

Precedent Phenomena of Culture: Translation and Linguo-Didactic Barriers and Ways of Overcoming Them

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Abstract: The paper defines and characterizes the translation and linguo-didactic barriers of learning and understanding of foreign language precedent phenomena of culture and ways to overcome them. It is determined that precedent phenomena of culture are important learning tool of teaching foreign language communication and subject of study for inophones. It has been established that working with precedent phenomena of culture is the important part of foreign language education and that the algorithmization of the translation process of precedent cultural phenomena will contribute to overcoming the difficulties of the translation.

1 INTRODUCTION

The anthropocentricity of modern science contributes to changing the vectors of research as a language (from the study of the language system to the analysis of human influence on language), linguo-didactics (the development of multilingual education in Ukraine as the basis for the formation of a modern person who can live and act in intercultural communication, international relations (social, political, economic, educational, etc.), activated by globalization world processes). The ideal of modern man and man of the future is an educated, culturally developed, multilingual personality, competent, tolerant, capable of learning throughout life, striving for self-improvement and constant development.

One of the issues of foreign-language linguo-didactics is the introduction of the socio-cultural component in the process of learning a foreign language. After all, any language is a system inextricably linked with a person as a representative of a certain linguistic and cultural community, a carrier of socio-historical and national-cultural experience.

The study of a foreign language involves the acquisition of competencies important for successful foreign-language speech activity (communicative, linguistic, speech, activity, socio-cultural, etc.). A sufficient level of the formed secondary linguistic per-

sonality of the student of a foreign language indicates that this person has cross-cultural (intercultural) competence, that is, he can realize himself within the dialogue of cultures.

Obstacles in the process of intercultural communication can be not only language and speech, but also cultural barriers: lack of mutual background knowledge or gaps in them, insufficient knowledge of the rules of speech etiquette, peculiarities of speech behavior, standards of culture, lexico-phraseological units with a national-cultural component of semantics, lack of the skills of their adequate use in situations of intercultural communication, etc. Lexico-phraseological units that significantly impede intercultural communication, there are precedent phenomena of culture, which reflect the specific features of a certain linguistic and cultural community, its national-cultural worldview is generalized.

Therefore, consideration of the precedent phenomena of culture from the point of view of the methodology of teaching a foreign language and translation will help to find effective ways to provide cross-cultural and translation competencies of those who study a foreign language.

In modern education, further development of the methodology of teaching a foreign language in general and translation training in particular (Alves and da Silva, 2021; Colina, 2003; Gerding-Salas, 2000; Korobeinikova et al., 2020; Malmkjaer, 2008; Miranda et al., 2021; Shupta, 2010; Vasylenko, 2015; Vitchenko, 2014) is becoming increasingly impor-

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tant. Thus, problems regarding the principles, content, structure of foreign language education, methods, techniques, technologies for forming the necessary competencies, ways to overcome intercultural barriers, etc. are actively investigated. The question of the specifics of the formation of the textual competence in translation from Ukrainian into English is solved by Kavyt'ska and Kvasova (2017); formation of the English-language lexical competence of future philologists in the written translation of journalistic texts is engaged by Vasylenko (2015); translation competence – Malmkjær (2008), Muratova (2017); development of translation skills of philology students – Vitchenko (2014).

Researchers and problems related to the mechanisms of studying foreign-language precedent phenomena of culture and methods of teaching them in foreign language classes did not remain without attention. The studies characterize the socio-cultural semantic load of precedent phenomena of culture, their didactic potential as units of teaching a foreign language, determine the specifics of working with them in native and foreign language lessons (Doroz, 2010; Fiedler, 2017; Lazarenko, 2014; Liontas, 2002; Miller, 2020; Rebrii and Tashchenko, 2015; Sprenger et al., 2006). Identification of the role of precedent phenomena in the formation of secondary linguistic personality during the study of a foreign language are devoted the works of Lazarenko (2014), Liontas (2002). V. Doroz considers precedent phenomena as the basic core of stereotypical knowledge of students of national communities (Doroz, 2010). In cultural and pragmatic aspects, phraseology and paremia are studied in the works of Miller (2020), Fiedler (2017). Rebrii and Tashchenko (2015) analyze precedent names in the translation aspect. Our studies (Hostra, 2021; Kanevska and Hostra, 2021) is devoted to highlighting the problems of precedent phenomena of culture as linguo-didactic units.

