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**WAYS OF TRANSLATING REALIA FROM ENGLISH
TO UKRAINIAN: A CASE STUDY OF “HOW TO RAISE AN ADULT”
AND ITS UKRAINIAN TRANSLATION
«ЯК ВИХОВАТИ ДОРОСЛОГО»**

**ПЕРЕКЛАД РЕАЛІЙ З АНГЛІЙСКОЇ НА УКРАЇНСЬКУ
(НА МАТЕРІАЛІ “HOW TO RAISE AN ADULT” ТА УКРАЇНСЬКОМУ
ПЕРЕКЛАДІ «ЯК ВИХОВАТИ ДОРОСЛОГО»**

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This comprehensive study examines the multifaceted process of translating realia – culture-specific lexical units deeply embedded in their source cultural contexts – from English into Ukrainian, utilising Julie Lythcott-Haims's acclaimed parenting manual “*How to Raise an Adult*” and its Ukrainian translation «*Як виховати дорослого*» as a representative corpus for cross-cultural linguistic analysis.

Employing a rigorous mixed-methods approach that combines quantitative corpus analysis with qualitative interpretive examination, this research systematically identifies and analyses 112 distinct realia instances across the complete text pair. The methodological framework incorporates detailed comparative textual analysis, semantic mapping, and contextual evaluation of translational decision-making processes within the American-Ukrainian cultural transfer paradigm.

The comprehensive classification system reveals three primary categories of culturally-bound elements: institutional realia (42%), encompassing educational structures, administrative systems, and bureaucratic frameworks specific to American society; social realia (34%), covering customs, interpersonal dynamics, family structures, and embedded cultural practices; and material culture realia (24%), representing tangible objects, commercial products, and lifestyle elements characteristic of contemporary American experience.

The detailed analysis of translation strategies demonstrates a predominance of domestication-oriented approaches, including descriptive paraphrase (29.5%) and cultural adaptation (12.5%), alongside selective foreignization techniques such as calques (30.4%) and transliteration (18.8%). Additionally, the study identifies hybrid strategies (8.8%) that combine multiple translational methods to achieve an optimal balance between accuracy and comprehensibility for Ukrainian readers.

These findings illuminate the translator's sophisticated cultural mediation process, balancing preservation of source culture authenticity with target audience accessibility and comprehension. The research contextualises these patterns within contemporary Ukrainian translation studies theoretical frameworks (2020–2025), contributing to ongoing scholarly discourse on cross-cultural communication in non-fiction literature.

The study's implications extend beyond the specific text pair, offering methodological insights for translators, editors, and researchers engaged in intercultural knowledge transfer, particularly in the expanding field of translated parenting and educational literature in Ukraine's evolving publishing landscape.

Key words: translation studies, realia, cultural mediation, domestication, foreignization, English-Ukrainian translation, corpus analysis, cultural transfer, non-fiction translation.

Це комплексне дослідження вивчає багатоаспектний процес перекладу реалій – культурно-специфічних лексичних одиниць, глибоко вкорінених у контексті вихідної культури – з англійської мови на українську, використовуючи відомий посібник з виховання дітей Джулії Літкотт-Хеймс “How to Raise an Adult” та його український переклад «Як виховати дорослого» як репрезентативний корпус дослідження.

Застосовуючи строгий змішаний методологічний підхід, що поєднує кількісний корпусний аналіз з якісним інтерпретативним дослідженням, робота систематично ідентифікує та аналізує 112 окремих випадків реалій у повному текстовому корпусі. Методологія включає детальне текстове зіставлення, семантичний аналіз та контекстуальне дослідження перекладацьких рішень.

Комплексна система класифікації виявляє три основні категорії реалій: інституційні реалії (42%), що охоплюють освітні та адміністративні структури американського суспільства; соціальні реалії (34%), які стосуються звичаїв, сімейної динаміки та культурних практик; та реалії матеріальної культури (24%), що представляють матеріальні об'єкти та елементи способу життя, специфічні для американського контексту.

