

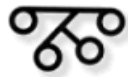
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Denis Kranjčić

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Mentorica:

dr. sc. Nataša Pavlović, izv. prof.

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Povjerenstvo:

1. dr. sc. Snježana Veselica-Majhut, docent

2. dr. sc. Nataša Pavlović, izv. prof.

3. Marko Majerović, viši lektor

UNIVERSITY OF ZAGREB
FACULTY OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF ENGLISH

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Denis Kranjčić

Translating idiomatic expressions from Croatian into English

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Abstract

This thesis comprises five annotated translations, accompanied by a discussion. Excerpts from three books were translated from English into Croatian (Avrum Stroll's "Did My Genes Make Me Do It? (And other philosophical dilemmas)", Rick Hanson's "Hardwiring happiness: How to reshape your brain and your life", and a "Framework for major emergency management"). Furthermore, an excerpt from the novel "Pitanje Nade" by Tanja Radović and an article from the web portal Kulturpunkt were translated into English. The discussion focused on translating idiomatic expressions from Croatian into English. It consisted of a theoretical part and examples from the novel "Pitanje Nade" by Tanja Radović. In the theoretical part, the traditional and cognitive approaches to idioms were introduced, and strategies for recognizing, interpreting and translating idioms presented by Mona Baker were summarized. The examples applied all the theoretical knowledge to idioms found in Radović's novel.

Sažetak

Ovaj se diplomski rad sastoji od pet prijevoda i rasprave. Dijelovi iz triju knjiga prevedeni su s engleskog na hrvatski jezik („Did My Genes Make Me Do It? (And other philosophical dilemmas)“ Avruma Strolla, „Hardwiring happiness: How to reshape your brain and your life“ Ricka Hansona, i „Okvir za upravljanje kriznim situacijama“). Osim toga, dio romana „Pitanje Nade“ Tanje Radović i članak s internetskog portala Kulturpunkt prevedeni su na engleski jezik. Tema rasprave bila je prevođenje frazema s hrvatskog na engleski jezik. Rasprava se sastojala od teorijskog dijela i primjera iz prijevoda romana „Pitanje Nade“ Tanje Radović. U teorijskom dijelu predstavljeni su tradicionalni i kognitivni pristup frazemima te su sažete strategije za prepoznavanje, tumačenje i prevođenje frazema koje je predstavila Mona Baker. U primjerima je sve teorijsko znanje primijenjeno na frazeme iz romana Tanje Radović.

Table of Contents

Part One: Discussion	5
Translating idiomatic expressions from Croatian into English	6
Part Two: Translations	19
Translation 1: Stroll, Avrum. 2004. <i>Did My Genes Make Me Do It? (And other philosophical dilemmas)</i> . Oxford: Oneworld	20
Glossary of terms	21
Translation	23
Resources	27
Translation 2: Hanson, Rick. 2014. <i>Hardwiring happiness: How to reshape your brain and your life</i> . London: Rider	29
Glossary of terms	30
Translation	31
Resources	35
Translation 3: Texts from the Kulturpunkt web portal	36
Glossary of terms	37
Translation	39
Resources	43
Translation 4: Radović, Tanja. 2015. <i>Pitanje Nade</i> . Zagreb: Meandar Media ..	46
Translation	47
Resources	53
Translation 5: Framework for major emergency management (Ireland)	54
Glossary of terms	55
Translation	62
Resources	66
Endnotes	67

Part One
Discussion

Translating idiomatic expressions from Croatian into English

Introduction

Translating idioms is a complex task that requires a lot of proficiency and skill. In this paper, I will define and describe the traditional and cognitive approaches to idioms, in order to provide insight into how idioms are to be interpreted. After that, I will present the strategies for translating idioms proposed by Mona Baker (1992: 63-78), which include guidelines on how to recognize, interpret and recreate idioms. In the final part of the paper, I will put Baker's strategies to the test by applying them to a practical example of translating idioms in a literary text, the novel *Pitanje Nade* by Tanja Radović.