But the question of finding effective, efficient mechanisms for studying foreign-language precedent phenomena of culture that would help overcome intercultural barriers and simplify intercultural communication in any communication situation remains unresolved.

The goal of our research work is to define and characterize the translation and linguo-didactic barriers of learning and understanding of foreign language precedent phenomena of culture and ways to overcome them.

2 RESULTS AND DISCUSSION

From a linguo-didactic position, in our opinion, the precedent phenomena of culture are cognitive structures formed in the cognitive base of native speakers based on their socio-cultural and national cultural and historical experience.

Precedent phenomena of culture include: phraseology; paremia; names of culturally and historically significant events, objects; own names, references to well-known artistic and non-artistic texts (names, characters, themes, narratives, plots, artistic image, artistic image; popular, well-known persons, events, objects of reality, etc.); lexical units (realities) that are meaningful in the context of linguistic and cultural studies etc. All these varieties are combined into the category of “precedent phenomena of culture” on the basis of their linguistic and communicative essence, the presence of their national-cultural, socio-cultural or historical-cultural connotation.

Considering the pragmatic aspect of precedence as a category of text as a whole, let us pay attention to the connection of precedent phenomena of culture with a communicative act, the structural elements of which, as you know, are the speaker (subject of speech, addressee), the listener (object of speech, addressee), the transmitted information. The interaction of precedent phenomena of culture with the subject of speech is manifested in the following directions:

- 1) pragmatic meaning – instruction of the speaker (indirect meanings of statements, hints, non-statements, etc.);
- 2) depending on the intentions of the speaker, the assignment of linguistic units to the objects of reality, that is, the reference of the speaker;
- 3) the speaker's assessment of the general fund of knowledge (background knowledge), awareness, interests of the listener, that is, pragmatic presuppositions;
- 4) assessment of the content of the statement (truth/falsity, irony, expressiveness, ambiguity, etc.).

From the position of the object of speech, it is important to take into account such aspects as:

- 1) interpretation of speech, the ability of the listener to identify indirect or hidden meanings in the statement, to take into account the situation of communication, presupposition, the purpose of the speaker;
- 2) the impact of the statement on the addressee (expanding his awareness, changing his emotional state, assessment, impact on his actions, aesthetic effect, etc.).

Information contains a precedent phenomenon of culture, which can characterize all or part of a statement (communicative situation). If the addressee does not know the precedent unit used by the speaker, then communicative failure is inevitable.

Consequently, those phenomena of culture become precedent that native speakers use in communicative situations and that are understandable to most members of the linguistic and cultural society and deciphered by them.

Precedent phenomena of culture are inherent in linguo-didactic functions, which must be considered in the process of learning a foreign language and translation:

- nominative (naming and highlighting fragments of reality);
- persuasive (persuasion communicative partner);
- game (finding the way of expressing an opinion necessary for a certain communicative situation);
- password (determining the affiliation of a communicative partner to a particular social, cultural or national group);
- attraction (attracting the attention of the interlocutor – the recipient of the speech);
- image (the ability to get an impression of a person, the level of his culture, awareness, etc.);
- communicative (the precedent phenomenon of culture acts as a means of communication),
- allusive/or intertextual (a hint of a known fact, event, person, etc.);
- modeling (use of authentic precedent phenomena of culture without changes or adaptation, which makes it possible to present the communicative situation as a ready-made model that can be used for educational purposes);
- linguo-practical (methodological) (actualization of background knowledge directly in intercultural communication);
- socio-cultural (ability to update the necessary socio-cultural, historical-cultural or national-cultural information necessary for successful intercultural communication);
- diagnostic (determination of language proficiency; assigning the speaker to a certain level of language proficiency).

A generalized description of the precedent phenomena of culture as linguo-didactic units is shown in figure 1.

Thus, an important linguo-didactic feature of the precedent phenomena of culture is their dual essence:

they are the object of study (they contain important national-cultural information) and a means of education (they are used as didactic material).

Translation of precedent phenomena of culture is an urgent issue of theory and practice of translation, the search for ways to create an adequate translation of these units is constantly ongoing, because their nature and features cause certain difficulties.

