

МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
НАЦІОНАЛЬНИЙ ТЕХНІЧНИЙ УНІВЕРСИТЕТ
«ХАРКІВСЬКИЙ ПОЛІТЕХНІЧНИЙ ІНСТИТУТ»

МЕТОДИЧНІ ВКАЗІВКИ

до виконання завдань з аудіювання
з дисципліни «Практичний курс англійської мови»

для студентів 4 курсу
спеціальності 035 «Філологія»,
Спеціалізація 035.041 «Германські мови та літератури
(переклад включно), перша – англійська»

Guidelines for methodology on listening comprehension

in practical course of English for students of the 4th course of the specialty 035 “Philology”, 035.041 specialization “Germanic languages and literatures (including translation), the first one is English”

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Методичні вказівки до виконання завдань з аудіювання з дисципліни «Практичний курс англійської мови» для студентів 4 курсу спеціальності 035 «Філологія», Спеціалізація 035.041 «Германські мови та літератури (переклад включно), перша – англійська» / Акоп'янц Н.М. – Харків : НТУ «ХПІ», 2019 р. – 48 с.

Guidelines for methodology on listening comprehension in practical course of English for students of the 4th course of the specialty 035 “Philology”, 035.041 specialization “Germanic languages and literatures (including translation), the first one is English”: / Guidelines for methodology / N. M. Akopiants. – Kharkiv : NTU «KhPI», 2019. – 48 p.

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ВСТУП

Методичні вказівки до виконання завдань з аудіювання з дисципліни «Практичний курс англійської мови» для студентів 4 курсу спеціальності 035 «Філологія», Спеціалізація 035.041 «Германські мови та літератури (переклад включно), перша – англійська» підготовлені згідно з «Положенням про організацію навчального процесу у вищих навчальних закладах» та галузевими стандартами вищої освіти.

Практичні завдання з аудіювання з використанням мультимедіа матеріалів для студентів спеціальності «Філологія» у вищих навчальних закладах є обов'язковим компонентом освітньо-професійної програми для здобуття освітньо-кваліфікаційного рівня бакалавра та магістр і має на меті набуття студентом особистісних і професійних компетентностей, пов'язаних з реалізацією можливостей інтеграції комунікативних та фахових знань та вмінь.

Методичні вказівки побудовані на відеоматеріалі виступів TedTalks (всесвітньої платформи для розповсюдження інноваційних ідей). Робота має чотири розділи, які за змістом охоплюють теми психології, соціології і охорони навколишнього середовища. Кожен розділ складається з п'яти завдань: перше завдання охоплює словниковий запас, яким має володіти студент під час перегляду відео, друге – заповнення пропусків під час перегляду (gap-filling), третє завдання – це робота з конкретними фрагментами тексту і відповідь на запитання по ним, четверте завдання зосереджене на співвіднесенні понять та їхніх дефініцій (matching) і п'яте – це відкрите обговорення (discussion). Кожен відео виступ триває 18 хвилин і супроводжується англійськими субтитрами з можливістю їх відключення. В кінці методичних вказівок подано текстовий варіант виступів. Методичні вказівки забез-

печують засвоєння і актуалізацію фонових знань і найбільш вживаної лексики. У кожному розділі подано автентичні матеріали, різноманітні вправи.

Тематичний виклад навчального матеріалу та система різноманітних вправ для його опрацювання й інтенсивного закріплення дозволяє ефективно використовувати вказівки в гуманітарних університетах для студентів перекладацьких відділень.

Метою вказівок є допомога студентам у засвоєнні певних фонових знань, ознайомлення з новим вокабуляром, вдосконаленні вмінь і навичок практичного володіння англійською мовою. Ідея розробки даних вказівок спирається на розроблюваний кафедрою ділової іноземної мови та перекладу напрямок використання мультимедіа технологій в процесі навчання іноземним мовам. Виходячи з цього, дані вказівки можуть використовуватися в кінці кожного місяця з дисципліни «Практичний курс англійської мови» для студентів 4 курсу (7 семестр) спеціальності 035 «Філологія», Спеціалізація 035.041 «Германські мови та літератури (переклад включно), перша – англійська» і представляють собою вже готовий план занять.

Дані вказівки сприяють удосконаленню всієї системи підготовки перекладача, розвитку індивідуальних творчих здібностей майбутніх фахівців, їх ерудиції, об'єктивній оцінці своїх можливостей, застосуванню різноманітних методів та прийомів перекладу текстів, сучасних комп'ютерних технологій, а також вихованню у них подальшої активності та самостійності у набутті професійних, апперцептивних, проектувальних, адаптивних, організаційних, пізнавальних вмінь.

Topic 1
The new era of positive psychology
 (by Martin Seligman)

https://www.ted.com/talks/martin_seligman_on_the_state_of_psychology

ABOUT THE SPEAKER



Martin Seligman · Psychologist

Martin Seligman is the founder of positive psychology, a field of study that examines healthy states, such as happiness, strength of character and optimism.

Introduction: *Martin Seligman talks about psychology -- as a field of study and as it works one-on-one with each patient and each practitioner. As it moves beyond a focus on disease, what can modern psychology help us to become?*

1. Before you start watching the video, look through the words and phrases which you will hear in the presentation, practise pronunciation, try to remember them.

№ з/п	Word or phrase	Transcription	Translation
1.	sound bite	/'saʊnd 'baɪt/	звукова цитата, короткий аудіо уривок з промови політика
2.	Encounter	/ɪn 'kaʊntər/	випадкова зустріч
3.	Medium	/'mi:diəm/	засіб спілкування, середовище
4.	Loony	/'lu:ni/	Псих
5.	Spot	/spɒt/	розпізнати, виявити
6.	smoke and mirrors	/, sməʊk ən 'mɪr.əz/	мильний пазир, обман
7.	Fuzzy	/'fʌz.i/	неясний, розмитий
8.	with rigor	/'rɪg.ər/	з усією строгістю
9.	Causality	/kɔ: 'zæl.ə.ti/	причинно-наслідковий зв'язок

10.	Schizophrenia	/,skɪt.sə'fri:.ni.ə/	шизофренія
11.	Variables	/'veɪ.rɪ.ə.bəl/	змінні
12.	Rigorously	/'rɪɡərəsli/	суворо, методично, досконально
13.	Intervention	/,ɪn.tə'ven.ʃən/	втручання, оперативні заходи
14.	Nurture	/'nɜ:.tʃəʳ/	вирощувати, плекати
15.	Panoply	/'pæn.ə.pli/	багато
16.	stack up for sth with sb	/stæk/	Порівнювати себе з
17.	a rich repertoire of	/'rep.ə.twa:ʳ/	Велика сукупність, сума, спектр
18.	Ebullience	/ɪb'ʊl.i.əns/	ентузіазм, хвилювання, радісне збудження
19.	Upshot	/'ʌp.ʃɒt/	суть, кінцевий результат
20.	Savoring		смакування
21.	Mindfulness	/'maɪnd.fʊl.nəs/	самосвідомість, «повнота розуму»
22.	Heritable	/'her.ɪ.tə.bəl/	спадковий
23.	Habituate	/hə'bitʃ.u.eɪt/	викликати звикання
24.	Malleable	/'mæl.i.ə.bəl/	слухняний, податливий
25.	Abysmal	/ə'biz.məl/	1) глибокий, повний, бездонний 2) жахливий, дуже поганий, «дно»
26.	cold fish	/,kəʊld 'fɪʃ/	непривітлива людина, «сухар»
27.	be consigned to	/kən'saɪn/	бути приреченим на
28.	Bagger	/'bæg.əʳ/	пакувальниця мішків
29.	Eudaemonia	/ju:'daɪ'moʊniə/	щастя
30.	Absorption	/əb'zɔ:p.ʃən/	зануреність у процес

31.	Venerable	/'ven.ə.r.ə.bəl/	шанований, поважний
32.	Testimonial	/,tes.tɪ'məʊ.ni.əl/	лист подяки
33.	Heartening	/'hɑ:tɪ'nɪŋ/	надихаючий
34.	square-wave	/skweə'weɪv/	прямокутний
35.	Backward	/'bæk.wəd/	навпаки
36.	conversely, if	/kən'vɜ:s.li/	якщо ж, в іншому випадку
37.	Morbidity	/mɔ:'bɪd.ə.ti/	хворобливість, відсоток смертності
38.	Divert	/daɪ'vɜ:t/	направляти в іншу сторону

2. While watching the video, fill in the gaps

1. Ten years ago, when I was on an airplane and I introduced myself to my seatmate, and told them what I did, they'd move away from me, because, quite _____, they were saying psychology is about finding what's wrong with you. Spot the _____.