Traditional and cognitive approaches to idioms

Traditionally, idioms are considered to be expressions consisting of two or more words, where the meaning of the whole expression has a different meaning than the meanings of each constituent word. Similar definitions of idioms are still widespread today, as we can see in the entries that can be found in most of the major contemporary general-language dictionaries, such as OALD, Longman, and Merriam-Webster. Based on this definition, idioms cover a number of fixed multi-word expressions, such as sayings (e.g. "take the bull by the horns"), proverbs (e.g. "A bird in the hand is worth two in the bush"), phrasal verbs (e.g. "to take off"), binomials (e.g. "hammer and thongs"), frozen similes (e.g. "as cool as a cucumber"), phrasal compounds (e.g. "red herring"), formulaic expressions (e.g. "how do you do?") etc. (Gibbs 1994: 269). Despite the fact that these observations about idioms still hold true today, the traditionalist view has some limitations. Carter and McCarthy (1988: 19) contend that idioms are a matter of language alone and that they are independent of any conceptual system. This would imply that all there is to idioms is that, similarly to words, they have certain syntactic properties and have a meaning that is special, relative to the meanings of the forms that comprise it. Swinney and Cutler (1979, cited in Titone and Connine 1999: 1657) even propose the *lexical representation model*, which suggests that idioms are stored and retrieved when needed in a similar fashion to long words. This supposition brought forth the view that the syntactic behaviour of idioms corresponds to their idiomatic meaning in a direct way, e.g. the idiom "kick the bucket" is believed to behave syntactically as its semantic counterpart, "to die" (Cruse 1991). In this sense, it is sufficient to characterize only the idioms' syntactic properties

and meanings one by one, which means they are treated just like a list of words in a lexicon. Moreover, idioms are traditionally also taken to be independent of each other. In the same way as with words, certain sense relations can be observed among idioms, such as synonymy, polysemy and antonymy. However, these are still only relations of linguistic meaning, and not relations in a conceptual system, since, in the traditional view, linguistic meaning is divorced from the human conceptual system and encyclopaedic knowledge that speakers of a language share (Kovecses and Szabó 1996: 328-329).

On the other hand, there is a more contemporary cognitive view which holds that an idiom is not just an expression that has a meaning that is somehow special in relation to the meanings of its constituent parts, but it arises from our more general knowledge of the world (embodied in our conceptual system). In other words, idioms are conceptual, and not linguistic, in nature (Kovecses and Szabó 1996: 330). Therefore, since we can rely on our knowledge of the world to make sense of the meanings of an idiom, these meanings can be seen as motivated, and not arbitrary (Lakoff 1993). This does not mean that the meaning of an idiom is fully predictable based on its motivation, i.e. that we can entirely predict the idiomatic meaning associated with the words constituting an idiom. In some cases, there is no apparent conceptual motivation for an idiom at all, as in the case of the idiom “kick the bucket”. However, the motivation for the occurrence of particular words in a large number of idioms can be thought of as a cognitive mechanism that links domains of knowledge to idiomatic domains. The kinds of mechanisms that are considered to be especially relevant in the case of many idioms are metaphor, metonymy and conventional knowledge (Lakoff 1987).

Metaphor- and metonymy-based idioms are considered to be motivated by conceptual metaphors and metonymies. Conceptual metaphors bring into correspondence two domains of knowledge, one of which is a well-delineated, familiar physical domain, and the other a less well-delineated, less familiar, abstract domain. The first one is called a source domain and the second a target domain (Lakoff 1993). The source domain is typically applied to provide understanding about the target. For example, the idiom “to keep someone at arm’s length” (to avoid intimacy or close contact with someone or something (Oxford Idioms “arm”)) is motivated by the conceptual metaphor INTIMACY IS PHYSICAL CLOSENESS. A single conceptual metaphor can usually be identified in more than one idiom: e.g. the idioms “to fan the flames”, “to burn with excitement” and “to catch fire” are all motivated by the conceptual metaphor ENTHUSIASM IS FIRE. This is because, just like conceptual metaphors, idioms are part of the conventionalized knowledge shared among the speakers of a language.

Metonymy-based idioms function in a similar way, but, in this case, the source domain and the target domain are one and the same. As opposed to metaphor, metonymy involves a “stand for” conceptual relationship between two entities, i.e. a closely related concept is used to refer to some other concept. For example, in the idiom “to keep a cool head” (to stay calm in a difficult situation (Cambridge)), we can observe the conceptual metonymy THE HEAD STANDS FOR THE PERSON. In addition, the same idiom is also metaphor-based, since it is motivated by the conceptual metaphor EMOTIONS ARE TEMPERATURES. This shows us that idioms can be motivated in more than one way, which is most often the case.

A crucial element necessary for understanding the meaning of metaphors and metonymies is the aforementioned conventional knowledge. This knowledge refers to the shared information that people in a given culture have concerning a conceptual domain (Kovecses and Szabó 1996: 338). For example, in order to understand the idioms based on the extremely productive conceptual metonymy THE HAND STANDS FOR THE PERSON, such as “bite the hand that feeds you”, “have clean hands” or “all hands to the pumps”, we have to possess the standard information about the parts, shape, size, use and function of the hands, as well the larger hierarchy of which it forms a part (the hand is a part of the arm and, ultimately, the whole person). The motivation for idioms rarely comes from a single source, as we have already said, and as can be seen in the three idioms we just mentioned. Other than the aforementioned conceptual metonymy, these idioms are also motivated by various conceptual metaphors, and by other conventional knowledge (for instance, the domains dealing with animals, crime and ships). It is also important to stress that many idioms are culture-specific because the domains that motivate them are culture-specific. For example, the idiom “beyond the black stump” (beyond the limits of settled, and therefore civilized, life (Oxford Idioms “stump”)), comes from the Australian custom of using a fire-blackened stump of wood as a marker when giving directions to travellers. This custom might be part of an Australian person’s conventionalized knowledge, but it is not so for other English speakers, let alone for the speakers of other languages.

