

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
ПРИКАРПАТСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ ІМЕНІ ВАСИЛЯ
СТЕФАНИКА

Факультет іноземних мов

Кафедра англійської філології

Методичні рекомендації
щодо організації та проведення навчальної лінгвістичної /
перекладознавчої практики студентів 3 та 4 курсів

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Методичні рекомендації містять загальні правила організації і проведення навчальної лінгвістичної / перекладознавчої практики у здобувачів спеціальності 035 Філологія, 035.041 «Германські мови та літератури (переклад включно), перша – англійська» першого (бакалаврського) рівня вищої освіти. У рекомендаціях визначено мету та завдання практики, програмні результати навчання і компетентності відповідно до Освітньо-професійної програми «Англійська мова і література та друга іноземна мова». У додатках подано зразки оформлення звітної документації та критерії оцінювання діяльності студентів.

Методичні рекомендації щодо організації та проведення навчальної лінгвістичної / перекладознавчої практики студентів 3 та 4 курсів схвалено Вченою радою факультету іноземних мов, протокол № 5 від 22 червня 2022 р.

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ЗМІСТ

1. Загальні положення проведення навчальної лінгвістичної / перекладознавчої практики.....	4
2. Зміст навчальної лінгвістичної / перекладознавчої практики.....	7
3. Бази навчальної лінгвістичної / перекладознавчої практики.....	11
4. Організація навчальної лінгвістичної / перекладознавчої практики..	11
5. Обов'язки керівника практики від кафедри.....	13
6. Обов'язки керівника практики від підприємства.....	14
7. Обов'язки здобувача-практиканта.....	15
8. Критерії оцінювання навчальної лінгвістичної / перекладознавчої практики	16
9. Вимоги до складання та оформлення звітної документації	18
10.Завдання для самостійної роботи студентів	20
11.Рекомендована література.....	69
12.Додатки.....	73
Додаток А. Зразок звіту про проходження практики.....	73
Додаток Б. Зразок щоденника.....	75
Додаток В. Робочі записи.....	76
Додаток Г. Календарний план проходження практики.....	77
Додаток Д. Відгук та оцінка роботи студента на практиці.....	78
Додаток Е. Висновок керівника практики від кафедри.....	79
Додаток Є. Зразок оформлення англо-українського глосарію.....	80

1. ЗАГАЛЬНІ ПОЛОЖЕННЯ ПРОВЕДЕННЯ НАВЧАЛЬНОЇ ЛІНГВІСТИЧНОЇ / ПЕРЕКЛАДОЗНАВЧОЇ ПРАКТИКИ

Відповідно до Освітньо-професійної програми «Англійська мова і література та друга іноземна мова» спеціальності 035 – Філологія, 035.041 «Германські мови та літератури (переклад включно), перша – англійська» першого (бакалаврського) рівня вищої освіти **навчальна лінгвістична / перекладознавча практика** передбачена на третьому та четвертому курсах.

1.1. Мета лінгвістичної / перекладознавчої практики

Навчальна лінгвістична / перекладознавча практика на 3 та 4 курсах спрямована на забезпечення комплексного розвитку навичок та вмінь, необхідних для здійснення різних видів усного та письмового перекладу. Метою перекладацької практики є:

- застосування у практичній діяльності знань з теорії та практики перекладу, усвідомлення професійної значущості набутих знань, виховання потреби постійного удосконалення професійних знань, навичок та умінь перекладацької майстерності;
- оволодіння сучасними формами, засобами та технологіями перекладацької діяльності у різних типах організацій;
- розвиток студентської творчої ініціативи, реалізація особистісного творчого потенціалу.

1.2. Завдання лінгвістичної / перекладознавчої практики

Завдання перекладацької практики зумовлені особливостями професійної підготовки майбутніх перекладачів і включають:

- ✓ виховання любові до фаху перекладача, прагнення постійного професійного розвитку;

- ✓ забезпечення умов для фахової адаптації, залучення до активної діяльності у професійних колективах;
- ✓ закріплення та поглиблення знань із фахових дисциплін теорії та практики перекладу;
- ✓ опанування сучасних методів та форм організації перекладацької діяльності;
- ✓ формування вміння виконувати різні види перекладацької діяльності з використанням сучасних технічних засобів;
- ✓ застосування творчого, дослідницького підходу до організації перекладацької діяльності, уміння здійснювати самоконтроль, самоаналіз та об'єктивну самооцінку власної перекладацької діяльності, а також діяльності професійних перекладачів та колеґ-практикантів;
- ✓ закріплення навичок редагування перекладів;
- ✓ формування професійної перекладацької компетенції студентів-перекладачів;
- ✓ виховання у студентів потреби у систематичному безперервному удосконаленні власних професійних компетентностей.

1.3. Очікувані результати навчання

У результаті проходження навчальної лінгвістичної / перекладознавчої практики студенти мають досягти таких **програмних результатів навчання**:

РН 1. Вільно спілкуватися з професійних питань із фахівцями та нефахівцями державною та іноземними мовами усно й письмово, використовувати їх для організації ефективної міжкультурної комунікації.

РН 2. Ефективно працювати з інформацією: добирати необхідну інформацію з різних джерел, зокрема із фахової літератури та електронних баз, критично аналізувати та інтерпретувати її, впорядковувати, класифікувати й систематизувати.

РН 6. Використовувати інформаційні й комунікаційні технології для

вирішення складних спеціалізованих задач і проблем професійної діяльності.

РН 14. Використовувати англійську мову в усній та письмовій формі, у різних жанрово-стильових різновидах і реєстрах спілкування (офіційному, неофіційному, нейтральному), для розв'язання комунікативних завдань у побутовій, суспільній, навчальній, професійній, науковій сферах життя.

РН 17. Збирати, аналізувати, систематизувати й інтерпретувати факти мови й мовлення та використовувати їх для розв'язання складних задач і проблем у спеціалізованих сферах професійної діяльності та навчання.

РН 20. Мати навички управління комплексними діями або проектами під час розв'язання складних проблем у професійній діяльності в галузі обраної філологічної спеціалізації та нести відповідальність за прийняття рішень у непередбачуваних умовах.

1.4. Комплекс загальних та фахових компетентностей

Навчальна практика передбачає формування у здобувачів таких *загальних компетентностей*:

- здатність бути критичним і самокритичним;
- здатність учитися й оволодівати сучасними знаннями;
- здатність працювати в команді та автономно;
- здатність спілкуватися англійською мовою;
- здатність до абстрактного мислення, аналізу та синтезу;
- здатність застосовувати знання у практичних ситуаціях;
- навички використання інформаційних і комунікаційних технологій;

Навчальна практика передбачає формування у здобувачів освіти таких *фахових компетентностей*:

- здатність вільно, гнучко та ефективно використовувати англійську мову в усній та письмовій формі перекладу;
- здатність застосовувати набуті знання із теорії перекладу у практичних ситуаціях;

- здатність вживати граматично та фонетично коректні висловлювання англійською мовою з використанням відповідної термінологічної лексики із метою обговорення будь-якої з тем при перекладі;
- здатність до організації ділової комунікації;
- здатність вільно оперувати спеціальною термінологією для розв'язання професійних завдань.

2. ЗМІСТ НАВЧАЛЬНОЇ ЛІНГВІСТИЧНОЇ / ПЕРЕКЛАДОЗНАВЧОЇ ПРАКТИКИ

Практика студентів є невід'ємною складовою освітньо-професійної програми підготовки фахівців з вищою освітою і галузевих стандартів вищої освіти. Вона спрямована на закріплення теоретичних знань, отриманих студентами під час навчання, набуття і удосконалення практичних навичок та умінь, формування та розвиток у студентів професійного вміння приймати самостійні рішення в умовах конкретної професійної ситуації, оволодіння сучасними методами, формами організації праці, визначених освітньо-кваліфікаційною характеристикою підготовки фахівців відповідного напрямку підготовки та спеціальності.

Зміст навчальної лінгвістичної / перекладознавчої практики визначається напрямком діяльності підприємства, який є базою практики.

Навчальна практика повинна включати усний послідовний або письмовий переклад різногалузевих текстів із використанням необхідних методів перекладу. Використовуючи отримані теоретичні знання у сфері перекладознавства, студент-практикант зобов'язаний вільно опрацювати документацію організації або спеціальну технічну літературу, загальнонаукові статті, здійснювати усний послідовний переклад, тощо. Студенти проходять практику на посаді перекладача на базах підприємств, установ та організацій, що відповідають вимогам освітньо-професійної програми «Англійська мова і література та друга іноземна мова».

Навчальна лінгвістична / перекладознавча практика на 3 та 4 курсах проходить без відриву від навчального процесу на базах практики, якими можуть бути підприємства та організації м. Івано-Франківська та Івано-Франківської області. Базою практики також є підрозділи ПНУ імені В. Стефаника. Тривалість практики – 3 тижні (180 годин, 1 тиждень в 5 семестрі, та 2 тижні в 7 семестрі). До змісту практики входить:

- виконання письмового перекладу в обсягах, необхідних для забезпечення нормального функціонування закладу (але не менше 20 000 знаків);
- виконання усного послідовного перекладу у випадках, коли виникає потреба;
- проведення телефонних переговорів, семінарів, дискусійних клубів, семінарів, воркшопів, супроводження, екскурсійної діяльності тощо у випадках, коли виникає така потреба;
- вивчення професійної термінології, пов'язаної із особливостями функціонування закладу, укладання словника-глосарія (англо-українського).

Під час проходження практики кожному студенту рекомендується зібрати практичний матеріал, необхідний для написання курсової чи бакалаврської роботи. У період практики студент має відвідувати консультації керівника з практики відповідно до встановленого графіку.

Після закінчення практики студент зобов'язаний подати у визначений термін щоденник практики, який включає характеристику із місця проходження практики та робочі записи, власний звіт про проходження практики, а також виконане індивідуальне завдання, що встановлюється керівником практики.

Характеристика із місця проходження практики підписується керівником підприємства (організації) або його заступником та скріплюється печаткою підприємства (організації). Характеристика має містити такі обов'язкові компоненти: інформацію про місце і час проходження практики, робоче місце і функціональні обов'язки практиканта; обсяг виконаної роботи у кількості друкованих знаків (стосовно письмового перекладу) або годинах

(стосовно усного перекладу), характеристику галузі, до якої відносилися тексти, з якими працював практикант; оцінку якості роботи практиканта.

Звіт практиканта має містити такі документи: інформацію про місце (базу практики) і час проходження практики, про робоче місце і функціональні обов'язки студента-практиканта; зразки перекладених матеріалів із зазначенням їхніх обсягів; інформацію про перекладацькі труднощі та проблеми, що виникли під час роботи, і шляхи їх подолання; побажання і рекомендації щодо бази практики, а також щодо інформації, яку було б доцільно включити до змісту навчання з теорії та практики перекладу; до звіту можна включати інформацію про інші види діяльності під час практики – проведення телефонних переговорів, семінарів, супроводження, екскурсійної діяльності тощо.

Індивідуальне завдання, як правило, передбачає укладання словника-глосарію професійної термінології, пов'язаної з особливостями функціонування бази практики (від 50 термінологічних одиниць).

Загалом, проходження виробничої практики складається із трьох етапів:

Початковий етап:

- здобувачі беруть участь у настановчій нараді щодо організації практики з керівниками практики від кафедри, де їм надається повна інформація про зміст і тривалість практики, а також форму звітності (вимоги до оформлення щоденника практики, звіту і глосарія);
- знайомляться з керівниками від бази практики та отримують завдання на період практики;
- ознайомлюються зі специфікою діяльності базового підприємства;
- консультуються з досвідченими перекладачами, які працюють на базі практики.

Основний етап:

- здійснюють переклад спеціалізованих текстів (не менше 20000 знаків з пробілами або 12 сторінок формату А4), отримуючи рекомендації та зауваження від керівника;
- укладають глосарій спеціальних термінів.

Заключний етап – підготовка і здача звітної документації:

- текст перекладу з англійської мови українською (Аркуш А4, шрифт – Times New Roman, кегль – 14, міжрядковий інтервал – 1,5). Для перевірки перекладу необхідно надати оригінал текстів у друкованому або електронному вигляді.
- щоденник практики здобувачі здають керівникові практики від кафедри з підписом керівника базової установи та печаткою базової установи. У щоденник практики вкладається відгук керівника про роботу студента-практиканта (характеристика);
- звіт про проходження практики має містити: загальну характеристику бази практики; опис труднощів перекладу та обрані шляхи їх подолання; пропозиції та зауваження щодо перспектив розвитку та покращення роботи бази практики;
- глосарій спеціалізованих термінів (англо-український термінологічний словник) обсягом щонайменше 50 спеціалізованих термінів відповідно до галузі діяльності базової установи.

