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TERM PAPER
Political correctness in Modern English

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TABLE OF CONTENTS

INTRODUCTION.....	4
CHAPTER ONE. THEORETICAL BASIS OF POLITICAL CORRECTNESS IN MODERN LINGUISTICS	6
1.1. Socio-cultural prerequisites for the emergence of the linguistic phenomenon "political correctness"	6
1.2. Types of politically correct vocabulary	9
1.3. Strategies of political correctness in English media text	12
Conclusions to Chapter One	14
CHAPTER TWO. IMPLEMENTATION OF POLITICAL CORRECTNESS STRATEGIES IN MODERN ENGLISH MEDIA TEXT: FEATURES OF TRANSLATION	15
2.1. Equivalent translation	16
2.2. Lexical transformations	19
2.3 Grammatical transformations	22
Conclusions to Chapter Two	24
GENERAL CONCLUSIONS	25
BIBLIOGRAPHY.....	27
LIST OF REFERENCE MARERIALS.....	30
LIST OF DATA SOURCES.....	31
ANNEX	32

INTRODUCTION

The term paper is focused on the research of translational transformations of English-language politically correct vocabulary. The use of various language transformations is a common thing for a translator who skilfully uses the resources of the languages given to him. The problem of the application of translation transformations is of great interest to both domestic and foreign scientists, since achieving an adequate translation is the immediate goal of any translator. The correct reproduction of the original text in another language directly depends on the application of translation transformations by the language intermediary.

A significant part of politically correct English-language units belongs to the class of non-equivalent vocabulary, which is why they pose difficulties in the process of translation into Ukrainian.

The purpose of the work is to study the aspect of transformations in the process of translating political correctness, taking into account the specific features of English-speaking culture.

To achieve this goal, the following **tasks** were set:

- to investigate the socio-cultural prerequisites for the emergence of the linguistic phenomenon of "political correctness";
- analyze types of politically correct vocabulary;
- identify the strategies of political correctness in the English-language media text;
- characterize the equivalent translation of politically correct vocabulary;
- identify lexical transformations of the translation of politically correct vocabulary;
- to analyze the grammatical transformations of the translation of politically correct vocabulary.

The **object** of the study is political correctness in Modern English.

The **subject** of the study is transformations in the translation of English politically correct vocabulary.

Data sources. In this study, 2 translations of English texts using politically correct vocabulary were analyzed for the use of translation transformations.

The main research method is the **method** of linguistic description using classification and systematics techniques, the method of analysis, elements of components, contextual and comparative analysis.

The theoretical value of the research is determined by its contribution to the study of problems associated with the peculiarities of transformations when translating politically correct vocabulary.

The practical value of the research lies in the possibility of using its results and the collected language material in the preparation of lectures and practical classes in lexicology. The results of the study can also find application in the professional activities of journalists, speech writers, politicians and public figures.

Structure. The work consists of an introduction, two chapters, a general conclusion, bibliography, list of reference sources and list of data sources.

CHAPTER ONE

THEORETICAL BASIS OF POLITICAL CORRECTNESS IN MODERN LINGUISTICS

1.1. Socio-cultural prerequisites for the emergence of the linguistic phenomenon "political correctness"

The idea of political correctness has received serious development in recent years, gradually spreading not only as a linguistic phenomenon, but also as a phenomenon of cultural and social life. A narrow interpretation of political correctness is presented, for example, in the Random House Webster's Dictionary, the authors of which specify socially significant areas that require political correctness, emphasizing that political correctness means adherence to progressive generally accepted views on issues relating to race, gender and sexual orientation.

The authoritative French explanatory dictionary Larousse also adheres to a narrow interpretation of political correctness, which emphasizes the imperative nature of political correctness, which certainly requires the prohibition of offensive attitudes towards social groups representing a minority: "Political correctness is a discourse, behavior, the purpose of which is to prohibit everything that could offend members different categories and groups represented in the minority, making them feel inferior."

A narrow understanding of political correctness is also contained in the following statement: "In a politically correct society, speech is decorated with signs of anti-racism, environmentalism, and tolerant attitude towards national minorities."

We believe, however, that the phenomenon of political correctness cannot be narrowed only to the concept of a ban on infringing on the dignity of representatives of certain minorities. It seems that political correctness in political discourse concerns all those areas where the interests of different groups of society collide. In other words, the criterion that defines political correctness is the private binary opposition "true / false".

Political correctness is a linguistic-behavioral, sociocultural, ideological phenomenon that originated and took root in liberal Western society, determined by

language norms accepted in society, regulated at the state level and carried out by pro-government media. The main goal pursued by the ideologists of political correctness is, according to them, to minimize discrimination against certain groups of the population that represent minorities in society.

Let us turn to the sociological foundations that led to the emergence, formation and rooting of political correctness in modern society. Researchers disagree on the exact time when the expression "political correctness" appeared. There are several points of view on this matter.

For example, political correctness in French society has historical roots, which can be seen in the aristocratic precision movement that originated in the 17th century, in the era of Francois de Malherbe. French high society refused to pronounce some words, thus trying to clear the language of colloquial vocabulary. The period of intensive vocabulary creation in the salons passed into the French Academy established in 1636.

In 1647, one of the founders of the Academy and the leaders of the compilation of the Academic Dictionary, Claude Favre de Vaugelas, published his notes on the French language, noting the difference between the language of the people (*la langue du peuple*) and the language of the elite (*la langue de l'élite*). In 1650, the term *précieuses* (purists) was coined to refer to the movement created by aristocratic women who used salon vocabulary.

From the end of the 18th century, the term has been used in various contexts. It originally meant "conforming to the dominant political opinion or policy." The concept of "correctness" was used literally, without any reference to language that might be considered offensive or discriminatory. For example, J. Wilson commented in 1793: "States, as distinguished from the people for whom they exist, are often the objects that attract our attention... Sentiments and expressions of similar imprecision prevail in our everyday language, even in friendly intercourse. Toasting "To the United States" instead of "To the People of the United States" is politically incorrect."

The appearance of the term political correctness can be traced back to 1793, when the US Supreme Court reviewed the case "Chisholm v. Georgia." In the decision

of the Court, the term “not politically correct” was used - politically incorrect, utterly unpleasant.

Among the first episodes of the documented historical concept of political correctness, one can also guess the first section of the autobiography of the American senator Robert LaFollette, dating back to 1912, whose author, remembering his studies at the University of Wisconsin, means that at that time people did not pursue correct political and economic views, Some of it lacked sociological and political economic insight.

Another similar example is found in the work of G. W. Morton “The Footsteps of St. Paul”, he noted that instead of calling people slaves, they were called Galatians, and this term is more tactful, since it means people who be under control Rome.