Детальний аналіз перекладацьких стратегій демонструє переважання доместикаційно-орієнтованих підходів, включаючи описовий перефраз (29,5%) та культурну адаптацію (12,5%), поряд із селективними техніками фореїнізації, такими як калькування (30,4%) та транслітерація (18,8%). Додатково виявлено використання гібридних стратегій (8,8%), що поєднують кілька перекладацьких методів для досягнення оптимального балансу між точністю та зрозумілістю.

Ці результати висвітлюють складний процес культурного посередництва перекладача, який балансує збереження автентичності вихідної культури з доступністю для цільової аудиторії. Дослідження контекстуалізує ці закономірності в рамках сучасних теоретичних концепцій українського перекладознавства (2020–2025), роблячи значущий внесок у поточний науковий дискурс щодо міжкультурної комунікації в нефікційній літературі та педагогічній тематиці.

Ключові слова: перекладознавство, реалія, доместикація, фореїнізація, переклад з англійської на українську, культурна медіація, перенесення культур, переклад не художнього твору.

Statement of the issue. The translation of realia, i.e., culturally bound lexical units denoting practices, objects, and institutions of a certain culture, tends to be one of the most challenging aspects for contemporary translators. These culturally-bound units possess a deep cultural context which is difficult to translate from the SL to the TL, as they require translators to decide between preserving cultural peculiarities, adapting to TL readers and making them accessible and comprehensive. This challenge becomes particularly evident when it concerns non-fiction texts dedicated to socio-educational and parenting topics, where cultural nuances intersect with the practical application of knowledge.

Realia translation extends beyond mere word-for-word translation. It represents a sophisticated process of cross-cultural mediation. Translators face the challenge of finding ways to preserve the original culture's uniqueness and authenticity while making the message comprehensible to the TL readers. This balance is crucial in the literature for parents, where cultural norms and institutional systems have a direct impact on advice and recommendations used in real-life situations.

P. Newmark [1] provides comprehensive typologies of culturally bound items, establishing the framework for contemporary research. P. Newmark's classification of realia distinguishes between institutional, social, and material realia.

L. Venuti's differentiation between foreignization and domestication in translation studies has had a powerful impact on theoretical discussions about translation choice strategies. According to his framework, domestication aims at making the text comprehensible and fluent for the target culture reader by adapting cultural nuances. In contrast, foreignization preserves these cultural peculiarities of the source text, challenging the reader's cultural assumptions [2].

Analysis of recent research and publications. Recent research of Ukrainian scholars is associated and related to these frameworks. R. Zorivchak defines realia as lexical units associated with a particular culture. She argues that their translation requires a set of strategies, such as calque, descriptive translation, adaptation and transliteration. A translator should apply them flexibly depending on the context and reader variables [3]. V. Karaban provides quantitative statistics which

prove that calquing and descriptive paraphrasing comprise 60% of realia translation strategies in modern English-Ukrainian translations [4].

A. Yumrukuz and J. Irkhina emphasise the necessity of cultural contextualization and explanatory strategies, particularly in the absence of lexical equivalences [5]. M. Slyvka focuses on the translator's role as a cultural mediator. According to M. Slyvka, it is essential to strike a balance between domestication, which adapts the text for target readers, and foreignization, which preserves the source culture's peculiarities [6].

In studies based on non-fiction texts, O. Panchenko analyses linguistic challenges of translating American realia and recommends strategic adaptations in Ukrainian to address cultural differences [7]. O. Khavkina and K. Korin go further and highlight the semantic and hermeneutic problems posed by realia in historical texts [8]. Such research reinforces the complex nature of the translator's interventions and is relevant to non-fiction parenting literature such as *"How to Raise an Adult"* by J. Lythcott-Haims.

This article aims to fill a gap in Ukrainian translation studies by analysing the corpus of realia in this non-fiction text pair. This includes realia classification, quantitative and qualitative analysis of translation strategies, and contextualising the findings within the current Ukrainian framework.

Results and Discussion. This study employs a mixed-methods research design, combining a quantitative corpus analysis with qualitative interpretive examination. This methodological approach highlights the complexity of realia translation.