У встановлений термін керівники практики від кафедри перевіряють звітну документацію здобувача, оформлену в окрему папку з файлами (у друкованому або електронному вигляді). За кожним компонентом звітної документації підраховують кількість балів і виставляють загальну оцінку у відомість та залікову книжку студента. Оцінка може бути занижена у разі, якщо звітна документація подається здобувачем після вказаного кінцевого терміну (мінус 10 балів). Практика завершується підсумковою нарадою, на якій керівники практики підсумовують результати роботи студентів під час проходження практики; студенти озвучують основні труднощі і проблеми, які виникали під час практики.

3. БАЗИ НАВЧАЛЬНОЇ ЛІНГВІСТИЧНОЇ / ПЕРЕКЛАДОЗНАВЧОЇ ПРАКТИКИ

Практична підготовка здобувачів вищої освіти проводиться на базах практики, які відповідають вимогам, що визначаються закладом вищої освіти та замовниками на підготовку фахівців. Здобувачі вищої освіти можуть проходити практику в перекладацьких, туристичних агенціях, відділах міжнародних зв'язків, організаціях, підприємствах, іноземних компаніях та їх представництвах в Україні, у закладах середньої освіти, у ЗМІ та літературно-видавничій галузі.

Розподіл здобувачів для проходження навчальної лінгвістичної / перекладознавчої практики відбувається відповідно до наявності баз практики і кількості місць на кожній з них, і оформлюється наказом університету.

Здобувачі можуть самостійно, з дозволу кафедри англійської філології, визначати для себе місце проходження практики, надаючи необхідні документи.

Університет в особі ректора підписує договір про проведення навчальної лінгвістичної / перекладознавчої практики із закладами-базами (підприємствами, організаціями будь-яких форм власності). Термін дії договору узгоджується обома сторонами. Направлення на практику оформлюється в одному примірнику на кафедрі англійської філології.

4. ОРГАНІЗАЦІЯ НАВЧАЛЬНОЇ ЛІНГВІСТИЧНОЇ / ПЕРЕКЛАДОЗНАВЧОЇ ПРАКТИКИ

Згідно з навчальним планом і графіком освітнього процесу факультету іноземних мов навчальна лінгвістична / перекладознавча практика здобувачів вищої освіти спеціальності 035 – Філологія проводиться на третьому курсі та четвертому курсах у п'ятому та шостому семестрах відповідно. Тривалість практики – 3 тижні (180 годин, 1 тиждень в 5 семестрі, та 2 тижні в 7

семестрі). Декан факультету несе відповідальність за організацію та проведення практики.

Кафедра англійської філології, що забезпечує проведення навчальної лінгвістичної / перекладознавчої практики, є відповідальною за:

- розроблення та оновлення робочої програми навчальної лінгвістичної / перекладознавчої практики здобувачів вищої освіти спеціальності 035 – Філологія, спеціалізації 035.041 «Германські мови та літератури (переклад включно), перша – англійська.
- укладання договорів з підприємствами, що є базами для проходження практики, на один календарний рік, та за два місяці до початку практики погоджує з керівниками підприємств програму та календарні графіки проходження практики здобувачами;
- визначення баз практики, розподіл здобувачів за базами практики та підготовку наказів з практики;
- підготовку документації (договори на практику, направлення, підсумковий звіт тощо);
- інструктаж здобувачів з питань безпеки та охорони праці;
- проведення настановчої та заключної нарад з практики;
- контроль завідувача кафедри та керівників практики від кафедри за практикою.

На початку проходження практики керівник від кафедри проводить здобувачам інструктаж і надає методичні рекомендації щодо проходження практики і зразки документів. Під час практики здобувачі зобов'язані дотримуватися правил внутрішнього розпорядку підприємства. За умови виконання завдань практики у дистанційній формі, графік роботи узгоджується з керівником практики від підприємства. Звіт про проходження практики складається відповідно до програми практики, індивідуального завдання та додаткових вказівок керівника практики від ЗВО та підприємства. Практика оцінюється за ЄКТС і враховується під час призначення стипендії на рівні з іншими дисциплінами Навчального плану.

5. ОБОВ'ЯЗКИ КЕРІВНИКА ПРАКТИКИ ВІД КАФЕДРИ

Керівник практики від кафедри англійської філології виконує такі обов'язки:

- заздалегідь здійснює підготовку баз практики;
- забезпечує проведення всіх організаційних заходів перед початком практики (чіткий інструктаж про дотримання правил техніки безпеки, етики ділового спілкування);
- організовує розподіл усіх студентів на практику;
- оформляє направлення для студентів-практикантів;
- забезпечує студентів-практикантів необхідними документами (шаблони щоденника, звіту, глосарію);
- організовує зустріч студентів-практикантів з керівництвом баз практики;
- перевіряє звітну документацію;
- виставляє диференційну оцінку за практику із врахуванням виконання всіх видів завдань практики;
- контролює виконання студентами-практикантами правил внутрішнього розпорядку;
- виставляє залікову оцінку, оформляє звіт із зауваженнями і пропозиціями щодо покращення практики студентів, який затверджує завідувач кафедрою та здає університетському керівнику практики.

6. ОBOB'ЯЗКИ КЕРІВНИКА ПРАКТИКИ ВІД ПІДПРИЄМСТВА

Обов'язки керівників від баз практики зазначаються у договорі на проведення практики. Керівник практики від підприємства зобов'язаний:

- надіслати до вищого навчального закладу повідомлення встановленого зразка про прибуття на практику студента (ів);
- призначити наказом кваліфікованих спеціалістів для безпосереднього керівництва практикою;
- створити усі необхідні умови для використання студентами програм практики, не допускати використання їх на посадах та роботах, що не відповідають програмі практики та майбутній спеціальності;
- забезпечити студентам умови безпечної роботи на кожному робочому місці; проводити обов'язкові та чіткі інструктажі з охорони праці: ввідний та на робочому місці. У разі потреби навчати студентів-практикантів безпечних методів праці. Забезпечити запобіжними засобами, лікувально-профілактичним обслуговуванням згідно з нормами, встановленими для штатних працівників;
- надати студентам-практикантам і керівникам практики від навчального закладу можливість користуватись лабораторіями, кабінетами, майстернями, бібліотеками, технічною та іншою документацією, необхідною для виконання програми практики;
- забезпечити облік виходу на роботу студентів-практикантів. Про всі порушення трудової дисципліни, внутрішнього розпорядку та про інші порушення слід повідомляти вищий навчальний заклад;
- після закінчення практики дати характеристику на кожного студента-практиканта, в якій відобразити якість підготовленого ним звіту.

7. ОБОВ'ЯЗКИ ЗДОБУВАЧА-ПРАКТИКАНТА

Студенти, які проходять лінгвістичну / перекладознавчу практику зобов'язані:

- до початку перекладацької практики отримати від керівника практики консультації щодо оформлення необхідних документів (щоденник практики, звіт, глосарій);
- своєчасно прибути на вказану базу практики;
- вивчити правила охорони праці, техніки безпеки та суворо їх дотримуватися;
- дотримуватися трудової дисципліни та правил внутрішнього розпорядку підприємства;
- виконувати усі завдання, передбачені програмою практики;
- систематично вести записи у щоденнику практики, фіксувати обсяг та зміст виконаної роботи за кожен день;
- підготувати та вчасно надати на кафедру англійської філології таку звітну документацію:
 - 1) **щоденник практики**, підписаний керівником практики від підприємства та завірений печаткою підприємства;
 - 2) **звіт про проходження практики** із загальною характеристикою бази практики та практиканта;
 - 3) **текст перекладу** спеціалізованих текстів;
 - 4) **глосарій** спеціалізованих термінів (щонайменше 50 термінів).

8. КРИТЕРІЇ ОЦІНЮВАННЯ НАВЧАЛЬНОЇ ЛІНГВІСТИЧНОЇ / ПЕРЕКЛАДОЗНАВЧОЇ ПРАКТИКИ

Система оцінювання практики відбувається згідно з критеріями оцінювання навчальних досягнень студентів, що регламентовані в університеті. Оцінювання результатів практики проводиться за кредитно-трансферною системою навчання, за шкалою ECTS:

100-бальна шкала	Шкала ECTS	Національна шкала
90–100	A	Зараховано
82–89	B	Зараховано
75–81	C	
64–74	D	Зараховано
60–63	E	
35–59	FX	Не зараховано, з можливістю повторного складання
1–34	F	Не зараховано, з обов'язковим повторним вивченням

На підставі аналізу відгуку від керівника бази практики та керівника від кафедри про роботу практиканта, правильності оформлення звітної документації відповідно до вимог, виконання контрольного залікового перекладу студенту-практиканту виставляється підсумкова оцінка.

Навчальна лінгвістична / перекладознавча практика оцінюється за 100-бальною шкалою:

№	Вид діяльності	Бали
1.	Переклад спеціалізованих текстів	50
2.	Характеристика з місця проходження практики	10
2.	Укладання термінологічного глосарію	20
3.	Оцінювання документації (звіт, щоденник)	20
	Разом	100

Критерії оцінювання якості виконання перекладів

Основні критерії оцінювання якості виконання перекладів:

- 1) адекватність передачі фактичної інформації – перевіряється, чи студент-практикант вірно зрозумів зміст вихідного тексту англійською мовою і наскільки коректно цей зміст викладено у похідному тексті українською мовою; окрім того, важливим аспектом є відсутність помилок у передачі немовної інформації (цифри, графіки, пунктуаційні знаки тощо); наявність усього фактичного матеріалу (чи не було пропусків, скорочень, достовірність перекладу власних назв, аббревіатур тощо); володіння перекладацькими прийомами та техніками – правильне застосування перекладацьких граматичних та лексичних трансформацій (20 балів);
- 2) дотримання перекладачем відповідного офіційного стилю – у тексті перекладу стильові особливості та загальний тон викладення матеріалу мають повністю відповідати особливостям цього стилю у тексті перекладу, тобто, важливим є те, чи враховував студент відмінності науково-технічного, публіцистичного та інших стилів у англійській та українській мовах (10 балів) під час виконання перекладу;
- 3) лексична та граматична коректність тексту перекладу – враховуються усі лексичні та граматичні помилки, зроблені у тексті перекладу, для уникнення неправильної передачі інформації (20 балів).

Критерії оцінювання перекладацької компетенції

Рівень перекладацької компетенції практиканта визначається у результаті співробітництва керівників практики від ЗВО та обраної бази практики. Керівник практики від підприємства оцінює такі якості практиканта як фаховість, працездатність, комунікабельність, відповідальність, організованість. Досвідчені перекладачі, які працюють на базі практики, визначають рівень професійних знань, фахових умінь та навичок студентів, які вони виявляють під час проходження лінгвістичної /

перекладознавчої практики. Керівник практики від кафедри визначає рівень перекладацької компетенції практикантів, оцінюючи усі звітні матеріали, які вони надають після проходження практики.

9. ВИМОГИ ДО СКЛАДАННЯ ТА ОФОРМЛЕННЯ ЗВІТНОЇ ДОКУМЕНТАЦІЇ

Перед початком проходження практики, під час настановної наради, практиканти отримують усі необхідні зразки оформлення звітної документації, яку студенти повинні здати після завершення навчальної практики. Оцінка за документацію виставляється згідно з правильністю її оформлення, повнотою викладу інформації, встановленим терміном здачі її керівникові.

Головними документами звітності є щоденник практики та звіт про проходження навчальної лінгвістичної / перекладознавчої практики.

1. Щоденник практики містить такі основні розділи:

- Календарний графік проходження практики. Календарний графік розробляється з урахуванням виду діяльності підприємства-бази практики. Графік включає види робіт, що виконуватиме здобувач, обсяг робіт та дати їхнього виконання.
- Відгук керівника практики від підприємства (Характеристика).
- Керівник практики від підприємства надає повну характеристику практиканту про результати проходження практики, а саме: рівень перекладацької майстерності практиканта, обсяг та зміст роботи, відповідальність та ставлення до виконання завдань, дотримання правил охорони праці й техніки безпеки, навички комунікації в колективі.
- Висновок керівника практики від кафедри про роботу здобувача містить висновки щодо виконання графіка проходження практики, оцінку вмінь та навичок усного послідовного перекладу, а також письмового перекладу з англійської мови та на англійську мову, оцінку доцільного використання

термінів у перекладі, навички ділового листування тощо. Керівник також оцінює доцільність використання перекладацьких засобів та вміння використовувати довідкову літературу.