2. What was good about psychology -- about the \$30 billion investment NIMH made, about working in the disease model, about what you mean by psychology – is that, 60 years ago, none of the disorders were _____; it was entirely _____. And now, 14 of the disorders are treatable, two of them actually curable.

3. And the other thing that happened is that a science developed, a science of mental illness. We found out we could take _____ concepts like depression, alcoholism, and measure them _____; that we could create a classification of the mental illnesses; that we could understand the _____ of the mental illnesses.

4. "Positive psychology" which has three aims. The first is that psychology should be just as concerned with human _____ as it is with _____. It should be just as concerned with building strength as with repairing damage. It should be interested in the best things in life. And it should be just as concerned with making the lives of normal people fulfilling, and with genius, with _____ high talent.

5. And I believe there are three different – I call them "different" because different _____ build them, it's possible to have one rather than the other -- three different happy lives. The first happy life is the pleasant life. This is a life in which you have as much positive emotion as you possibly can, and the skills to

_____ it. The second is a life of _____: a life in your work, your parenting, your love, your leisure; time stops for you. That's what Aristotle was talking about. And third, the _____ life. I want to say a little bit about each of those lives and what we know about them.

6. If entertainment can be _____ to also increase positive emotion, meaning eudaemonia, it will be good enough. And if design can increase positive emotion, _____, and _____ and meaning, what we're all doing together will become good enough.

3. Watch the video again paying attention to the time in brackets and answer the questions

1. How did Prof. Seligman answer CNN about the state of modern psychology? (00:36–2:00).
2. How did psychology work more than 60 years ago? (2:17–2:44).
3. What did psychologists forget to do in their rush to do something about people in trouble and in their rush to do something about repairing damage? (5:15–5:34).
4. Which aims does modern positive psychology have? (5:34–6:16).
5. What does the speaker want the psychology to do in addition to its mission of curing the mentally ill? (8:54–9:15).
6. Which three types of happy life does the speaker mention? (8:54–10:01).
7. What is the story of patient Len? (11:20–13:31).
8. Which steps does the author offer to take to be happy? (15:38–18:42).

4. Match words with their definitions

1. eudaemonia	a) to meet someone, especially when you do not expect it
2. smoke and mirrors	b) a number, amount, or situation that can change
3. loony	c) a serious mental illness in which someone cannot understand what is real and what is imaginary
4. causality	d) happiness
5. schizophrenia	something that seems good but is not real or effective and that is done especially to take attention

	away from something else that is embarrassing or unpleasant
6. medium	e) a way of communicating or expressing something
7. bagger	f) someone who behaves in a crazy way
8. divert	g) the principle that there is a cause for everything that happens
9. variable	h) a large number of people or things
10.panoply	i) a short sentence or phrase said publicly, esp. by a politician, to be broadcast
11.fuzzy	j) to cause something or someone to change direction
12.cold fish	k) FORMAL deserving respect because of age, high position, or religious or historical importance
13.malleable	l) a person whose job is to put your shopping into bags for you in a shop
14.mindfulness	m) having shapes that do not have clear edges, or (of a sound,especially from a television, radio, etc.) not clear, usually because of other unwanted noises making it difficult to hear
15.encounter	n) the practice of being aware of your body, mind, and feelings in the presentmoment, thought to create a feeling of calm
16.Sound bite	o) someone who seems unfriendly and who does not share their feelings
17.venerable	p) easily influenced, trained, or controlled

5. Discussion: What are advantages and disadvantages of positive psychology?

Topic 2
Flow, the secret of happiness
 (by Mihaly Csikszentmihalyi)

https://www.ted.com/talks/mihaly_csikszentmihalyi_on_flow

ABOUT THE SPEAKER



Mihaly Csikszentmihalyi · Positive psychologist

Mihaly Csikszentmihalyi has contributed pioneering work to our understanding of happiness, creativity, human fulfillment and the notion of "flow" -- a state of heightened focus and immersion in activities such as art, play and work.

Introduction: *Mihaly Csikszentmihalyi asks, "What makes a life worth living?" Noting that money cannot make us happy, he looks to those who find pleasure and lasting satisfaction in activities that bring about a state of "flow."*

1. Before you start watching the video, look through the words and phrases which you will hear in the presentation, practise pronunciation, try to remember them.

№ з/п	word or phrase	transcription	translation
1.	withstand tragedies	/wɪð'stænd/	витримати, пережити
	visit on	/'vɪz.ɪt/	наносити, спричиняти
2.	contented	/kən'tentɪd/	задоволений
3.	regain	regain	відновити
4.	namely	/'neɪm.li/	а саме, тобто
5.	excerpt	/'ek.sɜ:pt/	уривок
6.	pinnacles	/'pɪn.əkəl/	вершини
7.	suspended	/sə'spend/	тимчасово призупинений
8.	immersion	/ɪ'mɜ:ʃən/	занурення

9.	merge with	/mɜːdʒ/	merge with
10.	precisely	/pri'saɪs.li/	точно
11.	set point	/,set 'pɔɪnt/	встановлена, задана точка, величина
12.	arousal	/ə'raʊ.zəl/	пробудження
13.	complementary	/,kɒm.plɪ'men.tɪ'r .i/	додатковий
14.	mandate	/'mæn.deɪt/	зобов'язання
15.	look up to	/lʊk/	дивитися з захопленням
16.	aversive	/ə'vɜː.sɪv/	той, що викликає відразу

2. While watching the video, fill in the gaps.

1. Instead of talking about little green men, he talked about how the _____ of the Europeans had been _____ by the war, and now they're projecting _____ into the sky.

2. Now, "_____" in Greek meant simply to stand to the side of something. And then it became essentially an analogy for a mental state where you feel that you are not doing your ordinary everyday routines. So ecstasy is essentially a _____ into an alternative reality.

3. That sounds like a kind of a romantic _____. But actually, our nervous system is _____ of processing more than about 110 bits of information per second. And in order to hear me and understand what I'm saying, you need to _____ about 60 bits per second. That's why you can't hear more than two people.

4. It has become a kind of a truism in the study of creativity that you can't be creating anything with less than 10 years of technical-knowledge _____ in a particular field.

5. The idea he had was to establish a place of work where engineers can feel the joy of technological innovation, be _____ of their mission to society and work to their heart's content. I couldn't improve on this as a good example of how _____ enters the workplace.

6. You know that what you need to do is possible to do, even though difficult, and sense of _____ disappears, you forget yourself, you feel part of

something larger. And once the _____ are present, what you are doing becomes worth doing for its own sake.

7. If we know what that set point is, we can predict _____ accurately when you will be in flow, and it will be when your _____ are higher than average and skills are higher than average.

8. _____ begins to be very aversive and apathy becomes very negative: you don't feel that you're doing anything, you don't use your skills, there's no challenge. Unfortunately, a lot of people's experience is in apathy.

3. Watch the video again paying attention to the time in brackets and answer the questions.

1. What observations did the author make during World War II? (00:12-01:32)

2. Which Carl Jung's ideas encouraged the speaker to start his investigation? (1:32-3:10)

3. What does the speaker say about the results of the survey in the United States in 1956 and how has the situation changed since that time? (3:10-4:30)

4. What was the purpose of the speaker's investigation? (4:30-5:30)

5. What is the etymology of the term "ecstasy", its history and meaning? (5:56-7.14)

6. What does the "flow experience mean? Give examples (11:00-12:20)

7. What is the role challenges in the aspect of making people happy? (16:17-17:09)

8. What are the future prospects of author's further investigations? (18:06-18:36)

4. Match words with their definitions.

1) excerpt	a. the most successful or admired part of a system or achievement
2) pinnacle	b. the fact of becoming completely involved in something
3) suspended	c. to admire and respect someone
4) immersion	d. to stop something from being active, either temporarily or permanently

5) merge with	e. to combine or join together, or to cause things to do this
6) precisely	f. the target value of the controlled variable that is maintained by an automatic control system,
7) set point	g. the physiological and psychological state of being awoken
8) arousal	h. an official order or requirement to do something
9) complementary	i. exactly
10) mandate	j. a short part taken from a speech, book, film, etc.
11) look up to	k. useful or attractive together

5. Discussion: Which factors contribute to being happy? What is happiness for you? Are you a happy person? What can make your life happier?