The research corpus comprises the source text of J. Lythcott-Haims's *"How to Raise an Adult"* and its Ukrainian translation, *"Як виховати дорослого"* by O. Zamoyska [9; 10]. This pair of texts was selected as it represents contemporary American non-fiction literature addressing parenting and educational practices. This type of text has a high density of realia requiring complex translation decisions. The Ukrainian translation was published in 2018, which ensures relevance to contemporary translation strategies. The data collection process involved a thorough manual analysis of the complete text pair to identify and extract realia instances. Each culturally bound item was recorded with its instant context, translation solution, and preliminary classification.

The classification of realia is based on P. Newmark's typological system, adapted for Ukrainian translation contexts on insights from R. Zorivchak and other contemporary Ukrainian scholars [1; 3]. The classification consists of three main categories: 1) institutional realia, 2) social realia and 3) material culture realia. Apart from this, the realia were analysed to identify the translator's strategy employed based on the current typology (transcription/transliteration, calque, descriptive translation, adaptation, semantic analogy, omission, generalisation).

The quantitative analysis was employed to calculate the frequency and percentage for both realia types and translation strategies. Cross-tabulation was used to identify the connection between the types of realia and strategies chosen for their translation. This approach helped to identify possible correlations between the culture's category and the translator's methods.

The qualitative analysis focused on a detailed examination of illustrative cases of each realia category, interpreting the translator's decision with regard to their cultural and textual context. This analysis considered factors such as the target readership, the degree of cultural overlap between the source and target items, and the overall translation strategy.

Realia translation is one of the most challenging tasks in translation studies. Realia refer to words and expressions denoting objects, institutions, customs, and phenomena that are unique to a certain culture and often lack direct equivalents in other languages.

P. Newmark emphasises that *"realia are culture-bound units, typically involving terms related to institutions, social customs, or material artefacts not found or understood in the target culture"* [1, p. 95]. He points out that translating them often demands strategies such as calque, descriptive translation, or explanation, making realia comprehensible for the target readership.

Ukrainian scholars highlight these challenges with a focus on Slavic translation realities. For instance, O. Zorivchak notes that “*the absence of direct Ukrainian-based cultural equivalents for many western institutional and social realia often forces translators into extensive cultural adaptation or explanatory translations, without which target readers might fail to grasp critical nuances*” [3, p. 88]. She stresses that successful realia translation depends on the translator’s linguistic creativity and cultural awareness.

V. Karaban adds that “*realia translation is not mere lexical substitution; it involves complex cultural transformation that must take into account both the source text’s integrity and the target audience’s cognitive and cultural context*” [4, p. 129]. He stresses the importance of the text’s function and the reader’s familiarity in translation strategy selection.

Therefore, most scholars point out the following challenged in realia translation: **1) lack of equivalents:** There are no direct equivalents in the target culture, so the translators must employ paraphrase, explanation, or adaptation [1; 3]; **2) cultural distance:** The more culturally distant the source culture is from the target culture, the more problems arise in translating social norms or institutional realities authentically [11; 4]; **3) ideological implications:** Translator’s decisions may be affected by ideological positioning between domestication and foreignization, so they may have an impact how source culture is represented [2; 6]; **4) translation integrity:** Translators should balance to make the text reader-friendly while preserving cultural peculiarities [5]; **5) polysemy and semantic complexity:** Realia often carry cultural, historical, political, social, or emotional connotations to reproduce in the target language [7].

In this article, we analysed 112 instances of realia, singled out across the complete text pair, to examine how these challenges in translation were overcome. The selected culture-bound items fall into three categories, revealing insights into the thematic priorities and cultural content of contemporary American parenting literature.