The scientific literature notes that “the task of the translator is to identify and analyze linguistic and extra-linguistic factors that help to achieve equivalence of translation. The ultimate goal of translation – the equivalent influence of texts on their recipients – becomes possible given the combination of factors of the communicative-speech situation, cultural aspects and, most importantly, the preservation of the communicative-pragmatic intention of the speaker of the original” (Kotliarova, 2011). Therefore, in our opinion, an important aspect of learning translation activity is the arming of future specialists with such a translation technique that would help them find the best ways to implement an adequate translation of the original text.

In the theory of translation studies, translation is understood as modeling and consistent transmission of the complex-structural content of the text. That is why, from our point of view, the process of learning translation can be carried out in four stages:

- 1) creating space for translation: searching for conceptual meaning based on the unity of old and new knowledge about the text;
- 2) compression of special knowledge, one of the forms of which is modeling;
- 3) interpretation of special meaning, that is, consistent interpretation of language units;
- 4) the definition of the theme and the rhyme of the text based on the actual division of the sentence.

Interpretation of language units in the translation aspect involves determining not only their lexical-semantic, grammatical, stylistic meaning, but also the national-cultural connotation known to native speakers of the original text and associated with the cultural codes of the national-cultural community, but unknown or insufficiently understood by native speakers of the translation language.

A generalized description of the precedent phenomena of culture as translation units is shown in figure 2.

Thus, the precedent phenomena of culture are “evident” texts, units of speech, formed in the cognitive base of native speakers and understandable to them, having a national-cultural, historical component, their