Topic 3

What makes a good life? Lessons from the longest study on happiness

(by Robert Waldinger)

https://www.ted.com/talks/robert_waldinger_what_makes_a_good_life_lessons_from_the_longest_study_on_happiness?rid=v4vWnNFKhG7n

ABOUT THE SPEAKER



Robert Waldinger · Psychiatrist, psychoanalyst, Zen priest

Robert Waldinger is the Director of the Harvard Study of Adult Development, one of the most comprehensive longitudinal studies in history.

Introduction: *What keeps us happy and healthy as we go through life? If you think it's fame and money, you're not alone – but, according to psychiatrist Robert Waldinger, you're mistaken. As the director of a 75-year-old study on adult development, Waldinger has unprecedented access to data on true happiness and satisfaction. In this talk, he shares three important lessons learned from the study as well as some practical, old-as-the-hills wisdom on how to build a fulfilling, long life.*

1. Before you start watching the video, look through the words and phrases which you will hear in the presentation, practise pronunciation, try to remember them.

№ з/п	word or phrase	transcription	translation
1.	lean in	/li:n/	торувати шлях, прийняти виклик, особливо в кар'єрі, прагнути до кар'єрного і соціального зросту
2.	hindsight	/'haɪndsaɪt/	погляд в минуле
3.	sophomore	/'sɒfəməɔ:r/	студент другого курсу

4.	tenement	/'tenəmənt/	багатоквартирний будинок, в якому квартири орендуються
5.	it's about time	/taɪm/	прийшов час
6.	buffer sb from	/'bʌfə/	захищати від
7.	slings and arrows of life	/slɪŋ/	незгоди життя
8.	bicker with	/'bɪk.ə/	сваритися
9.	quick fix	/'kwɪk 'fɪks/	швидке рішення
10.	millennials	/mɪ'len.i.əl/	народжені в нульові
11.	all-too-common	/'kɒm.ən/	Занадто популярний, славнозвісний
12.	feuds	/fju:d/	ворожнеча
13.	take a toll	/təʊl/	нанести тяжкий удар
14.	call to account	/ə'kaʊnt/	Закликати до відповідальності
15.	hold the grudge	/grʌdʒ/	Затаїти ненависть
16.	heartburning	/'hɑ:t.bɜ:n/	ревнощі
17.	downright	/'daʊn.raɪt/	абсолютно
18.	track	/træk/	слідкувати
19.	walks of life	/wɔ:ks/	Прошарки суспільства
20.	day in and day out	/deɪ/	день за днем
21.	octogenarian	/'ɒk.təʊ.dʒə'neɪ.rɪ.ən/	

2. While watching the video, fill in the gaps.

1. Studies like this are _____ rare. Almost all projects of this kind fall apart within a decade because too many people _____ the study, or funding for the research dries up, or the researchers get _____, or they die,

and nobody_____. But through a combination of luck and the persistence of several generations of researchers, this study has survived.

2. The first group started in the study when they were _____ at Harvard College. They all finished college during World War II, and then most went off to serve in the war. And the second group that we've followed was a group of boys from Boston's poorest _____, boys who were chosen for the study specifically because they were from some of the most _____ families in the Boston of the 1930s.

3. The founders of this study would never in their _____ dreams have imagined that I would be standing here today, 75 years later, telling you that the study still continues. Every two years, our patient and _____ research staff calls up our men and asks them if we can send them yet one more set of questions about_____.

4. Many of the _____ Boston men ask us, "Why do you keep wanting to study me? My life just isn't that interesting." The Harvard men _____ ask that question.

5. To get the clearest picture of these lives, we don't just send them_____. We interview them in their living rooms. We get their medical _____ from their doctors. We draw their_____, we scan their brains, we talk to their children. We videotape them talking with their _____ about their deepest concerns.

6. It turns out that people who are more _____ connected to family, to friends, to community, are happier, they're physically healthier, and they live longer than people who are less well connected. And the experience of _____ turns out to be toxic.

7. It turns out that being in a securely attached relationship to another person in your 80s is protective, that the people who are in relationships where they really feel they can count on the other person in times of need, those people's memories stay sharper longer. And the people in relationships where they feel they really can't count on the other one, those are the people who experience earlier memory decline.

8. Some of our _____ couples could bicker with each other _____, but as long as they felt that they could really count on the other when the going got _____, those arguments didn't take a _____ on their memories.

3. Watch the video again paying attention to the time in brackets and answer the questions.

1. How and when did the study begin? (3:15–3:54)
2. Why are studies like this exceedingly rare? (2:25–3:15)
3. What were the two groups of men featuring in the study? (3:15–3:54)
4. What makes this study unique? (1:55–2:25)
5. How do people from the inner city Boston and from Harvard react when scientists call them to study them? (5:00–5:11)
6. What is the clearest message that scientists got from this 75-year study? (6:00-6:23)
7. What happens to lonely people in terms of happiness? (6:23–7:19)
8. What might leaning in to relationships look like according to the speaker? (11:31–12:04)

4. Match words with their definitions.

1) tenement	a. to argue about unimportant matters
2) bicker with	b. something that seems to be a fast and easy solution to a problem but is in fact not very good or will not last long
3) quick fix	c. a person who is between 80 and 89 years old
4) take a toll	d. various levels of social position or achievement
5) hindsight	e. an argument that has existed for a long time between two people or groups, causing a lot of anger or violence
6) feud	f. born in the 1980s, 1990s, or early 2000s
7) octogenarian	g. a type of apartment building, esp. one with many small apartments that is in a poor area
8) walks of life	h. a student studying in the second year of a course at a US college or highschool (= a school for students aged 15 to 18)
9) sophomore	i. (especially of something bad) extremely or very great
10) millennial	j. to cause harm or suffering
11) downright	k. the ability to understand an event or situation only after it has happened

5. Discussion: What makes a good life for you? Do you find results of the study above surprising?

Topic 4

An underwater art museum, teeming with life

(by Jason deCaires Taylor)

https://www.ted.com/talks/jason_decaires_taylor_an_underwater_art_museum_teeming_with_life?referrer=playlist-extraordinary_larger_than_life_art

ABOUT THE SPEAKER



Jason deCaires Taylor · Sculptor

Jason deCaires Taylor's underwater installations offer views of another world, where the artistic efforts of man meet the vivifying power of nature.

Introduction: *For sculptor Jason deCaires Taylor, the ocean is more than a muse -- it's an exhibition space and museum. Taylor creates sculptures of human forms and mundane life on land and sinks them to the ocean floor, where they are subsumed by the sea and transformed from lifeless stone into vibrant habitats for corals, crustaceans and other creatures. The result: Enigmatic, haunting and colorful commentaries about our transient existence, the sacredness of the ocean and its breathtaking power of regeneration.*

1. Before you start watching the video, look through the words and phrases which you will hear in the presentation, practise pronunciation, try to remember them.

№ з/п	word or phrase	transcription	translation
1.	mundane	/mʌn'deɪn/	рутинний
2.	teeming with	/'ti:mɪŋ/	богатий на, переповнений
3.	crustaceans	/krʌs'teɪ.ʃn/	ракоподібний
4.	very steep learning curve	/kɜ:v/	необхідність різкого збільшення знань
5.	decimate	/'des.i.meɪt/	знищувати

6.	scale up	/skeɪl/	збільшити масштаб
7.	sea urchin	/'siː ˌzɜːtʃɪn/	морський їжак
8.	inquisitive	/ɪn'kwɪz.ɪ.tɪv/	допитливий
9.	humbling	/'hʌm.bəlɪŋ/	Принизливий, принижуючий
10.	scrawl	/skrɔːl/	писати закарлючками
11.	oscillate	/'ɒs.ɪ.leɪt/	качатися, коливатися
12.	primal	/'praɪ.məl/	глибинний, початковий
13.	pledge	/pledʒ/	офіційно обіцяти внесок
14.	designate	/'dez.ɪg.neɪt/	позначати
15.	desecrate	/'des.ɪ.kreɪt/	оскверняти
16.	laugh out of	/lɑːf/	насмійками примусити відмовитись
17.	havoc	/'hæv.ək/	спустошення, розруха
18.	wreak	/riːk/	наносити шкоду
19.	look past	/lʊk/	не помічати
20.	frat	/fræt/	член студентської спільноти, міщанин, син багатих батьків
21.	stark message	/stɑːk/	суворе послання

2. While watching the video, fill in the gaps.

1. The ocean is the most incredible _____ an artist could ever wish for. You have amazing lighting effects changing by the hour, explosions of sand covering the sculptures in a cloud of mystery, a unique timeless quality and the procession of _____ visitors, each lending their own special touch to the site.

