Herasymenko Olena, Horchynska Alina,
Faculty of Trade and Marketing,
course III, group2, specialty Philology,
State University of Trade and Economics,
Kyiv, Ukraine
Scientific supervisor ***Mykhailova Nelia,***
Senior Lecturer at the Department of Foreign Philology and Translation, SUTE

ETHNIC-CULTURAL COMPONENT OF PHRASEOLOGICAL UNITS

The problem of the relationship between culture, language, and consciousness has been discussed in various ways during the last decades. Studying the phraseological units with an ethnocultural element is a topical and prospective direction in modern linguistic research, as it is known that phraseological units are not only elements of the sign system of language, but also the bearers of culture as they reflect some common for a certain group knowledge, customs, beliefs, and customs acquired by a person as a member of society.

Such scientists as B. Azhnyuk, M. Baker, V. Kononenko, N. Garbovskii, O. Solodyuk, E. Vereshchahin, E. Polivanov, etc., studied the theoretical issues of translating the phraseological units.

The aim of this work is to draw attention to the language's ability to reflect the ethno-cultural mentality of its speakers and to explore the prevailing ways of translating phraseologisms with ethnocultural components.

To begin with, phraseological units are the most complex contradictory linguistic signs, which will determine the relevance of the study of the essence of this linguistic phenomenon and require a comprehensive solution that takes into account the specificity of the semantic, structural and stylistic properties of phraseological units, as well as the evolutionary processes taking place in the spheres of Phraseology. V. Zhayvoronok examines phraseological units from an ethnolinguistic perspective. V.M. Rusanivsky notes that "the problem of ethnolinguistic study of the phraseological material of any language should be analyzed in the direction of the interrelationship of the concepts "language – culture – ethnos" [2].

It is generally admitted that the problem of phraseological meaning is one of the most difficult not only in phraseology, but also in linguistics in general. Phraseological nomination is significantly different from lexical, as it belongs to a subtype of specific indirect nomination and is

complicated by connotative meaning. Linguists support the opinion that phraseology is based on associative transfers, since in the process of speech information is transferred not only of an objective, but also of a subjective and evaluative nature. In contrast to lexemes, the meaning of which potentially covers all signs and properties of an object, action, etc., phraseological units belong to language signs that express only some qualities [1, p. 253–257].

From the point of view of translation sciences, the phraseologisms with ethnocultural concept include phraseological units that reflect:

- different aspects of everyday life, lifestyle of peoples: the craft and life of peasants, writing, language, printing, games; the names of dishes, drinks, clothing;
- ancient customs, rituals, beliefs, signs;
- the development of science and art;
- the development of military affairs, justice and clerical affairs;
- religious beliefs, religious dogmas and traditions;
- the names of currencies, measures of length, weight;
- summarized situations of literary origin (borrowings from the Bible, the Gospels, myths, catch phrases) [5].

One of the most difficult aspect of the theory is to identify correct and adequate methods and ways of translating phraseologisms with ethnocultural components and to choose a correct equivalent of a phraseological unit and reproduce the pragmatic potential of the source text [3]. The main problems appearing in the process of rendering the contents of a phraseological unit with ethnocultural concept into the target language are connected with certain divergences between the source language and the target language.

Moreover, while translating phraseological units it is preferable to apply such way of translation which will help to convey the meaning and reproduce the imagery of a phraseologism, i.e. to keep it pragmatic communicative potential. The main types of transformations typical for phraseological units with ethnocultural component include:

1. Partial transformations in translation, which rely on partial idiomatic equivalents, can result in discrepancies between the source and target language due to differences in phraseological composition and stylistic coloring, requiring the use of techniques such as addition, omission, and partial equivalence.

2. The full transformation method is commonly used to translate phraseological units with ethnocultural components that share meaning and stylistic colouring with their Ukrainian counterparts but differ in lexical

composition. Although translation can be achieved through compensation, descriptive, analogue or compression methods, the author suggests that the imagery of English phraseologisms is often sacrificed due to a complete reconsideration of their meaning. In cases of language insufficiency, a communicative functional equivalent can be used via compensation.

3. Compensation in translation is the act of substituting an analogue element for an original element lost in translation. The aim is to compensate for semantic loss and produce a similar effect on the reader, while also ensuring that not only the phraseological unit but also its pragmatic communicative function is conveyed. Moreover, the equivalent in the target language must reproduce the rendered meaning, express the same emotional relation, and have the same stylistic characteristics.

Furthermore, it is also expedient to apply descriptive translation, which requires the reproduction of specific profound knowledge that serves as a "key" for interpreting a phraseological unit, is a useful approach for translating phraseological units with ethnocultural components [4, p. 107–109].

Bearing in mind all the differences in linguistics and culture, we came to the conclusion that recreating the ethnocultural aspect in translation is complex due to the semantic diversity of phraseological units. Idioms serve as the cultural memory of an ethnocultural community, and translation equivalence must reproduce their meaning, emotional relation, and stylistic characteristics; the most adequate ways of translating phraseologisms with ethnocultural components include partial correspondences, phraseological analogues, and descriptive periphrasis, which allow for the deletion of lingua-ethnic barriers and equal opportunities for perceiving and interpreting messages in the target language.

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Honcharenko Arina,
Faculty of Information Technology,
course I, group 3, specialty Software Engineering,
State University of Trade and Economics,
Kyiv, Ukraine
Scientific supervisor ***Borshchovetska Valentyna****,*
PhD in Pedagogics, Associate Professor of the Department of Modern European Languages, SUTE

COGNITIVE APPROACH TO LEARNING FOREIGN LANGUAGES

Cognitive approach to learning foreign languages is one of the most relevant and promising areas of modern linguistics. It provides an opportunity to increase the efficiency and effectiveness of the learning process, based on the mental, i.e., cognitive processes, underlying the understanding and use of linguistic phenomena by students. This approach is based on the concept of conscious teaching and the theory of social constructivism, according to which the student is an active participant of the learning process [3, c. 94].

Since language is an essential component of cognition, it is determined by the relation between communicative, psychological, and cultural factors, making the cognitive approach to language learning required for successful absorption of new material.

To understand the processes of lexical information reflection in human consciousness, it is worth refer to the concept of models of their representation in memory. Two main hypotheses of interdependence and independent autonomy are distinguished. The sense of the interdependence hypothesis is that two languages of an individual are stored in a single system in memory. The independent autonomy hypothesis predicts that two languages are stored in separate, independent memory systems of the learner [1, c. 9]. Knowledge about models of lexical information