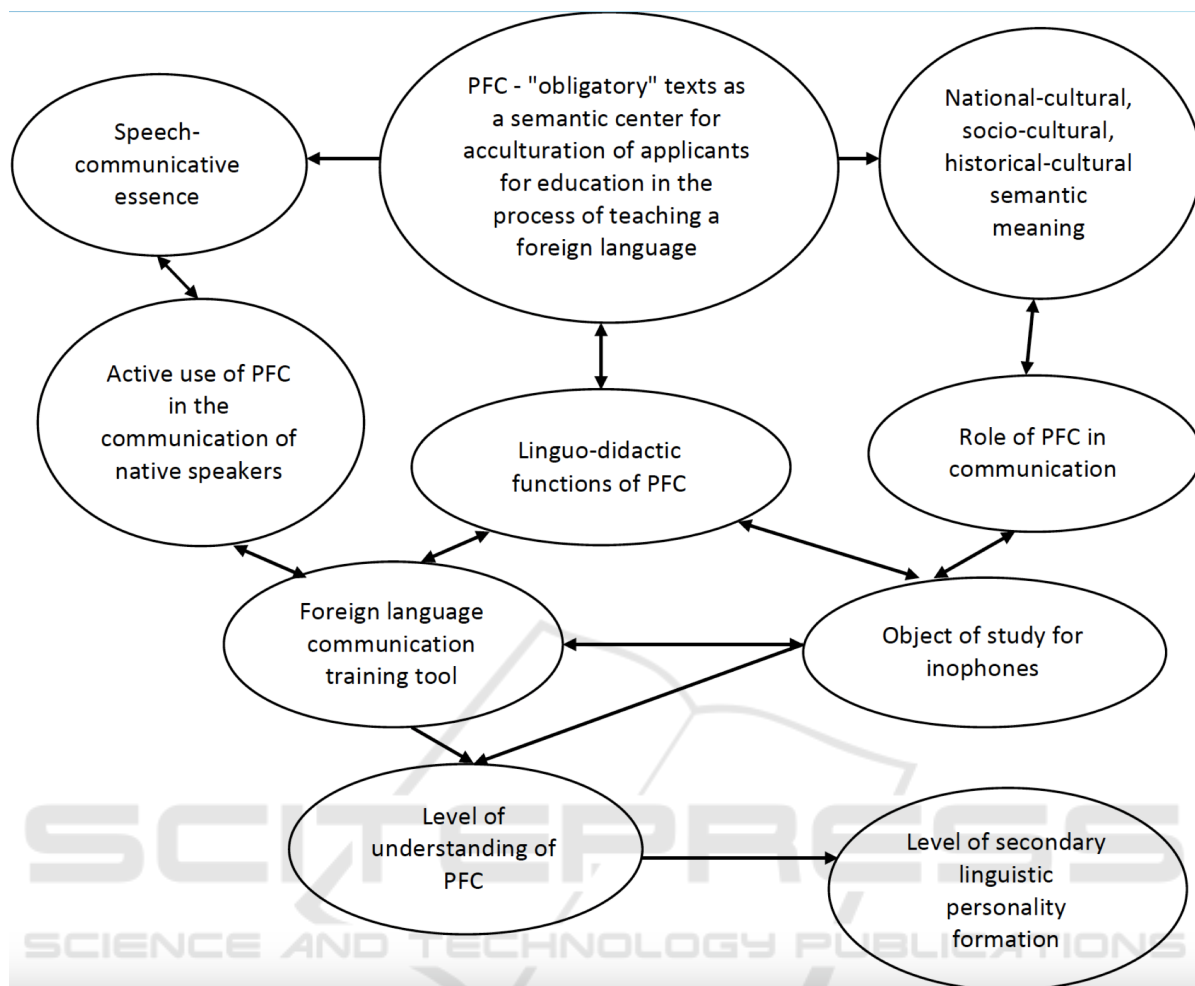


Figure 1: Precedent phenomena of culture as linguo-didactic units.

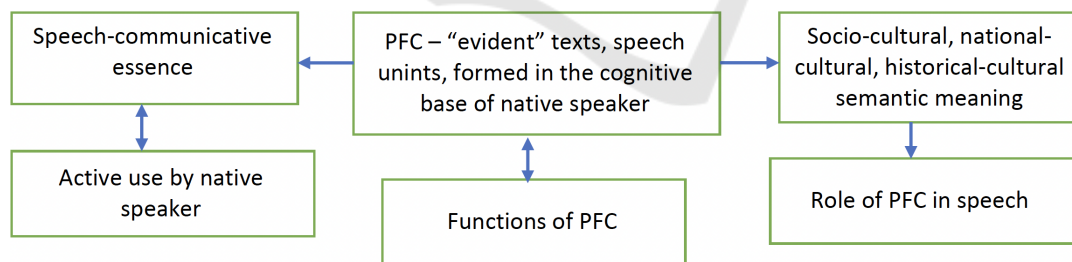


Figure 2: Precedent phenomena of culture as translation units.

use in speech depends on the situation of communication, the goal set by the subject of speech.

The use of precedent phenomena of culture in broadcasting, on the one hand, saves the communicative efforts of the speaker and the listener, marks speech, and on the other hand, can significantly complicate communication, primarily intercultural, and translation.

In the process of converting the text of the original

into the text of the translation, it is necessary to be able to recognize, identify and select the equivalents of the precedent phenomena of culture, because they consist of valuable knowledge in cognitive and emotional plans for native speakers. For the professional activity of the translator, this is extremely important, because, in addition to the fact that the translator identifies and understands the language and cultural codes of one language, he must also translate these codes

into the plane of another language and culture.

The complexity of translating the precedent phenomena of culture is due to the fact that the translator must have two buildings of the precedent phenomena of culture at once: the original language and the target language. Provided that one of these buildings is not sufficiently formed, communicative failure may arise (“lack of youth or incomplete possession of communicative skills inherent in a certain national linguistic and cultural community” (Batsevych, 2007)) or even communicative or cultural shock as a result of a conflict between two cultures at the level of individual consciousness: inadequate interpretation, rejection, rejection a communicative phenomenon, a component of the culture of another linguistic and cultural community. Therefore, in intercultural communication, including translation, communicative failures are caused by the lack of age/insufficient level of possession of one of the communicants (or translator) by a system of meanings, national stereotypes, clichés of the culture in whose language communication takes place or from whose language translation is carried out.

Thus, not knowing the meaning of the English idiom bring down the house (“*викликати грім овацій, бурю оплесків*”) can lead to a misunderstanding of such phrases as: The comedian brought down the house with his jokes about the lost dog; The clown sang a duet with the talking horse, which brought the house down every night, as well as to their inadequate, even comic, translation: *Гуморист розвалив будинок своїми жартами про загублену собаку; Клоун заспівав дуетом з балакучим конем, який щовечора руйнував будинок.*

In addition, there are cases when, as Zahorac (2021) notes, a precedent phenomenon can refer to another precedent unit or indicate their relationship. For example, a reference to a case text can be realized through other case phenomena – a case statement or a case name that is related to the text; case situations can be updated in the form of case statements or case names, etc. In such cases, the translation of the precedent phenomenon of culture is significantly complicated and requires a high level of cross-cultural competence from the translator.