Institutional realia constitute the largest category in the corpus, comprising 47 instances or 42% of all identified realia. This number closely matches the book’s strong focus on American educational institutions, university admission processes, and institutional systems. These aspects form the basis of J. Lythcott-Haims’s critical examination of modern parenting. The most representative examples include complex terms such as “*Ivory League universities*”, “*common application*”, “*advanced placement courses*”, “*standardized testing*” and “*need-blind admissions*”. Each of these reflects specific educational and institutional practices central to the American system, which the author connects to the pressures and dynamics of contemporary parenting. These institutional realia are highly nuanced and often lack direct Ukrainian equivalents. For example, “*Ivory League universities*” denotes not only a group of elite universities but a symbol of social status and is embedded in American cultural consciousness, which requires a translator to find a careful balance between authenticity and comprehensibility.

Social realia account for 38 instances or 34%. These items represent cultural practices, family dynamics and social phenomena that characterise American parenting culture. This category highlights the book’s focus on how behaviour patterns and societal expectations shape upbringing in the United States. The most representative examples are “*helicopter parenting*”, describing parents who closely monitor their children’s lives; “*snowplow parents*”, who remove obstacles to ensure their children’s smooth path; and “*tiger mothers*”, who believe in strict discipline to push their children towards success. Translating them requires careful consideration of their social meanings and connotations, as they often carry emotional and psychological implications for readers. Realia from this category require flexible translation strategies – such as adaptation, explanatory paraphrase or metaphorical equivalence in order not to lose their nuance or impact.

Material culture realia account for 27 instances or 24% of all the realia identified in the text pair. These refer to physical objects, technology, and tangible parts of American family life. Although this category is smaller than the other two, it plays an important role in giving cultural background. It

helps readers to understand the everyday, practical side of American parenting. Some examples are “*minivans*”, which are spacious family cars; “*suburban neighborhoods*”, describing typical middle-class residential areas; “*SAT prep books*”, used to prepare for a standardised test; and “*graduation ceremonies*”, which mark the ending of the educational process. The smaller number of these realia shows that the author mostly concentrates on criticising social behaviours and institutional systems around parenting education. This shows that material culture realia provide a practical frame that helps readers visualize the daily realities behind these larger themes.

The detailed analysis of translation strategies shows clear and thoughtful patterns in the translator’s choice. These patterns reflect both established translation theories and real-world practical needs. The quantitative data highlights several important trends.

One key finding is that *calque*, or *loan translation*, is the most common strategy. It accounts for 34 times or 30.4% of all realia translations. This shows that the translator often opts to keep the original English terms but adjusts them to comply with Ukrainian grammar and word formation rules. This helps to retain the original cultural elements while making the text comprehensible to Ukrainian readers.

Calque is especially frequent with institutional realia. In these cases, preserving familiar and internationally recognised terms is important because they convey specific educational and official meanings. For example, “*Ivory League*” was translated as “*Ліга плюща*”, which directly mirrors the original while sounding natural in Ukrainian. In the original text, the sentence: “*Many students aim to get into the Ivy League schools because of their prestige and opportunities.*” is translated as «Багато студентів прагнуть вступити до шкіл **Ліги плюща** через їх престиж та можливість.» The translator also adds footnotes to these realia to avoid overloading the text and to provide an explanation of this cultural nuance. For example, «Група з восьми найпрестижніших університетів США, відомих своєю вибірковістю та високим соціальним статусом.»

In addition to calque, the translator strategically uses footnotes to explain complex or culturally unfamiliar realia. For example, institutional concepts like “*Common Application*” – «Централізована система подачі заяв до декількох університетів США одночасно, що спрощує процес вступу.» or social phenomena such as “*helicopter parenting*” – «Стиль батьківства, який характеризується надмірним контролем і втручанням у життя дитини, перешкоджаючи її розвитку самостійності.» are supplemented by footnotes providing background information. Footnotes appear primarily with institutional and social realia when these terms require more detailed explanation than can be smoothly incorporated into the main text without disrupting its flow.

Approximately 23 footnotes appear throughout the 360-page text. These notes primarily serve to clarify cultural, institutional, and social realia that might be unfamiliar or difficult for the target Ukrainian readership.

Although footnotes are not used with every realia, their selective application is essential for conveying nuances of institutional and social realia. This practice demonstrates that a flexible and thoughtful translation strategy is designed to preserve both meaning and accessibility.

