisasi tadqiqi natijasida chiqarilgan xulosalar, lingvomadaniyatshunoslik, madaniyatlararo muloqot, kognitiv tilshunoslik sohalarini muhim ilmiy ma'lumotlar bilan to'ldirishi asoslangan; muqobilsiz leksika bo'yicha to'plangan materiallar izohli, lingvomadaniy va tarjimashunoslik lug'atlariga material hamda manba sifatida xizmat qilishi aniqlangan.

**Tadqiqot natijalarining ishonchliligi** dissertatsiya yuzasidan ilmiy fikrlarning to'liq o'rganilganligi, tadqiq qilingan materiallar o'zbek va ingliz tillari tabiatidan kelib chiqqan holda xulosa qilish imkonini berganligi, ularning asosliligi, metodologik puxtaligi, mavzu bo'yicha ilmiy asoslangan nazariy xulosalar chiqarilganligi, taklif, tavsiya va xulosalarning amaliyotga joriy etilganligi bilan belgilanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.**

Dissertatsiyaning ilmiy ahamiyati shundaki, lakunarlik hodisasini til tizimida to'ldirish usullaridan, lakunarlik va realiya bilan bog'liq qarashlardan qiyosiy tilshunoslik, tarjimashunoslik, lingvomadaniyatshunoslik, madaniyatlararo muloqot va etnolingvistikaning taraqqiy etishida, uni ilmiy-nazariy tavsiyalar bilan boyitishda muhim manba vazifasini o'taydi.

Tadqiqot natijalarining amaliy ahamiyati tadqiqotdagi materiallaridan "Tarjima nazariyasi va amaliyoti", "Tilshunoslik nazariyasi", "Lingvomadaniyatshunoslik", "Madaniyatlararo muloqot", "Kognitiv lingvistika", "Pragmatik lingvistika", "Semantik tahlil", "Semasiologiya", "Til va madaniyat munosabatlari", "Korpus lingvistika" kabi maxsus kurslarni o'qitishda; mazkur fanlar bo'yicha darsliklar, o'quv-uslubiy qo'llanmalar, ilmiy risolalar yaratishda foydalanish mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** Turli tizimli tilarda kognitiv lakunalar tadqiqi bo'yicha olib borilgan ilmiy natijalar asosida:

lakunalar boshqa lisoniy birliklardan farqlanuvchi semantik to'ldiruvchi vazifasi va madaniyatni aks ettiruvchi o'ziga xos belgilariga oid yangilikdan O'zbekiston davlat xareografiya akademiyasida amalga oshirilgan "O'zbek milliy raqs san'atini targ'ib etishga bag'ishlangan veb-sayt va multimedia mahsulotlari (elektron lug'atlar) to'plamini yaratish" mavzusidagi F3-2019081773-raqamli fundamental loyihani bajarishda, xususan, "O'zbek bolalar raqslari, raqs liboslari va taqinchoqlari nomlarining o'zbekcha-ruscha-inglizcha-fransuzcha qisqacha izohli lug'ati"ni yaratishda foydalanilgan (O'zbekiston davlat xareografiya akademiyasining 2024-yil 7-oktyabrdagi 1/04-127-son ma'lumotnomasi). Natijada mazkur lug'atdagi terminlarning rus, ingliz, fransuz tillarida izohlari, lakunalar nazariyasiga tayangan holda, o'zbekcha so'zlarning milliy ma'no qatlamini saqlashga imkon bergan va shu orqali o'zbekcha iboralar xalqaro miqyosda tushunarli bo'lishiga erishilgan;

lingvistik va ekstralingvistik omillarni o'rganish orqali madaniyatlararo muloqotda lakunalar sabab vujudga keladigan muammolarni bartaraf etuvchi nazariy modelga doir ilmiy xulosalardan Alisher Navoiy nomidagi Tochkent davlat o'zbek tili va adabiyoti universitetida bajarilgan PZ-2020042022 raqamli "Turkiy tillarning lingvodidaktik elektron platformasini yaratish"da foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 30-sentabrdagi 04/1-2664-son ma'lumotnomasi). Natijada platformada turkiy tillarga xos lakunalarning mazmunini yorituvchi qo'shimcha ma'lumotlar kiritilgan hamda ushbu yangi kontent o'quv materiallarini lingvokulturologik nuqtai nazardan boyitdi, ya'ni har bir turkiy tilga xos milliy-madaniy qadriyatlarni aks ettiruvchi lakunalar haqida o'quvchilarga to'liqroq ma'lumot berishga imkon yaratgan;

lakunar birliklar semantik va funksional-uslubiy jihatlar bo'yicha tizimli tasniflanib, kognitiv asosda tahlil qilinishi va lingvistik modellar orqali uslubiy hamda funksional xususiyatlarda tavsiflanishi natijasida milliy o'ziga xoslik va madaniy kodlarni ifodalash imkoniyati tahlili, ilmiy natija va xulosalaridan Davlat ilmiy-texnik dasturlari doirasida 2022-2023-yillarda Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida bajarilgan IL-52. 21091433-raqamli "O'zbek realiyalariga oid maqolalar bazasi platformasini (Vikipediya elektron ensiklopediyasi mezonlari asosida) yaratish" mavzusidagi amaliy loyihani bajarishda foydalanildi (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 6-noyabrdagi 04/1-3184-son ma'lumotnomasi). Natijada realiyalarga oid maqolalar bazasi platformasi mazmunan boyitildi, milliy o'ziga xoslik va madaniy kodlar to'laroq aks ettirildi hamda vikipediya elektron ensiklopediyasi mezonlariga muvofiqlashtirish jarayoni takomillashtirilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Dissertatsiyaning asosiy natijalari 4 ta xalqaro, 2 ta respublika ilmiy va ilmiy-amaliy anjumanlarida muhokamadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Tadqiqot mavzusi bo'yicha 15 ta ilmiy ish chop etilgan, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan dissertatsiya mavzusi bo'yicha O'zbekiston Respublikasi

Oliy attestatsiya komissiyasi tomonidan falsafa doktori dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 9 ta maqola (shundan, 4 tasi xorijiy) jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch asosiy bob, xulosa va adabiyotlar ro'yxatidan iborat bo'lib, umumiy hajmi 142 bet.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida mavzuning dolzarbligi asoslangan, tadqiqotning maqsad va vazifalari, obykti va predmeti tavsiflangan. Respublika fan va texnologiyalarni rivojlantirishning ustuvor yo'nalishlariga mosligi ko'rsatilgan hamda tadqiqotning ilmiy va amaliy natijalari bayon qilingan, erishilgan natijalarning yangiligi ochib berilgan, tadqiqot natijalarini amaliyotda joriy etish va foydalanish imkoniyatlari, nashr qilingan ishlar, dissertatsiyaning tuzilishi va hajmi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning "**Millatlararo muloqot, uning nazariy asoslari va umumiy muammolari**" deb nomlangan bobi to'rt paragrafdan iborat bo'lib, "*Lingvomadaniyatshunoslikning nazariy masalalari*" paragrafida til va madaniyat o'rtasidagi o'zaro aloqadorlik, tilning jamiyat va madaniyat bilan uzviy bog'liqligi, tilning madaniy hodisalar, milliy qadriyatlar, mentalitet va tafakkur shakllanishida muhim o'rin tutishi, madaniyatlararo muloqot va madaniy tafakkurning tilda ifodalanishi, lingvokulturologiya fanining shakllanishi va madaniyatni til orqali tadqiq etishning ahamiyati haqidagi umumiy ma'lumotlar keltirilgan.

So'nggi yillarda olib borilgan izlanishlar tilshunoslikning antropologik xarakterda tadqiq etilishi zarurligini ko'rsatdi. Antroposentrik tilshunoslikda inson va uning til shakllanishi hamda rivojlanishidagi o'rni asosiy diqqat markazida bo'ladi. Madaniyatlararo muloqotlar milliy madaniyatlar o'rtasidagi bog'liqlik va milliy mentalitetning noyob xususiyatlarini aniqlashga qaratilgan. Til va madaniyat o'rtasidagi munosabatlar ijtimoiy-siyosiy vaziyatlar ta'sirida o'zgarimoqda va bu madaniyatning til orqali qanday ifodalanishini tadqiq etishni dolzarb masalaga aylantirgan. Shu jarayonda lingvokulturologiya sohasi rivojlanib, til va madaniyatning o'zaro aloqadorligini chuqurroq o'rganishga asos bo'lmoqda.

Y.A.Sorokin va I.Y.Markovina<sup>7</sup> ishlarida lakuna nazariyasi, ya'ni til va madaniyat o'rtasidagi bo'shliqlar va o'tmasliklarni o'rganish, madaniyatlar o'rtasidagi farqlarni tushunishda muhim ahamiyat kasb etadi. Ushbu nazariya, til elementlarining bir madaniyatda mavjud bo'lib, boshqa biri shakllanmaganlik holatlarni o'z ichiga oladi. Bu holatlar, turli madaniyat vakillarining bir-birini tushunishida muayyan qiyinchiliklarni keltirib chiqarishi mumkin.

Alisher Navoiy o'z asarlarida madaniyat masalasini ijtimoiy va axloqiy hodisalar bilan o'zaro bog'liqligida deb biladi. Insonning madaniy ma'naviy qiyofaga ega bo'lishi faqatgina adolatli jamiyatdagina amalga oshadi, deb hisoblaydi<sup>8</sup>.

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<sup>7</sup> Марковина И.Ю., Сорокин Ю.А. Культура и текст. – М.: ГЭОТАР-Медиа, 2008. – 138 с.

<sup>8</sup> Алишер Навоий. Ибратли ҳикоятлар ва ҳислатли ҳикматлар. – Тошкент: Sano standart, 2016. – Б. 78.

Madaniyat va til o'rtasidagi munosabatlarga nisbatan ma'lum bir nuqtayi nazarni qabul qilishga qarab, mentalitetga aloqador bo'lgan dunyoning ilmiy, badiiy, folklor, lisoniy, milliy manzarasini aniqlashtirish mumkin. "Ko'pchilik olimlar yaqin vaqtgacha ilmiy bilimlarning o'zgarmasligi haqida "milliy til qobig'ida" dunyoning ilmiy manzarasi mavjudligi va milliy mentalitetda mujassamlangan va aks etgan milliy mentalitet o'rtasidagi aniq tafovut mavjudligi haqidagi fikrni ma'qullab kelishdi. Natijada til va madaniyatning o'zaro ta'siri ehtimoli rad etildi (dunyoning milliy lisoniy manzarasi va "chet til sohibi ongiga kirib bo'lmaydigan") va faqat ularning o'zaro tushunarligi tan olindi<sup>9</sup>.

Til va madaniyat o'rtasidagi determinizm, ya'ni o'zaro bir-birini taqozo etish tom ma'nodagi munosabatdir. Shuning uchun ham bu turdagi munosabatlarni faqat tilshunoslik emas, falsafa, psixologiya, sotsiologiya, san'atshunoslik kabi sohalar ham o'rganadi. Bu muammo tilshunoslar Y.Sorokin, V.Teliya, Y.Vereshagin, A.Vejbitskaya, V.Kostomarov, D.Olford, D.Xayms, faylasuflar G.Brutyayn, E.Markaryan va boshqalar, psixologlar L.Vigotskiy, A.Leontyev, V.Petrenko, P.Gulvistelar tomonidan samarali o'rganilgan. Bu masala nutq madaniyatiga oid tadqiqotlarda ham muhim o'rin egallaydi. Y.Skvorsov, E.Begmatov, A.Mamatov, B.Urinboyev kabi olimlarning ishlarini bunga misol qilish mumkin. Keyingi yillarda lingvokulturologiya alohida yo'nalish sifatida ajralib chiqdi. Bunda A.Krasnix, V.Maslova, D.Gudkov, D.Ashurova kabi olimlar o'z tadqiqotlarida bu masalaning dolzarbligini ko'rsatib berganlar.

Ushbu bobning "*Tilshunoslikda madaniyatlararo muloqot konsepsiyasi*" deb nomlangan ikkinchi paragrafida madaniyatlararo muloqot, madaniy kompetensiya, muloqot madaniyati, diskurs strategiyalari, etnomadaniy axborot, madaniy farq, ramziy tizimlar turli madaniyatlararo tushunmovchiliklarni bartaraf etish yo'llari misollar orqali berib o'tilgan.

Til nafaqat madaniyat tushunchalari va munosabatlarini birlashtiradi va o'z birliklarida ularni saqlaydi. Til orqali ifodalangan tushuncha va qarashlar xalq mentalitetida aks etadi. Madaniyatni tarjima qilish funksiyasi orqali til ma'lum bir jamoaga xos bo'lgan lingvomadaniy dunyoni ifoda uslubini paydo qiladi.

Tadqiqotchilar madaniy ma'lumotlarni taqdim etishning 4 usulini aniqlaydilar:

1) madaniy semalar – nominativ birliklardan madaniyat belgilarini ko'rsatish quroli sifatida foydalanish;

2) madaniy fon – ijtimoiy hayot hodisalari va muhim tarixiy voqealar bilan bog'liq bo'lgan leksema va frazeologik birliklarni tavsiflaydi. U ma'noning denotativ jihatida ham mahalliylashgan, lekin madaniy semalardan farqli ravishda mafkuraviy mohiyatga ham ega bo'ladi;

3) madaniy konseptlar – hissiyotlar, holatlar, qadriyatlarga oid tushunchalarni bildiruvchi mavhum otlar. Ular dunyoning lisoniy manzarasida o'ziga xos xususiyatlar (haqiqat, vijdon, shaxsiyat, to'g'rilik)ni belgilaydi. Bunday tushunchalarning konseptual mazmuni lingvomadaniy hamjamiyat vakillari tomonidan milliy o'ziga xos qadriyat yo'nalishlari va ijtimoiy-tarixiy tajriba asosida

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<sup>9</sup> Лейчик В.М. Реальное и виртуальное в понятии «диалог культур» // Вестник МГУ. Сер. 19. Лингвистика и межкультурная коммуникация. 2001. №3. – С. 75.

shakllanadi. Ularning ma'nosi va assotsiativ sohasi boshqa so'z-tushunchalarga nisbatan barqaror muvofiqlik kasb etadi;

4) madaniy konnotatsiya – madaniyat atamaları va toifalaridagi ma'noning denotativ yoki majoziy asosga ega jihatlarni kognitiv talqin qilishni anglatadi<sup>10</sup>.

Agar monomadaniy muloqotda freymlar (skriptlar) to'plangan tajribaga asoslanib, yangi aloqalarni shakllantirish uchun kognitiv asos bo'lib xizmat qilsa, madaniyatlararo muloqotda turli madaniyatga xos skriptlar nomuvofiqligi paydo bo'lishi mumkin. Bu esa kommunikativ qobiliyatsizlikka olib kelishi mumkin. Madaniyatlararo muloqotning muvaffaqiyatsizligi turli madaniyat vakillarining kognitiv modellari o'rtasidagi nomuvofiqlik natijasida yuzaga keladi.

Madaniyatlararo muloqot muammolari haqida gapirganda, “etnomadaniy axborot” haqida gapirmaslik mumkin emas. Bugungi globallashuv jarayonida millatlararo munosabat madaniyatini uning etnomadaniy aspektlari masalasi yanada dolzarblashdi<sup>11</sup>.

Ko'rinadiki, pragmalingvistika muloqotning etnolingvistik xususiyatlarini ochib bersa, psixolingvistika nutqni uzatish va qabul qilishning universal va etnomadaniy psixik mexanizmlarini yuzaga keltiradi hamda olam manzarasini kodlaydi va dekodlashtiradi. Bunda sotsiolingvistik tahlil elementlari lison egasining shakllanishi va rivojlanishida muhim rol o'ynaydi va tilning ma'no ko'lamida milliy-madaniy komponentning yaratilishida xizmat qiladi<sup>12</sup>.

Ushbu bobning “*Madaniyatlararo muloqot nazariyasida olamning lisoniy manzarasining namoyon bo'lishi*” deb nomlangan uchinchi paragrafida dunyoning lisoniy manzarasi til orqali dunyoni qanday ifodalashga asoslanishi, har bir madaniyat o'zining noyob konseptual dunyo tasvirini yaratishi tahlil qilingan.

Olamning manzarasi to'g'risidagi konsepsiya va u bilan bog'liq taxminlar, hatto antik davr tilshunoslik nazariyasida mavjud bo'lgan. Bunda V.fon Gumboldt, E.Sepir, B.L.Uorf, A.A.Potebnya, G.Gerder, Y.Grimm, F.Shlegel, F.I.Buslayev, F.F.Fortunatov, G.A.Brutyay, G.V.Kolshanskiy, R.Y.Pavilenis singari olimlarning qarashlari mazkur konsepsiyaning yuzaga chiqishiga zamin yaratdi<sup>13</sup>.