For example, in F. S. Fitzgerald’s novel “The Great Gatsby” we find the sentence: I graduated from New Haven in 1915 (Fitzgerald, 2014, p. 5); literal translation in Ukrainian: *Я закінчив Нью-Хейвен (Нью-Гейвен) у 1915 році.* Here we are talking about New Haven – one of the ancient cities of New England in the state of Connecticut (USA), which became famous thanks to Yale University, founded in 1701 and named after the British merchant, philanthropist Eli

Yale, sponsor of the Encyclopedic school of the state of Connecticut, which was the predecessor of the Collegiate School (in 1718 – Yale College). The name of this city in the minds of Americans is a metonymic name of a famous educational institution. But in the translation of this novel by O. Kalashnikova we find: *Я закінчив Йельський університет в 1915 році* (I graduated from Yale University in 1915). The translator, based on her own knowledge about the connections of the university and its location, refused the metonymic transfer as a concise description of the object built on the relationship “part – whole”. However, in our opinion, such a translation did not take into account the knowledge or ignorance of this fact by the receptor readers, so the communicative correspondence of the translated text to the original text was not fully ensured.

Difficulties of translation of precedent phenomena of culture are connected with the fact that precedent units should cause certain national-specific associations common to most members of a certain linguistic and cultural community among native speakers, so the translator needs to somehow transfer (reproduce) the image of associations into the text of the translation, preserve, not lose the author’s intentions, cause similar reactions in the recipients of the text of the translation.

For example: The big news yesterday was President Obama’s announcement of his steps to try and curb gun violence. I didn’t see it. I don’t want to bring the room down. My mind has been elsewhere. Literal translation in my Ukrainian: *Головна новина вчора: президент Обама оголосив про свої кроки, щоб спробувати приборкати насильство з використанням зброї. Я цього не бачив. Я не хочу розбивати (руйнувати, знищувати) кімнату. Мій розум був деінде.* But the idiom “Bring the room down” (“destroy the room”) in this context means “*придушити всіх присутніх*” or “*знеохотити всіх у кімнаті*” (“make everybody here depressed” or “discourage everyone in the room”), so it is more appropriate to translate as: *Я не ввожу всіх тут у депресію* (that is, replace the idiom with a phrase that is close in terms of semantic load). The sentence *My mind has been elsewhere* (literally: *Мій розум був деінде / в якомусь іншому місці*) is a correct and useful phrase from the point of view of English writing. This phrase, which is usually used to describe a person who is not paying attention to the current situation or conversation, however, in this context is better translated as follows: *Мої думки були (блукали) десь в іншому місці / деінде.*

Thus, the translator must have solid background and cultural knowledge, be able to use them in the process of intercultural communication. When translat-

ing the precedent phenomena of culture, the translator uses not only knowledge of two languages (language competence), but also needs linguistic socio-cultural, intercultural competence, because knowledge of the stylistics, culture of speech, cultural and historical context of the original text and translation is necessary. The translation techniques used by the translator determine what the text of the translation will be, because the precedent phenomena of culture can make this text more or less emotional, expressive, accurate, may or may not cause the associations laid down by the author of the text, become a marker of the text.

The translator faces a number of difficulties that must be overcome in order to create an adequate translation, including: national-specific associations that are difficult to reproduce; discrepancies in the emotional-figurative component of the precedent phenomenon of the culture of the original language and the language of translation; contextual ambiguity.

So, in book *Harry Potter and the Cursed Child* we find the expression “It’s almost laughable” (Rowling et al., 2016, p. 157), which was translated into Ukrainian using the phraseology “*Та це просто курям на сміх*” (*курям на сміх* – it’s about something silly, something not worth paying attention to), that is, the translator used the technique of domestication.