2. I've realized that the greatest thing about what we do, the really _____ thing about the work, is that as soon as we _____ the sculptures, they're not ours anymore, because as soon as we sink them, the sculptures, they belong to the sea. As new reefs form, a new world literally starts to _____, a world that continuously amazes me. It's a bit of a _____, but nothing man-made can ever match the imagination of nature.

3. Sponges look like veins across the faces. Staghorn coral morphs the form. Fireworms scrawl white lines as they feed. Tunicates explode from the faces. Sea urchins crawl across the bodies feeding at night. Coralline algae applies a kind of purple paint. The deepest red I've ever seen in my life lives underwater. Gorgonian fans oscillate with the waves. Purple sponges breathe water like air. And grey angelfish glide silently overhead.

4. Since building these sites, we've seen some _____ and unexpected results. Besides creating over 800 square meters of new _____ and living reef, visitors to the marine park in Cancun now divide half their time between the museum and the natural reefs, providing significant rest for natural, overstressed areas.

5. They're places where we keep objects of great value to us, where we simply _____ them for them being themselves. If someone was to throw an _____ at the Sistine Chapel, we'd all go crazy. If someone wanted to build a seven-star hotel at the bottom of the Grand Canyon, then we would _____ them out of Arizona. Yet every day we _____, pollute and overfish our oceans.

6. We want to team up with other inventors, creators, _____, educators, biologists, to see better futures for our oceans. And we want to see _____ sculpture, beyond art, even.

7. So let's think big and let's think _____. Who knows where our imagination and _____ can lead us?

8. I hope that by bringing our art into the ocean, that not only do we take advantage of amazing creativity and visual impact of the setting, but that we are also giving something back, and by _____ new environments to _____, and in some way opening up a new – or maybe it's a really old way of seeing the seas: as _____, precious places, worthy of our protection. Our oceans are _____.

3. Watch the video again paying attention to the time in brackets and answer the questions

1. What does the speaker tell the audience about the history of creation of the underwater sculptures? (00:01–00:44)

2. How did this idea develop in Mexico? (00:44–1:30)

3. What are techniques and materials used for underwater sculptures? (1:30–2:10)

4. Is it a hard job to submerge and erect underwater monuments? (2:10–2:26)

5. Why does the speaker think that the ocean is the most incredible exhibition space an artist could ever wish for? (2:52–3:11)

6. Why does the speaker say that as soon as they sink the sculptures, they belong to the sea? (3:39–4:56)

7. What problem was detected by tourists while visiting "Ocean Atlas"? (6:03–6:56)

8. What is the speaker's purpose and what does he call the audience for? (6:56–7:41)

4. Match words with their definitions

1. mundane	a) confusion and lack of order, especially causing damage or trouble
2. inquisitive	b) a small sea creature that lives in water that is not very deep, has a round shell covered with sharp points like needles, and has flesh that can be eaten
3. havoc	c) to contain large numbers of animals or people
4. sea urchin	d) very ordinary and therefore not interesting
5. wreak	e) INFORMAL fraternity (a social organization for male university students in the US and Canada)
6. scale up	f) wanting to discover as much as you can about things, sometimes in a way that annoys people
7. desecrate	g) to cause something to happen in a violent and often uncontrolled way
8. frat	h) FORMAL basic and relating to an early stage of development
9. teeming with	i) to move repeatedly from one position to another
10. oscillate	j) to increase the size, amount, or importance of something, usually an organization or process
11. primal	k) to damage or show no respect towards something holy or very much respected

5. In your point of view, what can be done to prevent underwater life from polluting? Make a list of measures which need to be taken.

Tapescripts Topic 1

00:00

00:12

When I was President of the American Psychological Association, they tried to media-train me. And an encounter I had with CNN summarizes what I'm going to be talking about today, which is the eleventh reason to be optimistic. The editor of Discover told us 10 of them; I'm going to give you the eleventh.

00:36

So they came to me, CNN, and they said, "Professor Seligman -- would you tell us about the state of psychology today? We'd like to interview you about that." And I said, "Great." And she said, "But this is CNN, so you only get a sound bite." I said, "Well, how many words do I get?" And she said, "Well, one."

00:58

(Laughter)

01:00

And the cameras rolled, and she said, "Professor Seligman, what is the state of psychology today?" "Good."

01:08

(Laughter)

01:10

"Cut! Cut. That won't do. We'd really better give you a longer sound bite." "How many words do I get this time?" "Well, you get two."

01:20

(Laughter)

01:22

"Doctor Seligman, what is the state of psychology today?" "Not good."

01:28

(Laughter)

01:40

"Look, Doctor Seligman, we can see you're really not comfortable in this medium. We'd better give you a real sound bite. This time you can have three words. Professor Seligman, what is the state of psychology today?" "Not good enough." That's what I'm going to be talking about.

02:00

I want to say why psychology was good, why it was not good, and how it may become, in the next 10 years, good enough. And by parallel summary, I want to say the same thing about technology, about entertainment and design, because I think the issues are very similar.

02:17

So, why was psychology good? Well, for more than 60 years, psychology worked within the disease model. Ten years ago, when I was on an airplane and I introduced myself to my seatmate, and told them what I did, they'd move away from me, because, quite rightly, they were saying psychology is about finding what's wrong with you. Spot the loony. And now, when I tell people what I do, they move toward me.

02:44

What was good about psychology -- about the \$30 billion investment NIMH made, about working in the disease model, about what you mean by psychology -- is that, 60 years ago, none of the disorders were treatable; it was entirely smoke and mirrors. And now, 14 of the disorders are treatable, two of them actually curable.

03:07

And the other thing that happened is that a science developed, a science of mental illness. We found out we could take fuzzy concepts like depression, alcoholism, and measure them with rigor; that we could create a classification of the mental illnesses; that we could understand the causality of the mental illnesses. We could look across time at the same people -- people, for example, who were genetically vulnerable to schizophrenia -- and ask what the contribution of mothering, of genetics are, and we could isolate third variables by doing experiments on the mental illnesses.

03:51

And best of all, we were able, in the last 50 years, to invent drug treatments and psychological treatments. And then we were able to test them rigorously, in random-assignment, placebo-controlled designs, throw out the things that didn't work, keep the things that actively did.

04:10

The conclusion of that is, psychology and psychiatry of the last 60 years can actually claim that we can make miserable people less miserable. And I

think that's terrific. I'm proud of it. But what was not good, the consequences of that, were three things.

04:35

The first was moral; that psychologists and psychiatrists became victimologists, pathologizers; that our view of human nature was that if you were in trouble, bricks fell on you. And we forgot that people made choices and decisions. We forgot responsibility. That was the first cost.

04:53

The second cost was that we forgot about you people. We forgot about improving normal lives. We forgot about a mission to make relatively untroubled people happier, more fulfilled, more productive. And "genius," "high-talent," became a dirty word. No one works on that.

05:15

And the third problem about the disease model is, in our rush to do something about people in trouble, in our rush to do something about repairing damage, it never occurred to us to develop interventions to make people happier -- positive interventions.

05:34

So that was not good. And so that's what led people like Nancy Etcoff, Dan Gilbert, Mike Csikszentmihalyi and myself to work in something I call, "positive psychology," which has three aims. The first is that psychology should be just as concerned with human strength as it is with weakness. It should be just as concerned with building strength as with repairing damage. It should be interested in the best things in life. And it should be just as concerned with making the lives of normal people fulfilling, and with genius, with nurturing high talent.

06:16

So in the last 10 years and the hope for the future, we've seen the beginnings of a science of positive psychology, a science of what makes life worth living. It turns out that we can measure different forms of happiness. And any of you, for free, can go to that website --

06:34

[www.authentichappiness.org]

06:36

and take the entire panoply of tests of happiness. You can ask, how do you stack up for positive emotion, for meaning, for flow, against literally tens of

thousands of other people? We created the opposite of the diagnostic manual of the insanities: a classification of the strengths and virtues that looks at the sex ratio, how they're defined, how to diagnose them, what builds them and what gets in their way. We found that we could discover the causation of the positive states, the relationship between left hemispheric activity and right hemispheric activity, as a cause of happiness.