➤ Робочі записи про проходження практики – заповнюються практикантом і включають опис видів роботи, основних труднощів, з якими зіткнувся практикант під час проходження практики.

Після закінчення практики щоденник переглядають та підписують керівники практики від університету. Без заповненого щоденника практика студентам не зараховується.

Правила ведення щоденника

Щоденник є основним документом здобувача / практиканта під час проходження практики, в якому він щоденно веде короткі записи виконання програми практики та індивідуального завдання. У визначений термін здобувач має здати на кафедру щоденник і звіт про виконання програми практики, які є підставою для зарахування практики.

2. Звіт про проходження навчальної лінгвістичної / перекладознавчої практики. У звіті вказується, на якому підприємстві здобувач проходив практику та на якій посаді.

Звіт повинен містити такі елементи:

- назву та опис діяльності підприємства-бази практики;
- обов'язки практиканта під час проходження практики (назву проекту, тип спеціалізованого тексту, кількість перекладених слів тощо);
- фахові вміння і навички, що вдосконалив практикант/-ка під час перекладацької практики;
- перелік словників і довідкової літератури, що було використано під час перекладу;
- опис труднощів, з якими зіткнувся здобувач у процесі проходження перекладацької практики;
- типи перекладацьких трансформацій та прийомів, використані при перекладі

➤ пропозиції щодо поліпшення організації чи підготовки студентів до перекладацької практики.

Загальними вимогами до викладення матеріалу звіту про проходження практики є чіткість побудови, логічна послідовність, конкретність у викладенні труднощів та результатів роботи, обґрунтування рекомендацій.

➤ Обсяг звіту складає 2 стандартні аркуші паперу А4 у друкованому чи електронному форматі. . Параметри сторінки: верхнє і нижнє поле – 20 мм, ліве – 25 мм, праве – 15 мм. Шрифт – Times New Roman, 14, інтервал між рядками – 1.5, абзацу – 1.25, вирівнювання – по ширині, номер сторінки у правому нижньому куті (крім титульного аркушу).

➤ Переклад спеціалізованих текстів та оригінальні тексти (не менше 20000 друкованих знаків, або мінімум 3000 слів для 3 курсу та 4000 для 4 курсу).

3. Глосарій спеціалізованих термінів (англо-український термінологічний словник), який включає щонайменше 50 спеціалізованих термінів відповідно до галузі діяльності бази практики.

10. ЗАВДАННЯ ДЛЯ САМОСТІЙНОЇ РОБОТИ СТУДЕНТІВ

I. Перегляньте відео [“What makes you special? | Mariana Atencio | TEDx University of Nevada”](#).

Перекладіть транскрипт відео і виконайте запропоновані завдання.



Thank you so much. I am a journalist. My job is to talk to people from all walks of life, all over the world. Today, I want to tell you why I decided to do this with my life and what I've learned. My story begins in Caracas, Venezuela, in South America, where I grew up; a place that to me was, and always will be, filled with magic and wonder. From a very young age, my parents wanted me to have a wider view of the world. I remember one time when I was around seven years old, my dad came up to me and said, "Mariana, I'm going to send you and your little sister..." - who was six at the time - "...to a place where nobody speaks Spanish. I

want you to experience different cultures." He went on and on about the benefits of spending an entire summer in this summer camp in the United States, stressing a little phrase that I didn't pay too much attention to at the time: "You never know what the future holds." Meanwhile, in my seven-year-old mind, I was thinking, we were going to get to summer camp in Miami. (Laughter) Maybe it was going to be even better, and we were going to go a little further north, to Orlando, where Mickey Mouse lived. (Laughter) I got really excited. My dad, however, had a slightly different plan. From Caracas, he he sent us to Brainerd, Minnesota. (Laughter) Mickey Mouse was not up there, (Laughter) and with no cell phone, no Snapchat, or Instagram, I couldn't look up any information. We got there, and one of the first things I noticed was that the other kids' hair was several shades of blonde, and most of them had blue eyes. Meanwhile, this is what we looked like. The first night, the camp director gathered everyone around the campfire and said, "Kids, we have a very international camp this year; the Atencios are here from Venezuela." (Laughter) The other kids looked at us as if we were from another planet. They would ask us things like, "Do you know what a hamburger is?" Or, "Do you go to school on a donkey or a canoe?" (Laughter) I would try to answer in my broken English, and they would just laugh. I know they were not trying to be mean; they were just trying to understand who we were, and make a correlation with the world they knew. We could either be like them, or like characters out of a book filled with adventures, like Aladdin or the Jungle Book. We certainly didn't look like them, we didn't speak their language, we were different. When you're seven years old, that hurts. But I had my little sister to take care of, and she cried every day at summer camp. So I decided to put on a brave face, and embrace everything I could about the American way of life. We later did what we called "the summer camp experiment," for eight years in different cities that many Americans haven't even heard of. What I remember most about these moments was when I finally clicked with someone. Making a friend was a special reward. Everybody wants to feel valued and accepted, and we think it should happen spontaneously, but it doesn't. When you're different, you have to work at

belonging. You have to be either really helpful, smart, funny, anything to be cool for the crowd you want to hang out with. Later on, when I was in high school, my dad expanded on his summer plan, and from Caracas he sent me to Wallingford, Connecticut, for the senior year of high school. This time, I remember daydreaming on the plane about "the American high school experience" - with a locker. It was going to be perfect, just like in my favorite TV show: "Saved by the Bell." (Laughter) I get there, and they tell me that my assigned roommate is eagerly waiting. I opened the door, and there she was, sitting on the bed, with a headscarf. Her name was Fatima, and she was Muslim from Bahrain, and she was not what I expected. She probably sensed my disappointment when I looked at her because I didn't do too much to hide it. See, as a teenager, I wanted to fit in even more, I wanted to be popular, maybe have a boyfriend for prom, and I felt that Fatima just got in the way with her shyness and her strict dress code.

I didn't realize that I was making her feel like the kids at summer camp made me feel. This was the high school equivalent of asking her, "Do you know what a hamburger is?" I was consumed by my own selfishness and unable to put myself in her shoes. I have to be honest with you, we only lasted a couple of months together, because she was later sent to live with a counselor instead of other students. I remember thinking, "Ah, she'll be okay. She's just different." You see, when we label someone as different, it dehumanizes them in a way. They become "the other." They're not worthy of our time, not our problem, and in fact, they, "the other," are probably the cause of our problems. So, how do we recognize our blind spots? It begins by understanding what makes you different, by embracing those traits. Only then can you begin to appreciate what makes others special. I remember when this hit me. It was a couple months after that. I had found that boyfriend for prom, made a group of friends, and practically forgotten about Fatima, until everybody signed on to participate in this talent show for charity. You needed to offer a talent for auction. It seemed like everybody had something special to offer. Some kids were going to play the violin, others were going to recite a theater monologue, and I remember thinking, "We don't practice talents

like these back home." But I was determined to find something of value. The day of the talent show comes, and I get up on stage with my little boom box, and put it on the side and press "Play," and a song by my favorite emerging artist, Shakira, comes up. And I go, "Whenever, wherever, we're meant to be together," and I said, "My name is Mariana, and I'm going to auction a dance class." It seemed like the whole school raised their hand to bid. My dance class really stood out from, like, the 10th violin class offered that day. Going back to my dorm room, I didn't feel different. I felt really special. That's when I started thinking about Fatima, a person that I had failed to see as special, when I first met her. She was from the Middle East, just like Shakira's family was from the Middle East. She could have probably taught me a thing or two about belly dancing, had I been open to it. Now, I want you all to take that sticker that was given to you at the beginning of our session today, where you wrote down what makes you special, and I want you to look at it. If you're watching at home, take a piece of paper, and write down what makes you different. You may feel guarded when you look at it, maybe even a little ashamed, maybe even proud. But you need to begin to embrace it. Remember, it is the first step in appreciating what makes others special. When I went back home to Venezuela, I began to understand how these experiences were changing me. Being able to speak different languages, to navigate all these different people and places, it gave me a unique sensibility. I was finally beginning to understand the importance of putting myself in other people's shoes. That is a big part of the reason why I decided to become a journalist. Especially being from a part of the world that is often labeled "the backyard," "the illegal aliens," "third-world," "the others," I wanted to do something to change that. It was right around the time, however, when the Venezuelan government shut down the biggest television station in our country. Censorship was growing, and my dad came up to me once again and said, "How are you going to be a journalist here? You have to leave." That's when it hit me. That's what he had been preparing me for. That is what the future held for me. So in 2008, I packed my bags, and I came to the United States, without a return ticket this time. I was painfully aware that, at 24 years old, I was

becoming a refugee of sorts, an immigrant, the other, once again, and now for good. I was able to come on a scholarship to study journalism. I remember when they gave me my first assignment to cover the historic election of President Barack Obama. I felt so lucky, so hopeful.

I was, like, "Yes, this is it. I've come to post-racial America, where the notion of us and them is being eroded, and will probably be eradicated in my lifetime." Boy, was I wrong, right? Why didn't Barack Obama's presidency alleviate racial tensions in our country? Why do some people still feel threatened by immigrants, LGBTQ, and minority groups who are just trying to find a space in this United States that should be for all of us? I didn't have the answers back then, but on November 8th, 2016, when Donald Trump became our president, it became clear that a large part of the electorate sees them as "the others." Some see people coming to take their jobs, or potential terrorists who speak a different language. Meanwhile, minority groups oftentimes just see hatred, intolerance, and narrow-mindedness on the other side. It's like we're stuck in these bubbles that nobody wants to burst. The only way to do it, the only way to get out of it is to realize that being different also means thinking differently. It takes courage to show respect. In the words of Voltaire: "I may not agree with what you have to say, but I will fight to the death to defend your right to say it." Failing to see anything good on the other side makes a dialogue impossible. Without a dialogue, we will keep repeating the same mistakes, because we will not learn anything new. I covered the 2016 election for NBC News. It was my first big assignment in this mainstream network, where I had crossed over from Spanish television. And I wanted to do something different. I watched election results with undocumented families. Few thought of sharing that moment with people who weren't citizens, but actually stood the most to lose that night. When it became apparent that Donald Trump was winning, this eight-year-old girl named Angelina rushed up to me in tears. She sobbed, and she asked me if her mom was going to be deported now. I hugged her back and I said, "It's going to be okay," but I really didn't know. This was the photo we took that night, forever ingrained in my heart. Here was this little girl

who was around the same age I was when I went to camp in Brainerd. She already knows she is "the other." She walks home from school in fear, every day, that her mom can be taken away. So, how do we put ourselves in Angelina's shoes? How do we make her understand she is special, and not simply unworthy of having her family together? By giving camera time to her and families like hers, I tried to make people see them as human beings, and not simply "illegal aliens." Yes, they broke a law, and they should pay a penalty for it, but they've also given everything for this country, like many other immigrants before them have. I've already told you how my path to personal growth started. To end, I want to tell you how I hit the worst bump in the road yet, one that shook me to my very core. The day, April 10th, 2014, I was driving to the studio, and I got a call from my parents. "Are you on the air?" they asked. I immediately knew something was wrong. "What happened?" I said. "It's your sister; she's been in a car accident." It was as if my heart stopped. My hands gripped the steering wheel, and I remember hearing the words: "It is unlikely she will ever walk again." They say your life can change in a split second. Mine did at that moment. My sister went from being my successful other half, only a year apart in age, to not being able to move her legs, sit up, or get dressed by herself. This wasn't like summer camp, where I could magically make it better. This was terrifying. Throughout the course of two years, my sister underwent 15 surgeries, and she spent the most of that time in a wheelchair. But that wasn't even the worst of it. The worst was something so painful, it's hard to put into words, even now. It was the way people looked at her, looked at us, changed. People were unable to see a successful lawyer or a millennial with a sharp wit and a kind heart. Everywhere we went, I realized that people just saw a poor girl in a wheelchair.

