
Applied Aspects of Lacuna Theory

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Abstract

Lacuna research directs its attention to gaps in understanding that may occur in areas of intercultural communication. By revealing and explaining these gaps, lacuna research has the potential to optimize all areas of intercultural communication. In comparison with dimensional approaches—such as Gert Hofstede’s theory, Charles Hampden-Turner and Fons Trompenaars’ theory, Alexander Thomas cultural standards, and Erin Meyer’s map of cultural differences—lacuna theory analyzes cross-cultural interactions at the micro-level. Originally developed and still widely used as a linguistic instrument, lacuna theory can also be applied to empirical investigations in social research. This paper focuses on the applied aspects of lacuna theory, from more established applications such as translation studies and foreign language pedagogy to suggestions for new applications such as film studies and international management.

Keywords: *applied research, intercultural communication, lacuna theory, psycholinguistics, Russia, Germany*

Introduction

A lacuna is a gap in intercultural communication; more precisely, it is an ambiguity or indefiniteness in the understanding of language and/or behavior. Lacunas appear as something incomprehensible, unusual, strange, incorrect, or inaccurate in a text (in the broadest sense). A lacuna causes astonishment, pause, uncertainty, annoyance or, conversely, interest when (at least) two cultures or levels of culture meet. Lacunas may remain unnoticed, however. The word “lacuna” comes from Latin, and in the Russian-speaking academic world, comparable terms can be found in works

dating back to Nikolay Karamzin (1766–1826), the leading Russian historian of the eighteenth century [Ertelt-Vieth 1990, pp. 109–115]. In Russian literature, linguistics, and translation studies, there is a tradition of describing and systematizing problems in understanding and transmitting texts. The lacuna model—a research tool for unlocking gaps in intercultural studies—was created in the late 1970s and early 1980s by Russian entho-psycholinguists Markovina and Sorokin [Markovina, Sorokin 1989], who came up with three main categories to classify lacunas:

linguistic lacunas: involving language and speech;

text lacunas: purposeful, accidental, and belles-lettres;

cultural lacunas: subjective (national-psychological), activity, cultural space.

Lacunas can be inter- or intra-linguistic and inter- or intra-cultural; they can be confrontative and contrastive, implicit and explicit, absolute and relative. Since the 1980s, lacuna theory has been developed further by Ertelt-Vieth [Ertelt-Vieth 1990; Ertelt-Vieth 2005] and Panasiuk [Panasiuk 2005; Panasiuk 2016] and tested in many fields (e.g., [Grodzki 2003; Panasiuk, Schröder 2006; Denisova-Schmidt 2007; Denisova-Schmidt 2015; Denisova-Schmidt 2019; Denisova-Schmidt, Dashidorzhieva 2013; Kryzhko 2015, Denisova-Schmidt et al. 2020]). Ertelt-Vieth later developed a more rigorous classification system, grounded theoretically in cultural anthropology (Clifford Geertz), semiotics (Roland Posner), and communicative activity theory (Evgeniy Tarasov). Ertelt-Vieth classified lacunas according to two dimensions: mental, activity, and object lacunas; and axiological lacunas.

Mental lacunas are differences in cognitive and affective states.

Cultural-emotive lacunas: feelings and attitudes (=object-related) and their intensities, e.g., shame, pride, interest, and disgust.

Attention lacunas: continuity and intensity of any activity (*lacuna of concentration*, [Grodzki 2003]).

Context lacunas: term-oriented, role-oriented, status-oriented, room-oriented, and person-oriented knowledge (including auto-/heterostereotypes); simple/complex (scientific and subject theories, common sense, etc.).

Mnestic lacunas: memory; forgotten, (unconsciously) displaced, (purposefully) taboo knowledge.

Language system lacunas: lexical, phonetic, grammatical, and syntactic.

Lacunas of activity recognize different ways of processing information; talking, moving, and other activities.