M.V.Ergasheva “Bizni qurshab turgan olam sistemaviy tabiatga egadir. U qismlarining o'zaro bir-birini taqozo etuvchi shartlangan munosabatdan tashkil topgan butunlikdir. Olam uzvlari inson ongida turlicha aks etadi. Olamning inson ongida aks etishi uning manzarasi sanaladi. Shunga ko'ra, olamning diniy, afsonaviy, ilmiy, lisoniy manzaralari tushunchalari maydonga keldi. Olamning lisoniy manzarasi deganda, olam sistemasining til orqali ifodalanishi tushuniladi. Til ongda aks etgan obyektiv olamning ifodalovchisi ekan, demak, u ham sistemaviylik xususiyatiga egadir”<sup>14</sup>, degan fikrga keladi.

N.Mahmudovning “Tilning so'z xazinasini va olamning lisoniy manzarasi” maqolasida kishilik jamiyati taraqqiyotining muayyan bosqichida barcha xususiy

<sup>10</sup> Ольшанский И.Г. Лингвокультурология в конце XX века: итоги, тенденции, перспективы // Язык и культура. – М., 1999. – С. 39.

<sup>11</sup> Махмарайимова Ш. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – Б. 32.

<sup>12</sup> Махмарайимова Ш. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – Б. 27-28.

<sup>13</sup> Махмарайимова Ш. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – Б. 27-28.

<sup>14</sup> Эргашева М.В. Оламнинг лисоний манзараси ва семантик майдонларга бўлиниши // Молодой ученый, 2016. – № 3. – С. 59-62.

fanlar tomonidan ishlab chiqilgan olam haqidagi bilimlar yig'indisi "olamning lisoniy manzarasi" ekanligini ko'rsatib o'tadi<sup>15</sup>.

Dunyoning madaniy (konseptual) manzarasi va uning til orqali ifodalanishi o'rtasidagi munosabatlar murakkab va ko'p qirralidir. B.A. Serebrennikovning fikricha, til orqali ifodalangan dunyo tasavvuri har doim ham haqiqiy dunyoqarashni to'liq va aniq aks ettira olmaydi. Biroq u qayd etganidek, bu xatoliklar shunchalik ahamiyatsizki, ularni tushunishning boshqa vositalari bilan to'ldirish mumkin<sup>16</sup>. Bu fikr, tilning cheklanganligi va uni to'ldirish uchun boshqa madaniy va ilmiy vositalardan foydalanish zaruratini ta'kidlaydi. Sh.Usmonovanning fikricha, olam manzarasining konseptual va lisoniy turlarini farqlash lozim. Olamning konseptual manzarasi olamning lisoniy manzarasidan farqli o'laroq, bilish va ijtimoiy faoliyatlar natijalarini aks ettirib, doimo o'zgarishda bo'ladi<sup>17</sup>.

Har bir milliy manzara o'zining tilini, san'atini, urf-odatlarini va jamiyat qurilishini aks ettiradi. Milliy darajadagi konseptual manzara, shuningdek, o'sha millatning o'ziga xos ijtimoiy, siyosiy va iqtisodiy tuzilishini ham ko'rsatib beradi. Masalan, Navro'z bayrami Markaziy Osiyo davlatlarining ko'pchiligida nishonlanadi va bu o'z navbatida ushbu mamlakatlarning konseptual manzarasida muhim o'rin tutadi. Shaxsiy daraja esa alohida shaxsning fikrlash tarzi, his-tuyg'ulari va tajribalarini o'z ichiga oladi.

Madaniyatlararo muloqot nazariyasida dunyo manzarasi tushunchasi ikki til va madaniyat ta'sirini ifodalaydi. Bu jarayonlarda "asosiy manzara" va "ikkilamchi manzara" atamalaridan foydalaniladi, ularning o'zaro ta'siri psixologik jihatdan murakkab jarayondir.

Ushbu bobning "*Madaniyatlararo muloqot jarayonida etnomadaniy masalalar*" deb nomlangan to'rtinchi paragrafida madaniyatlararo muloqotda etnomadaniy farqlar, til va ijtimoiy kodlarning mos kelmasligi, stereotiplar va turli milliy madaniyatlararo qiyinchiliklar xususida fikr yuritilgan.

An'anaga ko'ra, madaniyatlararo muloqot "turli milliy madaniyatlarga mansub kommunikativ aktning ikki ishtirokchisining o'zaro adekvat tushunishi<sup>18</sup>" yoki o'ziga xos "madaniyatlar muloqoti<sup>19</sup>" sifatida tavsiflanadi. Biroq, bu ta'riflarda muloqot ishtirokchilari o'rtasidagi o'zaro munosabatlarning ijobiy natijasiga aniq e'tibor qaratiladi, bu har doim ham kuzatilmaydi.

Madaniyatlararo muloqotning muvaffaqiyatli amalga oshishi uchun har bir ishtirokchi o'zaro hurmat va tushunish asosida muloqot qilishga tayyor bo'lishi kerak. Shuningdek, madaniyatlararo muloqotni rivojlantirishda ta'lim va o'qitish, turli madaniyatlarni chuqurroq o'rganish va ulardan xabardor bo'lish muhim ahamiyatga ega. Madaniyatlararo muloqotning murakkabligi va ko'pqirraliligi uni qiyinlashtirgan bo'lsa-da, bu jarayon insonlar o'rtasidagi tushunish va hamkorlikni oshirishda kalit vazifasini o'taydi. Muloqotdagi qiyinchiliklarning mumkin bo'lgan

<sup>15</sup> Махмудов Н.Тилнинг сўз хазинаси ва оламнинг лисоний манзараси // Сўз санъати, № 1 (2018). – Б.18-27.

<sup>16</sup> Серебренников Б.А. Как происходит отражение картины мира в языке? // Роль человеческого фактора в языке: язык и картина мира – М.: Наука, 1988. – С. 87-107.

<sup>17</sup> Usmonova Sh. Lingvokulturologiya (darslik) – Toshkent, 2019. – В. 78.

<sup>18</sup> Верещагин Е.М. Язык и культура: Лингвострановедение в преподавании русского языка как иностранного. – М.: Русский язык, 1990. – С. 26.

<sup>19</sup> Тер-Минасова С.Г. Язык и межкультурная коммуникация. – М.: Слово, 2000. – С. 14.

sabablarini aniqlashda madaniyatlararo muloqot nazariyasi tegishli fanlar ma'lumotlariga asoslanadi.

Madaniyatlararo aloqa sohasidagi mutaxassislar nomuvofiqligi aloqaning buzilishiga olib keladigan bir nechta parametrlarni nomlashadi: dunyo manzaralari (Weltbilder) – qadriyatlar (Werte) – me'yorlar (Normen) – konvensiyalar (Konventionen) – xulq-atvor namunalari (Verhaltensmuster)<sup>20</sup>. Muloqot nafaqat “muloqotning asosiy kodi” bo'lgan tilni bilmaslik, balki “qo'shimcha kod bilimi<sup>21</sup>”, “paraverbal va ekstraverbal signallar (paraverbale imd extraverbale Signale)<sup>22</sup>” haqida bilim yo'qligi tufayli ham qiyin. Muloqotchilar yo'lidagi to'siqlarga etnik madaniyat darajasi, etnosentrizm, noto'g'ri qarashlar va stereotiplar, og'zaki bo'lmagan muloqot kiradi<sup>23</sup>.

Lakunalar madaniyatlararo muloqotda tillar va madaniyatlar o'rtasidagi farqlarni ko'rsatib beruvchi muhim lisoniy birlikdir<sup>24</sup>. Shuningdek, kommunikativ buzilishlar “noto'g'ri ekvivalentlar” deb ataladigan narsalarni bilmaslik bilan bog'liq bo'lishi mumkin<sup>25</sup>. Etnik o'ziga xos birlashmalar va g'oyalar, odatda, turli tillardagi o'xshash so'zlar uchun turli xil konnotatsiyalarning ko'rinishini aniqlaydi, shuning uchun boshqa etnik madaniyat vakili bilan muloqotda ulardan foydalanish ko'pincha ekvivalent bo'lmagan yoki asosiy lug'atga qaraganda ancha qiyinchilik tug'diradi.

Ishning “**Kognitiv tilshunoslikda lakunalar masalasi**” nomli ikkinchi bobi uch paragrafdan iborat bo'lib, birinchi paragraf “*Kognitiv tilshunoslikning nazariy masalalari haqida*” deb nomlangan.

G'arb tilshunosligida, jumladan, V.Gumboldt va F.de Sossyur kabi olimlarning asarlarida ham til leksikasidagi “bo'sh joy”lar haqidagi fikrlarni topish mumkin. V.fon Gumboldt tilning milliy o'ziga xosligini va u orqali ifodalanadigan madaniy tasavvurni tahlil qilib, tilning faqat muloqot vositasi emas, balki dunyoni tushunish va tasavvur qilish usuli ekanligini ta'kidlaydi. Unga ko'ra, har bir til o'z dunyoqarashiga ega bo'lib, bu dunyoqarash tilning leksik tuzilmasida aks etadi.<sup>26</sup> F. de Sossyur esa tilning strukturaviy tomonlariga e'tibor qaratib, til tizimining belgi va belgilar o'rtasidagi munosabatlardan iborat ekanligini aytadi. U “belgi” (sign) va “belgilangich” (signifier) tushunchalarini kiritib, tilning ijtimoiy kelishuv orqali shakllanganligini va bu tizimda ba'zi bo'sh joylar yoki lakunalar mavjudligini ta'kidlaydi. Bu lakunalar boshqa tillarda to'liq ifodalanmagan leksik birliklarni

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<sup>20</sup> Kelz H.P. Interkulturelle Kommunikation und Wirtschaftsdeutsch-Didaktik // Das Wort. Germanistisches Jahrbuch '00-01 GUS. – Moskva: „Metatext” Ltd, 2000. – S. 247-262.; Knapp K. Kulturunterschiede // Handbuch interkulturelle Germanistik / herausgegeben von Alois Wierlacher und Andrea Bogner. – Stuttgart; Weimar: J.B. Metzler Verlag, 2003. – S. 54-60.

<sup>21</sup> Гудков Д.Б. Теория и практика межкультурной коммуникации. – М.: ИТДГК «Гнозис», 2003. – С. 53.

<sup>22</sup> Kelz H.P. Interkulturelle Kommunikation und Wirtschaftsdeutsch-Didaktik // Das Wort. Germanistisches Jahrbuch '00-01 GUS. – Moskva: „Metatext” Ltd, 2000. – S. 249.

<sup>23</sup> Галинская И.Л. Мультикультурализм и межкультурная коммуникация // Культурология: Дайджест. – 2005, № 4. – С. 6-11.

<sup>24</sup> Абдурахмонов М.Ф. Муқобилсиз лексиканинг семантик-функционал хусусиятлари: Фил. фан. бўйича фалсафа док. (PhD) диссертация – Б. 72.

<sup>25</sup> Тер-Минасова С.Г. Язык и межкультурная коммуникация. – М.: Слово, 2000. – С. 53.

<sup>26</sup> Гумбольдт В. Язык и философия культуры. – М., 1985. – С.300-304.

ifodalaydi va shu orqali har bir tilning o'ziga xosligini ko'rsatadi<sup>27</sup>. Bu fikrlar tilshunoslikda "bo'sh joylar" fenomenini tushunishga yordam beradi va tilning leksik jihatlaridagi muqobilsizliklarni tushuntiradi.

Faqat ma'lum bir til jamoasi uchun xos bo'lgan hamda ikkinchi tilda o'xshashi yo'q bo'lgan tushuncha, predmet, hodisalar turli davrlarda turli olimlar tomonidan turlicha terminlar bilan atalgan. Jumladan, L.S.Barxudarov, Y.M.Vereshchagin, V.G.Kostomarov ularni ekvivalentsiz leksika deb, S.Vlaxov, S.Florin ekzotizm, realiyalar deb, V.V.Kabakchi ksenonim deb, Y.Y.Proxorov logoepistema deb, I.A.Sternin, V.L.Muravyov lakuna deb ataganlar. Ayrim olimlar lakuna va realiya terminlarini yanada konkretlashtirib, aniqlashgan. L.S.Barxudarov tasodifiy lakuna shaklda, V.L.Muravyov mutlaq lingvistik lakunalar deb, D.R.Djumanova esa realema shaklda qo'llaganlar<sup>28</sup>.

G'arb tilshunosligida madaniyatlararo muloqot jarayonida yuzaga kelgan muammolar Y.A.Sorokin, I.Y.Markovina, I.A.Sternin, G.V.Bikova va boshqa tadqiqotchilar tomonidan "lakuna nazariyasi" deyish mumkin bo'lgan nazariyani yaratishga olib keldi<sup>29</sup>. Lakuna nazariyasi, birinchi navbatda, til va madaniyat o'rtasidagi bog'liqlikni ko'rsatadi va bu bog'liqlikni yanada chuqurroq o'rganishga imkon beradi.

D.Xudoyberganova lakunaga ta'rif berar ekan, uni muloqot jarayonida muayyan madaniyatning vakili tomonidan to'liq yoki qisman anglashilmaydigan o'ziga xos milliy unsur deb ataydi<sup>30</sup>. V.I.Jelvisning fikricha ham, lakuna – "ba'zi bir madaniyatlarda kuzatiladigan va boshqa tillarda mavjud bo'lmagan, aniqroq qilib aytadigan bo'lsak, ommaviy ifodaga ega bo'lmagan "alohidalik"dir"<sup>31</sup>. Bundan ko'rinib turibdiki, tadqiqotchilar lakunarlik kategoriyasini uning tarkibiy qismi bilan birgalikda lakuna deb atamoqda. Shuningdek, ular lakunalarni faqatgina madaniyat bilan bog'lashadi, bu bilan esa ularni realiyalar bilan chalkashtirishadi.

Hozirgi kunda turli tillar doirasidagi lakunalarning turli tamoyillarga asoslangan bir qator tasniflari mavjud. Mazkur tasniflarni quyidagi jadvallar orqali ko'rishimiz mumkin.

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<sup>27</sup> Фердинанд де Соссюр. Умумий тилшунослик курси (Француз тилидан И.Мирзаев таржимаси). – Тошкент: "Navoiy universiteti" нашриёт матбаа уйи, 2019. – Б.133-134.

<sup>28</sup> Зокирова С. Тиллар тадқиқида контрастив лингвистика илмий парадигмасининг ўрни: Филол. фан. бўйича фалсафа док. (PhD) дисс.си. – Фарғона, 2018.

<sup>29</sup> Проскурин Е.Г. Когнитивная лакунарность текста как проблема межкультурной коммуникации: Диссертация на соис. ученой степени канд. филол. наук. – Барнаул, 2004. – С. 34.

<sup>30</sup> Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳли луғати – Тошкент: Турон замин зиё, 2015. – Б. 25-26.

<sup>31</sup> Жельвис В.И. К вопросу о характере русских и английских лакун // Национальнокультурная специфика речевого поведения. – М.: Наука, 1977. – С. 136-137.

## Lakunalarining tamoyillar asosida tasniflanishi

TASNIF TAMOYILLARI	Lakuna turlari				
Til sistemasiga taalluqliligi jihatidan	bir til doirasida	turli tillar doirasida			
So'z turkumlariga mansubligi asosida	ot	sifat	fe'l	olmosh	ravish
Verbal xususiyatlariga ko'ra	fonetik	leksik	frazeologik	grammatik	stilistik
Kognitiv xususiyatlariga ko'ra	perseptiv	etnografik	kulturologik	konseptual	
Motivatsiyasiga ko'ra	psixologik	estetik	diniy		
Faoliyat-kommunikativ xususiyatiga ko'ra;	Milliy o'yinlar bilan bog'liq	Urf-odatlar bilan bog'liq	muloqot madaniyati bilan bog'liq		

## Lakunalar tasnifi

Olimlar	Tasniflar
Y.A.Sorokin va I.Y.Markovina	<ul style="list-style-type: none"> <li>– madaniy (etnografik, assotsiativ, madaniyatlararo lakunalar, faol-kommunikativ, emotiv-hissiy);</li> <li>– lingvistik lakunalar (stilistik, grammatik va leksik);</li> <li>– matniy lakunalar (allyuziyalar) va so'z o'yinlari;</li> </ul>
Z.D.Papova va I.A.Sternin	<ul style="list-style-type: none"> <li>– til sistemasiga taalluqliligi jihatidan (bir til doirasida va turli tillar doirasida);</li> <li>– tilga bog'liq bo'lmagan holda (motivlangan va motivlanmagan);</li> </ul>
Y.A.Eynullayeva	<ul style="list-style-type: none"> <li>– verbal xususiyatlariga ko'ra (fonetik, leksik, frazeologik, grammatik, stilistik)</li> <li>– kognitiv xususiyatlariga ko'ra (perseptiv, etnografik, kulturologik, konseptual);</li> </ul>
A.A.Maxonina	<ul style="list-style-type: none"> <li>– gender xususiyatlariga ko'ra;</li> <li>– predmetlar ifodalayotgan metonimik munosabatga ko'ra</li> </ul>
G.V.Bikova	<ul style="list-style-type: none"> <li>– unikal va xususiy, absolut va nisbiy lakunalar;</li> <li>– etnografik, aralash, nol formadagi lakunalar;</li> <li>– grammatik, nutqiy, to'liq va qisman kompensatsiyalangan lakunalar;</li> </ul>
A.A.Maxonina va M.A.Sternina	<ul style="list-style-type: none"> <li>– umumlashtiruvchi;</li> <li>– konkretlashtiruvchi.</li> </ul>
D.R.Djumayeva	<ul style="list-style-type: none"> <li>– san'at dunyosi, hunarmandchilik</li> <li>– antroponimlar, toponimlar</li> </ul>
Sh.Usmonova	<ul style="list-style-type: none"> <li>○ subyektiv yoki milliy-psixologik xususiyatiga ko'ra;</li> <li>○ matn va madaniy makon xususiyatlariga bog'liqligi ko'ra;</li> </ul>

Tafakkurning milliy o'ziga xosligi ko'p jihatdan milliy til bilan belgilanadi. Bizningcha, so'zning kognitiv tuzilma sifatidagi ma'nosi xabarning talqin qilinishini belgilaydi. Turli tillarda esa so'zlar ortida turli kognitiv tuzilmalar mavjud. Bundan tashqari, har bir lisoniy hodisa, tilning har bir toifasi shaxsning konseptual tizimida o'ziga xos aqliy korrelatsiyaga ega. Qabul qiluvchiga begona tilning har qanday lingvistik faktlarini to'g'ri tushunish uchun aynan shu yangi aqliy korrelatsiyalarni (kognitiv modellar va chetki so'z bilan ifodalangan tuzilmalar)ni shakllantirish til sohiblari uchun yangilikdir. Bu holat, ko'pincha, biror xorijiy tilni o'rganishda aniq namoyon bo'ladi.