They were unable to see anything beyond that. After fighting like a warrior, I can thankfully tell you that today my sister is walking, and has recovered beyond anyone's expectations. (Applause) Thank you. But during that traumatic ordeal, I learned there are differences that simply suck, and it's hard to find positive in them. My sister's not better off because of what happened. But she taught me: you can't

let those differences define you. Being able to reimagine yourself beyond what other people see, that is the toughest task of all, but it's also the most beautiful. You see, we all come to this world in a body. People with physical or neurological difficulties, environmentally impacted communities, immigrants, boys, girls, boys who want to dress as girls, girls with veils, women who have been sexually assaulted, athletes who bend their knee as a sign of protest, black, white, Asian, Native American, my sister, you, or me. We all want what everyone wants: to dream and to achieve. But sometimes, society tells us, and we tell ourselves, we don't fit the mold. Well, if you look at my story, from being born somewhere different, to belly dancing in high school, to telling stories you wouldn't normally see on TV, what makes me different is what has made me stand out and be successful. I have traveled the world, and talked to people from all walks of life. You know what I've learned? The single thing every one of us has in common is being human. So take a stand to defend your race, the human race. Let's appeal to it. Let's be humanists, before and after everything else. To end, I want you to take that sticker, that piece of paper where you wrote down what makes you different, and I want you to celebrate it today and every day, shout it from the rooftops. I also encourage you to be curious and ask, "What is on other people's pieces of paper?" "What makes them different?" Let's celebrate those imperfections that make us special. I hope that it teaches you that nobody has a claim on the word "normal." We are all different. We are all quirky, and unique, and that is what makes us wonderfully human. Thank you so much.

1. Vocabulary to be used in the discussion:

To experience different cultures, to make a correlation, to put on a brave face, to embrace, to click with someone, to work at belonging, to expand on something, to sense disappointment, to put oneself in somebody's shoes, to label someone, to recite theatre monologue, to raise hand to bid, to erode, to eradicate, to alleviate racial tensions, narrow-mindedness, to take courage, to rush up with tears, to ingrain in heart, to shake somebody to very core, to put into words, sharp wit,

traumatic ordeal, to fit the mold, quirky.

2. Express your own opinion on the following statements:

1. “The only thing we all have in common is being human”
2. “I am different... Belonging takes time”
3. “The first step in being more inclusive is...recognizing our blind spots”
4. “Being different is an advantage”
5. “Being different also means thinking differently”
6. “I may not agree with what you have to say, but I will fight to the death to defend your right to say it”
7. “There are differences that really suck...don’t let them define you”
8. “What makes me different has made me stand out and be successful”

3. Describe Mariana’s periods of life looking at these photos:



4. Answer the following questions:

Who is the speaker? Where is Mariana from?

What language is the mother tongue for Mariana?

Where did Mariana and her sister go when they were small children?

What did their dad think about sending them to the summer camp in the USA?

What happened in the summer camp?

Who was her roommate? Why did she differ from other people?

What dehumanizes people?

How do we recognize our blind spots?

What happened on the talent show?

Why has Mariana decided to become a journalist?

Who are “the illegal aliens”, “third world”, “the others” according to Mariana’s point of view?

Do you agree with the words of Voltaire? What can you add to them?

What attitude does Mariana have to refugees?

When did Mariana’s life change?

What was the most offensive for Mariana when her sister was in the wheelchair?

What makes you different?

II. Перегляньте відео [“To overcome challenges, stop comparing yourself to others | Dean Furness”](#).

Перекладіть транскрипт відео і виконайте запропоновані завдання.



It seems we have been measured almost all of our lives, when we are infants, with our height and our weight, and as we grew it became our speed and our strength. And even in school there are test scores and today with our salaries and job performance. It seems as if those personal averages are almost always used to measure where we are in comparison to our peers. And I think we should look at that a little differently. That personal average is just that, it's something very personal and it's for you, and I think if you focus on that and work to build that, you can really start to accomplish some really amazing things.

This idea started for me on a December evening in 2011. I had just stepped outside to do our evening chores to feed our horses. I hopped into our tractor, and a few minutes later, a five foot tall, 700-pound bale of hay fell from the loader, crushing me in the seat of the tractor and in the process shattering my T5 and T6 vertebrae. I didn't lose consciousness, but I felt this buzz throughout my body, and I knew what had happened right away. My hands were reaching for my legs, but my legs didn't recognize anything touching them. And in fact, I couldn't feel anything from the center of my chest down.

So there I was, about 100 feet from the house, with my arms wrapped around the steering the wheel, trying to hold myself up, waiting for help. And unlike what you see in TV and the movies, as much as I tried to get the dogs to go to the house and get help -- they just stared at me. Well, 45 minutes later, my wife came home, and I heard her step out of the house and, like, normal, if I needed help, "Hey, do you need help?" And I said, "Yes." And there was a brief pause and then I heard her yell, "Do you need 9/11 help?" And again I yelled, "Yes." Well, not long after I was enjoying my very first helicopter ride all the way to the hospital.

Now, the injury wasn't very dramatic or graphic. I simply broke a bone or two. And in the process, I was told I'd probably never walk again. It became very normal for me to use a rope to sit up in bed, because my abdominal muscles no longer work. Or to use a board to slide out of bed into a wheelchair, or to even wait for people to reach things for me. Everything that I had learned and had known about my height and my strength and my balance and my mobility was blown away. My entire personal average had been reset.

Now you could be sure in those days I was being measured more than ever, by the doctors and nurses for sure but maybe more so in my own mind, and I found myself comparing what I thought I was going to be able to do going forward with what I once was able to do. And I became pretty frustrated. It took some very consistent prodding from my wife, who kept saying, "Get your eyes up," before I could get moving forward. And I soon realized that I almost had to forget about the person I was before and the things I was able to do before. I almost had to pretend it was never me. And I'm afraid if I had not made that realization, my frustration would have turned into something much harder to recover from.

Now, luckily, a few weeks later, I was transferred to a specialty spinal cord rehab hospital about 10 hours from home, and wouldn't you know, the first day of rehab and the first session we had something called fit class, and a group of us broke into teams to see which team could do the most reps in the weight machine. Now, we've all been there, haven't been to the gym in a year or two. Neither had I. And so what do you do? You try to do what you did a couple of years ago, and you do a couple of sets. And then what do you do? A couple more. And you're feeling even better, so you do more. And the next two weeks you complain to your family about how sore you are.

Well, my team went all out and we won, we won big, and for the next three days I could not straighten my arms, which isn't that big a deal except when you're in a wheelchair and that's really what you have to use to get around. And that proved to be a very important lesson for me.

It was one thing that I couldn't compare myself to myself, but even around

people in the same situation in that hospital, I found that I couldn't try to keep pace or set pace with them as well, and I was left with really only one choice and that was to focus on who I was at that point in time with where I needed to go and to get back to who I needed to be.

For the next six weeks, for seven to eight hours a day, that's what I did. I built little by little, and, as you might expect, when you're recovering from a spinal cord injury, you're going to have a bad day. You might have a few in a row. What I found out is that good and bad really didn't have a lot of meaning unless I had the context of knowing what my average was. It was really up to me to decide if something was bad or good based on where I was at that point in time, and it was in my control to determine if it really was a bad day. In fact, it was my decision on whether or not I could stop a streak of bad days. And what I found during that time away from home is I never had a bad day, even with everything going on. There were parts of my day that were certainly not as pleasant as they could be, but it was never an entirely bad day.

So I'm guessing that all of you have been through a meeting that probably didn't go very well, or a commute that wasn't as great as you would like it, or even burned dinner at night. Did those things really ruin your entire day? What I found in those scenarios is the quicker you move on to what's next, the quicker you can start attacking things. And by moving on to next as fast as possible, you shrink the time you spend in those bad scenarios and it gives more time for the good. And, as a result, the good outweighs the bad, your average increases and that's just how the math works. It didn't matter to me if I'd spent the morning really struggling with my medication, or at lunch my legs being very spastic, or even if I had fallen out of my wheelchair. Ask my wife. It happens quite often. She's here. They were just small parts of my day and small parts of my average.

And so, in the months and years that followed, I continued to try to attack things in that way, and before I knew it I was being presented with some pretty incredible challenges, like completing a marathon in a wheelchair.

In early 2016, I met my physical therapist, and after a few really grueling

sessions, she must have sensed something, because she pulled me aside and said, "You know, you should do a half marathon. In your wheelchair. And, oh yeah, it's in 10 weeks." And I thought in my mind, "You're crazy." I didn't have a workout plan. I didn't have any way of knowing how fast I needed to go or how far I was supposed to go. But I simply got to work, and I started tracking every workout, every day, and I simply wanted to be as good as or as fast as I was the prior day. And in the end I really created that average for myself and I tried to build on that as much as I could. Well, I finished that race right in time with what my average should have been, and somewhere along the way I kind of closed the door on who I once was. That person who I was before and all those things I thought I was able to do really didn't matter. In fact, walking again really didn't matter. It became much less of a goal for me in terms of where I was going to go. And besides, like, you guys are so slow when you walk. In crowds like this, it is so difficult. I'm like, "Get out of the way. We're going places."

And all I wanted to do was go fast. And so I did what I thought I should do. I started researching wheelchair racing. And I went online and I found the best of the best, I learned their technique, I learned about the equipment, and I was lucky to have a coach that offered me a way to get started. And after talking with him and having him help me get those things underway, as I was leaving, he says, "You know, you should do the 2017 Chicago Marathon." And he's the coach, I can't tell him no.

So with that guidance, I went back home, and I got to work, much like in the prior way.

And I continued researching, but I had learned my lesson. I was really careful not to compare with how accomplished those people on the internet were and how fast they were, because if I had, I probably never would have continued going through with it.

Well, the weekend of the race arrived, and it was just like going to college for the first time. You're dumped off, there's a whole bunch of people around you, you don't really know very many of them, somebody's got the cool stereo and the

cool TV and they're smart and they're pretty and they're cute and they're handsome and you don't know if you really belong. But then somebody says, "Hey, let's go get food." And all of a sudden, that friend group happens and you start to settle in. Well, that weekend of the race, we had a meeting called the Wheelers Meeting, and there were 60 wheelchairs in that room the night before the race. And wouldn't you know it, all of the people that I had been researching were there, the best in the world. There must have been over 50 Paralympic medals in the room that day. And I felt pretty small and I fell back into that trap of comparing myself. I knew that my averages that I had been tracking during my workouts were over 90 seconds slower per mile than theirs. And the coach was the only one there that I knew, and he reached out and noticed something, and I think he sensed my anxiety, and he invited me to get food with his team. And with that, everything settled down. I realized really quick that they didn't care about my average, surely, and I had forgotten about theirs.

Well that next day, I finished the race about 45 minutes after the person that won it. But as I was leaving, those new friends, who are very close today, challenged me to stay involved and to keep working through different races and competitions. And so I did what I knew how. I went home, and I got busy.

Now, as you can imagine, being in a wheelchair, let alone training for a marathon in a wheelchair, is a pretty lonely thing. I have an incredible group of friends that will ride bikes with me and keep track of pace and help me out. But in the end, it's still five to six days a week, it's 50 to 60 miles of effort, and it's a lot of alone time. And for the most part, you really have nothing to rely on but yourself in those times. It's my average, and I'm trying to get better little by little.

Well, this fall I was in Chicago for the third time. It was my seventh marathon, and just like going back to college for your junior year, you're anticipating catching up with friends and getting excited about rolling right back into things. Well, I attended the same pre-race meeting and the same pre-race meal and caught up with those friends. And we lined up for the race, and right at the start, my average kicked in, and before long I caught up with some of those friends

and was able to keep pace with them and push together. But it wasn't long before I faded. It just happened, and I found myself all alone again with really nothing to rely on other than what I had worked so hard to be at. But we turned into the wind at the halfway point, and my average became a strong advantage, and it wasn't long before I caught some of those friends and passed them all the way to the finish. And while I didn't set a personal record that day, I did finish 30 seconds per mile faster than my prior Chicago times and just left myself pretty excited.

And so this is me. This is my average. Seventy-five days from today, I'll be in Boston for my second time. I'm super excited about that. But keep in mind, this isn't really just about racing. I'm working really hard every day to be better in so many other ways, a better parent, a better husband, a better coach, teammate, friend, person.

And I promise you, even though what you see here is very visible in terms of the challenges that I face, everybody here has something that they're fighting, and it may be visible, it may not be, but please, take some time and focus on you instead of others, and I bet you can win those challenges and really start accomplishing so many great things. Thank you.