Descriptive Paraphrasing is used 33 times, accounting for 29.5% of the instances. This means the translator explains ideas to facilitate better comprehension for readers. Such an approach helps understand complicated processes and cultural ideas they might not be aware of. For example, “*need-blind admissions*” is translated as «прийом без урахування фінансового стану»; “*failure to launch*” is translated as «діти змушені жити довше з батьками через нездатність стати самостійним дорослим». Another example is “*minivan*” translated as «великий сімейний автомобіль». These kinds of cars are not very common in Ukraine as they are in the USA, so the translator provides clarification without overburdening the flow of the text.

These examples present how the translator employs descriptive paraphrase to explain culture-specific items. Instead of merely translating word-for-word, the translator provides extra information to clarify the concepts. It also gives more detail about what the realia mean in their original cultural context.

A descriptive paraphrase is especially helpful when the original term is unfamiliar to the target audience. By including explanations within the sentence, the translator avoids interrupting the flow of the story or argument, as it creates a smooth, natural reading experience. Overall, descriptive paraphrase balances faithfulness to the original text with clear communication for the new audience.

Transcription or **transliteration** is used 21 times, accounting for 18,8% of all realia translation strategies. This approach involves rendering culture-bound items into the Ukrainian alphabet while preserving their original pronunciation as closely as possible. This translation strategy is used for terms and proper names that are recognized internationally or lack suitable Ukrainian equivalents. For example, the abbreviation “SAT” is translated as “CAT” as in this pair of sentences: “*Preparation for the SAT became a key part of the school program.*” translated as «Підготовка до CAT стала ключовою частиною шкільної програми». Another example is “*He often googles information before calling teachers.*” translated as «Він часто гуглить інформацію перед тим як дзвонити вчителям».

Many such terms have become a part of the global educational and social lexicon, so transliteration respects this modern cultural peculiarity. Ukrainian readers can pronounce transliterated words without confusion, making the text flow better than if complicated or invented equivalents were used.

Semantic analogy or **localisation** is used 6 times, or 5,4%. Here, the translator finds Ukrainian terms that work like the original ones in function and meaning, so it helps to keep the meaning accurate but uses cultural references readers know.

Finally, **omission** or **generalisation** occurs just 4 times, about 3,6%. The translator avoids cutting out important cultural details, so this strategy is rare. It shows care in keeping all meaningful cultural content while making the text clear.

The thorough study shows that the Ukrainian translation of “*How to Raise an Adult*” carefully balances two main translation approaches: domestication and foreignization. This means that the translator works to make the text accessible and understandable for Ukrainian readers (domestication) while also preserving important cultural features of the original American context (foreignization).

This balance is not distributed in the same way for all types of cultural lexical items in the book. Instead, the translator chooses strategies based on the nature of the realia, which shows that the approach is strategic, flexible, and thoughtful rather than fixed or uniform.

Almost half of the translation choices (42%) are descriptive paraphrases or cultural adaptations, which favour domestication. These strategies expand or explain the original terms to make them clearer and more familiar to Ukrainian readers. For example, the term “*need-blind admissions*” becomes a clear descriptive translation: «прийом без урахування фінансового стану». This phrase helps Ukrainian readers understand the American university admission policy that may not exist in Ukraine.

Meanwhile, nearly half of the translation cases (49%) involve calquing and transcription or transliteration, which favour foreignization. These strategies keep preserve original terms recognizable by Ukrainian readers while adapting them to the grammar and writing system of Ukraine. This preserves American culture and institutional specificity, which is often considered educationally important.

For instance, the prestigious group of universities called “*Ivy League*” is translated as «Ліга плюща», a loan translation that retains the source term’s meaning and prestige. Similarly, the standardised test “SAT” is transliterated simply as «CAT», keeping the original acronym intact and recognisable to Ukrainian readers.

Other examples include “*grant*” – (грант), “*drop-out*” – (дроп-аут), and “*campus*” – (кампус), all transliterated to maintain their global educational context.