W. Lind believes that the idea of political correctness was brought to the United States from Western Europe by representatives of the Frankfurt School in the first half of the 20th century. In 1923, Lukács and a group of German Marxists founded a group of like-minded people at the Institute for Social Research at the University of Frankfurt. In 1933, when the National Socialists came to power in Germany, the Frankfurt School moved first to New York, then to California, from where they worked to promote their beliefs [9].

W. Sefire is of the opinion that the expression “correct thinking” used by Mao Zedong, which meant “strict adherence to the party line,” played a role in the emergence of the phrase “political correctness.” In this case, the adjective “correct” takes on the meaning “reflecting group interests.” The Chairman of the Communist Party of China, Mao Zedong, was inspired by the ideas of the Frankfurt School communists at that time and wrote an article about the “correct” solution of contradictions between people.

According to W. Sefire, the expression “politically correct” was first proposed by Karen DeCrow, president of the American organization for women's rights (NOW) in 1975, in which she stated that feminism as the movement must be developed

in an "intellectual and politically correct direction" so as not to create the impression that it is intended only for middle-class white women of straight sexual orientation.

The insanity of the cultural phenomenon of political correctness has transformed into a political problem in the country, the rise of which has led to many changes in all versions of the English language.

The movement for political correctness was actively supported by feminist stakes. In the 70s, gender language reform was introduced, the result of which was the purification of the English language as a sign of "sexism" - verbal discrimination behind the signs of the article. This ideology is based on attitudes or interpretations, such that women (or men) are ascribed to (or perceived as) songs of scorn. This term appeared in the 1970s. in the USA in free Russian women. It is especially common to live out the discussed prejudices against women, so-called gender stereotypes.

Feminists think that sexism is so deeply ingrained in culture, in marriage and dating, that it is often simply not noted. From the first days after the birth of all the people, it seems to be a sexist light. It's not the fathers, but the middle class, marriage and traditions that teach boys to play with cars, and girls to play with dolls. From childhood, there are a lot of stereotypes: boys tend to be strong and brave, and girls tend to follow their figure; The men are responsible for maintaining their homeland, and the women are responsible for leading the reign.

Therefore, the understanding of political correctness is due to the suppression of people to establish successful international networks and to eradicate the oppression of people on all social levels. The rise of political correctness expanded in the 80s as a result of student debates. On his agenda was the elimination of social injustice and the reduction of social benefits, the struggle for the democratization of marriage.

1.2. Types of politically correct vocabulary

Politically correct terms are a special group of neologisms that are deliberately created by native speakers to replace lexical units that, for one or another

political or social reason, begin to be perceived as derogatory. Among the politically correct terms, the following groups of lexical units can be distinguished:

- units to denote racial and national belonging, for example African American (to denote Americans of African origin), Africans, Afros or Sun people, my brotah, my sistah (to denote representatives of the Negroid race), jigga (representative of the dark-skinned population - instead of a taboo word "nigger", in rap songs; jigga - a lexical hybrid of the pseudonym of the famous rapper Jay Z and the word "nigger"), the future President (appeal to small African Americans), Indigenous People (original population - to denote American Indians), Inuit, Native Alaskan (Inuit - for Eskimos). The word "Oriental" - a native of the East - is replaced by the terms "Asian American", "Pacific American", "Pacific Islander", "Oceanian American", which indicate the geographical origin and do not take into account the peculiarities of the culture in which the personality was formed.
- units for indicating gender, for example, attempts to create substitutes for the word "woman" that are not derived from man - womyn, wimmin, wimyn, wofem, womban, womon; pre-womyn (girl), word formation with the avoidance of the male component in names – to person (to man), herstory(history), efemcipated (emancipated);
- units for leveling gender, for example, Mx address (gender-neutral address – a title used before a man or woman's name as a gender-neutral alternative to Mr, Ms),
- units for leveling status affiliation, for example, addressing Ms /'mɪz/, /mɛz/ (addressing a woman, regardless of her marital status; also used in case of divorce; generally accepted in business: I appreciate your help, Ms. Chen);
- units that denote the physical or mental qualities of a person - for example, synonyms for the designation of an overweight person: a person of size, a person of substance, a person with an alternative body image; words for mental retardation – celebrally challenged, intellectually challenged (instead of "stupid"), external disadvantages – comb-free, in follicle regression, hair-

disadvantaged; instead of "disease" they say "condition" (for example, mental condition).

- units to denote non-prestigious professions that emphasize their importance for society - sanitation engineer, garbologist (instead of "garbage collector"), housekeeper (instead of "servant"), personal assistant, administrative assistant (instead of "secretary"), service lawyer (instead of "clerk in the law office"), automotive appearance specialist (instead of "car washer"), hair stylist (instead of "hairdresser").
- gender-neutral units, mainly for professions, where morphemes for gender are neutralized: firefighter (instead of "fireman"), actron (instead of "actor/actress"), camera operator (instead of "cameraman"), cleaner/housekeeper (instead of "cleaning lady"), law enforcement officer (instead of "militiaman/ militiawoman"). It is also worth noting the attempts to create gender-neutral pronouns at the lexical level: ze, zie, xe (instead of "he/she"), hir, zir, xyr (instead of "his/her"), hirsself, zirsself, xemsself (instead of "himself, herself").
- units for designation of animals and plants - animal companion (pet), botanical companion, floral companion (plant, bouquet), Canine-American (American dog, by analogy with African American).
- units for marking social and everyday phenomena – microteaching sessions (lessons), meltdown (crisis), economically inactive (unemployed), nondiscretionary fragrance (body odor).
- units of commercial political correctness, determined by the desire to please the client or attract the attention of buyers. So, in order to attract plus-size customers, store owners and managers show ingenuity in inventing complimentary signs: "BIB" is short for "Big Is Beautiful." Yes, washing powders are sold in three packages: "small" "medium", and instead of the scary "large" they write the more "correct" and pleasant word "family" or "Jumbo". Inexpensive things are called budget-friendly,

Therefore, politically correct vocabulary has a rather wide influence on the modern life of a person and manifests itself in completely different forms. The most common types of political correctness are gender and social, which includes units for the designation of physical and mental qualities of a person, as well as social and everyday phenomena. Racial political correctness is directed against racial and ethnic prejudices, gender correctness - advocates eliminating the emphasis on gender and supporting women's rights, social correctness - serves to mitigate social phenomena and processes.

1.3. Strategies of political correctness in English media text

A media text is a functionally determined type of discourse, which is understood as a set of speech practices and products of speech activity in the field of mass communication in all the richness and complexity of their interaction.