Ushbu bobning *"Lakunalar nazariyasining asosiy tushunchalari ularning tasnifi"* deb nomlangan ikkinchi paragrafida kognitiv tilshunoslikning asosiy tamoyillari va vazifalari yoritilgan.

Kognitiv fan – bu bizning ongimizda ifodalanadigan va aqliy jarayonlarning asosini tashkil etuvchi mazmunli va tizimli ma'lumotlar shaklida to'plangan, dunyoni idrok etish natijalari va odamlarning subyekt-kognitiv faoliyati haqidagi fan. Ko'pincha, kognitiv fan turli kanallar orqali insonga keladigan bilimlarni ifodalash va ma'lumotlarni qayta ishlash tizimlari haqidagi fan sifatida ta'riflanadi.

Professor A.Mamatov til tizimini kognitiv jihatdan tahlil qilish borasida fikr yuritar ekan, "Kognitiv fan kognitsiya (bilish) bilan shug'ullansa, kognitiv tilshunoslik kognitsiyaning, ya'ni bilishning tilda aks etishini, verballashuvini tadqiq qiladi. Tilga bo'lgan kognitiv yondashuv – bu til shaklining oxir-oqibat inson ongi, fikri, bilish strukturalarining aks ettirilishidir. Kognitivlik o'z tuzilishiga ko'ra insonning bilish faoliyatiga tayangan barcha tipdagi bilimlarning tizimlashishini ifodalaydi<sup>32</sup>" deb yozadi.

Kognitiv tilshunoslik tilni umumiy kognitiv mexanizm sifatida o'rganuvchi sohadir. Xususan, tilshunos Sh.Safarovning fikriga ko'ra, "Kognitiv tilshunoslikning vazifasi til yordamida bilim olish va saqlash, tilni amalda qo'llash hamda uzatish, umuman, til tizimi va tarkibini inson miyasidagi in'ikosi sifatida tafakkur bilan bog'lab, chuqur ilmiy tadqiq etishdir"<sup>33</sup>. Bu qarashlar rus olimasi Y.T.Belyayevskayaning fikrlariga to'la mos keladi.

A.Abduazizovning ta'kidlashicha, kognitiv tilshunoslik "o'zaro bir-birlari bilan bog'liq bo'lgan kognitiv fonologiya, kognitiv grammatika, kognitiv semantika" yo'nalishlarini o'z ichiga oladi. Kognitiv tilshunoslikning bugungi kun taraqqiyoti bosqichida konseptual tahlilning ko'plab muammolari hal qilinmoqda, inson ongini tadqiq qilish borasida izlanishlar olib borilmoqda.<sup>34</sup> Bu fikrlarga D.Ashurova ham qo'shiladi. Uning ta'kidlashicha, kognitiv tilshunoslikning maqsad va vazifalari, o'z yechimini kutayotgan dolzarb masalalarni ko'rsatilib o'tilar ekan, jumladan, hozirgi davrda shakllanib borayotgan kognitiv tilshunoslikning kognitiv fonologiya, kognitiv grammatika, kognitiv leksikologiya, kognitiv semantika kabi yangi yo'nalishlari vujudga kelganligi ta'kidlanadi<sup>35</sup>. "Kognitiv yo'nalishning muhim

<sup>32</sup> Mamatov A.E. Tilga kognitiv yondashuvning mohiyati nimada? // Tilshunoslikning dolzarb masalalari: Prof. A.Nurmonov tavalludining 70 yilligiga bag'ishlab o'tkazilgan ilmiy-amaliy anjuman materiallari. – Andijon, 2012. – b. 213.

<sup>33</sup> Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б. 91.

<sup>34</sup> Абдуазизов А. О составных частях когнитивной лингвистики // Хорижий филология, 2007, №3.

<sup>35</sup> Ашурова Д.У. Развитие когнитивной лингвистики в Узбекистане // Хорижий филология, 2016, №3

xususiyati, uning tarafdorlari ta'kidlaganidek, obyektidan subyektga tubdan o'tishdir, ya'ni nutqni yaratish va idrok etish subyektning mavjud bilimlari asosida amalga oshiriladigan konstruktiv faoliyati sifatida qaraladi"<sup>36</sup>. Yuqoridagi izlanishlardan ko'rinib turibdiki, kognitiv lingvistika til va tafakkur, til va madaniyat o'rtasidagi munosabatlar muammolarini, olam haqidagi bilimlar tizimini konseptuallashtirish va tasniflashtirishda tilning o'rnini o'rganuvchi mustaqil yo'nalish. Kognitiv tuzilmalar va og'zaki tuzilmalar o'rtasidagi bog'liqlikning mavjudligi, shuningdek, bilishning asosiy mexanizmlarining universalligi turli tillarda so'zlashuvchilarning kognitiv zaxirasini solishtirish imkonini beradi. Muloqotning muvaffaqiyati yoki muvaffaqiyatsizligi tilni bilishni o'zgartirish va optimallashtirish kognitiv strategiyalar zaxirasini to'ldirish uchun sabab bo'lishi mumkin. Binobarin, etalon til bo'lmagan chet til ta'sirida turli yangi kognitiv tuzilmalar shakllanishi mumkin.

Dissertatsiyaning "*Kognitiv tilshunoslikda lakunalarning o'rne*" deb nomlangan uchinchi paragrafida milliy-madaniy xususiyatlarga ega bo'lgan asosiy tushunchalar, antroposentrik, tabiiy hodisalar va tirik jonzodlar guruhlariga ajratilgan holda izohlangan. Unda vaqt, makon, miqdor, inson a'zolari, tabiat hodisalari va jonzotlar bilan bog'liq lakunarlik o'zbek, ingliz, rus va boshqa tillar misolida tadqiqqa tortilgan.

Kognitiv lingvistika nuqtayi nazaridan lakunalar muloqotning muvaffaqiyatli kechishi yoki muvaffaqiyatsiz yakun topishi til bilimlarini o'zlashtirish va optimallashtirish strategiyalarini maqsadli qo'llay olishni nazarda tutadi. Bunda milliy-madaniy konseptning roli muhimlashadi.

Lakunalar tegishlilik xususiyatiga ko'ra 4 guruhga bo'linadi. Ular: konseptual farqlanishlar, bilish modellariga mos kelmaslik, tarjima muammolari, madaniy va lingvistik chegaralari<sup>37</sup>.

1. *Konseptual farqlanishlar* lakunalar odatda turli madaniyatlar va tillar orasidagi konseptual farqlanishlardan kelib chiqadi. Har bir til va madaniyat o'ziga xos dunyoqarash va tajriba bilan bog'liq konseptual tuzilmaga ega.

2. *Bilish modellaridagi mos kelmaslik* jihatdan lakuna ikki til yoki madaniyat o'rtasidagi bilish modellarining to'liq mos kelmasligi natijasida yuzaga keladi.

3. *Tarjima va interpretatsiya muammolari* bevosita jarayonda aniqlashadi. Masalan, "O'tkan kunlar" asarida Kumushbibining "tegmangiz, ushlamangiz" degan so'zlarini tarjimasida juda qiyin kechgan.

4. *Madaniy va lingvistik chegaralar* til va madaniyat o'rtasidagi chegaralarni belgilashga lakunalarning yordam berish mumkinligi bilan bog'liq. Ular turli madaniyatlarning o'ziga xosligini va ularning leksik tizimlari o'rtasidagi farqlarni ko'rsatadi.

Kognitiv lakunalar yot tushunchalar, arxeotiplar, prototiplar, pretsedent hodisalar va assotsiativ lakunalardan iborat bo'lib, inson ongida mavjud bo'lgan bilim va tushunchalar to'plami bilan bog'liqdir. Kognitiv lakunalar madaniyatlararo muloqotda tushunmovchiliklarga sabab bo'luvchi asosiy birliklar hisoblanadi.

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<sup>36</sup> Кузнецов А.М. Когнитология, «антропоцентризм», «языковая картина мира» и проблемы исследования лексической семантики // Этнокультурная специфика речевой деятельности. – М., ИНИОН РАН, 2000. – С. 9.

<sup>37</sup> Wierzbicka A. Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations. – London: Oxford University Press, 1992. – 487 p.

Kognitiv lakunalarning bir turi perseptiv lakunalardir. Tilshunoslikda “perseptiv” tushunchasi insonning ma’lumotni qabul qilish va tushunish jarayoniga bog‘liq bo‘lib, bu jarayon idrok qilish va tushunish qobiliyatini ifodalaydi.

Perseptiv lakuna madaniyat vakillarining atrof-muhitni qanday qabul qilishlarini aks ettiradi. Bu kategoriyada milliy-madaniy xususiyatlar asosiy tushunchalar: vaqt, makon, miqdor ...; antroposentrik: inson va u bilan bog‘liq holatlar hamda tabiat hodisalari va tirik jonzotlar: tabiat hodisalari, hayvonlar dunyosi, o‘simliklar dunyosi kabi tushunchalarga ko‘ra ko‘rib chiqiladi.

**Realiyalar** – bu ifoda vositalarining o‘ziga xos kategoriyasi bo‘lib, bir xalqning hayoti (turmushi, madaniyati, ijtimoiy va tarixiy rivojlanishi) uchun xarakterli bo‘lgan va boshqa xalqqa begona bo‘lgan obyektlarni ifodalovchi so‘zlar (yoki iboralar) hisoblanadi. Ular tarixiy koloritni o‘zida mujassam etib, odatda, boshqa tillarda aniq mos keluvchi (ekvivalent) birliklarga ega emas va shu sababli ular “umumiy plan”da tarjima qilib bo‘lmaydi, maxsus yondashuvni talab qiladi<sup>38</sup>. Ushbu ta’rifda realiyalar leksik birliklar sifatida tushuniladi, ammo bu atamaning boshqa tushunchasi ham mavjud bo‘lib, unga ko‘ra realiyalar muayyan xalq hayoti (turmushi, madaniyati, ijtimoiy va tarixiy rivojlanishi) uchun xarakterli bo‘lgan va boshqa xalqlar uchun notanish bo‘lgan obyektlarni ifodalovchi so‘zlar emas, shu obyektlarning o‘zini anglatadi<sup>39</sup>.

Zamonaviy dunyoda sodir bo‘layotgan globalashuv jarayonlari tufayli, yaqinda faqat bir yoki bir nechta davlatlarda, masalan, AQShda, hayot uchun xos bo‘lgan ko‘plab hodisalar boshqa mamlakatlarga ham kirib bormoqda va tobora singib, o‘zlashib bormoqda. Bu jarayonlar kognitiv va lingvistik lakunalarni to‘ldirishga olib keladi. Masalan, butun dunyoda tarqalgan “McDonald’s” restoranlari, “hot-doglar”, “gamburgerlar” va hokazo, shuningdek, lavozim nomlari va faoliyat turlarini belgilovchi so‘zlar – menejer, diler, broker va boshqalar shular sarasidandir.

Realiyalar nafaqat etnogeografik, balki rutinali va madaniy fond lakunalarning paydo bo‘lishiga ham sabab bo‘lishi mumkinligini ta’kidlash kerak, chunki ushbu lakunalarning barcha kategoriyalari xalqning turmushi, madaniy, ijtimoiy va tarixiy rivojlanishiga xos obyektlarning mavjudligini nazarda tutadi. Lakunalarning madaniy fond va rutinali turlari farqlanadi.

Madaniy fond lakunalarning mavjudligi muayyan lingvomadaniy hamjamiyatning tarixiy va madaniy merosi bilan bog‘liq. Bu ma’lum bir til, madaniyat vakillarining san’at asarlari, adabiyot, tarixiy voqealar va hokazolar haqidagi bilimlari boshqa tillar va madaniyat vakillariga qisman tushunarli bo‘lishi yoki tushunarsizligini anglatadi. Muayyan ma’noda, madaniy fond lakunalari nutqiy muloqotda precedent (pretsedent) matnlar ishlatilganda aniqlanadi<sup>40</sup>. Ushbu turdagi lakunalarni 3-jadvalda o‘zbek, ingliz, rus madaniyatlari misolida tahlil qildik.

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<sup>38</sup> Влахов С, Флорин С. Непереводимое в переводе. – М., 2009. – С. 47.

<sup>39</sup> <https://rus-lingvist-dict.slovaronline.com/> (murojaat sanasi: 24.02.2022)

<sup>40</sup> Караулов Ю.Н. Русский язык и языковая личность. – М.: Наука, 1987. – С. 216.

## Madaniy fond lakuna turlari

Madaniy fond lakuna turlari	Rus madaniyati	Ingliz madaniyati	O'zbek madaniyati
<b>Absolut lakuna</b>	“Масленица” (Maslenitsa) bayrami	“Thanksgiving” (Shukrona kuni)	“Navro‘z” bayrami
<b>Nisbiy lakuna</b>	“Xokkey bo‘yicha G‘alaba kubogi”: Xokkey Rossiyada eng mashhur sportlardan biri bo‘lib, G‘alaba kubogi mamlakatda katta sport hodisasidir. Xokkey milliy faxr va sport an‘anasining ajralmas qismi bo‘lib, uning tarixi va sportchilarning muvaffaqiyati keng nishonlanadi.	“The Super Bowl”: Super Bowl – AQShda eng yirik sport voqeasi bo‘lib, u Amerikan futboli bo‘yicha milliy chempionatning final o‘yini hisoblanadi. Bu tadbir AQShda nafaqat sport musobaqasi, balki madaniy hodisa sifatida katta ahamiyatga ega.	“Ko‘pkari”: Ko‘pkari o‘zbek va markaziy Osiyo xalqlarining milliy sporti hisoblanadi. Bu musobaqada chavandozlar uloq (echki terisi) uchun bellashadilar. Bu o‘yin O‘zbekistonda katta sport va milliy an‘ana sifatida ahamiyatga ega.

Rutinali lakunalar ijtimoiy vaziyatlardagi freymalar va vaziyatlardagi farqlar bilan bog‘liq bo‘lib, bunday lakunalarni to‘ldirish uchun madaniy tushuntirishlar, moslashtirish va misollar yordamida tushuntirish usullari qo‘llanilishi kerak. Bu madaniyatlararo muloqot va tarjima jarayonida tushunmovchiliklarning oldini olishga yordam beradi.

Dissertatsiyaning “**Badiiy matnda lakunalarni ifodalash omillari**” deb nomlangan uchinchi bobi uch paragrafdan iborat.

Ushbu bobning birinchi paragrafi “*Badiiy matndagi leksik lakunalarning milliy-madaniy xususiyati*” deb nomlangan.