Most often, translators try to find an equivalent of a precedent cultural phenomenon in the language of translation that is appropriate in terms of semantic, evaluative, and stylistic meaning. For example: “Ginny: You talk a lot of rubbish.” / “Ginny: What nonsense are you talking about?”. “To talk rubbish” – “to talk nonsense”. The translator introduces the Ukrainian phraseology “*плести нісенітницю*”, only replaces “*нісенітницю*” with “*дурниці*”. Let’s give another example: “He wasn’t a black cloud” / “*І чорною хмарою. А він не був.*” The English idiom “black cloud” means a person that ruins another persons’ hopes and dreams, ideas or good moods by being pessimistic and having negative attitude”; in the Ukrainian language, the phraseology “*як чорна хмара*” is used to denote a depressed, gloomy person. That is why such an equivalent replacement is completely acceptable.

“And Ron and Hermione have gone completely skew whiff – and I still haven’t figured out why.” / “*А з Роном і Герміоною взагалі чортзна-що діється... і я ніяк не можу збагнути, чому.*” The English idiom “skew whiff” has the meaning “sloping instead of straight, or wrongly positioned” (*характеризує все, що йде шкереберть*). In this case, the translator into Ukrainian used the expression “*чортзна-що*”, which is actually an equivalent.

In D. Carnegie’s book *How to Win Friends and Influence People* there is such a phrase: “It’s a byword in our profession that no one enjoys wielding the ax” (Carnegie, 1981, p. 165) (*Досл.: У нашій професії прийнято говорити, що нікому не подобається орудувати сокирою*). So, in English, the idiom “wielding the ax” means “wielding an ax”, “a person who decides someone’s fate”. In the Ukrainian translation: “*Нікому не подобається роль «ката»*”. It is relative monoequivalent with differences in grammatical characteristics and other lexical composition, but the negative assessment of the precedent cultural phenomenon was preserved.

Thus, the difficulty of translating the precedent phenomena of culture is caused by their peculiarities – imagery, national-cultural connotation, ethnic specificity.

Overcoming the difficulties of translating the precedent phenomena of culture will be facilitated by the algorithmic actions of the translator:

- the first stage is the separation of the precedent phenomenon of culture from the general stream of speech;
- the second stage – linguo-cultural and translation analyses of the precedent phenomenon of culture;
- the third stage is the analysis of the speech function of the precedent phenomenon of culture in the original language;
- the fourth stage – directly the selection of the equivalent;
- the fifth stage is the translation analysis to identify errors and avoid them in the future.

Briefly characterize how the proposed algorithm works in translation practice.

The ancient Chinese were a wise lot – wise in the ways of the world; and they had a proverb that you and I ought to cut out and paste inside our hats. It goes like this: “A man without a smiling face must not open a shop.” (Carnegie, 1981, p. 70).

In this context, there are such precedent cultural phenomena as: the English idiom “the ways of the world” and the Chinese proverb “A man without a smiling face must not open a shop”, translated into English.

The author used the idiom “the ways of the world”, which literally means “*прийняті типи та способи поведінки*”, in the Ukrainian text the translator rendered this expression “*це всім відомо*”, he used a contextual translation and replaced this idiom.

In the Ukrainian translation, a smiling face was conveyed using the subjunctive part of the sentence: “*Людина, яка не вміє посміхатися*”, that is, a rela-

tive monoequivalent with partially distinct grammatical differences was selected.

Therefore, the following translation of a passage from D. Carnegie's book was proposed: *“Стародавні китайці були дуже мудрі, це всім відомо. Одне з їхніх прислів'їв варто записати і пришити до підкладки капелюха. Китайці говорили: «Людина, яка не вміє посміхатися, не повинна відкривати власний магазин»”*.

Let's give another example from D. Carnegie's book: Remember the old proverb: “By fighting you never get enough, but by yielding you get more than you expected.” (Carnegie, 1981, p. 115) – in Ukrainian: Remember the old proverb: *“Пам'ятайте старе прислів'я: «Борючись, ви ніколи не отримujete достатньо, але, поступаючись, ви отримujete більше, ніж очікували»”*. In the Ukrainian translation of the book we find: Згадайте старе прислів'я: *“Силою багато не візьмеш, а поступившись, отримаєш більше, ніж сподівався”*. The translator has chosen such an equivalent, in which only the structure has been changed compared to the English text, and also removed the word never, this is dictated by the structure of the proverb in the translated language, as it functions precisely in this composition.