The phenomenon of political correctness is the focus of attention of both domestic and foreign researchers. Political correctness is the process of finding new linguistic methods of expression that replace those that offend the feelings of certain social groups.. R.V. Holder characterizes political correctness as “behavioral or linguistic conformity to views held to be the indisputable truth.” The main units of the ideological level are ideologemes, and politically correct vocabulary belongs to the linguistic level. Ideologemes of political correctness influence and determine the linguistic level.

The ideologies of political correctness include the ideas of preventing discrimination on various grounds (gender, race, age, appearance) and even preventing discrimination against animals and plants (environmental issues). Also, according to the researcher, political correctness is a local cultural and historical phenomenon that has spatial, temporal and ideological boundaries.

Of particular interest for the study is the use of politically correct vocabulary in order to implement a number of communicative strategies and tactics.

Functioning in the media discourse, politically correct terms are a tool of communicative strategies, because they help to create a conflict-free atmosphere in society. We will give examples of the use of ethnically and politically correct lexemes in the implementation of cooperative communication strategies." Example:

Ben Ammi Ben-Israel was the leader of a group of black Americans who relocated to Israel in the belief that they were descended from a lost Israelite tribe. He was the spiritual leader of the African Hebrew Israelites, also known as the Black Hebrews, a group of Afro-Americans who abandoned the trials of inner-city life in Chicago for the promised land of Israel”.

The components of a communicative strategy are the intention, the choice of language means, the volume and quality of information, the communicative mode and genre. In the above excerpt, the author aims to provide brief information about Ben Ami (whose activity is the subject of the analyzed newspaper article) and chooses politically correct terms for this in accordance with the requirements of the journalistic (newspaper) genre. Politically correct lexemes are a means of implementing a cooperative communicative strategy, because they, like a cooperative communicative strategy, correspond to the mode of polite behavior. Also, cooperativeness is a constitutive feature of communicative behavior and is manifested in the fact that the speaker / author is inevitably integrated into the system of ways of mapping and evaluating the world accepted in society, that is, into the system of culture. This manifests itself in the fact that for successful communication it is necessary to use the so-called conventional language (in particular, to use politically correct vocabulary), which is known to other members of society, as well as to know about the views of the world and the rules of relations between people, national- value orientations of one or another language personality. In this way, a cooperative communication strategy is implemented.

Supporters of political correctness try to modify language at all levels, not limited to the lexical and grammatical components. They also seek to influence the perception of key concepts. The emergence of political correctness was facilitated by natural linguistic and social processes, but in the present it is an artificial ideological

construct used by various political communities for ideological and political struggle. Only a small part of politically correct words has become firmly established in the language and is consistently used by its speakers, while a significant part of politically correct vocabulary is used by fighters for minority rights and representatives of radical ideologies (third wave feminism, environmental activists).

Politically correct vocabulary is used to implement various communication strategies and tactics. Basically, these are “aggressive”, “attacking” tactics: tactics of accusation, tactics of denigration, but sometimes, with the help of politically correct vocabulary, tactics of cooperation and presentation are also carried out.

Also, under the influence of political correctness, the vocabulary of the English language has undergone changes, in particular, the terms for races, nationalities, and ethnic groups have changed. These changes are most noticeable in the media discourse, which gives reasons to claim that political correctness is a tool of a cooperative communicative strategy, the goal of which is to find a "common language" between communicators and a conflict-free (real or pretend) exchange of information. Ethnic political correctness, in particular, is aimed at reducing manifestations of racism in language and speech.

Conclusions to Chapter One

Thus, political correctness “is expressed in the desire to find new ways of linguistic expression to replace those that offend the feelings and dignity of the individual, infringe on his human rights by habitual linguistic tactlessness and/or straightforwardness in relation to race and gender, age, health, social status, appearance, etc.” [1]. This phenomenon, which initially arose “in connection with the “rebellion” of Africans, outraged by the “racism of the English language” and demanding its “deracialization,” very quickly spread to other groups of the population facing discrimination in language and/or life.

CHAPTER TWO

IMPLEMENTATION OF POLITICAL CORRECTNESS STRATEGIES IN MODERN ENGLISH MEDIA TEXT: FEATURES OF TRANSLATION

The use of various language transformations is a common thing for a translator who skilfully uses the resources of the languages given to him. The problem of the application of translation transformations is of great interest to both domestic and foreign scientists, since achieving an adequate translation is the immediate goal of any translator. The correct reproduction of the original text in another language directly depends on the application of translation transformations by the language intermediary.

A significant part of politically correct English-language units belongs to the class of non-equivalent vocabulary, which is why they pose difficulties in the process of translation into Ukrainian. As a result, the translator has two main tasks:

- adequately convey the meaning of a word or phrase;
- to preserve the content and at the same time not contradict the ideology of political correctness.

After all, as it was established, political correctness is not only a way of resisting aggression, but also a means of persuasion, because the lexical means skillfully and successfully selected by a political figure have a great influence on the listener, forcing him to perceive the situation and present it in such a way as it was desired to the speaker. From this point of view, the role of the translator in this case is important, because he must correctly convey information to the recipient, without distorting the meaning and at the same time observing the principles of political correctness.

At the sentence level, the most common transformations are the following: permutation, replacement, concretization, generalization, addition of a word, removal of a word, tracing, compensation. However, it is important to note that in practice, all the transformations described above are used very rarely in their pure form, most often they are interconnected.

This study analyzed translation transformations of politically correct vocabulary in 2 English-language texts, namely:

- regarding the terminology: "African-American" and related vocabulary, in particular: dark-skinned, black-skinned society, etc.),
- regarding the terminology: "overweight".

2.1. Equivalent translation

Tracing is a linguistic construction that is a phonetic and morphological adaptation. It is worth emphasizing that there is a broad classification of this type of transformation, which includes a fairly wide range of tracings, among which it is worth highlighting absolute or partial tracing, semantic, mixed tracing, and tracing of acronyms.

One of the interpretations of tracing is a literal translation. It is believed that literal translation is most often inappropriate in texts of a political orientation, because the result of this can be an incorrect understanding of information by the reader, especially if it is a matter of reproducing the features of social and political life. A literal translation is a kind of "photograph" of the original. The main task of the translator is to create an adequate translation that reproduces both the content and the form of the original by means of another language. [4, p. 17]. In this study, 17 examples of the application of tracing the politically correct term "African-American" were found.