Although the traditional approach to idiom analysis has survived to this day, we can see that it disregards some crucial aspects of idioms by considering them to be disconnected from the human conceptual system. In order to fully understand the meaning of an idiom, the deeper insight provided by cognitive linguistics is indispensable. However, the traditional formal approach to idioms is sometimes sufficient for their translation, since the strategies for

translating idioms that will be presented in the next chapter do not always require an in-depth analysis.

Strategies for translating idioms

Translating idioms can be a very complex task which demands that the translator is very proficient in both the source and the target language. However, translators also have to possess some other special skills, such as the ability to recognize, interpret and recreate an idiom using appropriate strategies. These skills and strategies are identified and explained in Baker (1992: 63-78), and will be summarized below.

According to Baker (1992: 65), the first difficulty that a translator comes across is being able to recognize that s/he is dealing with an idiomatic expression. The easiest ones to recognize are the expressions which violate truth conditions, such as “it’s raining cats and dogs” or “food for thought”. In addition to these, expressions which seem ill-formed because they do not follow the grammatical rules of the language, like “the powers that be” or “by and large”, are also easily recognizable, as well as simile-like structures which are obviously not intended to be interpreted literally, such as “like a bat out of hell” or “like water off a duck’s back”. Generally speaking, the more difficult an expression is to understand and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom (ibid.).

With regard to recognizing idioms, Baker (1992: 66) identifies two cases in which an idiom can be easily misinterpreted if one is not already familiar with it. Firstly, she warns that some idioms can be “misleading” because they offer a reasonable literal interpretation and their idiomatic meanings are not necessarily signalled in the surrounding text. For example, the idiom “to take someone for a ride” (to deceive or cheat someone) also lends itself to literal interpretation. The interpretation and translation of such idioms can be especially problematic because writers sometimes play on both the literal and idiomatic meaning of an idiom. Secondly, Baker points out that there are idioms in the source language which may have a very close counterpart in the target language which looks similar on the surface but has a totally or partially different meaning. Such instances lay easy traps for the unwary translator who is not familiar with the source language idiom and who may be tempted to simply impose a target-language interpretation on it (1992: 67).

Once the translator recognizes and interprets the idiom correctly, s/he has to decide how to translate it into the target language. Baker (1992: 58) summarizes the main difficulties that can occur while translating idioms and fixed expressions.

Firstly, she mentions that an idiom or fixed expression may have no equivalent in the target language (1992: 68). This is because languages express meanings by different means; one language may express a given meaning by means of a single word, another may express it by means of a transparent fixed expression, a third may express it by means of an idiom, and so on. Furthermore, as we have already mentioned, idioms can be culture-specific. This difficulty can be easily bridged, however, in cases where only the form of an idiom contains a culturally-specific item, but the meaning is not strictly tied to that cultural reference. For example, the American English idiom “to not have two nickels to rub together” does not have a formal correspondent in Croatian, but it can still be translated as “nemati ni prebijene pare” (Bendow, “nickels”), since it means to be very poor (Cambridge Idioms “nickels”), just like its English equivalent.

Secondly, an idiom or fixed expression may have a similar counterpart in the target language, but its context of use may be different (1992: 69). This happens because the two expressions may have different connotations, or they may not be pragmatically transferable. For example, the English idiom “to skate on thin ice” (to be in a precarious or risky situation (Oxford Idioms “ice”)) has a similar counterpart in Croatian: “navesti na tanak led” (to cunningly place someone in an unfavourable situation (HJP “led”)). Although the two idioms have similar meanings, the Croatian one implies leading someone into a dangerous situation, which means that the contexts in which they are used are obviously different.

Thirdly, an idiom may be used in the source text in both its literal and idiomatic senses at the same time (*ibid.*). This presents one of the most difficult problems that can be encountered when translating idioms, because, unless the target-language idiom corresponds to the source-language idiom both in form and meaning, the play on idiom cannot be successfully reproduced in the target text. A possible resolution might be using a different, equally manipulable idiom in the target text and trying to reproduce the play on idiom.