Language usage lacunas: conversation openings, topics, strategies, etc.

Paralinguistic lacunas: prosody, pauses, etc.; and body language lacunas: mimic, kinetic, position in a room, body distance, etc.

Lacunas of (unconscious/semi-conscious) daily routine: in private, semi-public, and public areas.

Lacunas of behavior: interpersonal, somewhat reflected, in private, semi-public, and public areas.

Lacunas of etiquette: unwritten rules of behavior (including speaking) and the consequences for when these rules are broken.

Thought-style lacunas: abstract-logical versus concrete-empirical; linear versus circular, etc.

Lacunae of identity acquisition: verbal, mimic, gestic, kinetic, areal self-presentation; with attributes (see object lacunae below).

Lacunae of identity description: dismantling or development of speaking partners (see identity acquisition or speaking strategies above).

Lacunae of oral communication: informal texts and social conventions (small-talk, gossip, rumors, etc.); strongly codified texts and social conventions in institutions (e.g. job interviews, oral exams, seminar discussions); relative codified texts in different contexts (reports, stories, explanations, discussions, hierarchical communications connected with role-related knowledge); parents/children; students/teachers; students/professors; officials/functionaries/the public; different formats in electronic media (news, talk shows);¹ and changeover to:

Lacunae of virtual texts and pictures (with changeover to written texts, thus object lacunae): chats, newsgroups, emails, txts, homepages, websites, etc.

Object lacunae are differences in objects, the human body, and the environment.

Lacunae of fixed texts and illustrations: letters, business cards, books, magazines, packages, instructions, advertisements, street signs, tombstones, etc., where attention should be paid to author, receiver, distribution, content, material, format, weight, colors, fonts, picture quality, design tools, etc.

Lacunae of subtexts: titles, reference blocks, indexes, tables of contents, breaks, illustrations, footnotes, etc.

Lacunae of space: geographical space (country/village/town; cultivated/uncultivated; used/unused areas; cultivated forest/virgin forest, etc.); public spaces; residential/industrial areas, inside/outside district (buildings, design and layout of a road, places, parks, bridges, etc.); public/private buildings, interior, working/living areas, etc.

Body lacunae: form and color (figure, skin, hair, face, lips, eyebrows, beard, etc.); attribute (haircut, makeup, clothes, bags, etc.)

Food lacunae: different types of meat and fish, fruit and vegetables; dishes, drinks, spices, etc.

Axiological lacunae are the culturally based meanings of the aforementioned lacunae. Ertelt-Vieth linked the lacuna model to Geertz's approach, allowing her to connect two descriptions of cultural concepts and analyze them together from insider and outsider perspectives (*Symbolanalyse*). According to Geertz, in cultural anthropology, facts are important. However, the meaning of those facts to a particular culture is also important.

Applications of lacuna theory

The applied aspects of lacuna theory are quite diverse. For example, when comparing original and translated fiction texts, it is possible to identify the depth and variety of linguistic and cultural lacunae and their more or less successful presentation in the translation, because of the relative complexity of the languages, cultures, historical eras, and the competence of translators and the willingness and ability of readers to accept

¹ For details regarding commercials (movies, television, the internet), including production (time, length, structure, image sequence, and tone sequence), message (product shown, actions of protagonists), and appeal (rational/emotional, sexiness, status, safety, target group), see [Grodzki 2003].

certain information. For instance, Vassily Grossman's novel "Everything Flows" was first translated into German and published in Frankfurt-am-Main, in 1972.² The first German edition was aimed primarily at Western readers and contained a list of characters, with their full names and diminutive forms, in addition to 75 short biographies of personalities from the worlds of science, culture, politics, and history and 53 commentaries explaining the events in the text. The second edition of the novel, published in Berlin in 1990, starts in the German Democratic Republic (GDR) in 1989 and contains only 31 notes, 21 of which are name indexes. The translator of this second edition, whose socialization took place entirely in East Germany, along with the East German Publishing House Volk und Wissen Verlag,³ did not consider it necessary to identify, for instance, Alexey Tolstoi, Ilya Repin, Dmitri Shostakovich, Semyon Budyonny and his Red Cavalry, or the White Guards Anton Denikin and Alexander Kolchak for their readers. They also chose not to explain that Dmitri Mendeleev was the creator of the periodic table or that Nadezhda Krupskaya was the wife of Vladimir Lenin [*Salevsky* 2009].