The following examples can illustrate this transformation:

- *The course of American racial and ethnic politics over the next few decades will depend not only on dynamics within the **African-American** community, but also on relations between **African Americans** and other racial or ethnic groups. / Курс американської расової та етнічної політики протягом наступних кількох десятиліть залежатиме не лише від динаміки всередині **афроамериканської спільноти**, але й від відносин між **афроамериканцями** та іншими расовими чи етнічними групами (AREP).*
- *The imponderable in ethnic relations is how the increasing complexity of ethnic and racial coalitions and of ethnicity-related policy issues will affect **African-American** political behavior. / Неважливим в етнічних відносинах*

є те, як зростаюча складність етнічних і расових коаліцій і політичних проблем, пов'язаних з етнічністю, вплине на політичну поведінку **афроамериканців** (AREP).

- *By conventional measures of income, education, or occupation at least a third of **African Americans** can be described as middle class, as compared with about half of whites.* / За загальноприйнятими показниками доходу, освіти чи роду діяльності принаймні третина **афроамериканців** може бути описана як середній клас у порівнянні з приблизно половиною білих (AREP).
- *Thus, today there is greater disparity between the top fifth and the bottom fifth of **African Americans**, with regard to income, education, victimization by violence, occupational status, and participation in electoral politics, than between the top and bottom fifths of white Americans.* / Таким чином, сьогодні існує більша різниця між верхнім щаблем та нижнім щаблем **афроамериканців** щодо доходу, освіти, жертв насильства, професійного статусу та участі у виборчій політиці, ніж між верхнім та нижнім щаблями білих американців (AREP).
- *Assume for the moment that these two patterns, of “succeeding more and enjoying it less” for affluent **African Americans**, and “remaining under the spell of the great national suggestion” for poor **African Americans**, persist and grow even stronger. That suggests several questions for political actors.* / Припустімо на мить, що ці дві моделі: «досягнення більшого успіху і менше задоволення від цього» для заможних **афроамериканців** і «залишення під впливом великої нації» для бідних **афроамериканців**, зберігаються і стають ще сильнішими. Це викликає кілька запитань до політичних діячів (AREP).

Regarding the political correctness of using the term to refer to the weight of the human body, doctor Sarah Jarvis, who presents the BBC's One Show, says that when it comes to the medical context, the words "overweight" and "obesity" are indispensable mainly because they are key to body mass index (BMI). In our research, it

was found that the source English text used terms of human body weight that are acceptable in society. When translating, the principle of political correctness is also preserved. At the same time, tracing was applied during the translation. Example:

- *Positive body image is important for youth mental and physical health. Youth with positive body image report better physical and mental health outcomes such as less disordered eating, **more healthy attitudes toward food and eating**, increased self-esteem, higher engagement in physical activity, attenuated weight gain and increased quality of life. / Позитивний образ тіла важливий для психічного та фізичного здоров'я молоді. Молодь із позитивним уявленням про своє тіло повідомляє про кращі наслідки фізичного та психічного здоров'я, такі як менше неправильного харчування, **більш здорове ставлення до їжі та споживання їжі**, підвищення самооцінки, більша активність у фізичній активності, зменшення ваги та підвищення якості життя. (OSDNFA).*
- *Weight: in non-clinical samples of youth, research suggests that youth living at **higher weights** are at a greater risk for body dissatisfaction. / Вага: у неклінічних зразках молоді дослідження показують, що молодь, яка живе з **надмірною вагою**, піддається більшому ризику незадоволеності своїм тілом. (OSDNFA).*

In general, tracing (literal translation) is the most common technique of translating politically correct vocabulary found in this study. In the research, it was established that the counterpart of a simple or, more often, complex word that is politically correct in the original English language in the translation language (Ukrainian) was chosen, as a rule, the first in order of the corresponding word in the dictionary.

2.2. Lexical transformations

Lexical transformations occur when the selection of a full-fledged equivalent is impossible or distorts, vulgarizes the initial meaning and is different from the original units due to the asymmetry of the Ukrainian and English languages. In English-Ukrainian translation, lexical transformations are often a matter of individual choice of the translator and, as a rule, strongly depend on the stylistic features of the target text.

Concretization of meaning is a lexical transformation, as a result of which a word (term) of broader semantics in the original is replaced by a word (term) of narrower semantics [9, p. 39]. Since the English language is characterized by the use of a large number of names of processes, primary and secondary properties, words with a broad semantic base, their translation largely depends on their specific meaning. In many cases, the translator uses expressive specification, which is used together with expressive agreement in translation. This phenomenon can be traced in cases where in the translation, depending on the context, the framework of general semantic meanings is freely narrowed for the sake of more specific - contextual ones.

Modern guidelines for publicists often advise avoiding the word negro, using dark-skinned or black-skinned instead. The research revealed such a transformation as concretization. The English lexical unit "black" has been specified. In the English-speaking tradition, it is not customary to call African-Americans "dark-skinned", and when translating it into Ukrainian, this term is used.

- *That point is closer than it ever has been in our history, simply because never before have there been enough successful **blacks** for whites to have to accommodate them. / Ця точка ближча, ніж будь-коли в нашій історії, просто тому, що ніколи раніше не було достатньо успішних **темношкірих**, щоб білі змушені були їх пристосовувати (AREP).*
- *In that case, the wealth disparities between the races will decline as **black** executives accumulate capital. / У цьому випадку розбіжності в багатстві між расами зменшаться, оскільки **темношкірі** керівники накопичуватимуть капітал (AREP):*

Generalization is the opposite phenomenon of concretization. It is used much less frequently when translating from English into Ukrainian. Generalization is a lexical

translation transformation, "as a result of which a word with a narrower meaning being translated is replaced in the translation by a word with a wider meaning" [10, p. 334]. Generalization is used in order to prevent overloading with textual realities that may not be familiar to the Ukrainian reader, and therefore somewhat simplifies general understanding. The genus is replaced by the species, while in the case of concretization, the reverse is the case.

The transformation - generalization - in this study can be illustrated by the example of the "black community". In the Ukrainian language, the word "skin" is added to make it more clear that we are talking about the Negroid race, and not some community simply associated with the color black. Example:

- *Both are hard to predict. The key question within the **black community** involves the unfolding relationship between material success and attachment to the American polity. / Ключове питання серед **темношкірої спільноти** стосується зв'язку між матеріальним успіхом і прив'язаністю до американського суспільства (AREP).*
- *Material Success and Political Attachment. Today the United States has a thriving, if somewhat tenuous, **black middle class**. / Матеріальний успіх і політична прихильність. Сьогодні в Сполучених Штатах процвітає, хоча й децю слабкий, **темношкірий середній клас** (AREP).*

In the process of translating a text into Ukrainian, the translator faces the task of reproducing it in such a way that the reader gets the impression that this text was written in Ukrainian. In some situations, the translator's profession forces him to think more broadly and more versatile, sometimes it is even necessary to add a few words to replace unusual phrases.