Badiiy matnni milliy madaniyat manbasi sifatida o‘rganish eng dolzarb hisoblanadi. Yuqorida ta’kidlaganimizdek, badiiy matn tarkibida muayyan til va madaniy jamiyatning milliy xarakteri, mentaliteti, dunyosining milliy-madaniy manzarasini aks ettiruvchi milliy belgili leksik vositalar aniq namoyon bo‘ladi. Lingvistik adabiyotda milliy belgili leksik vositalarga, birinchi navbatda, ekvivalent bo‘lmagan lug‘at, xususan, lakunalar kiradi. Xalq turmushi bilan bog‘liq voqelik deganda S.Vlahov, S.Florin qarashlariga asoslangan holda, “maishiy hayot va madaniyat elementlari, tarixiy davr va ijtimoiy tuzum, davlat tuzilmasi va folklor, ya’ni ma’lum bir xalq, mamlakatlarning o‘ziga xos xususiyatlari”<sup>41</sup> ni aks ettiruvchi so‘z va iboralarni tushunamiz.

Ularda xalqning turmushi, qadriyati, o‘zligida namoyon bo‘lishi bilan birga, mavjud so‘zlarning semalari shu xalqning tarixiy taraqqiyot bosqichini, so‘zlarning etimoni esa qadim afsona va rivoyatlarga borib taqalishi shubhasiz. Bunda so‘zlarning tematik tasnifi hosil bo‘ladi. Masalan:

<sup>41</sup> Влахов С, Флорин С. Непереваемое в переводе. – М., 2009. – С. 6.

- kiyim va uning aksessuarlarining ayrim nomlari: *chopon, do‘ppi, atlas, takya, nimcha, amirkon maxsi-kavush, qiyiq, chorsi, peshband, gavrapo‘sh, chimmat, paranji* va hokazo.;

- milliy taom nomlari: *palov (osh), moshxo‘rda, zog‘ora, moxora, go‘ja, suyuq osh, somsa* (badiiy matnda tandirga yopilgan somsa tasviri ko‘proq uchraydi), *patir, gijda, nonjizza* (non qovurdoq, A.Muxtor “Chinor”).

- uy-ro‘zg‘or buyumlari nomlari (uy-joy, mebel va uy-ro‘zg‘or buyumlari): *qo‘sh sinchli uy, xujra, supa, dahliz, mehrob, sandal, kigiz, patgilam, tandir, o‘choq, obdasta.*

- musiqa asarlari va cholg‘u asboblari nomlari: *doira, dutor, chanqovuz, oromijon* (magnitafon, O‘.Hoshimov “Ikki eshik orasi” ), *nay, karnay-surnay.*

- bayram, urf-odat nomlari: *sunnat to‘y, sovchilik, kelin tushdi, yuz ochar, sumalak, ko‘pkari, non sindirdi, kurash, bolani beshikka belash.*

- pul nomlari: *mis chaqa, tanga, oqposhsho puli* (Nikolay II rasmi tushirilgan tanga),

- unvon, mansab, lavozim, daraja va kasb nomlari: *mingboshi, ellikboshi, amin, noiblik, pattachi, qozi, hokim, oqsoqol, rais, kosib, baxshi.*

- antroponimlar va adabiy qahramonlar nomlari: *mifik obrazlar, Alpomish, Oybarchin, Yosuman, Surxayl, Farhod, Shirin, Layli va Majnun.*

Ko‘rsatilgan voqelik turlaridan tashqari boshqa mavzuiy guruhlar ham o‘zbek til madaniyatida juda ko‘p uchraydi. Shunga ko‘ra, o‘zbek tilidagi sanab o‘tilgan guruhlardan tashqari, boshqa guruhlarni ham quyidagicha qayd etish mumkin:

- qavm-qarindoshlik;
- milliy hunarmandchilik turlarining nomlari;
- musiqa asboblari va cholg‘u turlari;
- uy-anjom buyumlari va hokazo.

Bundan tashqari lakunalar jarayon va harakat nomlarini ham bildirishi mumkin.

*Men to‘rtinchi, Kimsan akam yettinchi sinfga ko‘chganida bir vaqtlar Oqsoqol buva bizni aravada No‘g‘ayqo‘rg‘onga olib kelayotganida va‘da qilgan to‘kinchilik zamon keldi. To‘g‘ri, bir yilda emas, uch yilda... Endi bayramlarda tong-sahardan **nog‘oralar** taka-tum qiladigan, doshqozonlarda osh damlanadigan bo‘ldi. Kech kuzda bobom qo‘y so‘yib, **kalla soladi**, qolgan go‘shni tuzlab xumga tiqadi...*

*O‘sha kuni ham “**Hosil**” bayrami arafasi edi. Oqsoqol dadamga gapirib qoldi: - Mana, ma‘lim, o‘lmagan qul, **sen je-men je** kunlargayam yetdik. Endi sizga **o‘n ikki vassali uy** qurib beramiz. Odamlami **hasharga** aytib qo‘ydim. **Belida belbog‘i bori** kelaveradi. (O‘.Hoshimov “Ikki eshik orasi”, 57-bet)*

Ushbu parcha o‘zbek madaniyatiga xos tushunchalardan biri “Hosil” bayrami va uning milliy va madaniy xususiyatlarni ifodalab, muayyan ekvivalentga ega bo‘lmagani bilan ajralib turadi. “Hosil” bayrami o‘zbeklarda bu kech kuz payti nishonlanadigan bayram hisoblanadi. Ushbu bayram hamma hududlarda ham birdek nishonlanmaydi, ammo zamirida “shukronalik” g‘oyasi yotuvchi bu bayramda kishilar bir-birlarini yetishtirgan mahsulotlari bilan siylashadi. Mazkur matnda ham zamon bilan bog‘liq ifoda (voqea aynan kuzda bo‘layotgani), to‘kin-sochinlik va o‘zbeklarga xos birdamlik munosabatini o‘zida aks ettirgan. Bu parchada milliy-madaniy o‘ziga xoslik nuqtayi nazaridan an‘anaviy bayram va tadbir (*Hosil*

*bayrami, hashar*), musiqa asbobi (*nog'ora*), oziq-ovqat (*kalla solmoq*), uy-joy nomi (*o'n ikki vassal uy*), iboralar (*sen je-men je, belida belbog'i bor*) kabi turli ma'noviy guruhlarga oid birliklar qo'llanilgan.

Badiiy asarlar muayyan xalq yoki millat madaniyatini namoyon etuvchi manba sanaladi. Milliy madaniyat shakllarida o'ziga xoslik belgilari qanchalik aniq namoyon bo'lsa, ular tilda lakunar birliklar salmog'ini shunchalik oshiradi.

“*Frazeologik lakunalarning lingvomadaniy talqini*” deb nomlangan ikkinchi paragrafda kognitiv lakunalarni hosil qiluvchi iboralar o'zbek tilidagi badiiy asarlar misolida tahlilga tortilgan.

Badiiy matnda frazeologik birliklar kognitiv lakunalarni hosil qilishi mumkin. Bu lakunalar til va madaniyat o'rtasidagi tafovutlar natijasida yuzaga keladi. Frazeologik iboralar ko'pincha ma'lum bir milliy madaniyatga xos bo'lgan obrazlar, qadriyatlar, va an'analarni ifodalaydi, shuning uchun ularning ma'nosini boshqa tillarga to'g'ridan to'g'ri tarjima qilish qiyinchilik tug'diradi yoki ularning asosiy ma'nosi boshqa madaniyatda tushunilmay qoladi.

O'zbek tili badiiy merosida frazeologizmlarni mahorat bilan qo'llagan va qayta ishlagan ijodkorlar bevosita o'z matnlarida lakunar shakllarni hosil qiladi.

#### 4-jadval

##### Lakunar frazeologik birliklarning badiiy matnda qo'llanilishi

T.r	Frazeologik birliklar	Semantik ifodasi	Hikoyada qo'llanilishi
1	Jigarlaring ezilib ketsin	Qiynalmoq, juda ham yomon ahvolga tushish	– Ajab qildim, – dedi Turobjon titrab, – jigarlaring ezilib ketsin!
2	Boshi g'ovladi	O'ylayverib gangimoq	Turobjonning boshi g'ovlab, ko'zi tindi.
3	Ko'zi tindi	Holsizlanish natijasida ko'z oldi xiralashmoq	

Ushbu bobning uchinchi paragrafi “*Metaforalarda lakunarlik hodisasining namoyon bo'lishi*” deb nomlangan bo'lib, unda metafora madaniy va milliy o'ziga xoslikni aks ettiruvchi lingvistik birlik sifatida tilshunoslikda tahlil qilinadi va ularning tillararo tahlillarda lakunarlik hodisasini keltirib chiqaruvchi vosita ekanligi misollar orqali asoslanadi. So'z ma'nosini anglashda faqat uning semantik tuzilmasini bilishimiz kamlik qiladi. Biz muayyan tilda so'zlashuvchi odamlarning tafakkur xususiyatlari, fikrlash tarzlari va dunyoni til unsurlari yordamida bilish xususiyatlaridan ham xabardor bo'lishimiz lozim.

Metaforalar ingliz va o'zbek badiiy adabiyotida milliy-madaniy o'ziga xoslikka ko'ra kognitiv lakunalar hosil qilishi mumkin. Masalan, o'zbek adabiyotida “bozor ko'rgan echki” iborasi (Abdulla Qodiriy, “O'tkan kunlar”) qahramonning tajribali, bozor hayotini yaxshi bilgan odamni tasvirlashda qo'llaniladi, bu esa o'zbek madaniyatida bozorning katta ahamiyatga egaligidan kelib chiqadi. Ingliz tilida esa bu ibora to'g'ridan to'g'ri tarjima qilinsa, o'quvchilarga mazmunni tushuntirishda qiyinchilik tug'dirishi mumkin, chunki bu ibora ingliz madaniyatida xuddi shu ma'noda ishlatilmaydi, ya'ni kognitiv lakuna hosil qiladi.

Ingliz badiiy adabiyotida ham milliy-madaniy metaforalar uchrab turadi. Masalan, Charles Dickensning “Great Expectations” asarida Pip va Joe o'rtasidagi munosabatlarda metaforalar orqali sevgi va ishonch ifodalanadi: “But I loved Joe...”.

Bu ibora ingliz o'quvchilariga yaqqolroq tushunarli bo'lsa-da, o'zbek madaniyatida bu munosabatlarni tasvirlashda qo'llanadigan ifoda topilishi qiyin bo'lishi mumkin, bu ham lingvistik va kognitiv lakuna hisoblanadi.

Agata Kristining "Murder on the Orient Express" asarida jinoyat sirini fosh qilish jarayonida "To spill the beans" iborasi qo'llanadi. O'zbekcha aniq ekvivalenti yo'q, lekin ingliz tilida ushbu frazeologik lakuna "Sirni oshkor qilmoq" deb tarjima qilinadi. Ingliz madaniyatida bu ibora sirli ma'lumotni qasddan oshkor qilishni anglatadi.

Stilistik qurilmalar milliy o'ziga xoslikni aks ettiradi, bu esa xalqlar o'rtasida etnik jamoalarning turli madaniyatlari, dinlari, tarixiy tajribalari, hayot tarzi, an'analari, odatlari va stereotiplariga xos bo'lgan lakunalarni o'zaro taqqoslash orqali namoyon bo'ladi. Shuningdek, bu kognitiv lakunalar xalqning geografik, iqtisodiy va ijtimoiy-siyosiy xususiyatlarini ham yoritib, turli madaniy qadriyatlar o'rtasidagi farqlarni ko'rsatib beradi.

## XULOSA

1. Til va madaniyatning o'zaro bog'liqligini o'rganishda uch asosiy yondashuvni ajratib ko'rsatish mumkin: madaniyatning tilga ta'siri, tilning madaniyatga ta'siri va ularning o'zaro integratsiyasi. Bu yondashuvlar ikki omilning murakkab aloqalarini va ular orasidagi o'zaro ta'sir mexanizmlarini chuqur anglash uchun imkon yaratadi.

2. Til nafaqat lingvistik ma'nolarni yetkazish, balki madaniy va ijtimoiy kontekstlarni aks ettiruvchi ramziy tizim sifatida ham faoliyat ko'rsatadi. Muloqot jarayonida madaniy tafovutlar maxsus kommunikativ strategiyalar va til variantlaridan foydalanishni talab qiladi, chunki har bir madaniyat o'ziga xos kognitiv tuzilmalarga ega. Lingvistlar madaniyatlararo aloqalarda til va madaniyatning o'zaro bog'liqligini, kommunikativ strategiyalarni, madaniy pragmatika va til to'siqlarini tahlil qilish orqali muloqotdagi muvaffaqiyatsizliklarni kamaytirishga o'z hissasini qo'shadi. Tilning kognitiv va kommunikativ vazifalarini o'rganish, shuningdek, madaniy kodlarni til kodiga integratsiyasini anglash turli madaniyat vakillari o'rtasida samarali muloqotni shakllantirish va kommunikativ qiyinchiliklarni yengishda muhim rol o'ynaydi.

3. Madaniyatlararo muloqot nazariyasida "olam manzarasi" tushunchasi til va madaniyatning o'zaro ta'siri natijasida shakllanadigan murakkab konsept sifatida qaraladi. Har bir til faqat obyektiv dunyoni tasvirlab qolmay, balki uni o'ziga xos tarzda talqin qilib, dunyoning lisoniy manzarasini shakllantiradi. Ushbu manzara tilning leksik-semantik tizimi, sintaktik tuzilishi va frazeologiyasida o'z ifodasini topadi. Olamning lisoniy manzarasi til, madaniyat, tabiat, tarbiya va boshqa ijtimoiy omillar ta'sirida yuzaga kelib, har bir millatning o'ziga xos dunyoqarashini aks ettiradi.

4. Madaniyatlararo muloqotda "asosiy manzara" (ona tilidagi dunyoqarash) va "ikkilamchi manzara" (chet tilini o'rganish jarayonida shakllangan dunyoqarash) o'rtasidagi aloqalar murakkab psixologik jarayonni tashkil etadi. Bu jarayonda lingvistik va madaniy kodlar bir-biri bilan uyg'unlashib, o'zaro integratsiyalanadi.

5. Lakunalar nazariyasi tilshunoslikda muhim o‘rin tutib, turli tillar va madaniyatlar o‘rtasidagi leksik bo‘shliqlarni o‘rganishga yo‘naltirilgan. Lakunalar deganda bir tilda mavjud bo‘lib, boshqa til va madaniyatda to‘g‘ridan-to‘g‘ri ekvivalenti bo‘lmagan so‘z va iboralar tushuniladi. Ular muqobilsiz leksika tarkibiga kirib, xalqning tarixiy, madaniy, ilmiy va ijtimoiy o‘ziga xosliklarini aks ettiradi. Ushbu leksik bo‘shliqlar tilning rivojlanish darajasidagi farqlar kabi lingvistik omillar, shuningdek, madaniy, tarixiy va ijtimoiy tafovutlardan kelib chiqadigan ekstralingvistik omillar ta‘sirida yuzaga keladi.

6. Lakunalarni tadqiq qilish madaniyatlararo muloqot, tarjima nazariyasi va kognitiv tilshunoslik uchun alohida ahamiyatga ega bo‘lib, turli tillar va madaniyatlar o‘rtasida yuzaga keladigan tushunmovchiliklarni bartaraf etishda muhim rol o‘ynaydi. Lakunalar til va tafakkurning milliy xususiyatlarini hamda kognitiv modellardagi nomutanosibliklarni yoritib beradi va madaniyatlararo kommunikatsiyada uchraydigan muammolarni tushuntirish uchun asosiy manba vazifasini bajaradi.

7. Kognitiv va til tuzilmalarining o‘zaro munosabati bilishning universal mexanizmlarini o‘rganishga hamda turli tillarda so‘zlashuvchilarni kognitiv imkoniyatlarini solishtirishga imkon yaratadi. Madaniyatlararo muloqotda kognitiv modellarning mos kelmasligi ba‘zan tushunmovchiliklarni keltirib chiqarishi mumkin. Shu bois chet tilini o‘rganish yangi kognitiv tuzilmalarni shakllantirib, bilishni optimallashtirish strategiyalarini ishlab chiqishga yordam beradi.

8. Kognitiv tilshunoslik tilni inson ongidagi bilish jarayonlari va turli madaniyatlar o‘rtasidagi konseptual hamda kognitiv tafovutlarni tahlil qilish uchun samarali vosita sifatida ko‘rib chiqadi. Har bir xalqning o‘ziga xos konseptual tizimi va dunyoqarashi mavjud bo‘lib, ular atrof-muhitni idrok etish va tasniflashda muhim rol o‘ynaydi. Lakunalar orqali tillar va madaniyatlar o‘rtasidagi konseptual tafovutlarni aniqlash madaniyatlararo muloqot va tarjima jarayonidagi tushunmovchiliklarni oldini olish imkonini beradi. Shuningdek, tilning kommunikativ va kognitiv funksiyalarini o‘rganish inson tafakkuri va tilning bir-biriga ta‘sirini chuqurroq tushunishga xizmat qiladi, bu esa muloqot samaradorligini oshirishga yordam beradi.

9. Frazologik birliklar milliy tafakkur va dunyoqarashni aks ettiruvchi obrazlar tizimi bilan bog‘liq bo‘lib, ular ko‘p hollarda kognitiv lakunalar hosil qiladi.