The usage of lacuna theory is not limited to translation studies (for a more detailed review, see [*Panasiuk* 2005; *Panasiuk* 2010; *Panasiuk* 2016]); lacuna theory also has great potential for film studies. How should another country be presented in a way that is as authentic as possible, while at the same time understandable to diverse audiences in different countries? For example, due to their similarities in climate and architecture, Finland often served as a Russian (Soviet) setting when it was difficult to obtain permission to shoot in the USSR: some of the streets of the Finnish capital, as well as Senate Square and Alexandrovsky Theatre, can be seen in the films *Gorky Park* [*Apted* 1983] and *White Nights* [*Hackford* 1985; *Paasonen* 2015]. Films set in Siberia were filmed on the Finnish island of Reposaari. Today, directors have more options: the panel buildings of Lithuania served as an excellent imitation of Pripyat, Ukraine, in the miniseries *Chernobyl* [*Renck* 2019; *Dapkus* 2019], and Karl Marx Alley in East Berlin stood in for Moscow in the miniseries *The Queen's Gambit* (2020) [*Asmuth* 2020]. Even in the most carefully made films and television series, there are notable incongruencies—a boy pours vodka for guests at breakfast in a fashionable hotel in Moscow in the early 1970s, despite the fact that children were not allowed to serve vodka and it was not served at breakfast ("The Queen's Gambit", 2020); the availability of toilet paper, which was at that time scarce, in a Lubyanka prison in the late 1970s ("The Americans", 2013–2018) [Russians on the Screen 2021]; and the all too frequent use of '*tovarisch*' ("comrade") without a surname for both genders in oral communication in the mid-1980s ("Chernobyl", [*Renck* 2019]). These are all examples of the need for intercultural communication specialists to actively engage in film and television work.

A large contribution to this work can still be made in foreign language classes, which are not only about the language, but also the culture of the language being studied. For example, textbooks produce mistakes similar to those found in fiction and which can be examined by lacuna theory. For example, in the 1970s and 1980s, the foreign language textbook commonly used in the FRG for Russian, "*Russikii iazyk dlia vsech*" ("Russian for All", published by "Russikii iazyk", the "Russian language" Publishing House) portrayed a rather narrow and isolated "Moscow world, with its pleasures

² "Vse techet", written in 1963, but first published only in 1972 in Germany (tamizdat); publication in the USSR only in 1989. An English translation appeared in 1972 as "Forever Flowing" and a new edition in 2011 as "Everything Flows".

³ Volk und Wissen Verlag used to be the only publishing house in the GDR focused on textbooks for secondary school education.

and entertainments: chess, ballet and trips to the Caspian Sea, all without political overtones”.⁴ In comparison, the GDR’s foreign language textbook for Russian, “*My govorim po-russki*” (“We Speak Russian”, ‘Volk und Wissen Verlag’), presented the whole spectrum of life in the Soviet Union, including “its structural organizations such as the Komsomol, collective and state farms, and, in addition, active pioneers from the GDR who came to the Soviet Union to meet young Soviet citizens”⁵ [Kusse, Warditz 2020].