1. Vocabulary to be used in the discussion:

To be in comparison to somebody, to hop into, bale of hay, vertebrae, to feel buzz, abdominal muscles, mobility, to take consistent prodding, rehab, to break into teams, reps, to keep pace, streak of bad days, to shrink the time, spastic, workout plan, to do maraphon, to dump off, a bunch of people, to settle in, to sense an anxiety, to anticipate, to catch up with friends, to roll back, to turn into the wind.

2. Describe this photo in 10 words. Explain your choice to the classmates.



3. Answer the following questions:

1. In what way does the speaker start his speech?
2. Name all the dates/numbers which were mentioned by the speaker.
3. What happened with Dean when he was feeding horses?
4. What did Dean feel after this accident?
5. What did Dean use to be able to do simple things?
6. Did Dean enjoy his fit classes? What did he do there?
7. Did Dean have bad days or only parts of the day?
8. What was the speaker doing to win the marathon?
9. Why does the speaker try not to compare himself with other people?
10. Is Dean a good example to follow? Why/why not?

4. Translate the following sentences into English:

1. Її часто **порівнюють** з Анджеліною Джолі, тому її самооцінка є дуже висока і вона завжди у центрі уваги **багатьох людей**.
2. Якби він не впав з б поверху, він би не мав зламаних **хребців** зараз.
3. Коли на нього впала **копа сіна**, він **відчував** **дзижчання** по всьому тілу. Це були неприємні відчуття.
4. Джон завжди **йшов у ногу** зі всіма друзями, проте нещодавно він **наздогнав їх** у всьому.
5. Тренер **поділив учасників на команди** і кожна з них мала придумати **плану розвитку дій**, щоб **виграти марафон** у січні.
6. Лікар **відчув занепокоєння** пацієнта, адже його **черевні м'язи** функціонували не належним чином.
7. Майк швидко **застрибнув у машину**, **включивши швидкість вітру**, адже він останнім часом **мав невдалі дні** на роботі.
8. Кейт **передбачила** цю ситуацію, тому зробила декілька **повторень** цієї вправи, аби **виграти марафон**.
9. Його **рухливість** стала би кращою, якби він продовжив **реабілітацію** у санаторії.
10. Якби вона його не **кинула** того літа, вони **б поселились в** цьому великому будинку.

III. Перегляньте відео “[Why some anger can be good for you \(Ryan Martin\)](#)”. Перекладіть транскрипт відео і виконайте запропоновані завдання.



I want you to imagine that you get a text from a friend, and it reads, "You will not believe what just happened. I'm so mad right now." So you do the dutiful thing as a friend, and you ask for details, and they tell you a story about what happened to them at the gym or at work or on their date last night. You listen, and you try to understand why they're so mad. Maybe you even secretly judge whether or not they should be so mad. (Laughter) Maybe you even offer some suggestions. Now, in that moment, you are doing essentially what I get to do every day because I'm an anger researcher, and as an anger researcher, I spend a good part of my professional life - who am I kidding, also my personal life - (Laughter) studying why people get mad. I study the types of thoughts they have when they get mad and even what they do then, whether it's getting into fights or breaking things or even yelling at people in all caps on the Internet. (Laughter) As you can imagine, when people hear I'm an anger researcher, they want to talk to me about their anger and share with me their anger stories. It's not because they need a therapist, though that does sometimes happen, it's really because anger is universal. It's something we all feel, and it's something they can relate to. We've been feeling it since the first few months of life, when we didn't get what we wanted and our cries of protests, things like, "What do you mean, you won't pick up the rattle, dad? I want it!" (Laughter) We feel it throughout our teenage years, as my mom can certainly attest to with me. Sorry, mom. We feel it to the very end. In fact, anger has been with us at some of the worst moments of our lives; it's a natural and expected part of our grief. But it's also been with us at some of the best moments of our lives, with those special occasions like weddings and vacations often marred by these everyday frustrations - bad weather, travel delays - that feel horrible in the moment but then are ultimately forgotten when things go okay. So I have many conversations with people about their anger, and through those conversations, I've

learned that many people - and I bet many people here right now - you see anger as a problem. You see the way it interferes in your life, the way it damages relationships, maybe even in a way that's scary. And while I get all of that, I see anger a little differently, and today I want to tell you something important about your anger, and it's this: Anger is a powerful and healthy force in your life. It's good that you feel it. You need to feel it. But to understand all of that, we have to back up and talk about why we get mad in the first place. A lot of this goes back to the work of an anger researcher named Dr. Jerry Deffenbacher, who wrote about this back in 1996 in a book chapter on how to deal with problematic anger. For most of us - and I bet most of you - it feels as simple as this: I get mad when I'm provoked. Right? You hear it in the language people use. They say things like, "It makes me so mad when people drive this slow." Or "I got mad because she left the milk out again." Or my favorite: "I don't have an anger problem; people just need to stop messing with me." (Laughter) Now, in the spirit of better understanding those types of provocations, I ask a lot of people, including my friends and colleagues and even family, "What are the things that really get to you? What makes you mad?" And by the way, one of the advantages of being an anger researcher is that I've spent more than a decade generating a comprehensive list of all the things that really irritate my colleagues. Right? Just in case I need it. (Laughter) But their answers are fascinating because they say things like, "When my sports team loses," "People who chew too loudly." And it's surprisingly common, by the way. (Laughter) "People who walk too slowly." That one's mine. And of course, roundabouts. Right? Roundabouts. (Laughter) I can tell you honestly, there is no rage like roundabout rage. (Laughter) Sometimes their answers aren't minor at all.

Sometimes they talk about racism and sexism and bullying and environmental destruction, big global problems we all face. But sometimes, their answers are very specific, maybe even oddly specific. "That wet line you get across your shirt when you accidentally lean against the counter of a public bathroom." (Laughter) Yeah, super gross, right? Or, "Flash drives - there's only

two ways to plug them in, so why does it always take me three tries?" (Laughter)

Whether it's minor or major, whether it's general or specific, we can look at these examples, and we can tease out some common themes. We get angry in situations that are unpleasant, that feel unfair, where our goals are blocked, that could have been avoided, and that leave us feeling powerless. This is a recipe for anger, but you can also tell that anger is probably not the only thing we're feeling in these situations - right? Anger doesn't happen in a vacuum. We can feel angry at the same time that we're scared or sad or feeling a host of other emotions. But here's the thing. These provocations - they aren't making us mad. At least not on their own, and we know that because if they were, we'd all get angry over the same things, and we don't. The reasons I get angry are different than the reasons you get angry, so there's got to be something else going on. What is that something else? Well, we know what we're doing and feeling at the moment of that provocation matters. We call this the pre-anger state. Are you hungry, are you tired? Are you anxious about something else, are you running late for something? When you're feeling those things, those provocations feel that much worse. But what matters the most is not the provocation, it's not the pre-anger state, it's this: it's how we interpret that provocation, it's how we make sense of it in our lives. When something happens to us, we first decide: is this good or bad; is it fair or unfair; is it blameworthy; is it punishable? That's primary appraisal, it's when you evaluate the event itself. We decide what it means in the context of our lives, and then, once we've done that, we decide how bad it is. That's secondary appraisal. We say, "Is this the worst thing that's ever happened, or can I cope with this?" To illustrate that, I want you to imagine you are driving somewhere. Before I go any further, I should tell you if I were an evil genius, and I wanted to create a situation that was going to make you mad, that situation would look a lot like driving. (Laughter) It's true. You are, by definition, on your way somewhere, so everything that happens - traffic, other drivers, road construction - it feels like it's blocking your goals. There are all these written and unwritten rules of the road, and those rules are routinely violated right in front of you, usually without consequence. And who's violating

those rules? Anonymous others, people you will never see again, making them a very easy target for your wrath. (Laughter) So you're driving somewhere, thus teed up to be angry, and the person in front of you is driving well below the speed limit. It's frustrating because you can't really see why they're driving so slow. Right? That's primary appraisal. You've looked at this and you said, "It's bad and it's blameworthy." But maybe you also decide it's not that big a deal. You're not in a hurry, doesn't matter. That's secondary appraisal. You don't get angry. But now imagine you're on your way to a job interview. What that person is doing - it hasn't changed. Right? So, primary appraisal doesn't change: still bad, still blameworthy. But your ability to cope with it sure does because all of a sudden, you're going to be late to that job interview. All of a sudden, you are not going to get your dream job, the one that was going to give you piles and piles of money - right? (Laughter) Somebody else is going to get your dream job, and you're going to be broke. You're going to be destitute. You might as well stop now, turn around, move in with your parents. (Laughter) Why? Because of this person in front of me.

Scratch that; this is not a person. This is a monster. (Laughter) And this monster is here just to ruin your life. (Laughter) Now, that thought process, it's called catastrophizing, the one where we make the worst of things. It's one of the primary types of thoughts that we know is associated with chronic anger. But there's a couple of others. Misattributing causation. Angry people tend to put blame where it doesn't belong, not just on people, but actually inanimate objects as well. If you think that sounds ridiculous, think about the last time you lost your car keys, and you said, "Where did those car keys go?" Because you know they ran off on their own. (Laughter) They tend to overgeneralize. They use words like always, never, every. "This always happens to me." "I never get what I want." Or, "I hit every stoplight on the way here today." Demandingness - they put their own needs ahead of the needs of others. "I don't care why this person is driving so slow. They need to speed up or move over so I can get to this job interview." And finally, inflammatory labeling. They call people fools, idiots, monsters, or a whole bunch of things I've been told not to say in this TED talk. (Laughter) For a long time,

psychologists have referred to these as cognitive distortions or even irrational beliefs, and yes, sometimes they are irrational. Maybe even most of the time. But sometimes, these thoughts are totally rational. There is unfairness in the world. There are cruel, selfish people, and it's not only okay to be angry when we're treated poorly, it's right to be angry when we're treated poorly. If there's one thing I want you to remember from my talk today, it's this: Your anger exists in you as an emotion because it offered your ancestors, both human and non human, with an evolutionary advantage. Just as your fear alerts you to danger, your anger alerts you to injustice. It's one of the ways your brain communicates to you that you have had enough. What's more, it energizes you to confront that injustice. Think for a second about the last time you got mad. Your heart rate increased, your breathing increased, you started to sweat. That's your sympathetic nervous system, or fight-or-flight system, kicking in to offer you the energy you need to respond. And that's just the stuff you noticed. At the same time, your digestive system slowed down so you can conserve energy. That's why your mouth went dry. Your blood vessels dilated to get blood to your extremities. That's why your face went red. It's all part of this complex pattern of physiological experiences that exist today because they helped your ancestors deal with cruel and unforgiving forces of nature. The problem is that the thing your ancestors did to deal with their anger, to physically fight, they're no longer reasonable or appropriate. You can't and you shouldn't swing a club every time you're provoked. (Laughter) But here's the good news. You are capable of something your non-human ancestors weren't capable of, and that is the capacity to regulate your emotions. Even when you want to lash out, you can stop yourself, and you can channel that anger into something more productive. So often when we talk about anger, we talk about how to keep from getting angry. We tell people to calm down or relax; we even tell people to let it go. All of that assumes that anger is bad, and that it's wrong to feel it. But instead, I like to think of anger as a motivator. The same way your thirst motivates you to get a drink of water, the same way your hunger motivates you to get a bite to eat, your anger can motivate you to respond to injustice. Because we don't have to think too hard to

find things we should be mad about. When we go back to the beginning, yes, some of those things are silly and not worth getting angry over, but racism, sexism, bullying, environmental destruction - those things are real, those things are terrible, and the only way to fix them is to get mad first, and then channel that anger into fighting back.

You don't have to fight back with aggression or hostility or violence. There are infinite ways that you can express your anger. You can protest; you can write letters to the editor; you can donate to and volunteer for causes. You can create art; you can create literature; you can create poetry and music. You can create a community that cares for one another and does not allow those atrocities to happen. So the next time you feel yourself getting angry, instead of trying to turn it off, I hope you'll listen to what that anger is telling you, and then I hope you'll channel it into something positive and productive. Thank you.

1. Vocabulary to be used in the discussion. Make up sentences using these words:

To do dutiful thing, rattle, to attest to somebody, stop messing with somebody, in the spirit of better understanding, roundabout, rage, to tease out, a host of emotions, to interpret, appraisal, blameworthy, to be routinely violated, wrath, to teed up, piles of money, destitute, catastrophizing, misattributing causation, overgeneralizing, demandingness, inflammatory labeling, cognitive distortion, to alert, to injustice, digestive system, to dilate, extremity, to lash out, to channel something into, to donate, atrocity.