10. Badiiy matnlardagi metaforalar milliy o‘ziga xoslikni ifoda etuvchi lingvistik vositalar sifatida kognitiv lakunalar shakllantiradi. Bu hodisa ularning chuqur milliy va madaniy ildizlari bilan bog‘liq bo‘lib, tarjima jarayonida sezilarli qiyinchiliklar keltirib chiqaradi. Metaforalarning ma‘no va obrazlari boshqa tillarda to‘liq ekvivalent topa olmasligi madaniyatlararo muloqotda tushunmovchiliklar yuzaga kelishiga sabab bo‘ladi.

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**ANDIJAN STATE INSTITUTE OF FOREIGN LANGUAGES**

**ALIMOVA MAFTUNA RAVSHANBEK KIZI**

**STUDY OF COGNITIVE LACUNAS IN DIFFERENT STRUCTURAL  
LANGUAGES**

**10.00.11 – Language theory. Majoring in Applied and Computer  
ABSTRACT**

**of dissertation of the doctor of philosophy (PhD) in Philological Sciences**

**Andijan – 2024**

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The dissertation is available at the Information Resources of Andijan State Institute of Foreign Languages (registration number \_\_\_\_\_). (Address: 170100, Andijan city, Babur street, 5, Tel: 0(374) 223-42-76).

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## INTRODUCTION (the abstract of the PhD dissertation)

**The actuality and significance of the dissertation work.** In world linguistics and translation studies, various types of lexicons that do not have interlingual alternatives have been extensively studied since the middle of the 20th century. In the course of these studies, the interaction of linguistic, cultural, and social factors in the emergence of lexicons without interlingual alternatives have been analyzed in detail. The effectiveness of using various methods in the translation process is determined, through the general description and classification of lexical units. Different lexical units such as reality, lacuna, and exotic lexicon, which are part of the non-alternative lexicon, have been studied as specific phenomena reflecting the differences between language and culture. In the process of studying such lexical units, approaches related to the development of cognitive linguistics have also become relevant. Notably, the cognitive lacunas reflect how language and culture are perceived in the human mind. Cognitive lacunas indicate that lexical units existing in a particular language and culture may not have a direct alternative in other languages, and that understanding these gaps requires the complexity of human perception.

The acceleration of globalization and international integration in world linguistics, as well as the expansion of literary and scientific translation, play an important role in filling in lexical gaps in world linguistics and solving the problem of non-alternative lexicons. The issue of non-alternativeness, which arises in the vocabulary structure of the language, in particular, excludes the need for an in-depth study of the functional and semantic features of non-alternative lexicons. The analysis of the role of cognitive lacunas in this process is of particular importance, since cognitive lacunas reveal alternative gaps between language and culture, and show the uniqueness of cultural perception formed through language in the human mind. The study of non-alternative lexicon is carried out not only linguistically, but also on the basis of lingvocultural, ethnolinguistic, psycholinguistic, cognitive and pragmatic approaches. Cognitive lacunas make it difficult to understand and translate an alternative lexicon as concepts that exist in one language and culture but are not equivalent in another. For this reason, the role of such methods as transliteration, adaptation, and annotated translation in identifying such lacunas and correctly translating them in modern linguistics remains of great importance.

The analysis of cognitive lacunas and alternative lexicons takes the language beyond the level of linguistic learning alone, allowing for a deeper understanding of the processes of expression of cultural identity and interlingual translation internationally. Thus, these studies not only promote the richness of the Uzbek language, but also contribute to the promotion of the national heritage on the international stage. In particular, the Uzbek language has long historical roots, its own political and legal foundations, its sacred value and great spiritual achievement. The following words of the President of the Republic of Uzbekistan are proof of this: «Today I would like to address our dear children and remind them of the words of the great thinker, Isaackhan Ibrat, who at the beginning of the 20th century compiled a dictionary in six languages - Uzbek, Arabic, Persian, Hindi, Turkish and

Russian: «Our young people should definitely make an effort to learn another language, but first they should learn their native language and respect it. After all, loyalty to one's own language is a patriotic deed.» I don't think there's any need to comment too much on those words»<sup>42</sup>.

This scientific research serves to a certain extent the implementation of the tasks set out in the Decrees of the President of the Republic of Uzbekistan «On measures to fundamentally increase the role and reputation of the Uzbek language as the state language» dated October 21, 2019 No. DP-5850, «On measures to further develop the Uzbek language and improve language policy in the country» dated October 20, 2020 No. DP-6084, «On the approval of the concept of science development until 2030» dated October 29, 2020 No. DP-6097, «On the Development Strategy of New Uzbekistan for 2022-2026» dated January 28, 2022 No. DP-60, in the Resolution of the President of the Republic of Uzbekistan «On measures to raise the popularization of learning foreign languages to a qualitatively new level» dated May 19, 2021, N RP-5117 and other regulatory legal documents adopted in this area.

**Compliance of the research with the main priorities of the republic's science and technology development.** The research was carried out within the framework of the priority direction of the development of science and technology of the republic I. "Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of innovative economy".

**The level of study of the problem.** In the twentieth century, scientists such as G.P.Shatkov, R.Yakobson<sup>43</sup> investigated the theory of lacunas through the non-alternatives between lexical systems. A.V. Fedorov, E.I. Retsker, L.S. Barkhudarov, S.Vlakhov and S.Florin<sup>44</sup> paid attention to the problems of lacuna and realia. E.A.Sorokin, I.Y.Markovina, I.A.Sternin, G.V.Bikova<sup>45</sup> studied the interaction of language and culture in intercultural communication, created a detailed classification of lacuna and its types. They proposed to explain lacunas through cognitive approaches. This approach was applied in the study of cognitive and conceptual differences in different languages, as well as national-cultural characteristics of language units.

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<sup>42</sup> President Shavkat Mirziyoyev's speech at the solemn ceremony dedicated to the thirtieth anniversary of the adoption of the Uzbek language as the state language. – Tashkent, 21.10.2019, 22:06. – UZA. <https://uza.uz/uz/posts/prezident-shavkat-mirziyevning-zbek-tiliga-davlat-tili-ma-o-21-10-2019>

<sup>43</sup> Шатков В. Г. Перевод русской безэквивалентной лексики на норвежский язык: Автореф. дисс... канд. филол. наук. – М., 1952. – 22 с.; Jacobson R. Linguistic Aspects of Translation // Ed. By R.Brower. - Cambridge: Mass, 1959. – P.236.

<sup>44</sup> Федоров А. В. Искусство перевода и жизнь литературы. – Л., 1983. – 303 с.; Швейцер А. Д. Перевод и лингвистика. – М.: Воениздат, 1973. – 273 р.; Рецкер Я. И. Теория перевода и переводческая практика. – М., 1971. – 244 с. Бархударов Л. С. Язык и перевод. – М., 2008. – 240 р.; Влахов С, Флорин С. Непереводимое в переводе. – М., 2009. – 360 р.

<sup>45</sup> Proskurin E.G. Когнитивная лакунарность текста как проблема межкультурной коммуникации: Диссертация на соис. ученой степени канд. филол. наук. – Barnaul, 2004. – P. 34.

Uzbek researchers G.Salomov, D.O.Hoshimova, N.M.Ulukov<sup>46</sup> and other scientists studied non-alternative lexicon and its components, gave various information about language gaps on the example of the Uzbek language. In recent years, D.O.Khoshimova, D.A.Rustamov, Sh.Usmanova, Z.Kholmanova, N.Ismatullaeva, F.Musayeva, N.T.Dosbayeva, A.M.Hasanov<sup>47</sup> and other scientists have carried out research, however, the problem of cognitive lacunas in linguistics has not been comparatively researched in a monographic plan.

**The connection of the study with the research plans of the higher educational institution where the dissertation was completed.** The research was conducted within the framework of the scientific research plan of Andijan State University of Foreign Languages, directed towards the «Modern trends in linguistics».

**The purpose of the research.** The study focuses on examining the representation of meanings expressed by cognitive lacunae in other languages, uncovering their roles and functions in language and culture, as well as their position and significance in the communication process.

**Tasks of the research:**

generalization and comparative study of views on the interpretation of lacuna in world and Uzbek linguistics and translation studies;

interpretation of the specific linguistic character-properties of lacunary units;

identification of linguistic and extralinguistic factors that cause lacunas;

characterization of linguistic properties of lacunary units on a cognitive basis and illumination of semantic classification and functional-methodological features;

**The object** of the research is explanatory dictionaries of Uzbek and English languages, dictionaries-references, English-Uzbek and Uzbek-English bilingual translation dictionaries, media materials, works of fiction translated from English into Uzbek, from Uzbek into English.

**The subject of the research** consists of a linguistic study of semantic and functional features of lacunary units.

**Research methods.** In the process of research, the methods of description, classification, comparison, component analysis, aggregation, generalization were used.

**The scientific novelty of the study** includes:

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<sup>46</sup> Саломов Ф. Тил ва таржима. – Тошкент, 1966. – 384 б.; Саломов Ф. Таржима назариясига кириш. – Тошкент, 1978. – 231 б.; Хашимова Д.У. Изучение безэквивалентной лексики русского языка: Автореф. дисс... канд. пед. наук. – Ташкент, 1993. – 25 с.; Улуков Н. Экзотик лексика. – Тошкент: Усмон Носир медиа, 2021. – 126 б.

<sup>47</sup> Jump to navigation Linguistic foundations of the study of lacunas used in the process of language interaction and in the modern context of the Russian language: Ped. Fan. Doc... Diss. autoref. – Tashkent. 2007. – В.42; Рустамов Д.А. Лексемалар миллий-маданий хосланган семемасининг лингвомаданий тадқиқи: Филол. фан. бўйича фалсафа доктори. (PhD) diss. автореф. – Фарғона, 2018. – Б.45; Usmanova Sh. Lingvokulturologiya (textbook). – Tashkent: Universitet Publ., 2019. – 246 p.; Kholmanova Z., Saidahmedova O., Nurillaeva O. Study of concepts related to linguistic culture /monograph/. – Tashkent: Navruz, 2018. – 94 p.; Исматуллаева Н.Р. Хитой ва ўзбек тилларида лакуналарнинг воқеланиши: Филол.фан. бўйича фалсафа доктори. (PhD) diss. автореф. – Тошкент, 2021. – Б.52; Мусаева Ф. Лакуна ходисаси ва уни баргараф этишда шева лексикасининг аҳамияти //Ўзбек тили ва адабиёти. – Тошкент, 2020. № 3. – 96 б; Досбаева Н.Т Лакуна лингвомаданий ходиса сифатида // Илмий хабарнома, АДУ, 2018, №1. – Б. 86-88; Ҳасанов А.М. Ўзбек адабий тилидаги лексик лакуналарнинг диалектал асослари: Филол. фан. Бўйича фалсафа доктори. (PhD) diss. автореф. – Тошкент, 2021. – Б.55.

lacunar units are evaluated on a cognitive basis from semantic and functional-stylistic perspectives, and their stylistic and functional characteristics are described through linguistic models. As a result, the potential to express national identity and cultural codes is substantiated;

it has been demonstrated that lacunae are distinguished by their unique function as semantic fillers and their specific features that reflect culture, setting them apart from other linguistic units;

the linguistic and extralinguistic factors that influence the formation of lacuna was studied in depth, and the role they play in the communication between different languages and cultures was determined. These factors were determined as a theoretical model providing a basis for overcoming the problems arising due to lacunas in intercultural communication;

it has been substantiated that lacunar units play semantic, cognitive, and pragmatic roles in reflecting national cultural components within the framework of translation studies. Their linguo-cultural features have been analyzed, and theoretical and practical possibilities for overcoming key challenges in the translation process have been demonstrated;

a theoretical model has been developed to address problems arising from lacunae in intercultural communication by evaluating linguistic and extralinguistic factors.

**The practical results of the research** are as follows:

the contribution of conclusions drawn as a result of the study of the phenomenon of lacunarism to the fields of linguistic and cultural studies, intercultural communication, and cognitive linguistics with important scientific information was proved;

the input of materials collected on alternative lexicons as material and source for explanatory, linguistic and translational dictionaries was determined.

**The reliability of the research results** is determined by the thorough study of scientific thoughts on the topic of dissertation, the possibility of drawing conclusions from the nature of the Uzbek and English languages of the studied materials, their validity and methodological improvement, the development of scientifically based theoretical conclusions on the topic, the practical application of conclusions, recommendations and proposals and confirmation by authorized organizations.

**Scientific and practical significance of the research results.**

The scientific significance of the thesis is that it serves as an important resource for the development of comparative linguistics, translation studies, linguistic and cultural studies, intercultural communication and ethnolinguistics, enriching it with scientific and theoretical recommendations from methods of complementing the phenomenon of lacunarity in the language system, views related to lacunas and realia.

The practical significance of the research results is explained by the fact that it can be used in teaching special courses such as «Theory and Practice of Translation», «Theory of Linguistics», «Linguistic Studies», «Linguistic Studies», «Linguistics», «Linguistics», «Intercultural Communication»; it can be used in the development of textbooks, teaching aids, scientific brochures on these subjects.

**Implementation of research results.** Based on scientific results on the study of cognitive lacunas in different system languages:

findings on in depth analysis of the linguistic status, lexical-semantic, functional and methodological features of lacunary units on the basis of their specific linguistic features, scientifically proved difference of lacunas from other linguistic units by their semantic complement function and distinctive features reflecting culture were used in the implementation of the fundamental project under No. FZ-2019081773, in particular, in the creation of the «Uzbek-Russian-English-French Dictionary of the names of Uzbek children's dances, dance dresses and jewelry» (certificate of the State Academy of Chariography of Uzbekistan under No. 1/04-127 dated October 7, 2024). As a result, it served to preserve the layer of national meaning of Uzbek words interpretations of terms in Russian, English, French languages, relying on the theory of lacunas, which contributed to the understanding of Uzbek expressions at international communication;

The scientific conclusions on the linguistic and extralinguistic factors that influence the formation of lacuna, and the role they play in the communication between different languages and cultures, the determination of these factors as a theoretical model providing a basis for overcoming the problems arised due to lacunas in intercultural communication were used in the «Creation of a linguodidactic electronic platform of the Turkic languages» under No. PZ-2020042022 (certificate of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi under No. 04/1-2664 dated September 30, 2024). As a result, additional information on the content of lacunas specific to Turkic languages introduced in the platform enriched the teaching materials from a linguistic point of view, allowed to provide students with a more complete information about the lacunas that reflect the national and cultural values specific to each Turkic language;

Scientific conclusions on the significance of lacunas in the reflection of national cultural components and their linguocultural features within the framework of translation studies, proving the possibilities of overcoming the main difficulties in the translation process were used in the implementation of the fundamental project «Creation of a Platform for the Database of Articles on the Realities of Uzbekistan (based on the criteria of the Wikipedia Electronic Encyclopedia)» under No. IL-52.21091433 within the framework of the State Scientific and Technical (certificate of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi under No.04/1-3184 dated November 6, 2024). As a result, the platform created a manual for translators through systematization of Uzbek realia and linguistic concepts, where the linguocultural features of each realia are described separately and important instructions for their correct translation are provided.

**Approval of research results.** The results of this research were discussed at 4 international and 2 republic scientific-practical conferences.

**Publication of research results.** A total of 15 scientific works, including 9 articles in scientific publications recommended for publication of the main results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, including 4 in foreign journals.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, 3 chapters, a conclusion, a list of references. The volume of the dissertation is 142 pages.

## THE MAIN CONTENT OF THE DISSERTATION

**The introduction substantiates** the topic, describes the aims and objectives of the research, its object and subject. The national compliance with the priority directions of the development of science and technology is shown, scientific and practical research results are outlined, the novelty of the results achieved is revealed, the possibility of implementation and use of the research results in practice, published works, information on the structure and volume of the dissertation are given.

The first chapter of the dissertation «**Intercultural communication: theoretical foundations and common challenges**» consists of four paragraphs, in the paragraph «*Theoretical Issues in Linguistic Culturology*», the interaction of language and culture, the inextricable relationship of language with society and culture, the important role of language in the formation of cultural phenomena, national values, mentality and thinking, the role of intercultural communication and cultural reflection in the language, general information on the formation of linguistic science and the significance of the study of culture through language is presented.

Research conducted in recent years has shown the need to study linguistics in an anthropological manner. Anthropocentric linguistics places human beings and their role in language formation and development at the forefront of its focus. Intercultural communication is geared towards identifying the interconnections between national cultures and the unique characteristics of national mentalities. The relationship between language and culture is undergoing transformation under the influence of socio-political circumstances, making the study of how culture is expressed through language a pressing issue. In this context, the field of linguoculturology is developing, providing a foundation for a deeper exploration of the interconnectedness of language and culture.