Modern Russian foreign language textbooks in German-speaking Europe adequately reflect the changes in everyday Russian life: protagonists have started to meet in cafés and go to boutique openings; students have new hobbies, like horse riding; Russians families have started to work, travel, and study abroad and have relatives visit from other countries in the textbooks “*Konechno!*”, (“Of course!”) and “*Vmeste*” (“Together”) [Denisova-Schmidt, Schmidt 2020]. In the beginners’ textbook “*Konechno!*”, there is a large illustration of a family gathered around a kitchen table, which provides an opportunity for an active discussion about interculturality. The parents are both addressed by their first names, patronymics, and surnames, while the oldest daughter is addressed by her full first name and the youngest daughter by her diminutive (*language usage lacunas: address, etiquette*). The family is sitting in the kitchen (*lacunas of space*), and the mother is pouring tea for everyone (*lacunas of poorly understood everyday stereotypes*). On the table are sweets, crispy salt sticks, yoghurt, and instant coffee (*food lacunas*); also, on the table is Leningrad porcelain with a cobalt grid pattern, while a television and an iron are visible in the background (*object lacunas*).

In foreign language teaching for professional purposes, emphasis should be placed not only on culture, but also the specifics of the profession. Thus, when training medical or pharmacological specialists, attention should be paid to such key concepts as “health/normality,” “disease/pathology,” “normal anatomy,” “normal physiology,” “doctor,” “patient,” “healthy lifestyle,” “public health,” “quality of life,” “traditional/alternative medicine,” “clinical trials,” and “evidence-based medicine” and, as the coronavirus pandemic has shown, “palliative care,” which is at a very different stage of development of a disease. One of the difficulties in training business professionals may be the rapid changes in the Russian language, which can be seen, for example, in the variations in word stress (e.g., in the word “marketing”), unstable orthography («ритейл/ретейл»), and an abundance of Anglicisms («ноу-хау», «менеджер», «рейтинг», «офис», «шоу-бизнес», «аутсайдер») (*language lacunas*). The presence of obligatory status symbols—a corporate car with a driver, which is supplanted by the metro in congested Moscow (*status lacunas*) [Rathmayr 2016]—cannot be overlooked.

Current status of lacunological research

Contemporary lacunological research in Russia occupies an important place in ethnopsycholinguistics, philology, and their related disciplines; constantly expanding the range of research, languages, and cultures [Lénárt 2017] and optimizing areas of intercultural communication [Markovina, Denisova-Schmidt 2021]. Lacunological research abroad is more interdisciplinary and often built on empirical data from sociological studies.

⁴ Author’s translation.

⁵ Author’s translation.

The foundations of this trend were laid by Astrid Ertelt-Vieth, who conducted interviews with West German undergraduate and graduate students in the mid-1980s. Ertelt-Vieth asked questions about what young women and men found unusual, difficult, incomprehensible, or particularly interesting about everyday life in Moscow.⁶ On the basis of her data, Ertelt-Vieth identified lacunas and then analyzed them with the help of Moscow ethno-psycholinguists (communicative validation) [Ertelt-Vieth 1990].

Since then, researchers have begun to expand their data collection (participant observation, various kinds of interviews, video, photos, virtual texts, and other texts in the widest sense of the word) (for a more detailed review, see [Grodzki 2003; Panasiuk, Schröder 2006; Ertelt-Vieth, Denisova-Schmidt 2011, Markovina, Denisova-Schmidt 2021]).

A recent major study on the work of corporate board chairs in 14 European countries revealed a number of cross-cultural characteristics [Shekshnia, Zagieva 2021]. For example, in Germany, the chairman of the board of directors may choose to meet with employee representatives at fast food restaurants and arrive in a middle-class car wearing casual clothes in order to be on equal footing [Denisova-Schmidt, Firnhaber 2021] (*lacunas of means of identity, etiquette lacunas*). In Russia, “*razgovor po dusham*” (a “heart-to-heart” talk, a very open discussion) is common and used to resolve or prevent conflicts [Ryasantseva, Zagieva 2021]; in Ukraine, the practice of “*trapeznichat*” (a lavish meal in a friendly, comfortable atmosphere while talking heart-to-heart) is common [Timonkina 2021]; in Finland, representatives of the talent pool and middle managers are invited to board meetings to build trust and learn of changes first-hand [Shekshnia 2021] (*role oriented lacunas*). In Turkey it is the responsibility of an effective board chair to ensure that meetings are held in a disciplined manner and, in particular, to ensure that attendees were not distracted by smartphone correspondence or phone conversations [Yaşargil, Denisova-Schmidt 2021] (*communication identity lacunas, etiquette lacunas*).