2. What can you add to Photo 1? Explain your choice.

How do you understand each word in Photo 2?

1)



2)



3. Here are 20 things to do when you feel extremely angry. Do you agree/disagree with these statements?

- Let it happen
- Separate emotion from action
- Identify why
- Cool off with exercise
- Delay your reaction
- Distract yourself

- Do your homework
- Don't play the victim
- Find a safe haven
- Look before you leap
- Discuss your anger with someone trustworthy
- Listen to music
- Write an E-mail
- Make a list
- Disconnect from your triggers
- Redecorate
- Watch a funny movie/show
- Put yourself first
- Do something relaxing
- Use anger to fuel change

4. Answer the following questions:

1. Who is the speaker? Does he like his job?
2. What does Ryan study?
3. How can you express your anger?
4. Why does Ryan think that some anger is good for us? Do you agree with him?
5. Do you agree that anger is a powerful and healthy force?
6. What did Dr. Jerry Deffenbacher write about anger in 1996?
7. Why do we get mad?
8. Which things make you mad? Name them.
9. What is the pre-anger state?
10. Which kinds of appraisal do you know? Explain each of them.
11. What happens in your organism when you get mad?

IV. Перегляньте відео [“How women will lead us to freedom, justice and peace | H.E. Ellen Johnson Sirleaf.](#)

Перекладіть транскрипт відео і виконайте запропоновані завдання.



I was the first woman president of an African nation. And I do believe more countries ought to try that.

Once the glass ceiling has been broken, it can never be put back together -- however one would try to do that. When I assumed the presidency of Liberia in January 2006, we faced the tremendous challenges of a post-conflict nation: collapsed economy, destroyed infrastructure, dysfunctional institutions, enormous debt, bloated civil service. We also faced the challenges of those left behind. The primary victims of all civil wars: women and children.

On my first day in office, I was excited ... and I was exhausted. It had been a very long climb to where I was. Women had been those who suffered most in our civil conflict, and women had been the ones to resolve it. Our history records many women of strength and action. A President of the United Nations General Assembly, a renowned circuit court judge, a president of the University of Liberia. I knew that I had to form a very strong team with the capacity to address the challenges of our nation.

And I wanted to put women in all top positions. But I knew that was not possible. And so I settled for putting them in strategic positions. I recruited a very able economist from the World Bank to be our minister of finance, to lead our debt-relief effort. Another to be the minister of foreign affairs, to reactivate our bilateral and multilateral relationships. The first woman chief of police to address the fears of our women, who had suffered so much during the civil war. Another to be the minister of gender, to be able to ensure the protection and the participation of women. Over time, the minister of justice, the minister of public works, the minister of agriculture, the minister of commerce and industry.

Participation in leadership was unprecedented in my administration. And although I knew that there were not enough women with the experience to form an all-

women cabinet -- as I wanted -- I settled to appoint numerous women in junior ministerial positions, as executives, as administrators, in local government, in diplomatic service, in the judiciary, in public institutions. It worked.

At the end of 2012, our economic growth had peaked at nine percent. Our infrastructure was being reconstructed at a very fast pace. Our institutions were functioning again. Our debt of 4.9 billion had been largely canceled. We had good relationships with the International Monetary Fund, the World Bank, the African Development Bank. We also had good working relationships with all our sister African countries and many nations all over the world.

Our women could sleep peacefully at night again, without fear. Our children were smiling again, as I promised them during my first inaugural address. The reputation and credibility of our nation, lost in the many years of conflict, were restored.

But progress is never guaranteed. And in our legislature, in my first term, women were 14 percent. In the second term, it declined to eight percent, because the environment was increasingly toxic. I had my fair shares of criticism and toxicity. Nobody is perfect. But there's nothing more predictable than a strong woman who wants to change things, who's brave to speak out, who's bold in action.

But I'm OK with the criticism. I know why I made the decisions I made, and I'm happy with the results. But that's why more women leaders are needed. For there will always be those who will tear us down, who will tear us apart, because they want the status quo to remain.

Although sub-Saharan Africa has had major breakthroughs in women's leadership and participation, particularly in the legislature -- in parliament, as it's called -- so many women, 50 percent and over, one of our nations, well over 60 percent, the best in the world -- but we know that's not enough. While we must be very thankful and applaud the progress we have made, we know that there is much more work to be done. The work will have to address the lingering vestiges of structural ... something against women.

In too many places, political parties are based on patronage, patriarchy, misogyny that try to keep women from their rightful places, that shut them out from

taking leadership positions. Too often, women face -- while the best performers, while equal or better in competence -- unequal pay. And so we must continue to work to change things. We must be able to change the stereotyping. We must be able to ensure that those structural barriers that have kept women from being able to have the equity they rightfully deserve.

And we must also work with men. Because increasingly, there is recognition that full gender equity will ensure a stronger economy, a more developed nation, a more peaceful nation. And that is why we must continue to work. And that is why we're partners.

I will be launching a Center for Women and Development that will bring together –

women who have started and are committed to their joining of leadership. With women who have excelled and advanced in leadership together. Over a 10-year period, we strongly believe that we will create this wave of women who are prepared to take, unabashedly, intentional leadership and influence throughout society.

This is why –

at 81, I cannot retire.

Women are working for change in Africa. Women are working for change throughout the world. I will be with them, and one of them, forever.

Thank you for listening. Go out and change the world.

1. Define and translate into Ukrainian the following vocabulary:

Tremendous challenges, bloated civil service, enormous debt, debt-relief effort, bilateral and multilateral relationships, be unprecedented, at a very fast pace, inaugural address, reputation and credibility, be bold in action, status quo, patronage, patriarchy, misogyny, to launch, unabashedly.

Make up your own sentences with the words above!

2. Comment on the following statement. Do you agree that this part is a message of this presentation?

“And we must also work with men. Because increasingly, there is recognition that full gender equity will ensure a stronger economy, a more developed nation, a more peaceful nation. And that is why we must continue to work. And that is why we're partners.”

3. What do you know about these prominent women of humankind history?

- Jane Austin (a writer)
- Anne Frank
- Maya Angelou
- Queen Elizabeth I
- Rosa Parks
- Marie Curie
- Amelia Earhart
- Frida Kahlo
- Naomi Parker
- Indira Gandhi
- Junko Tabei
- Oprah Winfrey

4. Questions for discussion:

1. Is there any discrimination against women throughout the world? What about Ukraine?
2. Why do men discriminate women? Do women discriminate other women?
3. Is there any prominent difference between Liberia and Ukraine in terms of women discrimination?
4. Would you like to become the first woman-president of Ukraine?
5. A man says that women should be without any rights again as in “good old times”. What would you tell him? Imagine now that he is your boss and he is not OK with criticism. Would you speak out?
6. Make the situation above vice versa. A woman says that men should be without any rights and “good times” will arise for women. Do you agree with her?
7. How to make two genders equal and work together without any preconceptions, stereotypes, harassment and stigmas?

V. Перегляньте відео [“Can beauty open our hearts to difficult conversations? | Titus Kaphar”](#).

Перекладіть транскрипт відео і виконайте запропоновані завдання.



I believe there is beauty in hearing the voices of people who haven't been heard.

["Drawing the Blinds," 2014]

["The Jerome Project (Asphalt and Chalk) III," 2014]

["Beneath an Unforgiving Sun (From A Tropical Space)," 2020]

That's a complex idea, because the things that must be said are not always lovely. But somehow, if they're reflective of truth, I think, fundamentally, that makes them beautiful.

There's the aesthetic beauty of the work that in some cases functions as more of a Trojan horse. It allows one to open their hearts to difficult conversations. Maybe you feel attracted to the beauty, and while compelled by the technique, the color, the form or composition, maybe the difficult conversation sneaks up.

["Billy Lee and Ona Judge Portraits in Tar," 2016]

I really taught myself how to paint by spending time at museums and looking at the people that -- the artists, rather -- that I was told were the masters.

Looking at the Rembrandts ["The Night Watch"],

Renoir ["Luncheon of the Boating Party"],

Manet ["Luncheon on the Grass"],

it becomes quite obvious that if I'm going to learn how to paint a self-portrait by studying those people, I'm going to be challenged when it comes to mixing my skin or mixing the skin of those people in my family. There's literally formulas written down historically to tell me how to paint white skin -- what colors I should use for the underpainting, what colors I should use for the impasto highlights -- that doesn't really exist for dark skin. It's not a thing.

It's not a thing because the reality is, our skin wasn't considered beautiful. The picture, the world that is represented in the history of paintings doesn't reflect me. It doesn't reflect the things that I value in that way, and that's the conflict that I struggle

with so frequently, is, I love the technique of these paintings, I have learned from the technique of these paintings, and yet I know that they have no concern for me.

And so there are so many of us who are amending this history in order to simply say we were there. Because you couldn't see doesn't mean we weren't there. We have been there. We have been here. We've continued to be seen as not beautiful, but we are, and we are here. So many of the things that I make end up as maybe futile attempts to reinforce that idea.

["Drawing the Blinds," 2014]

["Seeing Through Time," 2018]

Even though I've had the Western training, my eye is still drawn to the folks who look like me. And so sometimes in my work, I have used strategies like whiting out the rest of the composition in order to focus on the character who may go unseen otherwise. I have cut out other figures from the painting, one, to either emphasize their absence, or two, to get you to focus on the other folks in the composition.

["Intravenous (From a Tropical Space)," 2020]

So "The Jerome Project," aesthetically, draws on hundreds of years of religious icon painting,

["The Jerome Project (My Loss)," 2014]

a kind of aesthetic structure that was reserved for the church, reserved for saints.

["Madonna and Child"]

["Leaf from a Greek Psalter and New Testament"]

["Christ Pantocrator"]

It's a project that is an exploration of the criminal justice system, not asking the question "Are these people innocent or guilty?", but more, "Is this the way that we should deal with our citizens?" I started a body of work, because after being separated from my father for almost 15 years, I reconnected with my father, and ... I really didn't know how to make a place for him in my life. As with most things I don't understand, I work them out in the studio. And so I just started making these portraits of mug shots, starting because I did a Google search for my father, just wondering what had happened over this 15-year period. Where had he gone? And I found his mug shot, which of

course was of no surprise. But I found in that first search 97 other Black men with exactly the same first and last name, and I found their mug shots, and that -- that was a surprise. And not knowing what to do, I just started painting them.

Initially, the tar was a formula that allowed me to figure out how much of these men's life had been lost to incarceration. But I gave up that, and the tar became far more symbolic as I continued, because what I realized is the amount of time that you spend incarcerated is just the beginning of how long it's going to impact the rest of your life.

So in terms of beauty within that context, I know from my friend's family who have been incarcerated, who are currently incarcerated, folks want to be remembered. Folks want to be seen. We put people away for a long time, in some cases, for that one worst thing that they've done. So to a degree, it's a way of just saying, "I see you. We see you." And I think that, as a gesture, is beautiful. In the painting "Behind the Myth of Benevolence," there's almost this curtain of Thomas Jefferson painted and pulled back to reveal a Black woman who's hidden. This Black woman is at once Sally Hemings, but she's also every other Black woman who was on that plantation Monticello and all the rest of them. The one thing we do know about Thomas Jefferson is that he believed in liberty, maybe more strongly than anyone who's ever written about it. And if we know that to be true, if we believe that to be true, then the only benevolent thing to do in that context would be to extend that liberty. And so in this body of work, I use two separate paintings that are forced together on top of one another to emphasize this tumultuous relationship between Black and white in these compositions. And so, that -- that contradiction, that devastating reality that's always behind the curtain, what is happening in race relations in this country -- that's what this painting is about.

The painting is called "Another Fight for Remembrance." The title speaks to repetition. The title speaks to the kind of violence against Black people by the police that has happened and continues to happen, and we are now seeing it happen again. The painting is sort of editorialized as a painting about Ferguson. It's not about Ferguson, but it's also not not about Detroit, it's also not not about Minneapolis.

The painting was started because on a trip to New York to see some of my own art with my brother, as we spent hours walking in and out of galleries, we ended the day

by being stopped by an undercover police car in the middle of the street. These two police officers with their hands on their gun told us to stop. They put us up against the wall. They accused me of stealing art out of a gallery space where I was actually exhibiting art. And as they stood there with their hands on their weapons, I asked the police officer what was different about my citizenship than that of all of the other people who were not being disturbed in that moment. He informed me that they had been following us for two hours and that they had been getting complaints about Black men, two Black men walking in and out of galleries. That painting is about the reality, that it's not a question of if this is going to happen again, it's a question of when.