In the works of Yu.A. Sorokin and I.Yu. Markovina<sup>48</sup>, lacuna theory, that is, the study of gaps and transcendences between language and culture, plays an important role in understanding the differences between cultures. This theory includes situations where language elements exist in one culture and are not formed in another. These situations can cause certain difficulties for representatives of different cultures to understand each other.

Alisher Navoi, in his works, believed that culture is interconnected with social and moral phenomena. He argued that a person can only develop a culturally and spiritually rich personality within a just society<sup>49</sup>.

Depending on the perspective adopted towards the relationship between culture and language, it is possible to define the scientific, artistic, folkloric, linguistic, and national worldview associated with a particular mentality. “Until recently, many

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<sup>48</sup> Марковина И.Ю., Сорокин Ю.А. Культура и текст. – М.: ГЭОТАР-Медиа, 2008. – 138 p.

<sup>49</sup> Алишер Навоий. Ибратли ҳикоятлар ва ҳислатли ҳикматлар. – Toshkent: Sano Standard, 2016. – Б. 78.

scholars have agreed with the idea that there exists a “scientific worldview within the shell of a national language” that is unchanging, and that there is a clear distinction between this worldview and the national mentality embodied and reflected in the national mentality. As a result, the possibility of mutual influence between language and culture has been rejected (the national linguistic worldview and the “inaccessibility of the foreign language speaker’s mind”) and only their mutual intelligibility was recognized.”<sup>50</sup>.

Determinism between language and culture, i.e., reciprocity between each other, is a literal relationship. Therefore, this type of relationship is studied not only by linguistics, but also by fields such as philosophy, psychology, sociology, and art history. This problem was effectively studied by linguists Y.Sorokin, V.Teliya, Y.Vereshagin, A.Vejbitskaya, V.Kostomarov, D.Olford, D.Xayms, faylasuflar G.Brutyanyan, E.Markaryan and others, psychologists L.Vigotsky, A.Leontyev, V.Petrenko, P.Gulviste. This issue also takes an important place in research on the culture of speech. An example of this are the works of such scientists as E.Skvorsov, E.Begmatov, A. amatov, B.Urinbaev. In the following years, linguo-cultural studies emerged as a separate field. At the same time, scientists such as A.Krasnikh, V.Maslova, D. Gudkov, and D.Ashurova have shown the relevance of this issue in their research.

In the second paragraph «*The Concept of Intercultural Communication in Linguistics*», intercultural communication, cultural competence, communication culture, discourse strategies, ethnocultural information, cultural difference, symbolic systems, ways to overcome various intercultural misunderstandings are given through examples.

Language not only unites cultural concepts and relationships but also preserves them within its own units. Concepts and perspectives expressed through language are reflected in the national mentality. Through its function of translating culture, language creates a way of expressing the linguocultural world specific to a particular community.

Researchers identify four ways of presenting cultural information:

1. Cultural semas: Using nominative units as tools to indicate cultural signs.
2. Cultural background: Describes lexemes and phraseological units related to social phenomena and significant historical events. It is localized both in the denotative aspect of meaning but, unlike cultural semas, also has an ideological nature.
3. Cultural concepts: Abstract nouns that represent concepts related to feelings, states, and values. They define specific features (truth, conscience, personality, honesty) in the linguistic picture of the world. The conceptual content of such concepts is formed by members of a linguocultural community based on national specific value orientations and socio-historical experience. Their meaning and associative field have a stable correspondence in relation to other words and concepts.

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<sup>50</sup> Лейчик В.М. Реальное и виртуальное в понятии «диалог культур» // Вестник МГУ. Сер. 19. Лингвистика и межкультурная коммуникация. 2001. №3. – С. 75.

4. Cultural connotation: a cognitive interpretation of the denotative or figurative aspects of meaning in cultural terms and categories<sup>51</sup>.

If, in monolingual communication, frames (scripts) serve as a cognitive basis for forming new connections based on accumulated experience, then in intercultural communication, there may be a mismatch of scripts characteristic of different cultures. This can lead to communicative failure. The failure of intercultural communication occurs as a result of the mismatch between the cognitive models of representatives of different cultures. This situation prompts us to look at the problem of textual lacunas from a different perspective.

When discussing issues of intercultural communication, it is impossible to ignore “ethnocultural information”. In today’s globalization process, the issue of the culture of interethnic relations and its ethnocultural aspects has become even more actual<sup>52</sup>.

It is clear that while pragmalinguistics reveals the ethnolinguistic features of communication, psycholinguistics unveils universal and ethnocultural psychological mechanisms involved in the transmission and reception of speech, as well as the encoding and decoding of the universe’s landscape. Simultaneously, elements of sociolinguistic analysis play a significant role in the formation and development of language users and contribute to the creation of a national-cultural component within the semantic scale of language<sup>53</sup>.

The third paragraph of the chapter “*Linguistic Landscape Manifestations in the Theory of Intercultural Communication*” analyzes how the linguistic worldview is grounded in the way language expresses the world, with each culture constructing its own unique conceptual image of the universe.

The concept of linguistic worldview and the assumptions associated with it existed even in the linguistic theory of antiquity. At the same time, the views of such scientists as V.fon Humboldt, E.Sepir, B.L.Uorf, A.A.Potebnya, G.Gerder, Y.Grimm, F.Shlegel, F.I.Buslayev, F.F.Fortunatov, G.A.Brutyman, G.V.Kolshanskiy, R.Y.Pavilenis laid the basis for the emergence of this concept<sup>54</sup>.

M.V.Ergasheva suggests that “The world that surrounds us has a systemic nature. It is a whole made up of the conditioned relation of its parts to each other. The elements of the world are reflected in the human mind in different ways. The reflection of the universe in the human mind is considered its worldview. Accordingly, concepts of religious, mythological, scientific, linguistic worldview appeared. Linguistic worldview means the expression of the world system through language. Language is a representative of the objective world reflected in the mind, so it also has the characteristic of systematicity<sup>55</sup>.»

N.Mahmudov argues in his article «The Vocabulary of Language and the “Linguistic Worldview” that the sum of knowledge about the world developed by

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<sup>51</sup> Ольшанский И.Г. Лингвокультурология в конце XX века: итоги, тенденции, перспективы // Язык и культура. – М., 1999. – С. 39.

<sup>52</sup> Махмарайимова Ш. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – Б. 32.

<sup>53</sup> Махмарайимова Ш. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – Б. 27-28.

<sup>54</sup> Махмарайимова Ш. Лингвокультурология. – Тошкент: Чўлпон номидаги НМИУ, 2017. – Б. 27-28.

<sup>55</sup> Эргашева М.В. Оламнинг лисоний манзараси ва семантик майдонларга бўлиниши // Молодой ученый, 2016. – № 3. – С. 59-62.

all specific sciences at a particular stage of human society development constitutes the «linguistic world view»<sup>56</sup>.

The relationship between the cultural (conceptual) worldview and its expression through language is complex and multifaceted. B.A.Serebrennikov believes that the worldview expressed through language does not always fully and accurately reflect the real worldview. However, he notes that these errors are insignificant and can be supplemented by other means of understanding<sup>57</sup>. This idea emphasizes the limitations of language and the need to use other cultural and scientific means to complement it. Sh.Usmanova suggests that it is necessary to distinguish between the conceptual and linguistic types of worldviews. Unlike the linguistic worldview, the conceptual worldview reflects the results of cognition and social activities and is constantly changing<sup>58</sup>.

Each national worldview reflects its own language, art, customs, and social structure. The conceptual worldview at the national level also reflects the specific social, political, and economic structure of that nation. For example, Nowruz is celebrated in most Central Asian countries, and this, in turn, occupies an important place in the conceptual worldview of these countries. The personal level, on the other hand, includes the individual's way of thinking, feelings, and experiences.

In the theory of intercultural communication, the concept of worldview reflects the influence of two languages and cultures. In these processes, the terms «primary worldview» and «secondary worldview» are used, and their interaction is a complex psychological process.

The fourth paragraph of this chapter «*Ethnocultural Issues in the Process of Intercultural Communication*», discusses ethnocultural differences, incompatibility of language and social codes, stereotypes, and various national intercultural challenges in intercultural communication.

Traditionally, intercultural dialogue is defined as «the mutual adequateness of two participants in a communicative act belonging to different national cultures»<sup>59</sup> «or a specific «dialogue of cultures»<sup>60</sup> «However, these definitions place a clear emphasis on the positive outcome of interactions between the participants in the dialogue, which is not always observed.

For intercultural communication to be successful, each participant must be willing to communicate based on mutual respect and understanding. Additionally, education and training, as well as in-depth study and awareness of different cultures, are crucial for developing intercultural communication. While the complexity and multifaceted nature of intercultural communication can make it challenging, this process plays a key role in increasing understanding and cooperation among people. To identify the potential causes of difficulties in communication, the theory of intercultural communication relies on the data of relevant disciplines.

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<sup>56</sup> Махмудов Н.Тилнинг сўз хазинаси ва оламнинг лисоний манзараси // Сўз санъати, № 1 (2018). – Б.18-27.

<sup>57</sup> Серебренников Б.А. Как происходит отражение картины мира в языке? // Роль человеческого фактора в языке: язык и картина мира – М.: Наука, 1988. – С. 87-107.

<sup>58</sup> Usmanova Sh. Lingvokulturologiya (Darslik) – Toshkent, 2019. – В. 78.

<sup>59</sup> Верещагин Е.М. Язык и культура: Лингвострановедение в преподавании русского языка как иностранного. – М.: Русский язык, 1990. – С. 26.

<sup>60</sup> Тер-Минасова С.Г. Язык и межкультурная коммуникация. – М.: Слово, 2000. – С. 14.

Experts in the field of intercultural communication name several parameters in which inconsistency leads to a breakdown of communication: worldviews (Weltbilder) – values (Werte) – norms (Normen) – conventions (Konventionen) – patterns of behavior (Verhaltensmuster)<sup>61</sup>. Communication is difficult not only because of a lack of knowledge of the language, which is the «basic code of communication», but also because of a lack of knowledge of «additional code knowledge»<sup>62</sup>, «paraverbal and extraverbal signals (paraverbale imd extraverbale Signale)<sup>63</sup>«Barriers to the path of communicators include the level of ethnic culture, ethnocentrism, prejudices and stereotypes, non-verbal communication<sup>64</sup>.

Lacunae are an important linguistic unit in intercultural communication, indicating the differences between languages and cultures<sup>65</sup>. Also, communication disorders can be associated with ignorance of so-called “False cognates”.<sup>66</sup> Ethnic-specific associations and ideas usually determine the appearance of different connotations for similar words in different languages, so their use when communicating with a representative of another ethnic culture is often non-equivalent or much more difficult than the basic vocabulary.

The second chapter «**Lacunae in Cognitive Linguistics**» consists of three paragraphs, and the first paragraph is entitled «*Theoretical Issues in Cognitive Linguistics*»

In Western linguistics, ideas about «gaps» in the lexicon of language can also be found in the works of such scholars as W.Humboldt and F.de Saussure. W.Humboldt, analyzing the national identity of language and the cultural imagination expressed through it, argues that language is not only a means of communication, but a way of understanding and imagining the world. According to him, each language has its own worldview, which is reflected in the lexical structure of the language.<sup>67</sup> F.de Saussure, on the other hand, focuses on the structural aspects of language, saying that the language system consists of characters and the relationship between them. He introduces the concepts of «sign» and «signifier» and argues that language was formed by social consensus and that there are some gaps or lacunae in this system. These lacunae represent lexical units that are not fully represented in other languages, thus indicating the uniqueness of each language.<sup>68</sup> These considerations help us to understand the phenomenon of «gaps» in linguistics and explain the disparities in the lexical aspects of the language.

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<sup>61</sup> Kelz H.P. Interkulturelle Kommunikation und Wirtschaftsdeutsch-Didaktik // Das Wort. Germanistisches Jahrbuch '00-01 GUS. – Moskva: „Metatext“ Ltd, 2000. – S. 247-262.; Knapp K. Kulturunterschiede // Handbuch interkulturelle Germanistik / herausgegeben von Alois Wierlacher und Andrea Bogner. – Stuttgart; Weimar: J.B. Metzler Verlag, 2003. – S. 54-60.

<sup>62</sup> Гудков Д.Б. Теория и практика межкультурной коммуникации. – М.: ИТДГК «Гнозис», 2003. – С. 53.

<sup>63</sup> Kelz H.P. Interkulturelle Kommunikation und Wirtschaftsdeutsch-Didaktik // Das Wort. Germanistisches Jahrbuch '00-01 GUS. – Moskva: „Metatext“ Ltd, 2000. – S. 249.

<sup>64</sup> Галинская И.Л. Мультикультурализм и межкультурная коммуникация // Культурология: Дайджест. – 2005, No. 4. – С. 6-11.

<sup>65</sup> Abdurakhmonov M.G. Муқобилсиз лексиканинг семантик-функционал хусусиятлари: Фил. фан. бўйича фалсафа док. (PhD) dissertation – В. 72.

<sup>66</sup> Тер-Минасова С.Г. Язык и межкультурная коммуникация. – М.: Слово, 2000. – С. 53.

<sup>67</sup> Гумбольдт В. Язык и философия культуры. – М., 1985. – С.300-304.

<sup>68</sup> Фердинанд дў Соссюр. Умумий тилшунослик курси (Франсуз тилидан И. Мирзаев таржимаси). – Toshkent: "Navoiy universiteti" nashriyotmatbaa uyi, 2019. – Б.133-134.

Concepts, subjects, phenomena that are unique only to a particular language community and have no analogues in a second language were called by different scholars in different times in different terms. In particular, L.S.Barkhudarov, E.M.Vereshchagin, V.G.Kostomarov called them an n lexicon, S.Vlakhov, S.Florin called exoticism, realities, V.V.Kabakchi was xenonym, E.Y.Prokhorov called logoeistema, I.A.Sternin, V.L.Muravyov called lakuna. Some scholars have defined the terms lacuna and reality in a more concrete. L.S.Barkhudarov used random lacunas, V.L.Muravyov as absolute linguistic lacunas, and D.R.Djumanova as realeme.<sup>69</sup>

The problems that arose in the process of intercultural communication in Western linguistics led to the creation of the theory that can be called «lacuna theory» by E.A.Sorokin, I.Y.Markovina, I.A.Sternin, G.V.Bikova and other researchers.<sup>70</sup> Lacuna theory primarily shows the connection between language and culture, and allows for a deeper study of this relationship. This theory is also an important tool for translators and cultural scientists, serving to improve the process of communication between different languages and cultures. Understanding lacunas and interpreting them correctly is essential in overcoming challenges in intercultural communication and ensuring effective communication.

Describing the lacuna, D. Khudoyberganova calls it a specific national element that is not fully or partially understood by a representative of a particular culture<sup>71</sup> in the process of communication. According to V.I.Jelvis, lacuna is «a ‘uniqueness’ observed in some cultures and not present in other languages, to be more precise, without mass expression.»<sup>72</sup> It is evident from this that researchers refer to the lacunarity category together with its component as lacuna. Additionally, they exclusively link lacunas to culture, thereby confusing them with realia.

Currently, there are a number of classifications of lacunas within different languages, based on different principles. The classifications can be seen through the following tables.

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<sup>69</sup> Зокирова С. Тиллар тадқиқида контрастив лингвистика илмий парадигмасининг ўрни: Филол. фан. бўйича фалсафа док. (PhD) diss.si. – Фарғона, 2018.

<sup>70</sup> Proskurin E.G. Когнитивная лакунарность текста как проблема межкультурной коммуникации: Диссертация на соис. ученой степени канд. филол. наук. – Barnaul, 2004. – P. 34.

<sup>71</sup>Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳли луғати – Тошкент: Турон замин зиё, 2015. – Б. 25-26.

<sup>72</sup>Жельвис В.И. К вопросу о характере русских и английских лакун // Национальнокультурная специфика речевого поведения. – М.: Наука, 1977. – С. 136-137.