Lacuna theory, like most innovative Russian (Soviet) approaches in the field of intercultural communication, comes from the field of linguistics, whereas foreign theories on intercultural communication e.g., Gert Hofstede’s theory [Hofstede 2001], Fons Trompenaars and Charles Hampden-Turner’s theory [Trompenaars, Hampden-Turner 1998], Alexander Thomas’ cultural standards [Thomas et al. 2003], and Erin Meyer’s map of cultural differences [Meyer 2014] were created within the business disciplines [Denisova-Schmidt 2015; Markovina, Denisova-Schmidt 2021]. Lacuna theory is not a scale describing a certain culture on a scoring system in order to set a model of behavior. Rather, lacuna theory is a kind of litmus test that can be applied to a given situation to reveal certain intercultural differences that arise when two or more

⁶ It is interesting to see the Moscow of that time from the perspective of a German researcher: for example, when Ertelt-Vieth talks about queues in big stores, where people did not even know what was being offered but stood in line anyway. She was especially impressed by the long queue for Leo Tolstoy’s book, “Resurrection”. Her writing described such realities as “deficit” (shortage), “meshochniki” (“people with bags”—people involved in small trading carrying their items in large bags), and “pel’mennaya” (dumpling restaurants). She explained shapka as a status symbol (mink vs. rabbit), the significance of women walking arm in arm, and unfriendly porters in restaurants, as well as the hospitality of Russian colleagues and friends, the wonderful performances in Russian kindergartens, and discussing peace with strangers on trains. It is interesting to note that her research trip took place during a very difficult time, 1983–1984, just after Korean Air Lines Flight 007 was shot down in the Russian Far East. With the generous support of a West German research foundation, she had to cope with many different challenges: it was not an easy task for a scholar working with qualitative research instruments, including interviews and participant observation, while a single mother with a preschool daughter.

languages and cultures collide. The task of researchers is to adequately interpret these differences. Lacuna theory can be applied in a wide range of disciplines, using different data, including interviews, questionnaires, and the results of participant observation, as well as texts, in the broadest sense (novels, theatre, cinema, and advertising). Lacuna theory contributes to a deeper analysis of the gaps in understanding in intercultural communication and enables them to be optimized [Denisova-Schmidt et al. 2020].

Conclusion and Outlook

Lacuna theory enables researchers to reveal and explain gaps in understanding that arise in the course of intercultural interactions. In comparison to the dimensional approaches noted above, lacuna theory analyzes intercultural interactions at the micro-level. It is able to incorporate sub-cultural peculiarities and explain specific cultural phenomena. With its rigorous classification system, lacuna theory offers researchers a powerful tool to perform qualitative research in a structured manner. It also encourages researchers to reach out to other disciplines, while conducting empirical studies and interpreting their results, thus promoting cross-disciplinary studies.

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Прикладные аспекты применения теории лакун

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Аннотация

Лакуны – это пробелы, белые пятна на семантической карте языка, текста или культуры. Они незаметны ни изнутри, ни при рассмотрении одного языка, текста или культуры, но выявляются при их сопоставлении. Основы теории лакун были заложены Ю.А. Сорокиным и И.Ю. Марковиной в рамках Московской психолингвистической школы и впервые представлены в коллективной монографии в конце 1980-х годов [Марковина, Сорокин 1989]. Сегодня теория лакун, методы установления лакун, их классификационная сетка уже достаточно широко описаны в научной литературе и применяются в различных лингвистических дисциплинах.