Extraction is justified from the point of view of the adequacy of the translation, first of all the norms of the translated language, the elimination of those tautological lexical elements in the translated text, which according to the norms of the translated language are parts of the implicit content of the text [10, p. 311–312]. This transformation is relevant under the condition of unchanged meaning reflected in the original source, even when it is maximally removed from the context of the sentence or

the general text. For example, the term "black" is removed, instead the term "dark-skinned" is introduced:

- *But what of the other half of a reversion to the pattern of 1960s beliefs, when poor **blacks** mistrusted whites and well-off **blacks**, and saw little reason to believe that conventional political institutions were on their side? / Але як щодо іншої половини повернення до моделі вірувань 1960-х років, коли бідні **темношкірі** не довіряли білим і заможним **темношкірим** і не бачили причин вірити, що звичайні політичні інститути на їхньому боці? (AREP).*

Permutation, as a type of translational transformation, is "replacing the location of language units in the translated text in comparison with the original text. Words, phrases, parts of a complex sentence, as well as independent sentences in the text are usually subjected to permutations" [10, p. 188]. This is in a sense a word class change, but it should be remembered that changing the word category in the target language can change the meaning of that word in the source language text. Example:

- *This association seems to be exacerbated by media exposure, **family weight talk/preoccupation**, and peer teasing. / Схоже, що цей зв'язок посилюється через вплив засобів масової інформації, **розмови/заклопотаність про вагу в сім'ї** та кепкування однолітків. (OSDNFA).*

2.3 Grammatical transformations

Grammatical transformations are primarily the restructuring of a sentence (changing its structure) and all kinds of substitutions - both syntactic and morphological" [12]. If we take into account the fact that English and Ukrainian languages belong to different types of languages of the Indo-European family, their grammatical structure differs not only at the level of word order in a sentence, but also in the categories of number and other grammatical forms and structures, which in turn causes great translator's difficulties. When a certain grammatical phenomenon in the original language cannot be fully reflected in the translated language and its functional

characteristics differ, the translator resorts to grammatical transformations. Grammatical features, such as the categories of degree of comparison of adjectives or the number of nouns, with the ability to reproduce their plural and singular according to similar principles, are manifested in both languages.

One of the most used transformations is the division of the sentence, both internal and external. Internal division is the transformation of a simple sentence into a complex or complex sentence during translation from a foreign language. External division is the division of a complex sentence into several simple ones during translation from a foreign language. Example:

..... it is possible that the United States is approaching a benign “tipping point,” when enough blacks occupy prominent positions that whites no longer resist their success and blacks feel that American society sometimes accommodates them instead of always the reverse. / ... цілком можливо, що Сполучені Штати наближаються до сприятливої «переломної точки», коли достатньо чорношкірих займає помітні посади. Білі більше не опираються їхньому успіху, а чорні відчують, що американське суспільство іноді пристосовується до них, а не завжди навпаки (AREP).

The detected word order change is a transformation by which the word order in the translated sentence changes compared to the original sentence in accordance with the syntax norms of the language in which the translation takes place. Example:

*At this point the analogy breaks down: **the secessionists’ actions** had no justification, **whereas middle-class blacks** have excellent reason to be intensely frustrated with the persistent, if subtle, racial barriers they constantly meet. / Тут аналогія руйнується: **дії сепаратистів** не мали виправдання, **тоді як чорні представники середнього класу** мають чудову причину бути глибоко розчарованими стійкими, хоч і непомітними, расовими бар’єрами, з якими вони постійно стикаються (AREP).*

The order of words in Ukrainian and English is similar, but the former is more flexible, since it contains information in the endings of nouns, verbs or adjectives, and not in a fixed order of sentences, as in English. When translating into English from

Ukrainian, for example, one should adhere to the order of words that is familiar to the recipient's language. For this purpose, a change of word order is used, which is reflected in these examples:

- *The need for affirmative action will decline as **black students SAT scores** come to resemble those of whites with similar incomes. / Потреба в позитивних діях зменшиться, оскільки **результати SAT чорношкірих студентів** стануть схожими на результати білих із подібним доходом (AREP).*

Compensation is a method of translation by which the loss of meaning in one part of a sentence or text is compensated for in another part of it. Compensation can be used when it is not possible to translate a certain part of the sentence, but its display is important to reproduce the integrity of the picture. This translation strategy is most often encountered when translating idiomatic expressions, the equivalents of which are absent in the target language, thus preserving the stylistic effect. Example:

- *But by the 1980s blacks with low status were perceiving less white hostility than were their higher-status counterparts. Recent evidence confirms affluent **African Americans' greater mistrust of white society.** / Але до 1980-х темношкірі з низьким статусом відчували меншу ворожість до білих, ніж їхні колеги з вищим статусом. Останні дані підтверджують **більшу недовіру** заможних афроамериканців до білого суспільства. (AREP)*

The concept of compensation involves the solution of two main points: the ratio in the equivalence of the source text and the translation, as well as the analysis of the relationship of grammatical features between the texts of two languages. Translation losses that must be compensated should only relate to significant properties of the source text, not to a certain quality of it.

Conclusions to Chapter Two

So, in this chapter, translation transformations of politically correct vocabulary in 2 English-language texts regarding terminology: "African American" and "overweight" are analyzed. In 50 examples, the translational transformation of tracing prevails, 17 cases of tracing were found. Other translation transformations are: lexical transformations: concretization - 20%, generalization - 20%, extraction - 15%, permutation - 15%, grammatical transformations: sentence division - 10%, replacement of word order - 10%, compensation - 10%.

GENERAL CONCLUSIONS

On the basis of the conducted research, it was determined that politically correct vocabulary is used in various spheres of activity and, accordingly, has its own peculiarities of translation, which requires the translator to be aware of certain areas, a deep understanding of the subject or topic of conversation, knowledge of the specifics of translating politically correct vocabulary, maximum diplomacy in the process of implementation translations.

Certain difficulties may arise when translating English politically correct vocabulary, mainly related to differences in the structure of languages. When translating politically correct vocabulary that has no equivalent in the language of translation, and in the case when the dictionary correspondence cannot be used due to the context, various translation transformations are used.

It was determined that lexical and grammatical transformations are an integral part of translation, in the process of which the translator tries to achieve one hundred percent equivalence with the least losses. Translational transformation is a technique of logical thinking based on the equivalent semantic transformation of the original language construction, provided that it differs from dictionary forms, but while preserving its functional influence. Thanks to such transformations, units of the original

text are transferred to units similar to it in the translated text while preserving the established semantic load.