07:20

I've spent my life working on extremely miserable people, and I've asked the question: How do extremely miserable people differ from the rest of you? And starting about six years ago, we asked about extremely happy people. How do they differ from the rest of us? It turns out there's one way, very surprising -- they're not more religious, they're not in better shape, they don't have more money, they're not better looking, they don't have more good events and fewer bad events. The one way in which they differ: they're extremely social. They don't sit in seminars on Saturday morning.

07:55

(Laughter)

08:00

They don't spend time alone. Each of them is in a romantic relationship and each has a rich repertoire of friends.

08:06

But watch out here -- this is merely correlational data, not causal, and it's about happiness in the first, "Hollywood" sense, I'm going to talk about, happiness of ebullience and giggling and good cheer. And I'm going to suggest to you that's not nearly enough, in just a moment. We found we could begin to look at interventions over the centuries, from the Buddha to Tony Robbins. About 120 interventions have been proposed that allegedly make people happy. And we find that we've been able to manualize many of them, and we actually carry out random-assignment efficacy and effectiveness studies. That is, which ones actually make people lastingly happier? In a couple of minutes, I'll tell you about some of those results.

08:54

But the upshot of this is that the mission I want psychology to have, in addition to its mission of curing the mentally ill, and in addition to its mission of making miserable people less miserable, is, can psychology actually make people

happier? And to ask that question -- "happy" is not a word I use very much -- we've had to break it down into what I think is askable about "happy." And I believe there are three different -- I call them "different" because different interventions build them, it's possible to have one rather than the other -- three different happy lives. The first happy life is the pleasant life. This is a life in which you have as much positive emotion as you possibly can, and the skills to amplify it. The second is a life of engagement: a life in your work, your parenting, your love, your leisure; time stops for you. That's what Aristotle was talking about. And third, the meaningful life. I want to say a little bit about each of those lives and what we know about them.

10:01

The first life is the pleasant life, and it's simply, as best we can find it, it's having as many of the pleasures as you can, as much positive emotion as you can, and learning the skills -- savoring, mindfulness -- that amplify them, that stretch them over time and space. But the pleasant life has three drawbacks, and it's why positive psychology is not happy-ology, and why it doesn't end here.

10:30

The first drawback is, it turns out the pleasant life, your experience of positive emotion, is about 50 percent heritable, and, in fact, not very modifiable. So the different tricks that Matthieu and I and others know about increasing the amount of positive emotion in your life are 15 to 20 percent tricks, getting more of it. Second is that positive emotion habituates. It habituates rapidly, indeed. It's all like French vanilla ice cream: the first taste is 100 percent; by the time you're down to the sixth taste, it's gone. And, as I said, it's not particularly malleable.

11:20

And this leads to the second life. I have to tell you about my friend Len, to talk about why positive psychology is more than positive emotion, more than building pleasure. In two of the three great arenas of life, by the time Len was 30, Len was enormously successful. The first arena was work. By the time he was 20, he was an options trader. By the time he was 25, he was a multimillionaire and the head of an options trading company. Second, in play, he's a national champion bridge player. But in the third great arena of life, love, Len is an abysmal failure. And the reason he was, was that Len is a cold fish.

12:08

(Laughter)

12:10

Len is an introvert. American women said to Len, when he dated them, "You're no fun. You don't have positive emotion. Get lost." And Len was wealthy enough to be able to afford a Park Avenue psychoanalyst, who for five years tried to find the sexual trauma that had somehow locked positive emotion inside of him. But it turned out there wasn't any sexual trauma. It turned out that - - Len grew up in Long Island and he played football and watched football, and played bridge. Len is in the bottom five percent of what we call positive affectivities.

12:54

The question is: Is Len unhappy? And I want to say, not. Contrary to what psychology told us about the bottom 50 percent of the human race in positive affectivity, I think Len is one of the happiest people I know. He's not consigned to the hell of unhappiness, and that's because Len, like most of you, is enormously capable of flow. When he walks onto the floor of the American Exchange at 9:30 in the morning, time stops for him. And it stops till the closing bell. When the first card is played till 10 days later, when the tournament is over, time stops for Len.

13:31

And this is indeed what Mike Csikszentmihalyi has been talking about, about flow. And it's distinct from pleasure in a very important way: pleasure has raw feel -- you know it's happening; it's thought and feeling. But what Mike told you yesterday -- during flow ... you can't feel anything. You're one with the music. Time stops. You have intense concentration. And this is indeed the characteristic of what we think of as the good life. And we think there's a recipe for it, and it's knowing what your highest strengths are -- again, there's a valid test of what your five highest strengths are -- and then re-crafting your life to use them as much as you possibly can. Re-crafting your work, your love, your play, your friendship, your parenting.

14:26

Just one example. One person I worked with was a bagger at Genuardi's. Hated the job. She's working her way through college. Her highest strength was social intelligence. So she re-crafted bagging to make the encounter with her the social highlight of every customer's day. Now, obviously she failed. But what she did was to take her highest strengths, and re-craft work to

use them as much as possible. What you get out of that is not smiley-ness. You don't look like Debbie Reynolds. You don't giggle a lot. What you get is more absorption.

15:06

So, that's the second path. The first path, positive emotion; the second path is eudaemonian flow; and the third path is meaning. This is the most venerable of the happinesses, traditionally. And meaning, in this view, consists of -- very parallel to eudaemonia -- it consists of knowing what your highest strengths are, and using them to belong to and in the service of something larger than you are.

15:38

I mentioned that for all three kinds of lives -- the pleasant life, the good life, the meaningful life -- people are now hard at work on the question: Are there things that lastingly change those lives? And the answer seems to be yes. And I'll just give you some samples of it. It's being done in a rigorous manner. It's being done in the same way that we test drugs to see what really works. So we do random-assignment, placebo-controlled, long-term studies of different interventions. Just to sample the kind of interventions that we find have an effect: when we teach people about the pleasant life, how to have more pleasure in your life, one of your assignments is to take the mindfulness skills, the savoring skills, and you're assigned to design a beautiful day. Next Saturday, set a day aside, design yourself a beautiful day, and use savoring and mindfulness to enhance those pleasures. And we can show in that way that the pleasant life is enhanced.

16:49

Gratitude visit. I want you all to do this with me now, if you would. Close your eyes. I'd like you to remember someone who did something enormously important that changed your life in a good direction, and who you never properly thanked. The person has to be alive. Now, OK, you can open your eyes. I hope all of you have such a person. Your assignment, when you're learning the gratitude visit, is to write a 300-word testimonial to that person, call them on the phone in Phoenix, ask if you can visit, don't tell them why. Show up at their door, you read the testimonial -- everyone weeps when this happens. And what happens is, when we test people one week later, a month later, three months later, they're both happier and less depressed.

17:51

Another example is a strengths date, in which we get couples to identify their highest strengths on the strengths test, and then to design an evening in which they both use their strengths. We find this is a strengthener of relationships. And fun versus philanthropy. It's so heartening to be in a group like this, in which so many of you have turned your lives to philanthropy. Well, my undergraduates and the people I work with haven't discovered this, so we actually have people do something altruistic and do something fun, and contrast it. And what you find is when you do something fun, it has a square wave walk set. When you do something philanthropic to help another person, it lasts and it lasts. So those are examples of positive interventions.

18:42

So the next to last thing I want to say is: we're interested in how much life satisfaction people have. This is really what you're about. And that's our target variable. And we ask the question as a function of the three different lives, how much life satisfaction do you get? So we ask -- and we've done this in 15 replications, involving thousands of people: To what extent does the pursuit of pleasure, the pursuit of positive emotion, the pleasant life, the pursuit of engagement, time stopping for you, and the pursuit of meaning contribute to life satisfaction?

19:19

And our results surprised us; they were backward of what we thought. It turns out the pursuit of pleasure has almost no contribution to life satisfaction. The pursuit of meaning is the strongest. The pursuit of engagement is also very strong. Where pleasure matters is if you have both engagement and you have meaning, then pleasure's the whipped cream and the cherry. Which is to say, the full life -- the sum is greater than the parts, if you've got all three. Conversely, if you have none of the three, the empty life, the sum is less than the parts.

19:56

And what we're asking now is: Does the very same relationship -- physical health, morbidity, how long you live and productivity -- follow the same relationship? That is, in a corporation, is productivity a function of positive emotion, engagement and meaning? Is health a function of positive engagement, of pleasure, and of meaning in life? And there is reason to think the answer to both of those may well be yes.