⁷ In the Russian Federation, Radio Liberty is recognized as a foreign agent.

Лакунологические исследования за рубежом носят более междисциплинарный характер и построены чаще всего на эмпирических данных, полученных в результате социологических исследований. Основы этого направления были заложены Астрид Эртельт-Фишт, которая в середине 1980-х годов провела интервью с западногерманскими студентами и аспирантами. Исследовательница задавала вопросы о том, что находят необычным, сложным, непонятным или, наоборот, особенно интересным в повседневной жизни в Москве девушки и молодые люди. На основе собранного материала были выявлены лакуны, которые затем автор проанализировала с помощью московских этнопсихолингвистов [Ertelt-Vieth 1990]. Очень интересно смотреть на жизнь в Москве того времени глазами западногерманской исследовательницы: очереди в магазинах, дефицит, «мешочники», зимняя шапка как статусный символ (норка или кролик), неприветливые портье в ресторанах, но в то же время гостеприимство московских коллег и друзей, хорошо организованные выступления детей в детских садах и разговоры о мире с попутчиками в электричках. Интересно также отметить, что полевые исследования А. Эртельт-Фишт проходили в очень сложное время – 1983–1984 годы, сразу же после падения «Боинга-747» на Сахалине, в период обостренных во время холодной войны отношений с Западом.

Прикладные аспекты применения теории лакун достаточно разнообразны. Например, сравнивая тексты оригинала и перевода художественной литературы, можно установить глубину и разновидность языковых и культурных лакун, их удачную или менее удачную подачу при переводе, которые могут быть обусловлены не только сложностью сопоставимости языков, культур, исторических эпох, профессиональными компетенциями переводчиков, но и готовностью читателей воспринимать ту или иную информацию. В качестве примера приведем повесть Василия Гроссмана «Всё течет», которая впервые была переведена на немецкий язык и опубликована во Франкфурте-на-Майне, в ФРГ, в 1972 году. Первое издание на немецком языке, ориентированное по большей части на западного читателя, содержало перечень действующих лиц, включающий уменьшительно-ласкательные формы их имен; краткие биографии 75 известных личностей – деятелей науки и культуры, политиков, исторических персонажей, а также 53 примечания, объясняющих те или иные события, описанные в тексте. Второе издание повести (Берлин, 1990 год), работа над которым началась еще в 1989 году в ГДР, содержит всего лишь 31 примечание, 21 из которых – именной указатель. Переводчица второго издания, социализация которой полностью прошла в Восточной Германии, а также восточногерманский издатель “Volk und Wissen Verlag” не сочли нужным пояснять своим потенциальным читателям, кто такие Алексей Толстой, Илья Репин, Дмитрий Шостакович, Семён Будённый и его Конная армия, а также белогвардейцы Антон Деникин и Александр Колчак. Отказались они также и от пояснения того, что Дмитрий Менделеев – автор периодической системы химических элементов, а Надежда Крупская – жена Владимира Ленина [Salevsky 2009].

Прикладное применение теории лакун возможно не только в переводоведении (более подробный обзор: [Panasjuk 2005; Panasjuk 2010; Panasjuk 2016]), но и в киноведении. Перед кинематографистами встает вопрос: как представить другую страну так, чтобы она была как можно более аутентичной, но в то же время понятной широкому кругу зрителей в различных странах, используя существующие уже средства и возможности. Например, когда было достаточно сложно получить разрешение на съемки в СССР, из-за схожести климата и архитектуры Финляндия часто служила декорацией для создания русской (советской) атмосферы: некоторые из улиц финской столицы, Сенатскую площадь, Александровский театр можно увидеть в фильме «Парк Горького» (1983), а в ленте «Белые ночи» (1985), кроме православного Успенского собора Хельсинки есть еще и финский остров Репосаари, который послужил есте-