We searched and analyzed 50 English politically correct words and phrases, as well as options for their translation into Ukrainian. The translational transformations that we have analyzed within the framework of our study refer to lexical and grammatical structures. At the lexical level, we considered the following transformations: tracing (literal translation), generalization (replacing a general concept with a specific one), concretization (replacing a specific concept with a general one), extraction (exclusion of certain information by the translator) and permutation (changing the position of parts of speech in a sentence). At the grammatical level: internal division (transforming a simple sentence into a complex one), external division (dividing a complex sentence into simple ones), changing the order of words (using a word order different from the original one), compensation (reproducing the meaning of the sentence in another part of it).

Having analyzed the above transformations and illustrated them with examples, we can come to the conclusion that all transformations are used for the purpose of reproducing the original text with all possible resources in the translation language, transporting them to a more appropriate place.

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ANNEX

<p>American Racial and Ethnic Politics in the 21st Century: A cautious look ahead Jennifer L. Hochschild March 1, 1998 (AREP)</p> <p>1. The course of American racial and ethnic politics over the next few decades will depend not only on dynamics within the African-American community, but also on relations between African Americans and other racial or ethnic groups. (AREP)</p> <p>2. Both are hard to predict. (AREP)</p> <p>3. The key question within the black community involves the unfolding relationship between material success and attachment to the American polity. (AREP)</p> <p>4. The imponderable in ethnic relations is how the increasing complexity of ethnic and racial coalitions and of ethnicity-related policy issues will affect African-American political behavior. (AREP)</p> <p>5. What makes prediction so difficult is not that there are no clear patterns in both areas. (AREP)</p> <p>6. There are. But the current patterns are highly politically charged and therefore highly volatile and contingent on a lot of people's choices. (AREP)</p>	<p>Американська расова та етнічна політика в 21 столітті: обережний погляд у майбутнє Дженніфер Л. Хохшильд 1 березня 1998 року (Власний переклад)</p> <p>1. Курс американської расової та етнічної політики протягом наступних кількох десятиліть залежатиме не лише від динаміки всередині афроамериканської спільноти, але й від відносин між афроамериканцями та іншими расовими чи етнічними групами.</p> <p>2. І те й інше важко передбачити.</p> <p>3. Ключове питання серед темношкірої спільноти стосується зв'язку між матеріальним успіхом і прив'язаністю до американського суспільства.</p> <p>4. Неважливим в етнічних відносинах є те, як зростаюча складність етнічних і расових коаліцій і політичних проблем, пов'язаних з етнічністю, вплине на політичну поведінку афроамериканців.</p> <p>5. Те, що ускладнює прогнозування, полягає не в тому, що в обох областях немає чітких закономірностей.</p> <p>6. Є. Але нинішні моделі мають значний політичний заряд і, отже, дуже мінливі та залежать від вибору багатьох людей.</p> <p>7. Матеріальний успіх і політична</p>
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<p>7. Material Success and Political Attachment. Today the United States has a thriving, if somewhat tenuous, black middle class. (AREP)</p> <p>8. By conventional measures of income, education, or occupation at least a third of African Americans can be described as middle class, as compared with about half of whites. (AREP)</p> <p>9. That is an astonishing—probably historically unprecedented—change from the early 1960s, when blacks enjoyed the “perverse equality” of almost uniform poverty in which even the best-off blacks could seldom pass on their status to their children. (AREP)</p> <p>10. Conversely, the depth of poverty among the poorest blacks is matched only by the length of its duration. (AREP)</p> <p>11. Thus, today there is greater disparity between the top fifth and the bottom fifth of African Americans, with regard to income, education, victimization by violence, occupational status, and participation in electoral politics, than between the top and bottom fifths of white Americans. (AREP)</p> <p>12. An observer from Mars might suppose that the black middle class would be highly gratified by its recent and dramatic rise in status and that persistently poor blacks would be frustrated and embittered by their unchanging or even worsening fate. (AREP)</p>	<p>прихильність. Сьогодні в Сполучених Штатах процвітає, хоча й дещо слабкий, темношкірий середній клас.</p> <p>8. За загальноприйнятими показниками доходу, освіти чи роду діяльності принаймні третина афроамериканців може бути описана як середній клас у порівнянні з приблизно половиною білих.</p> <p>9. Це дивовижна – ймовірно безпрецедентна в історії – зміна з початку 1960-х років, коли темношкірі насолоджувалися «викривленою рівністю» майже рівномірної бідності, за якої навіть найзаможніші темношкірі рідко могли передати свій статус своїм дітям.</p> <p>10. І навпаки, глибина бідності серед найбідніших темношкірих відповідає лише тривалості її тривалості.</p> <p>11. Таким чином, сьогодні існує більша різниця між верхнім щаблем та нижнім щаблем афроамериканців щодо доходу, освіти, жертв насильства, професійного статусу та участі у виборчій політиці, ніж між верхнім та нижнім щаблями білих американців.</p> <p>12. Спостерігач із Марса міг би припустити, що темношкірий середній клас буде дуже задоволений своїм недавнім і драматичним підвищенням статусу, а постійно бідні темношкірі будуть розчаровані та озлоблені своєю долею, що не змінюється чи навіть погіршується.</p> <p>13. Але сьогоднішні афроамериканці середнього класу виявляють «гнів», цитуючи одного популярного письменника, який, як не парадоксально, зростає разом із їхніми матеріальними активами.</p> <p>14. У 1950-х і 1960-х роках афроамериканці, які були забезпечені,</p>
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<p>13. But today's middle-class African Americans express a "rage," to quote one popular writer, that has, paradoxically, grown along with their material holdings. (AREP)</p> <p>14. In the 1950s and 1960s, African Americans who were well-off frequently saw less racial discrimination, both generally and in their own lives, than did those who were poor. (AREP)</p> <p>15. Poor and poorly educated blacks were more likely than affluent or well-educated blacks to agree that "whites want to keep blacks down" rather than to help them or simply to leave them alone. (AREP)</p> <p>16. But by the 1980s blacks with low status were perceiving less white hostility than were their higher-status counterparts. (AREP)</p> <p>17. Recent evidence confirms affluent African Americans' greater mistrust of white society. (AREP)</p> <p>18. More college-educated blacks than black high school dropouts believe that it is true or might be true that "the government deliberately investigates black elected officials in order to discredit them," that "the government deliberately makes sure that drugs are easily available in poor black neighborhoods in order to harm black people," and that "the virus which causes AIDS was deliberately created in a laboratory in order to infect black people. (AREP)</p> <p>19. In a 1995 Washington Post survey, when asked whether "discrimination is the major reason</p>	<p>часто стикалися з меншою расовою дискримінацією, як загалом, так і у своєму житті, ніж ті, хто був бідним.</p> <p>15. Бідні та малоосвічені чорношкірі частіше, ніж заможні чи добре освічені чорношкірі, погоджувалися з тим, що «білі хочуть утримати чорних», а не допомогти їм або просто залишити їх у спокої.</p> <p>16. Але до 1980-х темношкірі з низьким статусом відчували меншу ворожість до білих, ніж їхні колеги з вищим статусом.</p> <p>17. Останні дані підтверджують більшу недовіру заможних афроамериканців до білого суспільства.</p> <p>18. Більше темношкірих з вищою освітою, ніж тих, хто кинув школу, вірять, що це правда або може бути правдою те, що «уряд навмисно проводить розслідування щодо темношкірих виборних чиновників, щоб дискредитувати їх», що «уряд навмисно гарантує, що наркотики легко доступні для бідних темношкірих околиці, щоб завдати шкоди чорношкірим людям», і що «вірус, який викликає СНІД, був навмисно створений у лабораторії, щоб заразити чорношкірих людей».</p> <p>19. У опитуванні Washington Post 1995 року, коли запитали, чи «дискримінація є головною причиною економічних і соціальних проблем, з якими стикаються чорношкірі», 84 відсотки чорношкірих із середнього класу проти 66 відсотків чорношкірих із робітничого класу та бідних відповіли.</p> <p>20. За іронією долі, сьогодні більшість бідних афроамериканців із робітничого класу залишаються відданими тому, що Гуннар Мюрдаль назвав «великою</p>
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<p>for the economic and social ills blacks face,” 84 percent of middle-class blacks, as against 66 percent of working-class and poor blacks, agreed. (AREP)</p> <p>20. Ironically, today most poor and working-class African Americans remain committed to what Gunnar Myrdal called “the great national suggestion” of the American Creed. (AREP)</p> <p>21. That is a change; in the 1960s, more well-off than poor blacks agreed that “things are getting better...for Negroes in this country.” (AREP)</p> <p>22. But, defying logic and history, since the 1980s poor African Americans have been much more optimistic about the eventual success of the next generation of their race than have wealthy African Americans. (AREP)</p> <p>23. They are more likely to agree that motivation and hard work produce success, and they are often touchingly gratified by their own or their children s progress. (AREP)</p> <p>24. Assume for the moment that these two patterns, of “succeeding more and enjoying it less” for affluent African Americans, and “remaining under the spell of the great national suggestion” for poor African Americans, persist and grow even stronger. (AREP)</p> <p>25. That suggests several questions for political actors. (AREP)</p> <p>26. It is virtually unprecedented for a newly successful group of Americans to grow more and more</p>	<p>національною пропозицією» Американського символу віри.</p> <p>21. Це нове: у 1960-х роках більш заможні, ніж бідні чорношкірі погоджувалися, що «в цій країні справи стають кращими... для негрів».</p> <p>22. Але, всупереч логіці та історії, з 1980-х років бідні афроамериканці були набагато оптимістичнішими щодо кінцевого успіху наступного покоління своєї раси, ніж багаті афроамериканці.</p> <p>23. Вони швидше погодяться, що мотивація та наполеглива праця приносять успіх, і вони часто зворушливо задоволені власним успіхом або прогресом своїх дітей.</p> <p>24. Припустімо на мить, що ці дві моделі: «досягнення більшого успіху і менше задоволення від цього» для заможних афроамериканців і «залишення під впливом великої нації» для бідних афроамериканців, зберігаються і стають ще сильнішими.</p> <p>25. Це викликає кілька запитань до політичних діячів.</p> <p>26. Це фактично безпрецедентний факт, коли нова успішна група американців усе більше й більше відчужується від основного державного устрою, досягаючи все більшого матеріального успіху.</p> <p>27. Одним винятком, зазначає Девід Мейхью, є власники плантацій Південної Кароліни в 1840-х і 1850-х роках.</p> <p>28. Ця розчарована група очолила сепаратистський рух; що можуть зробити озлоблені та багаті на ресурси афроамериканці?</p> <p>29. Тут аналогія руйнується: дії</p>
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alienated from the mainstream polity as it attains more and more material success. (AREP)