20:28

So, Chris said that the last speaker had a chance to try to integrate what he heard, and so this was amazing for me. I've never been in a gathering like this. I've never seen speakers stretch beyond themselves so much, which was one of the remarkable things. But I found that the problems of psychology seemed to be parallel to the problems of technology, entertainment and design in the following way: we all know that technology, entertainment and design have been and can be used for destructive purposes. We also know that technology, entertainment and design can be used to relieve misery. And by the way, the distinction between relieving misery and building happiness is extremely important. I thought, when I first became a therapist 30 years ago, that if I was good enough to make someone not depressed, not anxious, not angry, that I'd make them happy. And I never found that; I found the best you could ever do was to get to zero; that they were empty.

21:41

And it turns out the skills of happiness, the skills of the pleasant life, the skills of engagement, the skills of meaning, are different from the skills of relieving misery. And so, the parallel thing holds with technology, entertainment and design, I believe. That is, it is possible for these three drivers of our world to increase happiness, to increase positive emotion. And that's typically how they've been used. But once you fractionate happiness the way I do -- not just positive emotion, that's not nearly enough -- there's flow in life, and there's meaning in life. As Laura Lee told us, design and, I believe, entertainment and technology, can be used to increase meaning engagement in life as well.

22:35

So in conclusion, the eleventh reason for optimism, in addition to the space elevator, is that I think with technology, entertainment and design, we can actually increase the amount of tonnage of human happiness on the planet. And if technology can, in the next decade or two, increase the pleasant life, the good life and the meaningful life, it will be good enough. If entertainment can be diverted to also increase positive emotion, meaning eudaemonia, it will be good enough. And if design can increase positive emotion, eudaemonia, and flow and meaning, what we're all doing together will become good enough.

23:27

Thank you.

Topic 2

00:00

I grew up in Europe, and World War II caught me when I was between seven and 10 years old. And I realized how few of the grown-ups that I knew were able to withstand the tragedies that the war visited on them -- how few of them could even resemble a normal, contented, satisfied, happy life once their job, their home, their security was destroyed by the war. So I became interested in understanding what contributed to a life that was worth living. And I tried, as a child, as a teenager, to read philosophy and to get involved in art and religion and many other ways that I could see as a possible answer to that question. And finally I ended up encountering psychology by chance.

01:20

I was at a ski resort in Switzerland without any money to actually enjoy myself, because the snow had melted and I didn't have money to go to a movie. But I found that on the -- I read in the newspapers that there was to be a presentation by someone in a place that I'd seen in the center of Zurich, and it was about flying saucers [that] he was going to talk. And I thought, well, since I can't go to the movies, at least I will go for free to listen to flying saucers. And the man who talked at that evening lecture was very interesting. Instead of talking about little green men, he talked about how the psyche of the Europeans had been traumatized by the war, and now they're projecting flying saucers into the sky. He talked about how the mandalas of ancient Hindu religion were kind of projected into the sky as an attempt to regain some sense of order after the chaos of war. And this seemed very interesting to me. And I started reading his books after that lecture. And that was Carl Jung, whose name or work I had no idea about.

02:58

Then I came to this country to study psychology and I started trying to understand the roots of happiness. This is a typical result that many people have presented, and there are many variations on it. But this, for instance, shows that about 30 percent of the people surveyed in the United States since 1956 say that their life is very happy. And that hasn't changed at all. Whereas the personal income, on a scale that has been held constant to accommodate for inflation, has more than doubled, almost tripled, in that period. But you find essentially the same results, namely, that after a certain basic point -- which corresponds more or less to just a few 1,000 dollars above the minimum poverty level -- increases in

material well-being don't seem to affect how happy people are. In fact, you can find that the lack of basic resources, material resources, contributes to unhappiness, but the increase in material resources does not increase happiness.

04:18

So my research has been focused more on -- after finding out these things that actually corresponded to my own experience, I tried to understand: where -- in everyday life, in our normal experience -- do we feel really happy? And to start those studies about 40 years ago, I began to look at creative people -- first artists and scientists, and so forth -- trying to understand what made them feel that it was worth essentially spending their life doing things for which many of them didn't expect either fame or fortune, but which made their life meaningful and worth doing.

05:18

This was one of the leading composers of American music back in the '70s. And the interview was 40 pages long. But this little excerpt is a very good summary of what he was saying during the interview. And it describes how he feels when composing is going well. And he says by describing it as an ecstatic state.

05:44

Now, "ecstasy" in Greek meant simply to stand to the side of something. And then it became essentially an analogy for a mental state where you feel that you are not doing your ordinary everyday routines. So ecstasy is essentially a stepping into an alternative reality. And it's interesting, if you think about it, how, when we think about the civilizations that we look up to as having been pinnacles of human achievement -- whether it's China, Greece, the Hindu civilization, or the Mayas, or Egyptians -- what we know about them is really about their ecstasies, not about their everyday life. We know the temples they built, where people could come to experience a different reality. We know about the circuses, the arenas, the theaters. These are the remains of civilizations and they are the places that people went to experience life in a more concentrated, more ordered form.

07:02

Now, this man doesn't need to go to a place like this, which is also -- this place, this arena, which is built like a Greek amphitheatre, is a place for ecstasy also. We are participating in a reality that is different from that of the everyday life that we're used to. But this man doesn't need to go there. He needs just a

piece of paper where he can put down little marks, and as he does that, he can imagine sounds that had not existed before in that particular combination. So once he gets to that point of beginning to create, like Jennifer did in her improvisation, a new reality -- that is, a moment of ecstasy -- he enters that different reality. Now he says also that this is so intense an experience that it feels almost as if he didn't exist. And that sounds like a kind of a romantic exaggeration. But actually, our nervous system is incapable of processing more than about 110 bits of information per second. And in order to hear me and understand what I'm saying, you need to process about 60 bits per second. That's why you can't hear more than two people. You can't understand more than two people talking to you.

08:33

Well, when you are really involved in this completely engaging process of creating something new, as this man is, he doesn't have enough attention left over to monitor how his body feels, or his problems at home. He can't feel even that he's hungry or tired. His body disappears, his identity disappears from his consciousness, because he doesn't have enough attention, like none of us do, to really do well something that requires a lot of concentration, and at the same time to feel that he exists. So existence is temporarily suspended. And he says that his hand seems to be moving by itself. Now, I could look at my hand for two weeks, and I wouldn't feel any awe or wonder, because I can't compose. (Laughter)

09:43

So what it's telling you here is that obviously this automatic, spontaneous process that he's describing can only happen to someone who is very well trained and who has developed technique. And it has become a kind of a truism in the study of creativity that you can't be creating anything with less than 10 years of technical-knowledge immersion in a particular field. Whether it's mathematics or music, it takes that long to be able to begin to change something in a way that it's better than what was there before. Now, when that happens, he says the music just flows out. And because all of these people I started interviewing -- this was an interview which is over 30 years old -- so many of the people described this as a spontaneous flow that I called this type of experience the "flow experience." And it happens in different realms.

11:01

For instance, a poet describes it in this form. This is by a student of mine who interviewed some of the leading writers and poets in the United States. And

it describes the same effortless, spontaneous feeling that you get when you enter into this ecstatic state. This poet describes it as opening a door that floats in the sky -- a very similar description to what Albert Einstein gave as to how he imagined the forces of relativity, when he was struggling with trying to understand how it worked. But it happens in other activities. For instance, this is another student of mine, Susan Jackson from Australia, who did work with some of the leading athletes in the world. And you see here in this description of an Olympic skater, the same essential description of the phenomenology of the inner state of the person. You don't think; it goes automatically, if you merge yourself with the music, and so forth.

12:09

It happens also, actually, in the most recent book I wrote, called "Good Business," where I interviewed some of the CEOs who had been nominated by their peers as being both very successful and very ethical, very socially responsible. You see that these people define success as something that helps others and at the same time makes you feel happy as you are working at it. And like all of these successful and responsible CEOs say, you can't have just one of these things be successful if you want a meaningful and successful job. Anita Roddick is another one of these CEOs we interviewed. She is the founder of Body Shop, the natural cosmetics king. It's kind of a passion that comes from doing the best and having flow while you're working.

13:10

This is an interesting little quote from Masaru Ibuka, who was at that time starting out Sony without any money, without a product -- they didn't have a product, they didn't have anything, but they had an idea. And the idea he had was to establish a place of work where engineers can feel the joy of technological innovation, be aware of their mission to society and work to their heart's content. I couldn't improve on this as a good example of how flow enters the workplace.