**Table 1****Classification of Lacunas Based on Principles**

<b>Classification Principles</b>	<b>Types of Lacunas</b>				
According to the linguistic system	within one language	across different languages			
Based on parts of speech	noun	adjective	verb	pronoun	adverb
According to verbal characteristics	phonetic	lexical	phraseological	grammatical	stylistic
According to cognitive characteristics	perceptive	ethnographic	culturological	konseptual	conceptual
According to motivation	psychological	aesthetic	religious		
According to activity-communicative features	related to national games	related to customs	related to communication culture		

**Table 2****Classification of Lacunas**

<b>Scholars</b>	<b>Classifications</b>
Y.A. Sorokin and I.Y. Markovina	– cultural (ethnographic, associative, intercultural lacunae, active-communicative, emotive-emotional); – linguistic lacunae (stylistic, grammatical, and lexical); – textual lacunae (allusions) and word games;
Z.D. Papova and I.A. Sternin	– according to the linguistic system (within one language and across different languages); – independent of language (motivated and non-motivated)
Y.A.Eynullayeva	– according to verbal characteristics (phonetic, lexical, phraseological, grammatical, stylistic); – according to cognitive characteristics (perceptive, ethnographic, culturological, conceptual)
A.A.Maxonina	– according to gender characteristics; – according to the metonymic relation expressed by objects
G.V.Bikova	– unique and specific, absolute and relative lacunae; – ethnographic, mixed, lacunae with no form; – grammatical, speech-related, fully and partially compensated lacunae
A.A.Maxonina and M.A.Sternina	– generalizing; – concrete
D.R.Djumayeva	– the world of art, craftsmanship; – anthroponyms, toponyms
Sh.Usmonova	– according to subjective or national-psychological characteristics; – according to text-related and cultural space characteristics

The national specificity of thinking is largely determined by the national language. In our point of view, the meaning of a word as a cognitive structure determines the interpretation of information. Different languages have different cognitive structures behind their words. Furthermore, every linguistic phenomenon, every category of language, has its own mental correlate in a person's conceptual system. For a recipient to correctly understand any linguistic fact of a foreign language, it is necessary to form these new mental correlates (cognitive models and structures expressed by foreign words), which is a novelty for native speakers. This is often evident when learning a foreign language. Perfect knowledge of a foreign language, in this case, means mastering the entire «cognitive reserve» of native speakers of that language and additionally filling it with new models and structures at the operational level. However, in reality, fully mastering the «cognitive reserve» of another nation requires a long time and an appropriate social environment. Therefore, even people who have been learning a foreign language for a long time often encounter problems when translating. The failure of intercultural communication is the result of a specific cognitive lacuna (we are not talking about not knowing the meaning of a word or the grammar and other rules of a foreign language), more precisely, due to cognitive incompatibility. The differences in models of representatives of different cultures or the lack of a cognitive model in a person expressed by a foreign language text create cognitive gaps.

The second paragraph «*Main Concepts and Classifications of the Lacuna Theory*» covers the basic principles and tasks of cognitive linguistics.

Cognitive science is the science of the results of the perception of the world and the subjective-cognitive activity of people, collected in the form of meaningful and systematic information that is expressed in our mind and forms the basis of mental processes. More often than not, cognitive science is defined as the science of information processing systems that express and process knowledge that comes to a person through various channels.

Commenting on the cognitive analysis of the language system, Professor A.Mamatov said: «If cognitive science deals with cognition, then cognitive linguistics studies the reflection and verbalization of cognition in language. A cognitive approach to language is a form of language that is ultimately a reflection of human mind, thought, cognitive structures. Cognition, by its structure, expresses the systematization of all types of knowledge, which relies on human cognitive activity<sup>73</sup>.»

Cognitive linguistics is a field that studies language as a general cognitive mechanism. In particular, linguist Sh.Safarov believes that «the task of cognitive linguistics is to acquire and retain knowledge by means of language, to apply and transmit the language in practice, in general, to conduct in-depth scientific research, linking with thought the language system and composition as an image in the human

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<sup>73</sup> Mamatov A. E. What is the essence of the cognitive approach to language? Actual issues of linguistics: materials of the scientific and practical conference dedicated to the 70th anniversary of Prof. A. Nurmanov. – Andijan, 2012. – P. 213

brain»<sup>74</sup>. These views are fully consistent with the views of the Russian scientist E.T. Belyaevskaya.

A. Abduazizov notes that cognitive linguistics includes «interrelated areas of cognitive phonology, cognitive grammar, cognitive semantics». At the current stage of development of cognitive linguistics, many problems of conceptual analysis are being solved, research is being carried out in the field of the study of the human mind<sup>75</sup>. D.Ashurova agrees with these opinions. She notes that the goals and objectives of cognitive linguistics, pointing out the current issues awaiting their solution, including the emergence of new directions of cognitive linguistics, such as cognitive phonology, cognitive grammar, cognitive lexicology, cognitive semantics<sup>76</sup>. «An important feature of the cognitive orientation, as its proponents argue, is the radical transition from object to subject, that is, the creation and perception of speech is regarded as a constructive activity of the subject, carried out on the basis of existing knowledge<sup>77</sup>. As can be seen from the above studies, cognitive linguistics is an independent direction that studies the problems of the relationship between language and thinking, language and culture, the role of language in conceptualization and classification of the system of knowledge about the universe. The presence of a link between cognitive structures and verbal structures, as well as the universality of basic mechanisms of cognition, allows to compare the cognitive reserve of speakers of different languages.

The third paragraph “*The Role of Lacunas in Cognitive Linguistics*” provides an explanation of the main concepts with national-cultural characteristics, divided into the groups of anthropocentric, natural phenomena, and living beings. In this paragraph, lacunarity related to time, space, quantity, human body parts, natural phenomena, and living beings is examined using examples from Uzbek, English, Russian, and other languages.

From a cognitive linguistic perspective, lacunas are crucial in determining the success or failure of communication, and they necessitate targeted strategies for acquiring and optimizing language skills. The role of national-cultural concepts is paramount in this context.

Lacunae can be categorized into four groups based on their nature. They are: conceptual differences, inconsistencies in cognitive models, translation problems, cultural and linguistic boundaries<sup>78</sup>.

1. *Conceptual differences*: These lacunas arise from the conceptual differences between various cultures and languages. Each language and culture possesses its own unique conceptual framework tied to its worldview and experiences.

2. *Inconsistencies in cognitive models*: Lacunas in this category occur due to the complete mismatch in cognitive models between two languages or cultures.

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<sup>74</sup> Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б. 91.

<sup>75</sup> Абдуазизов А. О составных частях когнитивной лингвистики // Хорижий филология, 2007, №3.

<sup>76</sup> Ashurova D.U. Development of Cognitive Linguistics in Uzbekistan // Chorizhiy Philology, 2016, No. 3

<sup>77</sup> Кузнецов А.М. Когнитология, «антропоцентризм», «языковая картина мира» и проблемы исследования лексической семантики // Этнокультурная специфика речевой деятельности. – М., ИНИОН РАН, 2000. – С. 9.

<sup>78</sup> Wierzbicka A. Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations. – London: Oxford University Press, 1992. – 487 p.

3. *Translation and interpretation problems*: These are evident during the actual translation process. For example, translating Kumushbibi's phrase «tegmangiz, ushlamangiz» from «O'tkan kunlar» proved to be very challenging.

4. *Cultural and linguistic boundaries*: Lacunas help define the boundaries between language and culture. They reveal the uniqueness of different cultures and the differences between their lexical systems. Identifying these lacunas itself provides new knowledge about the convergence of languages and cultures. Knowing about the absence of a particular cultural form or concept is also part of general knowledge.

Cognitive lacunas consist of foreign concepts, archetypes, prototypes, precedent phenomena, and associative lacunas, and they are related to the set of knowledge and concepts that exist in the human mind. Cognitive lacunas are considered to be the primary units that cause misunderstandings in intercultural communication.

Perceptual lacuna is a type of cognitive lacuna. In linguistics, the concept of «perceptual» is related to the process of human perception and understanding, representing the ability to perceive and comprehend.

Perceptual lacunas reflect how representatives of a culture perceive their environment. In this category, national-cultural characteristics are considered according to the following basic concepts: time, space, quantity, etc.; anthropocentric: humans and related states, as well as natural phenomena and living beings: natural phenomena, the animal world, and the plant world.

**Realia** are a specific category of means of expression, words (or phrases) that express objects that are characteristic of the life (everyday life, culture, social and historical development) of one people and alien to another. They embody the historical background and usually do not have exactly corresponding (equivalent) units in other languages, and therefore they cannot be translated in «general approach», but require a special approach<sup>79</sup>. In this definition, realia are understood as lexical units, but there is another interpretation of the term, according to which realia are words that are characteristic of the life (everyday life, culture, social and historical development) of one people and alien to another, but rather the objects themselves<sup>80</sup>. Due to the globalization processes taking place in the modern world, recently only in one or a few countries, for example, in the USA, many phenomena peculiar to life have penetrated into other countries and are increasingly absorbed and integrated. These processes lead to the filling of cognitive and linguistic lacunas. For example, McDonald's restaurants, hot dogs, hamburgers, etc., which are spread all over the world, as well as words that define job titles and types of activities – manager, dealer, broker, etc.

It should be noted that realia can give rise to the emergence of not only ethnogeographic, but also routine and cultural background lacunas, since all categories of these lacunas imply the presence of objects specific to the domestic,

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<sup>79</sup> Vlahov S., Florin S. Untranslatable in translation. - M., 2009. -- P. 47.

<sup>80</sup> <https://rus-lingvist-dict.slovaronline.com/> (Date of application: 24.02.2022)

cultural, social and historical development of people. Lakunas differ in cultural fund and routine types.

The existence of cultural fund lacunas is related to the historical and cultural heritage of a particular linguocultural community. This means that the knowledge of representatives of a particular language/culture about works of art, literature, historical events, etc., may or may not be partially intelligible to representatives of other languages and cultures. In a certain sense, cultural fund lacunas are identified when precedent texts are used in colloquial communication<sup>81</sup>. We analyzed this type of lacunas in table 3 using examples from Uzbek, English, and Russian cultures.

**Table 3**

**Types of Cultural Fund Lacunas**

<b>Types of Cultural Fund Lacunae</b>	<b>Russian Culture</b>	<b>English Culture</b>	<b>Uzbek Culture</b>
<b>Absolute Lacuna</b>	“Масленица” (Maslenitsa) holiday	“Thanksgiving” holiday	“Navro‘z” holiday
<b>Relative Lacuna</b>	“Хоккей бо‘йича G‘alaba kubogi”: Hockey is one of the most popular sports in Russia, and the Victory Cup is a major sports event in the country. Hockey is an integral part of national pride and sports tradition, and its history and athletes' success are widely celebrated.	"The Super Bowl": The Super Bowl is the largest sports event in the U.S., being the final game of the national championship in American football. It is not only a sports competition but also a major cultural event in the U.S.	“Ko‘pkari”: Ko‘pkari is a national sport of Uzbekistan and Central Asian peoples. In this competition, horsemen compete for a goat carcass. This game holds great significance as a major sport and national tradition in Uzbekistan.

Routine lacunas are related to differences in frames and situations in social situations, and explanatory techniques using cultural explanations, adaptations, and examples should be used to fill such lacunas.

Perceptual, ethnographic, routine, and cultural background lacunas collectively form conceptual lacunas. Absolute conceptual lacunas imply the complete absence in one nation’s conceptual worldview of concepts that exist in another nation, leading to the emergence of absolute lexical lacunas (for example, the absence of the words «щи» (shchi) and «кокошник» (kokoshnik) in Uzbek or English). In our opinion, the lack of communicative relevance and the ability to name unnamed concepts indicate the absence of this concept as a separate and integral unit in the minds of language speakers.

The third chapter « **Representation Factors of Lacunas in Literary Text** », consists of three paragraphs.

The first paragraph of this chapter is titled « *National-Cultural Characteristics of Lexical Lacunas in Literary Text* ».

<sup>81</sup> Karaulov Yu.N. Russian language and language personality. – Moscow: Nauka, 1987 .-- P. 216.

The study of literary texts as a source of national culture is of utmost importance. As mentioned above, literary texts contain national-specific lexical means that reflect the national character, mentality, and cultural background of a particular language and cultural community. In linguistic literature, national-specific lexical means primarily include non-equivalent vocabulary, especially lacunas.

Based on the views of S.Vlahov and S.Florin, when referred to the realities of people's lives, it is understood as words and expressions that reflect «elements of everyday life and culture, historical periods and social systems, state structures and folklore, that is, the unique characteristics of a particular people and countries.»

These words and expressions not only reflect the life, values, and identity of people but also, through their semantic components, reveal the historical development stages of them. The etymology of these words often traces back to ancient legends and traditions. This results in a thematic classification of words. For example:

- names of clothing and accessories: *chopon, do'ppi, atlas, takya, nimcha, amirkon maxsi-kavush, qiyiq, chorsi, peshband, gavrapo'sh, chimmat, paranji*, etc.

- names of national dishes: *palov (osh), moshxo'rda, zog'ora, moxora, go'ja, suyug osh, somsa* (in literary texts, the image of somsa baked in a tandoor is more common), *patir, gijda, nonjizza* (Fried bread, A. Mukhtar «Chinor»).

- names of household items: *qo'sh sinchli uy, xujra, supa, dahliz, mehrob, sandal, kigiz, patgilam, tandir, o'choq, obdasta*.

- names of musical works and instruments: *doira, dutor, changovuz, oromijon* (tape recorder, U. Hoshimov «Ikki eshik orasi»), *nay, karnay-surnay*.

- names of holidays and customs: *sunnat to'y, sovchilik, kelin tushdi, yuz ochar, sumalak, ko'pkari, non sindirdi, kurash, bolani beshikka belash*.

- names of currency: *mis chaqa, tanga, oqposhsho puli* (coin with the image of Nicholas II)

- titles, positions, ranks, and professions: *mingboshi, ellikboshi, amin, noiblik, pattachi, qozi, hokim, oqsoqol, rais, kosib, baxshi*.

- anthroponyms and literary characters: mythical images, *Alpomish, Oybarchin, Yosuman, Surxayl, Farhod, Shirin, Layli va Majnun*.

In addition to these types of reality, other thematic groups are very common in the Uzbek language culture. Accordingly, in addition to the listed groups in the Uzbek language, other groups can be noted as follows:

- kinship;
- names of national handicraft types;
- types of musical instruments and folk instruments;
- household utensils, etc.

In addition, lacunas can also denote process and action names.

*Men to'rtinchi, Kimsan akam yettinchi sinfga ko'chganida bir vaqtlar Oqsoqol buva bizni aravada No'g'ayqo'rg'onga olib kelayotganida va'da qilgan to'kinchilik zamon keldi. To'g'ri, bir yilda emas, uch yilda... Endi bayramlarda tong-sahardan **nog'oralar** taka-tum qiladigan, doshqozonlarda osh damlanadigan bo'ldi. Kech kuzda bobom qo'y so'yib, **kalla soladi**, qolgan go'shtni tuzlab xumga tiqadi...*

*O'sha kuni ham "Hosil" bayrami arafasi edi. Oqsoqol dadamga gapirib qoldi: - Mana, ma'lim, o'lmagan qul, sen je-men je kunlargayam yetdik. Endi sizga o'n ikki vassali uy qurib beramiz. Odamlami hasharga aytib qo'ydim. Belida belbog'i bori kelaveradi. (O'.Hoshimov "Ikki eshik orasi", 57-bet)*

This passage is one of the concepts specific to Uzbek culture and is distinguished by the fact that it does not have a specific equivalent, expressing national and cultural features. The festival «Hosilt» is a holiday celebrated in late autumn, when the crop sown in the spring is harvested in the autumn with the assurance of a satisfying and good income. This holiday is not celebrated equally in all regions, but people enjoy each other's food, even invite guests to their homes, gather for meals and give each other gifts. In this text, too, the expression of the time (that the event takes place in autumn) reflects the attitude of abundance and solidarity characteristic of the Uzbeks. This passage uses units related to different semantic groups, such as traditional holidays and events (*Hosil bayrami, hashar*), musical instrument (*nogora*), food (*kalla solmoq*), house name (*o'n ikki vassal uy*), phrases (*sen je-men je, belida belbog'i bor*). Even in such literary texts, national originality is manifested in the depiction of national holidays. Especially the names of places, ceremonies used in everyday life often very specific to a certain culture.

Works of art are considered to be the source of the culture of a particular people or nation. The more specific signs of identity are manifested in the forms of national culture, the more they increase the weight of lacunar units in the language.

In the second paragraph, «*Linguistic and Cultural Interpretation of Phraseological Lacunas*», the expressions that form cognitive lacunas are analyzed on the example of works of fiction in the Uzbek language.

In an artistic text, phrasing units can form cognitive lacunas. These lacunas arise as a result of differences between language and culture. Phraseological phrases often represent objects, values, and traditions that are specific to a particular national culture, so translating their meaning directly into other languages presents difficulties or their basic meaning is not understood in another culture.

Authors who skillfully used and processed phraseology in the artistic heritage of the Uzbek language created lacunar forms directly in their texts.

**Table 4**

**Use of lacunar phraseological units in artistic texts**

No.	Phraseological units	Semantic expression	Usage in the story
1	Jigarlaring ezilib ketsin.	Qiyalmoq, juda ham yomon ahvolga tushish (To suffer, to be in a very bad condition)	– Ajab qildim, – dedi Turobjon titrab, – jigarlaring ezilib ketsin! (– “I’m amazed,” said Turobjon, trembling, “May your liver be crushed!”)
2	Boshi g'ovladi.	O'ylayverib gangimoq (To keep thinking, to become mentally exhausted)	Turobjonning boshi g'ovlab, ko'zi tindi.
3	Ko'zi tindi.	Holsizlanish natijasida ko'z oldi xiralashmoq (To become weak, to experience visual impairment due to exhaustion)	(Turobjon's head started to spin, and his eyes grew blurry.)