27. One exception, David Mayhew notes, is South Carolina's plantation owners in the 1840s and 1850s. (AREP)

28. That frustrated group led a secessionist movement; what might embittered and resource-rich African Americans do? (AREP)

29. At this point the analogy breaks down: the secessionists' actions had no justification, whereas middle-class blacks have excellent reason to be intensely frustrated with the persistent, if subtle, racial barriers they constantly meet. (AREP)

30. If more and more successful African Americans become more and more convinced of what Orlando Patterson calls "the homeostatic...principle of the...system of racial domination"—racism is squelched in one place, only to arise with renewed force in another—racial interactions in the political arena will be fraught with tension and antagonism over the next few decades. (AREP)

31. In that case, ironically, it may be working-class blacks' continued faith in the great national suggestion that lends stability to Americans' racial encounters. (AREP)

32. If most poor and working-class African Americans continue to care more about education, jobs, safe communities, and decent homes than about racial discrimination and antagonism per se, they may provide a counterbalance in the

сепаратистів не мали виправдання, тоді як чорні представники середнього класу мають чудову причину бути глибоко розчарованими стійкими, хоч і непомітними, расовими бар'єрами, з якими вони постійно стикаються.

30. Якщо все більше і більше успішних афроамериканців стають все більш і більш переконаними в тому, що Орландо Паттерсон називає «гомеостатичним... принципом... системи расового домінування» - расизм придушується в одному місці, щоб виникнути з новою силою в іншому - расові взаємодії в політична арена буде сповнена напруги та антагонізму протягом наступних кількох десятиліть.

31. У такому випадку, за іронією долі, саме постійна віра чорношкірих із робітничого класу у велику національну ідею надає стабільності расовим зіткненням американців.

32. Якщо більшість бідних афроамериканців і представників робітничого класу продовжуватимуть більше піклуватися про освіту, роботу, безпечні громади та гідні домівки, ніж про расову дискримінацію та антагонізм як такі, вони можуть стати противагою на соціальній арені політичному та культурному гніву чорного середнього класу.

33. Але якщо ці моделі змінити – і таким чином повернутися до моделей 1960-х років – виникнуть зовсім інші політичні наслідки та запитання.