This most recent body of work is called "From a Tropical Space." This series of paintings is about Black mothers. The series of paintings takes place in a supersaturated, maybe surrealist world, not that far from the one we live in. But in this world, the children of these Black women are disappearing. What this work is really about is the trauma, the things that Black women and women of color in particular in our community have to struggle through in order to set their kids out on the path of life.

What's encouraging for me is that this practice of mine has given me the opportunity to work with young people in my community. I'm quite certain the answers are not in me, but if I'm hopeful at all, it's that they may be in them.

"NXTHVN" is a project that started about five years ago. NXTHVN is a 40,000-square-foot arts incubator in the heart of the Dixwell neighborhood in New Haven, Connecticut. This is a predominantly Black and Brown neighborhood. It is a neighborhood that has the history of jazz at every corner. Our neighborhood, in many ways, has been disinvested in. Schools are struggling to really prepare our population for the futures ahead of them. I know that creativity is an essential asset. It takes creativity to be able to imagine a future that is so different than the one that is before you. And so every artist in our program has a high school studio assistant: there's a high school student that comes from the city of New Haven who works with them and learns their craft, learns their practice. And so we've seen the ways in which pointing folks at the power of creativity can change them.

Beauty is complicated, because of how we define it. I think that beauty and truth

are intertwined somehow. There is something beautiful in truth-telling. That is: that as an act, truth-telling and the myriad ways it manifests -- there's beauty in that.

1. Define and translate into Ukrainian the following vocabulary:

Fundamentally, aesthetic beauty, be compelled by smth, sneak up, to reflect smth, have no concern for smb, to amend, futile attempts, to go unseen, a body of work, a mug shot, some tar, an incarceration, to impact smth, benevolent, tumultuous relationship, devastating reality, be behind the curtain, undercover police car, predominantly, truth-telling.

Make up your own sentences with the words above!

2. Comment on the following story:

The painting was started because on a trip to New York to see some of my own art with my brother, as we spent hours walking in and out of galleries, we ended the day by being stopped by an undercover police car in the middle of the street. These two police officers with their hands on their gun told us to stop. They put us up against the wall. They accused me of stealing art out of a gallery space where I was actually exhibiting art. And as they stood there with their hands on their weapons, I asked the police officer what was different about my citizenship than that of all of the other people who were not being disturbed in that moment. He informed me that they had been following us for two hours and that they had been getting complaints about Black men, two Black men walking in and out of galleries. **That painting is about the reality, that it's not a question of if this is going to happen again, it's a question of when.**

Could it happen in Ukraine? Think not only about African Americans but also about gypsies. What can you say about the words in bold? Do you agree with it?

3. Choose one prominent black people in humankind history and present him/her to your classmates:

- Martin Luther King Jr.
- Beyoncé Knowles
- Tiger Woods
- Barack Obama
- Robert Abbott
- Alvin Ailey
- Muhammad Ali
- Ella Baker
- Jean-Michel Basquiat
- Dr. Charles Drew
- W.E.B. Du Bois
- Jimi Hendrix
- Michel Jackson
- Quincy Jones
- August Wilson
- Stevie Wonder

4. Comment on the following pictures. What emotions does it cause? Is it beautiful? Think of a name for each picture! Which one is your favourite?



VI. Перегляньте відео [“What role does luck play in your life? | Barry Schwartz”](#). Перекладіть транскрипт відео і виконайте запропоновані завдання



Hello, everybody. I'm honored to be here to talk to you, and what I'm going to talk about today is luck and justice and the relation between them.

Some years ago, a former student of mine called me to talk about his daughter. It turns out his daughter was a high school senior, was seriously interested in applying to Swarthmore, where I taught, and he wanted to get my sense of whether she would get in. Swarthmore is an extremely hard school to get into. So I said, "Well, tell me about her." And he told me about her, what her grades were like, her board scores, her extracurricular activities. And she just sounded like a superstar, wonderful, wonderful kid. So I said, "She sounds fabulous. She sounds like just the kind of student that Swarthmore would love to have." And so he said, "Well, does that mean that she'll get in?" And I said, "No. There just aren't enough spots in the Swarthmore class for everybody who's good. There aren't enough spots at Harvard or Yale or Princeton or Stanford. There aren't enough spots at Google or Amazon or Apple. There aren't enough spots at the TED Conference. There are an awful lot of good people, and some of them are not going to make it." So he said, "Well, what are we supposed to do?" And I said, "That's a very good question."

What are we supposed to do? And I know what colleges and universities have done. In the interest of fairness, what they've done is they've kept ratcheting up the standards because it doesn't seem fair to admit less qualified people and reject better qualified people, so you just keep raising the standards higher and higher until they're high enough that you can admit only the number of students that you can fit.

And this violates a lot of people's sense of what justice and fairness is. People in American society have different opinions about what it means to say that some sort of process is just, but I think there's one thing that pretty much everyone agrees on, that in a just system, a fair system, people get what they deserve.

And what I was telling my former student is that when it comes to college

admissions, it just isn't true that people get what they deserve. Some people get what they deserve, and some people don't, and that's just the way it is.

When you ratchet up requirements as colleges have done, what you do is you create a crazy competition among high school kids, because it's not adequate to be good, it's not adequate to be good enough, you have to be better than everybody else who is also applying. And what this has done, or what this has contributed to, is a kind of epidemic of anxiety and depression that is just crushing our teenagers. We are wrecking a generation with this kind of competition.

As I was thinking about this, it occurred to me there's a way to fix this problem. And here's what we could do: when people apply to college, we distinguish between the applicants who are good enough to be successful and the ones who aren't, and we reject the ones who aren't good enough to be successful, and then we take all of the others, and we put their names in a hat, and we just pick them out at random and admit them. In other words, we do college admissions by lottery, and maybe we do job offers at tech companies by lottery, and -- perish the thought -- maybe we even make decisions about who gets invited to talk at TED by lottery.

Now, don't misunderstand me, a lottery like this is not going to eliminate the injustice. There will still be plenty of people who don't get what they deserve. But at least it's honest. It reveals the injustice for what it is instead of pretending otherwise, and it punctures the incredible pressure balloon that our high school kids are now living under.

So why is it that this perfectly reasonable proposal, if I do say so myself, doesn't get any serious discussion? I think I know why. I think it's that we hate the idea that really important things in life might happen by luck or by chance, that really important things in our lives are not under our control. I hate that idea. It's not surprising that people hate that idea, but it simply is the way things are.

First of all, college admissions already is a lottery. It's just that the admissions officers pretend that it isn't. So let's be honest about it.

And second, I think if we appreciated that it was a lottery, it would also get us to acknowledge the importance of good fortune in almost every one of our lives.

Take me. Almost all the most significant events in my life have occurred, to a large degree, as a result of good luck. When I was in seventh grade, my family left New York and went to Westchester County. Right at the beginning of school, I met a lovely young girl who became my friend, then she became my best friend, then she became my girlfriend and then she became my wife. Happily, she's been my wife now for 52 years. I had very little to do with this. This was a lucky accident.

I went off to college, and in my first semester, I signed up for a class in introduction to psychology. I didn't even know what psychology was, but it fit into my schedule and it met requirements, so I took it. And by luck, the class was taught by a superstar introductory psychology teacher, a legend. Because of that, I became a psychology major.

Went off to graduate school. I was finishing up. A friend of mine who taught at Swarthmore decided he didn't want to be a professor anymore, and so he quit to go to medical school. The job that he occupied opened up, I applied for it, I got it, the only job I've ever applied for. I spent 45 years teaching at Swarthmore, an institution that had an enormous impact on the shape that my career took.

And to just give one last example, I was giving a talk about some of my work in New York, and there was somebody in the audience who came up to me after my talk. He introduced himself. He said, "My name is Chris. Would you like to give a talk at TED?" And my response was, "What's TED?" Well, I mean, he told me, and TED then wasn't what it is now. But in the intervening years, the talks I've given at TED have been watched by more than 20 million people.

So the conclusion is, I'm a lucky man. I'm lucky about my marriage. I'm lucky about my education. I'm lucky about my career. And I'm lucky to have had a platform and a voice at something like TED.

Did I deserve the success I've had? Sure I deserve that success, just as you probably deserve your success. But lots of people also deserve successes like ours who haven't had it.

So do people get what they deserve? Is society just? Of course not. Working hard and playing by the rules is just no guarantee of anything. If we appreciate the

inevitability of this kind of injustice and the centrality of good fortune, we might ask ourselves what responsibilities do we have to the people we are now celebrating as heroes in this time of the pandemic when a serious illness befalls their family to make sure that they remain whole and their lives aren't ruined by the cost of dealing with the illness? What do we owe people who struggle, work hard and are less lucky than we are?

About a half century ago, the philosopher John Rawls wrote a book called "A Theory of Justice," and in that book, he introduced a concept that he called "the veil of ignorance." The question he posed was: If you didn't know what your position in society was going to be, what kind of a society would you want to create? And what he suggested is that when we don't know whether we're going to enter society at the top or at the bottom, what we want is a society that is pretty damn equal, so that even the unlucky will be able to live decent, meaningful and satisfying lives.

So bring this back, all of you lucky, successful people, to your communities, and do what you can to make sure that we honor and take care of people who are just as deserving of success as we are, but just not as lucky.

1. Define and translate into Ukrainian the following vocabulary:

Former, extracurricular activities, to ratchet up the standards, to wreck a generation, to eliminate the injustice, be on a steep learning curve, to perish the thought, to a large degree, in the intervening years, a serious illness befalls someone, to owe someone, to live decent life, and then some, to hazard a guess, tuition fees, a setback.

Make up a short story with some words!

2. What is luck for you? Try to provide a definition of luck. Are you a lucky person? Do you remember any cases of luck in your life?

3. Read a story about luck. Discuss it with your classmates. Was it a good or bad luck? Have you had any familiar cases in your life when something bad has led to good thing?

There is a Chinese story of a farmer who used an old horse to till his fields. One day, the horse escaped into the hills and when the farmer's neighbors sympathized with the old man over his bad luck, the farmer replied, "Bad luck? Good luck? Who knows?" A week later, the horse returned with a herd of horses from the hills and this time the neighbors congratulated the farmer on his good luck. His reply was, "Good luck? Bad luck? Who knows?" Then, when the farmer's son was attempting to tame one of the wild horses, he fell off its back and broke his leg. Everyone thought this very bad luck. Not the farmer, whose only reaction was, "Bad luck? Good luck? Who knows?"

Some weeks later, the army marched into the village and conscripted every able-bodied youth they found there. When they saw the farmer's son with his broken leg, they let him off. Now was that good luck or bad luck? Who knows? Everything that seems on the surface to be an evil may be a good in disguise. And everything that seems good on the surface may really be an evil. So we are wise when we leave it to God to decide what good fortune is and what misfortune is, and thank him that all things turn out for good with those who love him.

4. Answer the following questions:

1. Who called the speaker? What did they discuss?
2. Is applying to university stressful for students? What about you? Was it emotionally hard for you?
3. Is applying to university a lottery according to the speaker? Why so?
4. What's 'A Theory of Justice'?
5. How to become lucky?

VII. Перегляньте відео [“What You Weren’t Taught About Making Money”](#). Перекладіть транскрипт відео і виконайте запропоновані завдання.



My daughter just started kindergarten. So this is a really exciting time. It marks a time when me, as a parent, is going to hand my child over to this education system and hope that she learns the skills she needs to be successful in life. I've only dropped her off at kindergarten, and I'm already thinking about high school. But really, when we drop off our kids at school, it kind of evokes a lot of deep philosophical reflections about what we need in order to be happy or to be successful in life and what our children will need. Now, one of these topics is something that I know that she's really not going to learn in school, as much as I wish she would. And oftentimes, this conversation doesn't actually happen at home. The topic that I want to talk to you about today is this, and specifically: "How do you make more of this?" Now, my experience with money started very differently than most. I was in education; I was an educational consultant, worked there for about ten years. And at the time, I was doing my Masters of Education, and I had this hobby called "trading in the market." As you can imagine, when I first started, I didn't make a lot of this stuff. And what I decided to do when I did my Masters of Ed was apply the things I was learning about how we learn best with the skills of making money.