13:45

Now, when we do studies -- we have, with other colleagues around the world, done over 8,000 interviews of people -- from Dominican monks, to blind nuns, to Himalayan climbers, to Navajo shepherds -- who enjoy their work. And regardless of the culture, regardless of education or whatever, there are these seven conditions that seem to be there when a person is in flow. There's this focus that, once it becomes intense, leads to a sense of ecstasy, a sense of clarity: you

know exactly what you want to do from one moment to the other; you get immediate feedback. You know that what you need to do is possible to do, even though difficult, and sense of time disappears, you forget yourself, you feel part of something larger. And once the conditions are present, what you are doing becomes worth doing for its own sake.

14:51

In our studies, we represent the everyday life of people in this simple scheme. And we can measure this very precisely, actually, because we give people electronic pagers that go off 10 times a day, and whenever they go off you say what you're doing, how you feel, where you are, what you're thinking about. And two things that we measure is the amount of challenge people experience at that moment and the amount of skill that they feel they have at that moment. So for each person we can establish an average, which is the center of the diagram. That would be your mean level of challenge and skill, which will be different from that of anybody else. But you have a kind of a set point there, which would be in the middle.

15:39

If we know what that set point is, we can predict fairly accurately when you will be in flow, and it will be when your challenges are higher than average and skills are higher than average. And you may be doing things very differently from other people, but for everyone that flow channel, that area there, will be when you are doing what you really like to do -- play the piano, be with your best friend, perhaps work, if work is what provides flow for you. And then the other areas become less and less positive.

16:17

Arousal is still good because you are over-challenged there. Your skills are not quite as high as they should be, but you can move into flow fairly easily by just developing a little more skill. So, arousal is the area where most people learn from, because that's where they're pushed beyond their comfort zone and to enter that -- going back to flow -- then they develop higher skills. Control is also a good place to be, because there you feel comfortable, but not very excited. It's not very challenging any more. And if you want to enter flow from control, you have to increase the challenges. So those two are ideal and complementary areas from which flow is easy to go into.

17:09

The other combinations of challenge and skill become progressively less optimal. Relaxation is fine -- you still feel OK. Boredom begins to be very aversive and apathy becomes very negative: you don't feel that you're doing anything, you don't use your skills, there's no challenge. Unfortunately, a lot of people's experience is in apathy. The largest single contributor to that experience is watching television; the next one is being in the bathroom, sitting. Even though sometimes watching television about seven to eight percent of the time is in flow, but that's when you choose a program you really want to watch and you get feedback from it.

18:06

So the question we are trying to address -- and I'm way over time -- is how to put more and more of everyday life in that flow channel. And that is the kind of challenge that we're trying to understand. And some of you obviously know how to do that spontaneously without any advice, but unfortunately a lot of people don't. And that's what our mandate is, in a way, to do.

Topic 3

00:00

What keeps us healthy and happy as we go through life? If you were going to invest now in your future best self, where would you put your time and your energy? There was a recent survey of millennials asking them what their most important life goals were, and over 80 percent said that a major life goal for them was to get rich. And another 50 percent of those same young adults said that another major life goal was to become famous.

00:38

(Laughter)

00:40

And we're constantly told to lean in to work, to push harder and achieve more. We're given the impression that these are the things that we need to go after in order to have a good life. Pictures of entire lives, of the choices that people make and how those choices work out for them, those pictures are almost impossible to get. Most of what we know about human life we know from asking people to remember the past, and as we know, hindsight is anything but 20/20. We

forget vast amounts of what happens to us in life, and sometimes memory is downright creative.

01:24

But what if we could watch entire lives as they unfold through time? What if we could study people from the time that they were teenagers all the way into old age to see what really keeps people happy and healthy?

01:43

We did that. The Harvard Study of Adult Development may be the longest study of adult life that's ever been done. For 75 years, we've tracked the lives of 724 men, year after year, asking about their work, their home lives, their health, and of course asking all along the way without knowing how their life stories were going to turn out.

02:13

Studies like this are exceedingly rare. Almost all projects of this kind fall apart within a decade because too many people drop out of the study, or funding for the research dries up, or the researchers get distracted, or they die, and nobody moves the ball further down the field. But through a combination of luck and the persistence of several generations of researchers, this study has survived. About 60 of our original 724 men are still alive, still participating in the study, most of them in their 90s. And we are now beginning to study the more than 2,000 children of these men. And I'm the fourth director of the study.

03:03

Since 1938, we've tracked the lives of two groups of men. The first group started in the study when they were sophomores at Harvard College. They all finished college during World War II, and then most went off to serve in the war. And the second group that we've followed was a group of boys from Boston's poorest neighborhoods, boys who were chosen for the study specifically because they were from some of the most troubled and disadvantaged families in the Boston of the 1930s. Most lived in tenements, many without hot and cold running water.

03:42

When they entered the study, all of these teenagers were interviewed. They were given medical exams. We went to their homes and we interviewed their parents. And then these teenagers grew up into adults who entered all walks of life. They became factory workers and lawyers and bricklayers and doctors, one

President of the United States. Some developed alcoholism. A few developed schizophrenia. Some climbed the social ladder from the bottom all the way to the very top, and some made that journey in the opposite direction.

04:23

The founders of this study would never in their wildest dreams have imagined that I would be standing here today, 75 years later, telling you that the study still continues. Every two years, our patient and dedicated research staff calls up our men and asks them if we can send them yet one more set of questions about their lives.

04:48

Many of the inner city Boston men ask us, "Why do you keep wanting to study me? My life just isn't that interesting." The Harvard men never ask that question.

04:59

(Laughter)

05:08

To get the clearest picture of these lives, we don't just send them questionnaires. We interview them in their living rooms. We get their medical records from their doctors. We draw their blood, we scan their brains, we talk to their children. We videotape them talking with their wives about their deepest concerns. And when, about a decade ago, we finally asked the wives if they would join us as members of the study, many of the women said, "You know, it's about time."

05:38

(Laughter)

05:39

So what have we learned? What are the lessons that come from the tens of thousands of pages of information that we've generated on these lives? Well, the lessons aren't about wealth or fame or working harder and harder. The clearest message that we get from this 75-year study is this: Good relationships keep us happier and healthier. Period.

06:11

We've learned three big lessons about relationships. The first is that social connections are really good for us, and that loneliness kills. It turns out that people who are more socially connected to family, to friends, to community, are

happier, they're physically healthier, and they live longer than people who are less well connected. And the experience of loneliness turns out to be toxic. People who are more isolated than they want to be from others find that they are less happy, their health declines earlier in midlife, their brain functioning declines sooner and they live shorter lives than people who are not lonely. And the sad fact is that at any given time, more than one in five Americans will report that they're lonely.

07:07

And we know that you can be lonely in a crowd and you can be lonely in a marriage, so the second big lesson that we learned is that it's not just the number of friends you have, and it's not whether or not you're in a committed relationship, but it's the quality of your close relationships that matters. It turns out that living in the midst of conflict is really bad for our health. High-conflict marriages, for example, without much affection, turn out to be very bad for our health, perhaps worse than getting divorced. And living in the midst of good, warm relationships is protective.

07:45

Once we had followed our men all the way into their 80s, we wanted to look back at them at midlife and to see if we could predict who was going to grow into a happy, healthy octogenarian and who wasn't. And when we gathered together everything we knew about them at age 50, it wasn't their middle age cholesterol levels that predicted how they were going to grow old. It was how satisfied they were in their relationships. The people who were the most satisfied in their relationships at age 50 were the healthiest at age 80. And good, close relationships seem to buffer us from some of the slings and arrows of getting old. Our most happily partnered men and women reported, in their 80s, that on the days when they had more physical pain, their mood stayed just as happy. But the people who were in unhappy relationships, on the days when they reported more physical pain, it was magnified by more emotional pain.

08:52

And the third big lesson that we learned about relationships and our health is that good relationships don't just protect our bodies, they protect our brains. It turns out that being in a securely attached relationship to another person in your 80s is protective, that the people who are in relationships where they really feel they can count on the other person in times of need, those people's memo-

ries stay sharper longer. And the people in relationships where they feel they really can't count on the other one, those are the people who experience earlier memory decline. And those good relationships, they don't have to be smooth all the time. Some of our octogenarian couples could bicker with each other day in and day out, but as long as they felt that they could really count on the other when the going got tough, those arguments didn't take a toll on their memories.