34. Наприклад, цілком можливо, що Сполучені Штати наближаються до сприятливої «переломної точки», коли достатньо чорношкірих займає помітні посади. Білі більше не опираються їхньому успіху, а чорні відчувають, що американське суспільство іноді пристосовується до них, а не завжди

social arena to the political and cultural rage of the black middle class. (AREP)

33. But if these patterns should be reversed—thus returning us to the patterns of the 1960s—quite different political implications and questions would follow. (AREP)

34. For example, it is possible that the United States is approaching a benign “tipping point,” when enough blacks occupy prominent positions that whites no longer resist their success and blacks feel that American society sometimes accommodates them instead of always the reverse. (AREP)

35. That point is closer than it ever has been in our history, simply because never before have there been enough successful blacks for whites to have to accommodate them. (AREP)

36. In that case, the wealth disparities between the races will decline as black executives accumulate capital. (AREP)

37. The need for affirmative action will decline as black students SAT scores come to resemble those of whites with similar incomes. (AREP)

38. The need for majority-minority electoral districts will decline as whites discover that a black representative could represent them. (AREP)

39. But what of the other half of a reversion to the pattern of 1960s beliefs, when poor blacks mistrusted whites and well-off blacks, and saw little reason to believe that conventional political institutions were on their side? (AREP)

навпаки.

35. Ця точка ближча, ніж будь-коли в нашій історії, просто тому, що ніколи раніше не було достатньо успішних чорношкірих, щоб білі змушені були їх пристосовувати.

36. У цьому випадку розбіжності в багатстві між расами зменшаться, оскільки темношкірі керівники накопичуватимуть капітал.

37. Потреба в позитивних діях зменшиться, оскільки результати SAT чорношкірих студентів стануть схожими на результати білих із подібним доходом.

38. Потреба у виборчих округах для більшості з меншістю зменшиться, оскільки білі виявлять, що темношкірий представник може їх представляти.

39. Але як щодо іншої половини повернення до моделі вірувань 1960-х років, коли бідні темношкірі не довіряли білим і заможним темношкірим і не бачили причин вірити, що звичайні політичні інститути на їхньому боці?

40. Якщо ця думка повернеться в повній силі, серед людей, які зараз характеризуються широким володінням вогнепальною зброєю та ізольованістю в громадах з жахливими школами та невеликими можливостями роботи, наступного разу справді може виникнути «пожежа».

41. Звичайно, можна уявити дві інші закономірності: як багаті, так і бідні афроамериканці втрачають будь-яку віру, або як багаті, так і бідні афроамериканці відновлюють свою віру в те, що американське віровчення можна реалізувати на практиці.

42. Відповідні політичні наслідки неважко помітити. Я хочу сказати, що нинішні обставини афроамериканців є

<p>40. If that view were to return in full force, among people now characterized by widespread ownership of firearms and isolation in communities with terrible schools and few job opportunities, there could indeed be a fire next time. (AREP)</p> <p>41. One can envision, of course, two other patterns—both wealthy and poor African Americans lose all faith, or both wealthy and poor African Americans regain their faith that the American creed can be put into practice. (AREP)</p> <p>42. The corresponding political implications are not hard to discern. My point is that the current circumstances of African Americans are unusual and probably not stable. (AREP)</p> <p>43. Political engagement and policy choices over the next few decades will determine whether affluent African Americans come to feel that their nation will allow them to enjoy the full social and psychological benefits of their material success, as well as whether poor African Americans give up on a nation that has turned its back on them. (AREP)</p> <p>44. Racial politics today are too complicated to allow any trend, whether toward or away from equality and comity, to predominate. (AREP)</p> <p>45. Political leaders' choices, and citizens' responses, are up for grabs. (AREP)</p>	<p>незвичними і, ймовірно, не стабільними.</p> <p>43. Політична участь і політичний вибір протягом наступних кількох десятиліть визначатимуть, чи зможні афроамериканці відчують, що їхня нація дозволить їм насолоджуватися повною мірою соціальними та психологічними перевагами їхнього матеріального успіху, а також чи відмовляться бідні афроамериканці від нації, що повернувся до них спиною.</p> <p>44. Сучасна расова політика є надто складною, щоб дозволити будь-якій тенденції до рівності та доброзичливості чи відходу від неї переважати.</p> <p>45. Вибір політичних лідерів і реакція громадян є предметом захоплення.</p>
<p>One Size Does NOT Fit All: The Importance of Positive Body Image (OSDNFA)</p>	<p>Один розмір НЕ підходить для всіх: важливість позитивного образу тіла (Власний переклад)</p>

<p>46. Positive body image is important for youth mental and physical health. Youth with positive body image report better physical and mental health outcomes such as less disordered eating, more healthy attitudes toward food and eating, increased self-esteem, higher engagement in physical activity, attenuated weight gain and increased quality of life. (OSDNFA)</p> <p>47. For instance, early maturing girls often experience weight gain, and tend to develop breasts and hips before their peers, leading to insecurity about their newfound bodies. (OSDNFA)</p> <p>48. Weight: in non-clinical samples of youth, research suggests that youth living at higher weights are at a greater risk for body dissatisfaction. (OSDNFA)</p> <p>49. This association seems to be exacerbated by media exposure, family weight talk/preoccupation, and peer teasing. (OSDNFA)</p> <p>50. Although all youth are at risk for poor body image, it is possible that youth living at higher weights have a higher likelihood of being impacted by risk factors for negative body image. Therefore, it is important to provide youth with tools to combat negative body image. (OSDNFA)</p>	<p>46. Позитивний образ тіла важливий для психічного та фізичного здоров'я молоді. Молодь із позитивним уявленням про своє тіло повідомляє про кращі наслідки фізичного та психічного здоров'я, такі як менше неправильного харчування, більш здорове ставлення до їжі та споживання їжі, підвищення самооцінки, більша активність у фізичній активності, зменшення ваги та підвищення якості життя.</p> <p>47. Дівчата, які рано дозрівають, часто набирають вагу, їх груди та стегна розвиваються раніше за їхніх однолітків, що призводить до невпевненості щодо свого новознайденого тіла.</p> <p>48. Вага: у неклінічних зразках молоді дослідження показують, що молодь, яка живе з надмірною вагою, піддається більшому ризику незадоволеності своїм тілом.</p> <p>49. Схоже, що цей зв'язок посилюється через вплив засобів масової інформації, розмови/заклопотаність про вагу сім'ї та кепкування однолітків.</p> <p>50. Хоча всі молоді люди схильні до ризику «поганого» образу тіла, можливо, що молодь, яка живе з надмірною вагою, має більшу ймовірність впливу факторів ризику негативного образу тіла. Тому важливо надати молоді інструменти для боротьби з негативним образом тіла.</p>