ственной декорацией для съемок Сибири. Сегодня у режиссеров больше возможностей: панельные застройки Литвы выступили прекрасной имитацией украинской Припяти в мини-сериале «Чернобыль» (2019), а аллея Карла Маркса в Восточном Берлине – имитацией Москвы в мини-сериале «Ход королевы» (2020). Тем не менее, даже в фильмах и сериалах, получивших одобрение как профессионального сообщества, так и зрителей, не обходится без гостевых ляпов: мальчик 10–12 лет, развозящий в кастрюле водку и разливающий ее гостям поварешкой, словно это компот или борщ, в одной из фешенебельных гостиниц Москвы в начале 1970-х («Ход королевы», 2020); наличие очень дефицитной в то время туалетной бумаги в одной из тюрем Лубянки в конце 1970-х («Американцы», 2013–2018) [Русские на экране 2021] или уж слишком частое обращение «товарищ» без фамилии к представителям обоих полов в устной речи в середине 1980-х («Чернобыль», 2019) – всё это свидетельствует о необходимости активного привлечения специалистов по межкультурной коммуникации к работе над фильмами и сериалами.

Одно из последних крупных исследований, касающихся особенностей работы председателя совета директоров в 14 европейских странах, выявило ряд межкультурных особенностей [Shekshnia, Zagieva 2021]. Так, например, в Германии председатель совета директоров для встречи с работниками может выбрать обычную закусочную, приехать на автомобиле среднего класса, в повседневной одежде для того, чтобы быть на равных [Denisova-Schmidt, Firnhaber 2021] (лакуны коммуникативных средств идентификации, лакуны этикета). В российских компаниях распространен «разговор по душам», который используется для того, чтобы решить или предотвратить конфликты [Ryasantseva, Zagieva 2021]. В украинских компаниях принято «трапезничать» [Timokina 2021]. В Финляндии на заседание совета директоров приглашаются представители кадрового резерва и менеджеры среднего звена, чтобы повысить доверие и проинформировать обо всех изменениях из первых уст [Shekshnia 2021] (фондовые лакуны). В Турции в доковидное время в обязанности эффе́ктивного председателя совета директоров входил контроль за соблюдением на заседаниях определенной дисциплины: в частности, присутствующие не должны отвлекаться на переписку в смартфоне или телефонные разговоры [Yaşargil, Denisova-Schmidt 2021] (лакуны коммуникативных средств идентификации, лакуны этикета).

Теория лакун, как и большинство российских (советских) инновативных подходов в области межкультурной коммуникации, произошла из лингвистических дисциплин, тогда как зарубежные теории по межкультурной коммуникации (например, теория Герта Хофстеде, теория Чарльза Хэмпден-Гарнера и Фонса Тромпенаарса, карта культурных различий Эрин Мейер) были созданы в рамках бизнес-дисциплин [Denisova-Schmidt 2015]. Теория лакун – это не шкала, описывающая по балльной системе определенную культуру и задающая таким образом модель поведения в ней. Теория лакун – это своего рода лакмусовая бумажка, накладывая которую на ту или иную ситуацию, можно выявить определенные межкультурные различия, возникающие при столкновении двух и более языков и культур. Задача исследователей заключается в адекватной интерпретации данных различий. Теорию лакун можно применять в широком спектре дисциплин, используя различные данные, будь то интервью, опросники, результаты включенного наблюдения, а также тексты в широком смысле этого слова (художественная литература, театр, кино, реклама). Теория лакун способствует более глубокому анализу пробелов в понимании при межкультурной коммуникации и оптимизации последней [Denisova-Schmidt et al. 2020; Марковина, Денисова-Шмидт 2021].

Ключевые слова: прикладные исследования, межкультурная коммуникация, теория лакун, психолингвистика, Россия, Германия

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⁸ В Российской Федерации «Радио Свобода» признана СМИ-иноагентом.

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