It ended up working out really well. I left that full-time job, and now I do this for a living, and it's pretty fantastic. But it's with this perspective of both education and investing that I want to talk to you about today. When we think about money, many of us are very familiar with the skills: "save more," "spend less," "budget." Those are terms we use all of the time; we throw them around, we know they're things that we should do, and they're really focused on preserving what we have. Then on the other side of the coin, we have this idea of what it would be like to make a ton of money. We have these ideas and notions in our head when it comes to the market - that we think we need to risk it all to make millions of dollars. This is Gordon Gekko, a very familiar character when it comes to making money. We've probably all seen the movie "Wall Street," we might watch

shows called "Billions." This is the typical depiction of what we normally think about when it comes to trading. This is me. (Laughter) Trading in a coffee shop while my baby is sleeping on me. What we see and hear when it comes to money-making is so far removed from what it's really like. So, if you have a bit of money saved, and we've done what we're supposed to do, and we want to actually grow some wealth, many of us are trying to hit that other very traditional notion of what it's like to be in the market, the notion that's actually more appropriate for institutional investing or people who already have millions of dollars trying to make more. Depictions of average people are few and far between. If we actually want to do something with our money, we are somewhere here in the middle, and there's a big knowledge gap. And so, no wonder it's pretty confusing for all of us. I mean, 76% of millennial women find investing confusing. 71% of Americans find talking to their financial planner scary. And get this: 44% of Americans find the most challenging conversation you can have is about money. Even the topic of death comes in second at 38%. So this is a real problem. We all work really hard for our money. We are all told to save our money. But what do we do if we want to make a little bit more? What do we do if we're somewhere here in the middle? Most of us are probably handing our money over to financial institutions because this is often what we're told to do. And when we do that, that's fine for some. But unfortunately, we don't really get to see what they do, we definitely don't get to learn how to do it, and many of us don't even know the questions we should be asking about why are they making the decisions that they are. And I don't think that this is really right. Many of us don't even realize that we actually have the technology to be able to log in to your cellphone or your laptop, and to be able to trade at any point in time during the day. Unfortunately though, the skill set that's gone along with this hasn't really kept up, so many of us don't really know. So what if we turned, then, to the formal education system? This is where we would think about: "We need to learn to make money." So, the latest term that we have here is called "financial literacy." This is supposed to help all of our money woes. But if you look at the narrative about what it still being discussed when it comes to financial literacy, we still are talking about the same old, same old: "save more," "spend less," "budget your money." And I want you to think about it for a second. If we actually took this idea and started helping people to know how to

make money, and then they started spending money based on the profits that they actually made from money they earned, how would that change the conversation about money? We need to help our students realize that when it comes to the markets or the ability to make more money, this can be actually very achievable for most of us, but we need to stop trying to make millions of dollars and risk it all and start realizing that this is a skill that any of us can do at any point in time. We need to take some of the skill sets that kids already learn. So think about something like: "compare and contrast" or "sorting" for that matter. In kindergarten, they're starting to learn how to sort things and build patterns. Those are skills that actually I use in the market every single day. And, in fact, when I learnt how to trade - and I trade for a living - a lot of the skills that I use aren't actually financial skills; they're skills that I actually learnt in other areas. So we need to help students bridge the gap between information they're already learning and tying that to conversations about money. The other piece that I want to talk to you about is realistic expectations. Again, this is something that can be very appropriate for students when we talk about this with them. When it comes to the market, it's not all or nothing. So, just for example here, about a week ago, I got an email from someone. And he had \$5,000, and he wanted to know how long I thought it would take to go from \$5,000 to \$10,000. And that's the problem. \$5,000 to \$10,000, that's a 100% return; that is doubling your money! Gosh, if everybody could do that, wouldn't we all? It's all about our expectations. It would be far more realistic for him to take his \$5,000, trade with it, enjoy that, and take his family out for dinner once a month as opposed to trying to double his money. There is nothing wrong with taking a small amount of money that you have and only just focusing on making some profits, and then spending those profits on all the fun things that you love rather than trying to double your money. It doesn't have to be all or nothing. And let me tell you, I am not an ex-institutional trader. And by the way, just because you are an ex-institutional trader doesn't mean that you actually know how to make money, or that it's appropriate for us as average people. I also want you to know that I am not a certified financial planner. I do not have an MBA, nor do I have a business degree. I am an average person. And when it comes to making money, I am no more capable of this than you are. Home Depot brought "do-it-yourself" construction projects to the masses with the tagline:

"We can show you how." We need something like this for money-making skills, too, for average people. We need to start seeing depictions in media and entertainment that are actually more realistic and focused on what most of us can do with all of this.

We need to stop idealizing these very fantasized versions of trading in the market and [start] realizing that this can be appropriate for all of us. So, there are three things that I really hope you'll walk away with today. And now that I do know how to make money, this is what I hope you will write down and you will continue to tell other people. The first thing is that when it comes to making money, there's this language to it. And there's lots of complicated terms. And one term is often used to define another term. So no wonder it's confusing for all of us because none of us are using plain English when we start talking about making-money skills, but particularly in the market. So let's start asking our financial planners, all of the media outlets to start talking about all this in plain language so that we can actually understand. If you want to continue to invest with someone else, that's fine, but maybe we'll have better questions to ask about the decisions being made. And if you want to do that yourself, it's even better. I also want you to know that the language shouldn't be the barrier for you to do this; you don't need to know all of the words to know how to make money. And vice versa: you can make money without knowing all of the words in this industry.

The second piece is that when it comes to investing or trading or making money, it doesn't have to be a full-time job. Now, I love this, and I have to say I've done this part time, full time, and I started trading four days after my second baby was born. You can do this as a hobby too. The best part about trading and making money that's more realistic is when you go to Starbucks and you order a latte and it's free. And you know why it's free? Because I'm spending the profits that I made on a trade in Starbucks, the stock, about a week earlier. That feeling is something everybody can feel. If you have a little bit of money saved and you focus on spending it on your indulgences, how does that change your perception about money? The third thing that I want you to know when it comes to making money is that it's a skill. Unfortunately, there are a lot of people that come to the market and think that they are Olympic mountain bikers before they're really ready to take the training wheels off. So I want you to remember that when you first started to learn to

ride a bike, you probably started with training wheels. And you may have even fallen a couple of times when you took them off, but you got up, and now some of you might be Olympic mountain bikers, but others might just enjoy a Sunday afternoon ride. And the same experience can be true in the market. Just make sure that if you do fall down, you can still get back up again, because it does get to a place where it's actually really fun to do. I'd like everybody to think about Gordon Gekko. What Gordon Gekko [did] is risky, but it doesn't have to be that way. And honestly, not knowing about money-making skills is risky too. If we all ask more, see more and hear more, we can learn to make more. And so this brings me back to the beginning of our conversation when I dropped my child off at school this morning, as many of you have as well. Are they really learning the skills they need to be successful in life? And have the skills that you learned about money helped you to get you where you want to go? Thank you.

1. Explain the meaning of the following vocabulary items. Translate them into Ukrainian.

- 1.to mark time
- 2.to hand smb/smith over
- 3.to drop smb off
- 4.depiction
- 5.institutional invest
- 6.financial literacy
- 7.MBA
- 8.financial institution
- 9.money woes
- 10.ex-institutional trade
- 11.media outlets
- 12.indulgences
- 13.millennial women
- 14.training wheels

15. bridge the gap

2. Think of the facts that the following numbers are related to:

76; 71; 44; 38; 5000.

3. Imagine you have \$ 15,000. What would you do with them?

4. If you were an investor, what of the following companies would you invest your money in? Explain your choice.

1. Starbucks



2. McDonald's



3. Lenovo



4. Amazon



5. Netflix



6. H&M



5. Answer the following questions:

1. How did Sarah's experience with money start?
2. What terms do we use all the time?
3. Who is Gordon Gekko?
4. What are most of us doing with our money? Is that really good?
5. How do you understand the term "Financial literacy"?

6. What should we realize about coming to the markets?
7. What skills does Sarah use in market every day?
8. What email did Sarah get?
9. What did you hear about financial language in the video?
10. What skill is making money compared with?
11. How can we learn to make more?
12. What is your overall impression of this TEDx?

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12. ДОДАТКИ

Додаток А

ЗРАЗОК ЗВІТУ ПРО ПРОХОДЖЕННЯ ПРАКТИКИ

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
ПРИКАРПАТСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
ІМЕНІ ВАСИЛЯ СТЕФАНІКА
ФАКУЛЬТЕТ ІНОЗЕМНИХ МОВ
КАФЕДРА АНГЛІЙСЬКОЇ ФІЛОЛОГІЇ**

**ЗВІТ ПРО ПРОХОДЖЕННЯ НАВЧАЛЬНОЇ
(ЛІНГВІСТИЧНОЇ / ПЕРЕКЛАДОЗНАВЧОЇ) ПРАКТИКИ**

студента/ки групи _____
освітнього рівня «Бакалавр»
спеціальності філологія (англійська мова і література)

ПІП

Я, ПІП, проходив/ла навчальну (лінгвістичну / перекладознавчу) практику впродовж семестру з поданням документації з _____ по _____ 20__.

Під час практики я поглибив/ла та закріпив/ла теоретичні знання, покращив/ла професійні уміння та навички письмового перекладу на базі отриманих знань, а також творчо застосовував/ла їх у практичній діяльності.

Протягом виробничої практики я:

Наприклад:

- покращив/ла професійні якості перекладача: професійна компетентність, творчий підхід до процесу перекладу, комунікабельність, вміння концентруватися та адаптуватися у складних ситуаціях;
- удосконалив/ла вміння _____;

- покращив/ла вміння реалізовувати свої перекладацькі рішення з урахуванням обмежень у часі та ресурсах;
- редагував/ла та перекладав/ла _____;
- практично застосовував/ла вміння виконання перекладу _____;
- практично оволодів/ла формами, методами, прийомами перекладу, навичками практичної роботи з _____;
- опрацював/ла матеріали різної довідково-інформаційної літератури у процесі перекладу.

Основним моїм завданням на базі практики було _____.

Протягом проходження практики підготував/ла переклад _____.

Додаток Б

ЗРАЗОК ЩОДЕННИКА

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
ПРИКАРПАТСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
ІМЕНІ ВАСИЛЯ СТЕФАНІКА**

**ЩОДЕННИК НАВЧАЛЬНОЇ
(ЛІНГВІСТИЧНОЇ / ПЕРЕКЛАДОЗНАВЧОЇ) ПРАКТИКИ**

студента/ки _____

(прізвище, ім'я, по батькові)

факультет _____

кафедра _____

освітньо-кваліфікаційний рівень: _____

напрямок підготовки _____

спеціальність _____

курс, група _____

Студент/ка _____

(прізвище, ім'я, по батькові)

прибув/ла на підприємство, організацію, установу

Печатка

підприємства, організації, установи „___” _____ 20__ року

(підпис)

(посада, прізвище та ініціали відповідальної особи)

Вибув з підприємства, організації, установи

Печатка

Підприємства, організації, установи “___” _____ 20__ року

(підпис)

(посада, прізвище та ініціали відповідальної особи)

**Івано-Франківськ
2022**

Додаток В

РОБОЧІ ЗАПИСИ ПІД ЧАС ПРАКТИКИ

РОБОЧІ ЗАПИСИ ПІД ЧАС ПРАКТИКИ

_____ тиждень практики

_____ тиждень практики

Зауваження керівників:

Перевірив: _____ (підпис керівника)

Додаток Г

КАЛЕНДАРНИЙ ГРАФІК ПРОХОДЖЕННЯ ПРАТИКИ

№ з/п	Назви робіт	Термін виконання	Відмітка про виконання

Керівники практики:

від закладу вищої освіти
(підпис)

_____ (прізвище та ініціали)

від підприємства, організації, установи _____
(підпис керівника від підприємства)

“ _____ ” _____ 20 р.

Додаток Д

ВІДГУК ТА ОЦІНКА РОБОТИ СТУДЕНТА НА ПРАКТИЦІ

(назва підприємства, організації, установи)

**Керівник практики
від підприємства, організації,
установи**

ініціали) (підпис) (Прізвище,

**Печатка
підприємства**

“ ____ ” _____ 20__ р.

Додаток Є

ЗРАЗОК ОФОРМЛЕННЯ АНГЛО-УКРАЇНСЬКОГО ГЛОСАРИЮ

№	Англійський термін	Транскрипція	Переклад
1.			
2.			