09:49

So this message, that good, close relationships are good for our health and well-being, this is wisdom that's as old as the hills. Why is this so hard to get and so easy to ignore? Well, we're human. What we'd really like is a quick fix, something we can get that'll make our lives good and keep them that way. Relationships are messy and they're complicated and the hard work of tending to family and friends, it's not sexy or glamorous. It's also lifelong. It never ends. The people in our 75-year study who were the happiest in retirement were the people who had actively worked to replace workmates with new playmates. Just like the millennials in that recent survey, many of our men when they were starting out as young adults really believed that fame and wealth and high achievement were what they needed to go after to have a good life. But over and over, over these 75 years, our study has shown that the people who fared the best were the people who leaned in to relationships, with family, with friends, with community.

11:09

So what about you? Let's say you're 25, or you're 40, or you're 60. What might leaning in to relationships even look like?

11:19

Well, the possibilities are practically endless. It might be something as simple as replacing screen time with people time or livening up a stale relationship by doing something new together, long walks or date nights, or reaching out to that family member who you haven't spoken to in years, because those all-too-common family feuds take a terrible toll on the people who hold the grudges.

11:52

I'd like to close with a quote from Mark Twain. More than a century ago, he was looking back on his life, and he wrote this: "There isn't time, so brief is

life, for bickerings, apologies, heartburnings, callings to account. There is only time for loving, and but an instant, so to speak, for that."

12:22

The good life is built with good relationships.

12:27

Thank you.

Topic 4

00:01

Ten years ago, I had my first exhibition here. I had no idea if it would work or was at all possible, but with a few small steps and a very steep learning curve, I made my first sculpture, called "The Lost Correspondent." Teaming up with a marine biologist and a local dive center, I submerged the work off the coast of Grenada, in an area decimated by Hurricane Ivan. And then this incredible thing happened. It transformed. One sculpture became two. Two quickly became 26. And before I knew it, we had the world's first underwater sculpture park.

00:44

In 2009, I moved to Mexico and started by casting local fisherman. This grew to a small community, to almost an entire movement of people in defense of the sea. And then finally, to an underwater museum, with over 500 living sculptures. Gardening, it seems, is not just for greenhouses. We've since scaled up the designs: "Ocean Atlas," in the Bahamas, rising 16 feet up to the surface and weighing over 40 tons, to now currently in Lanzarote, where I'm making an underwater botanical garden, the first of its kind in the Atlantic Ocean.

01:30

Each project, we use materials and designs that help encourage life; a long-lasting pH-neutral cement provides a stable and permanent platform. It is textured to allow coral polyps to attach. We position them down current from natural reefs so that after spawning, there's areas for them to settle. The formations are all configured so that they aggregate fish on a really large scale. Even this VW Beetle has an internal living habitat to encourage crustaceans such as lobsters and sea urchins.

02:10

So why exhibit my work in the ocean? Because honestly, it's really not easy. When you're in the middle of the sea under a hundred-foot crane, trying to lower eight tons down to the sea floor, you start to wonder whether I shouldn't have taken up watercolor painting instead.

02:26

(Laughter)

02:27

But in the end, the results always blow my mind.

02:30

(Music)

02:52

The ocean is the most incredible exhibition space an artist could ever wish for. You have amazing lighting effects changing by the hour, explosions of sand covering the sculptures in a cloud of mystery, a unique timeless quality and the procession of inquisitive visitors, each lending their own special touch to the site.

03:11

(Music)

03:39

But over the years, I've realized that the greatest thing about what we do, the really humbling thing about the work, is that as soon as we submerge the sculptures, they're not ours anymore, because as soon as we sink them, the sculptures, they belong to the sea. As new reefs form, a new world literally starts to evolve, a world that continuously amazes me. It's a bit of a cliché, but nothing man-made can ever match the imagination of nature.

04:06

Sponges look like veins across the faces. Staghorn coral morphs the form. Fireworms scrawl white lines as they feed. Tunicates explode from the faces. Sea urchins crawl across the bodies feeding at night. Coralline algae applies a kind of purple paint. The deepest red I've ever seen in my life lives underwater. Gorgonian fans oscillate with the waves. Purple sponges breathe water like air. And grey angelfish glide silently overhead.

04:56

And the amazing response we've had to these works tells me that we've managed to plug into something really primal, because it seems that these images

translate across the world, and that's made me focus on my responsibility as an artist and about what I'm trying to achieve. I'm standing here today on this boat in the middle of the ocean, and this couldn't be a better place to talk about the really, really important effect of my work. Because as we all know, our reefs are dying, and our oceans are in trouble.

05:29

So here's the thing: the most used, searched and shared image of all my work thus far is this. And I think this is for a reason, or at least I hope it is. What I really hope is that people are beginning to understand that when we think of the environment and the destruction of nature, that we need to start thinking about our oceans, too.

05:51

Since building these sites, we've seen some phenomenal and unexpected results. Besides creating over 800 square meters of new habitats and living reef, visitors to the marine park in Cancun now divide half their time between the museum and the natural reefs, providing significant rest for natural, overstressed areas. Visitors to "Ocean Atlas" in the Bahamas highlighted a leak from a nearby oil refinery. The subsequent international media forced the local government to pledge 10 million dollars in coastal cleanups. The sculpture park in Grenada was instrumental in the government designating a spot -- a marine-protected area. Entrance fees to the park now help fund park rangers to manage tourism and fishing quotas. The site was actually listed as a "Wonder of the World" by National Geographic.

06:44

So why are we all here today in this room? What do we all have in common? I think we all share a fear that we don't protect our oceans enough. And one way of thinking about this is that we don't regard our oceans as sacred, and we should. When we see incredible places -- like the Himalayas or the La Sagrada Familia, or the Mona Lisa, even -- when we see these incredible places and things, we understand their importance. We call them sacred, and we do our best to cherish them, to protect them and to keep them safe. But in order to do that, we are the ones that have to assign that value; otherwise, it will be desecrated by someone who doesn't understand that value.

07:29

So I want to finish up tonight by talking about sacred things. When we were naming the site in Cancun, we named it a museum for a very important and simple reason: museums are places of preservation, of conservation and of education. They're places where we keep objects of great value to us, where we simply treasure them for them being themselves. If someone was to throw an egg at the Sistine Chapel, we'd all go crazy. If someone wanted to build a seven-star hotel at the bottom of the Grand Canyon, then we would laugh them out of Arizona. Yet every day we dredge, pollute and overfish our oceans. And I think it's easier for us to do that, because when we see the ocean, we don't see the havoc we're wreaking. Because for most people, the ocean is like this. And it's really hard to think of something that's just so plain and so enormous, as fragile. It's simply too massive, too vast, too endless. And what do you see here? I think most people actually look past to the horizon. So I think there's a real danger that we never really see the sea, and if we don't really see it, if it doesn't have its own iconography, if we miss its majesty, then there's a big danger that we take it for granted.

08:48

Cancun is famous for spring break, tequila and foam parties. And its waters are where frat boys can ride around on Jet Skis and banana boats. But because of our work there, there's now a little corner of Cancun that is simply precious for being itself. And we don't want to stop in Grenada, in Cancun or the Bahamas. Just last month, I installed these Four Horsemen of the Apocalypse in the Thames River, in central London, right in front of the Houses of Parliament, putting a stark message about climate change in front of the people that have the power to help change things.

09:31

Because for me, this is just the beginning of the mission. We want to team up with other inventors, creators, philanthropists, educators, biologists, to see better futures for our oceans. And we want to see beyond sculpture, beyond art, even.

09:47

Say you're a 14-year-old kid from the city, and you've never seen the ocean. And instead of getting taken to the natural history museum or an aquarium, you get taken out to the ocean, to an underwater Noah's Ark, which you can access through a dry-glass viewing tunnel, where you can see all the wildlife of

the land be colonized by the wildlife of the ocean. Clearly, it would blow your mind.

10:15

So let's think big and let's think deep. Who knows where our imagination and willpower can lead us? I hope that by bringing our art into the ocean, that not only do we take advantage of amazing creativity and visual impact of the setting, but that we are also giving something back, and by encouraging new environments to thrive, and in some way opening up a new -- or maybe it's a really old way of seeing the seas: as delicate, precious places, worthy of our protection.

10:49

Our oceans are sacred.

10:51

Thank you.

10:53

(Applause)

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Методичні вказівки

АКОП'ЯНЦ Нуну Михайлівна

МЕТОДИЧНІ ВКАЗІВКИ

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