The third paragraph of this chapter «*Manifestation of Lacunarity in Metaphors*», analyzes metaphor in linguistics as a linguistic unit reflecting cultural and national identity, and proves it to be a tool that produces the phenomenon of lacunarity in cross-linguistic analyses by listed examples.

Understanding the meaning of a word is not possible by simply knowing its semantic structure. We must also be aware of the mentality, ways of thinking, and the ability to perceive the world through language elements of people who speak a particular language.

Metaphors in English and Uzbek literature can create cognitive lacunas due to national-cultural specificity. For example, the Uzbek expression «bozor koʻrgan echki» (a goat that has seen the market) in Abdulla Qodiriy's «Oʻtkan kunlar» is used to describe a character who is experienced and knowledgeable about market life. This is based on the great importance of the market in Uzbek culture. If this phrase is translated directly into English, it may be difficult for readers to understand the meaning, as this expression is not used in the same way in English culture, thus creating a cognitive lacuna.

English literature also contains national-cultural metaphors. For instance, in Charles Dickens' «Great Expectations» the relationship between Pip and Joe is expressed through metaphors: «But I loved Joe...» While this phrase is easily understandable to English readers, it may be difficult to find an equivalent expression in Uzbek culture to describe this relationship, which is also considered a linguistic and cognitive lacuna.

In Agatha Christie's «Murder on the Orient Express», the phrase «To spill the beans» is used during the crime-solving process. Although it has no exact equivalent in Uzbek, this phraseological lacuna is translated as «To reveal a secret». In English culture, it signifies the intentional disclosure of confidential information.

Stylistic devices reflect national identity, which is manifested through the comparison of lacunae characteristic of different cultures, religions, historical experiences, lifestyles, traditions, customs, and stereotypes of ethnic communities. These cognitive lacunae also highlight a nation's geographical, economic, and socio-political features, revealing differences between various cultural values.

## CONCLUSION

1. The study of the relationship between language and culture involves three main approaches: the influence of culture on language, the influence of language on culture, and their integration. These approaches allow for a deeper understanding of the mechanisms of interaction between language and culture. In the context of increasing intercultural communication, linguocultural research has become increasingly relevant, providing a theoretical and practical foundation for improving understanding between different cultures and making global communication more effective.

2. Language serves not only as a means of conveying linguistic meanings but also as a symbolic system that reflects cultural and social contexts. Cultural differences in communication require the use of specific communicative strategies

and language variants, as each culture has its own unique cognitive structures. Linguists contribute to overcoming communicative failures by studying the interconnection of language and culture in intercultural communication, communicative strategies, cultural pragmatics, and language barriers. The study of the cognitive and communicative functions of language, as well as the integration of cultural codes into the language code, is essential for establishing effective communication between representatives of different cultures and overcoming communicative difficulties.

3. In intercultural communication theory, the concept of «worldview» is considered a complex concept formed as a result of the interaction between language and culture. Each language not only expresses the objective world but also analyzes it in its own unique way, thereby creating a linguistic worldview. It is reflected in the lexical-semantic system, syntactic structure, and phraseology of the language. The linguistic worldview is shaped by the influence of language, culture, nature, upbringing, and other social factors, and this process reveals the unique worldview of each nation.

4. In intercultural communication, the relationship between the «primary worldview» (the worldview shaped by the native language) and the «secondary worldview» (the worldview formed during the process of learning a foreign language) constitutes a complex psychological process. In this process, linguistic and cultural codes harmonize and integrate with each other.

5. The lacuna theory plays a significant role in linguistics, studying the lexical lacunas between different languages and cultures. Lacunas are words and expressions that are specific to one language and do not have direct equivalents in another language and culture. They belong to the irreplaceable lexical component and reflect the historical, cultural, scientific, and social characteristics of people. Lacunas arise due to linguistic (differences in language development) and extralinguistic (cultural, historical, and social differences) factors.

6. Researchers classify lacunas based on various principles, distinguishing between motivated and unmotivated, superficial, cultural, linguistic, cognitive, and other types. The study of lacunas is important for intercultural communication, translation theory, and cognitive linguistics, helping to overcome misunderstandings between different languages and cultures. Lacunas demonstrate the national specificity of language and thought, as well as the mismatch of cognitive models, and help to explain the difficulties in intercultural communication.

7. Cognitive linguistics views language as a human cognitive mechanism and studies the relationship between language and thought, language and culture. In this approach, language is seen not only as a means of communication but also as a primary system for recording, storing, processing, and transmitting knowledge. Language and cognition are closely interconnected, with language objectifying mental activity and expressing its results in words.

8. Cognitive linguistics considers language as an effective tool for analyzing cognitive processes in the human mind and conceptual as well as cognitive differences between different cultures. Each nation has its own conceptual system and worldview, which play an important role in the perception and classification of

the environment. The identification of conceptual differences between languages and cultures through lacunae makes it possible to avoid misunderstandings in the process of intercultural communication and translation. Also, the study of communicative and cognitive functions of language serves a deeper understanding of the effects of human thought and language on each other, which helps to improve the effectiveness of communication.

9. Phraseological units are associated with a system of images that reflect national thinking and worldview, which in most cases form cognitive lacunae.

10. Metaphors in literary texts, as a linguistic means of expressing national identity, create lacunas, as their meaning and imagery do not have full equivalents in other languages. The phenomenon of lacunarity in metaphors is associated with their deep national and cultural roots, causing difficulties in translation and leading to misunderstandings in intercultural communication.



**НАУЧНЫЙ СОВЕТ PhD.03/29.12.2022.Fil.156.01 ПО  
ПРИСУЖДЕНИЮ УЧЁНОЙ СТЕПЕНИ ПРИ АНДИЖАНСКОМ  
ГОСУДАРСТВЕННОМ ИНСТИТУТЕ ИНОСТРАННЫХ ЯЗЫКОВ**

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**АНДИЖАНСКИЙ ГОСУДАРСТВЕННЫЙ ИНСТИТУТ  
ИНОСТРАННЫХ ЯЗЫКОВ**

**АЛИМОВА МАФТУНА РАВШАНБЕК КИЗИ**

**ИЗУЧЕНИЕ КОГНИТИВНЫХ ЛАКУН В РАЗНОСТРУКТУРНЫХ  
ЯЗЫКАХ**

**10.00.11 – Теория языка. По специальности «Прикладная и компьютерная  
лингвистика».**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ**

**Андижан – 2024**

**Тема диссертации доктора философии (PhD) по филологическим зарегистрирована в в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за № В.2024.3.PhD/Fil 4278.**

Диссертация выполнена в Андижанском государственном институте иностранных языков. Автореферат диссертации размещен на трех языках (узбекском, английском, русском (резюме)) на сайте Ученого совета ([www.adchti.uz](http://www.adchti.uz)) и на информационно-образовательном портале «ZiyoNet» ([www.ziyo.net](http://www.ziyo.net)).

<b>Научный руководитель:</b>	<b>Зокирова Сохиба Мухторалиевна</b> доктор филологических наук (DSc), доцент
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<b>Ведущая организация:</b>	<b>Наманганский государственный университет</b>

Защита диссертации состоится на заседании Научного совета PhD.03/29.12.2022/Fil.156.01 по присуждению при Андижанском государственном институте иностранных языков «\_\_\_\_\_» \_\_\_\_\_ 2025 г. в \_\_\_\_\_ часов. (Адрес: 170100, город Андижан, улица Бобуршоҳ, дом- 5. Тел: 0 (374) 223 4276, факс: 0 (374) 223 4276; e-mail: [info@asifl.uz](mailto:info@asifl.uz).)

С диссертацией можно ознакомиться в Информационно-ресурсном центре Андижанского государственного института иностранных языков (зарегистрирован под номером \_\_\_\_\_). (Адрес: 170100, город Андижан, улица Бобуршоҳ, дом- 5. Тел: 0 (374) 223 4276, факс: 0 (374) 223 4276; e-mail: [info@asifl.uz](mailto:info@asifl.uz).)

Автореферат диссертации разослан «\_\_\_\_\_» \_\_\_\_\_ 2024 года.

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## **ВВЕДЕНИЕ (аннотация докторской диссертации (PhD))**

**Цель исследования** изучение того, как выраженные значения когнитивных лакун отражаются в других языках, их функций в языке и культуре, а также раскрытие их роли и значения в коммуникативном процессе.

**Объектом исследования** являются толковые словари узбекского и английского языков, словари-справочники, англо-узбекские и узбекско-английские двуязычные переводные словари, материалы СМИ, художественные произведения, переведенные с английского языка на узбекский, с узбекского на английский язык.

**Предметом исследования** является лингвистическое изучение семантических и функциональных особенностей лакунарных единиц.

### **Научная новизна исследования:**

обоснована возможность выражения национальной самобытности и культурных кодов путем оценки лакунарных единиц на когнитивной основе с точки зрения семантических и функционально-стилистических аспектов, а также их характеристики через лингвистические модели.

подтверждено, что лакуны отличаются своей уникальной функцией семантического заполнения и специфическими чертами, отражающими культуру, что выделяет их среди других языковых единиц;

показано, что лакунарные единицы играют семантическую, когнитивную и прагматическую роль в отражении национально-культурных компонентов в рамках переводоведения. Обоснованы их лингвокультурные характеристики, а также теоретические и практические возможности преодоления основных трудностей в процессе перевода;

разработана теоретическая модель для устранения проблем, возникающих из-за лакун в межкультурной коммуникации, путем оценки лингвистических и экстралингвистических факторов.

**Внедрение результатов исследований.** На основе полученных результатов по изучению когнитивных лакун в различных структурных языках:

предложения по лингвистическому статусу, лексико-семантических, функциональных и методологических особенностей лакунарных единиц на основе их специфических языковых особенностей, научно доказаному отличию лакун от других языковых единиц по их семантической функции дополнения и отличительным признакам, отражающим культуру у были использованы при реализации задач, определенных в практическом проекте за № FZ-2019081773, в частности при создании «Узбекско-русско-англо-французского краткого толкового словаря названий узбекских детских танцев, танцевальных костюмов и украшений» (справка Государственной Академии Хариографии Узбекистана за № 1/04-127 от 7 октября 2024 года). В результате объяснения терминов в этом словаре на русском, английском и французском языках, опираясь на теорию лакун, позволили сохранить национальное смысловое значение узбекских слов, благодаря чему узбекские выражения стали понятны на международном уровне;

научные выводы по лингвистическим и экстралингвистическим факторам, определяемым как теоретическая модель, дающая основу для преодоления проблем, возникающих из-за лакун в межкультурной коммуникации, влияющим на формирование лакун, определению их роли в коммуникации между различными языками и культурами были использованы при реализации проекта «Создание лингводидактической электронной платформы тюркских языков» за № PZ-202004202 (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои за № 04/1-2664 от 30 сентября 2024 года). В результате послужило обогащению платформы дополнительной информацией, раскрывающей содержание лакун, характерных для тюркских языков. Это новое содержание обогатило учебные материалы с лингвокультурологической точки зрения, предоставило обучающимся более полную информацию о лакунах, отражающих национально-культурные ценности, характерные для каждого тюркского языка;

научные выводы по определению значения лакун в отражении национально-культурных компонентов и их лингвокультурных особенностей в рамках переводоведения, обоснованным возможностям преодоления основных трудностей в процессе перевода были использованы при реализации задач, определенных в практическом проекте «Создание платформы базы данных статей об узбекских реалиях (на основе критериев электронной энциклопедии Википедия)» в рамках государственных научно-технических программ за № П-52 в 2022-2023 годах (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои за № 04/1-3184 от 6 ноября 2024 года). В результате послужило созданию пособия для переводчиков путем систематизации узбекских реалий и лингвокультурных концепций на платформе, где описаны лингвокультурные особенности каждой реалии и даны важные инструкции по их правильному переводу.

**Апробация результатов исследования.** Результаты данного исследования прошли обсуждение в 4 международных и 2 республиканских научно-практических конференциях.

**Опубликованность результатов исследования.** По итогам исследования опубликовано 15 научных работ, из которых 9 статьи опубликованы в журналах, рекомендованных Высшей аттестационной комиссией при Кабинете Министров Республики Узбекистан для публикации основных результатов докторских диссертаций, и 4 – в международных научных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трёх глав, заключения, списка использованной литературы и приложений. Объем диссертации составляет 142 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

**I bo'lim (часть I; part I)**

1. Alimova. M.R. Cognitive study of language// Ethiopian international journal of multidisciplinary research (Volume: 10, Issue 11). ISSN:2349-5707 – India, 2023. – B. 308-310 (ResearchBib – №14)

2. Alimova. M.R. Tarjimada kognitiv lakunalar muammosi // Xorazm ma'mun akademiyasi. ilmiy xabarlar. Ilmiy jurnal. – Xiva, 2023.№12. – B. 14-16. (10.00.00. №21).

3. Alimova. M.R. Lakunalar nazariyasining asosiy tushunchalari// Ta'lim va innovatsion tadqiqotlar Buxoro davlat universiteti ilmiy axborotnomasi. Ilmiy jurnal. –Buxoro, 2024.№8 – B20-30. (10.00.00. OAK Rayosatining 2021-yil 30-sentyabrdagi 306/6-son qarori).

4. Alimova. M.R. The challenges of expressing lacuna in the second language, “Boshlang'ich ta'limning dolzarb masalalari: muammo, yechimlar va rivojlanish istiqbollari” mavzusidagi xalqaro ilmiy-amaliy konferensiya// – Farg'ona, 2024 – B. 113-116.

5. Alimova. M.R. The concept of the theory of intercultural communication and the reasons for its appearance as a special section of linguistic science // “Maktabgacha va boshlang'ich ta'limning dolzarb masalalari: muammo, yechimlar va rivojlanish istiqbollari, Xalqaro ilmiy-amaliy anjuman materiallari.”– Farg'ona, 2022. – B. 528-530.

6. Alimova. M.R. Kognitiv tilshunoslik nuqtai nazaridan lakunalar nazariyasi// Yosh olimlar respublika ilmiy-amaliy konferensiyasi// – Toshkent, 2024 – B. 88-90.

7. Alimova. M.R. Badiiy matnda frazeologik lakunalarning lingvomadaniy talqini// Ilm fan va innovatsiya, respublika ilmiy-amaliy konferensiyasi – Toshkent, 2024 – B. 28-30.

**II bo'lim (часть II; part II)**

8. Alimova. M.R. Til va madaniyatning o'zaro ta'siri // Namangan davlat universiteti ilmiy axborotnomasi. Ilmiy jurnal. –Namangan, 2024.№8 – B. 284-286. (10.00.00. №26).

9. Alimova. M.R. Lakunalarning turlari va tipologiyasi // Xorazm ma'mun akademiyasi. ilmiy xabarlar. Ilmiy jurnal. – Xiva, 2024.№7. – B. 21-24. (10.00.00. №21).

10. Alimova. M.R. Lakunalar nazariyasining asosiy tushunchalari// O'zbekiston Milliy universiteti xabarlar. № 1/11/1 –Toshkent, 2024. B. 299-300. (10.00.00. №9).

11. Alimova. M.R. Specificity of intercultural communication // Emergent: journal of educational discoveries and lifelong learning international journal, volume 3, issue 11, ISSN 2776-0995, 2022.№3. – Indonesia – B. 1-6. ResearchBib (2022) – 8,39 (№14)

12. Alimova. M.R. Issues of lacunas and lacunar units in linguistics // Ethiopian international journal of multidisciplinary research, Volume: 10, Issue 11, pISSN:2349-5707 – India, 2023 – B. 311-313. ResearchBib (2024) – 9,312 (№14)

13. Dilbarjonova. M.R. Basic concepts of the theory of lacuna, classifications of gaps // European multidisciplinary journal of modern science, 2022.№6. ISSN 2750-6274 – Germany– B. 88-94.

14. Alimova. M.R. Lakunalarning ifodalanishi // “Ta’lim sifati: islohotlar, muammolar, yechimlar va istiqbollar; Xalqaro ilmiy-amaliy anjuman materiallari” – Andijon, 2024 – B. 651-654.

15. Alimova. M.R. Madaniyatlararo muammolarni o‘rganishning kognitiv jihati// “Xorijiy tillarni o‘qitishning zamonaviy texnologiyalari va tarjimaning dolzarb masalalari, Xalqaro ilmiy-amaliy anjuman materiallari.” – Andijon, 2023. – B. 378-378.

Avtoreferat Farg‘ona davlat universiteti  
“Lingvistik tahrir va tarjimashunoslik”  
Markazida tahrirdan o‘tkazildi

Bosishga ruxsat etildi: 2024 y. Nashriyot bosma tabog‘i – 3,2.  
Shartli bosma tabog‘i – 1,6. Bichimi 84x108 1/16. Adadi 100.  
«Poligraf Super Servis» MCHJ  
150114, Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi 2-uy.