In sentences: My friend has a bee in her bonnet about immigrating to Canada (Native English, 2023); Bee in your bonnet, Harry Potter? (Rowling, 2000, p. 517) – we find the idiom “Bee in your bonnet”, which literally translates as *“Бджола в твоєму капелюсі”*, it means *“нав'язлива ідея”*; “To have a bee in one's bonnet” (*“мати бджолу в капелюсі”*) – *“носитися з ідеєю, бути схиленим на чому-небудь.”* Translators most often use free translation – replacing an idiomatic expression with an expression without images, which leads to a loss of imagery, evaluation, expressiveness (*“зациклитися на чомусь”*): *У моєї подруги є сумніви щодо імміграції до Канади; Щось тебе мучить, Гаррі Поттере?* (compare: *Бджола в твоєму капелюсі, Гаррі Поттере?*).

In our opinion, step-by-step work will help overcome difficulties that may cause communicative failure or poor translation.

In the process of learning a foreign language and translation, from our point of view, it is necessary to form the ability of applicants for education to translate the precedent phenomena of culture in any situation of intercultural communication.

3 CONCLUSION

Precedent phenomena of culture are certain reproducible units of speech, which are formed in the process of interaction of a native speaker with representatives of his linguistic and cultural community, therefore they have a national-cultural, socio-historical component, their inclusion in the communication process depends on the goal set by the subject of speech.

Using of precedent cultural phenomena in the speech of native speakers makes them an important means of teaching foreign language communication and a subject of study for inophones: it is impossible to form a secondary linguistic personality, which is the main goal of foreign language education, without taking into account the role of precedent phenomena of culture in speech (creation of subtext, hint, the presence of intertextual connections, assessment of utterances, assessment of the situation, the way of expressing the intents of the speaker, etc.).

Precedent phenomena of culture are used to facilitate communication, labeling of text/discourse, saving communicative efforts, but can greatly complicate communication, make situations of unsuccessful interlanguage and intercultural communication possible.

In practical activities, it is necessary to take into account certain aspects of the translation of foreign cultural precedent phenomena that significantly affect the choice of translation transformations used by the translator to reproduce them in the translation text, such as:

- 1) take into account the style and type of the text, its genre affiliation, the communicative intentions of the author. It is not always appropriate to use such a translation transformation as replacement, because precedent cultural phenomena reflect national, historical and cultural information, and their replacement can provoke the loss of the national and cultural character of the text, at the same time, the use of tracing and transcriptions can lead to obscuring the content of the text and lead to its misunderstanding by the addressees of intercultural communication;
- 2) determine the place and function of the precedent phenomenon of culture in the text. There are cases when it is appropriate to remove a precedent cultural phenomenon, if it does not affect the general understanding of the message;
- 3) take into account the nature of the precedent phenomenon of culture in accordance with the degree of its familiarity / obscurity, usage, cultural, literary and linguistic tradition of its use in speech;

4) take into account the grammatical and word-forming features of the foreign-language precedent cultural phenomenon in the translation language, taking into account the culture of speech, the tradition of use, the socio-cultural context, etc. In this aspect, it is necessary to pay attention to the precedent phenomena of culture, which are known to a large number of representatives of the modern population of all countries, that is, universal precedent phenomena, which almost always have their own version in different cultures, but for their correct inclusion in the text, the translator must use grammatical and lexical transformation

It has been determined that, firstly, in the process of learning a foreign language and translation, it is necessary to work purposefully on the assimilation by applicants for education of the precedent phenomena of the culture of the learned language, namely: to determine the semantic significance of the precedent units, to explain their national-cultural and cultural-historical significance, to evaluate their expressive possibilities. The purpose of such work is forming the ability of applicants for education to decode the information received in the form of a precedent phenomenon of culture, the ability to skillfully and appropriately introduce the precedent phenomena of culture into their own speech. Secondly, the algorithmization of the process of translation precedent cultural phenomena will contribute to solving difficulties during their translation.

It is possible to overcome intercultural barriers in the process of translation of precedent cultural phenomena, if, even at the stage of learning a foreign language, one takes into account their specificity and frequency of use in the speech of native speakers of the studied language, that is, purposefully form sociocultural, cross-cultural, translation competence in students, expand their background knowledge.

Further research requires the methodology of forming the translation competence of the students through the translation of various types of precedent cultural phenomena, which are part of the conceptual apparatus of the language (native and foreign), literature, art and history.

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