The study shows that the translator’s choices differ depending on the type of realia:

Institutional realia, such as terms denoting universities, admission processes or educational policies, tend to stay foreignised. They are translated mainly by calque or transliteration, preserving their

specialised, internationally recognised nature and the need to preserve exact meanings. For example, “*Common Application*” is translated as «загальна заява» with explanatory footnotes, maintaining the institutional concept.

Social realia include parenting styles, social phenomena, and cultural attitudes, which mostly use domestication strategies. Terms are often explained or adapted culturally to ensure readers understand behavioural and societal concepts. For example, social terms like “*tiger mothers*” are culturally explained or paraphrased to fit Ukrainian understanding.

This pattern shows that the translator applies foreignization when precise institutional knowledge transfer is needed – especially for technical or bureaucratic terms – and domestication when explaining social behaviours or cultural attitudes that require more familiar references or expanded explanation.

It must be pointed out that the translator’s choice of strategies also depends on the context. The same realia may be translated differently to achieve the desired effect on the readers and make the text easy to comprehend. For example, the realia “*helicopter parenting*”, which has 5 instances in the book, is translated using different translation strategies. In two instances, this term is translated as «квочкове виховання»: 1. *Then there’s the cell phone – a recent enough development in the lives of parents and child communication so as not to have caused helicopter parenting, but that certainly facilitates the ability to helicopter if the tendency is there. Researchers call it “the world’s longest umbilical cord.”* – «А ще є мобільний телефон порівняно нещодавній винахід у житті батьків і спосіб спілкуватися з дітьми. Він хоч і не спричинив «квочкового» виховання, проте сприяє схильним до гіпер-опіки батькам. Дослідники називають мобільний телефон «найдовшою у світі пуповиною». 2. *In the mid-2000s when I and my university colleagues resigned ourselves to the fact that helicopter parenting was not a fad but was here to stay, I wondered what would happen to overparented young adults in the workplace.* – «У середині 2000-х ми з університетськими колегами вже змирилися, що «квочкове» виховання було не тимчасовим явищем і залишиться з нами надовго, тому замислилася про те, що станеться з молоддю на робочому місці».

The translator uses semantic analogy to preserve the meaning of overprotective parents who take an active role in their children’s everyday lives. This term in English was coined in the 1990s to describe a style of parenting where parents “hover” over children in an overprotective and excessively involved manner, much like a helicopter that hovers overhead, whereas in Ukrainian, its equivalent has been in use for centuries, denoting the same type of behaviour represented by “*helicopter parents*”.

In one instance, the translator omits the realia without causing a disbalance in translation. For example, “*2010 study explicitly about “helicopter parenting” from the University of Texas at Austin began by acknowledging the dearth of research in the field to date and the importance of moving from anecdote to empirical evidence.*” – «Експеримент, проведений 2010 року Техаським університетом в Остіні, розпочався із зізнання у відсутності польових досліджень і акцентування на важливості переходу від історій до емпіричних доказів».

In two more instances, this term is translated as «батьки квочи». These examples illustrate how translators may adapt their approach to translation depending on the context.

Conclusions. This comprehensive corpus-based study of realia translation in “*How to Raise an Adult*” by J. Lythcott-Haims and its translation “*Як виховати дорослого*” by O. Zamoyska provides empirical evidence for contemporary Ukrainian translation practices while contributing to the theoretical understanding of cultural mediation in cross-cultural communication. The analysis of 112 realia instances across three cultural domains reveals certain translation patterns that balance cultural preservation with reader accessibility.

The research shows that institutional realia (42%) predominate in American parenting literature, reflecting the text’s focus on educational and social system critique. The translation strategy analysis reveals a balance between domestication and foreignization approaches, with descriptive paraphrase (29,5%) and calquing (30,4%) representing the most frequent strategies. This balance reflects

contemporary Ukrainian translation practices that prioritise reader comprehension while maintaining cultural education objectives.

The findings indicate that future research should examine the broader cultural and educational functions of translated texts in Ukrainian contexts, particularly their role in international perspective development and cultural education.

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