Fourthly, Baker mentions that the very convention of using idioms in written discourse, the contexts in which they can be used and their frequency of use may be different in the source and target languages (1992: 70). However, this is more prominent when, for example, comparing English with Arabic or Chinese, since English uses idioms in almost all types of

texts, while the latter languages almost entirely avoid them in written discourse. The differences in the convention and frequency of idiom use is not so glaring when comparing English to Croatian, especially when looking at literary texts.

After identifying the main difficulties involved in translating idioms, Baker proposes four strategies that can be used when the translator actually starts translating them. Before laying out the strategies, she warns that translation of idioms depends on many factors and that it is not only a question of whether an idiom with a similar meaning is available in the target language (1992: 72). Other factors include, for example, the significance of the specific lexical items which constitute the idiom, i.e. whether they are manipulated somewhere else in the source text, as well as the appropriateness of using idiomatic language in the target language (ibid.).

The first strategy which Baker proposes is using an idiom of similar meaning and form. This strategy involves using an idiom in the target language which conveys roughly the same meaning as that of the source-language idiom and, in addition, consists of equivalent lexical items (ibid.). In case this is not possible, another strategy involves using an idiom of similar meaning but dissimilar form (1992: 74). However, this strategy should be used with caution because an idiom consisting of different lexical items may be inappropriate in a specific context, especially if the lexical items from the source language idiom reoccur somewhere else in the source text. When a match cannot be found in the target language or when it seems inappropriate to use idiomatic language in the target text because of differences in stylistic preferences of the source and target languages, the most common strategy is translation by paraphrase (ibid.). This strategy is also the least time-consuming, since the translator only needs to be familiar with the source-language idiom or equipped with a solid monolingual dictionary of idioms. Lastly, Baker also mentions the strategy of omission (1992: 77). Completely omitting an idiom in the target text might not sound like a legitimate translation strategy, but, in some cases, it might be a very practical solution. For example, the time and space constraints in audio-visual translation sometimes warrant using this strategy if an idiom does not contribute much to the overall meaning of an utterance. When talking about omission, Baker mentions another strategy which is dependent upon the other ones, and that is the strategy of compensation (1992: 78). This means that a translator may either omit or play down a feature such as idiomacity at the point where it occurs in the source text and introduce it elsewhere in the target text. This strategy is not restricted to idiomacity or fixed expressions and may be

used to make up for any loss of meaning, emotional force or stylistic effect which may not be possible to reproduce directly at a given point in the target text.

Translating idioms in *Pitanje Nade*

Before laying out her strategies for translating idioms, Baker states that, since translators working into a foreign language can never hope to achieve the same sensitivity that native speakers seem to have, they should only work into their language of habitual use or mother tongue (1992: 64). However, this attitude about the direction of translation, presented also by many other scholars (e.g. Newmark 1988: 3 and Marmaridou 1996: 60), fails to take into account the realities of the multicultural world we live in (Pavlović 2007: 81). For the speakers of smaller languages that are mastered virtually only by their inhabitants, translating into a foreign language is a common practice. Writing in the Finnish context, McAlester (1992: 292, cited in Pavlović 2007: 81) contends that the “volume of work exceeds the number of available translators who are major language native speakers”, which implies that translation into a foreign language is often the only viable option. Since Croatian is also a minority language in the context of the globalized world, translation into a foreign language, especially English, is an inevitability for the Croatian translator. Here I will attempt to demonstrate that Baker’s strategies are perfectly applicable when used in L2 Croatian-English translation. To do that, I will focus on a practical example of translating a literary text, namely, the translation of a section of the novel *Pitanje Nade* by Tanja Radović, which I translated from Croatian into English as part of my M.A. project. I will start from the stage of recognizing and interpreting the idiomatic expressions in the source text because this has proven to be a greater difficulty than the translation of idioms itself. Firstly, I had to establish which fixed expressions I was going to perceive as idioms using dictionaries of idioms and corpora as criteria for idiom status. Some expressions required a deeper analysis, which will be described below. After identifying the idioms, I will describe the translation strategies I utilized in their translation.

In the section of the source text this paper focuses on, I identified 13 idioms. While trying to identify them, I focused on all the expressions that violate truth conditions and on fixed phrases that have a metaphorical meaning. At this stage, I identified 31 expressions that satisfy these criteria. However, some of these expressions cannot be found in Croatian dictionaries of idioms (e.g. Matešić and HJP) or Croatian corpora, so I decided not to treat them as idioms. Instead, I treated them as metaphors and attempted to reproduce these metaphors in the target language. Some of the examples that turned out not to be idioms are “kupiti nečije

simpatije” (Radović, 2015: 70) (to buy someone’s affection), “poraziti u diskusiji” (Radović, 2015: 71) (to defeat in a discussion), “odgovarati pred Bogom” (Radović, 2015: 72) (to answer before God), “vrtjeti se oko sebe” (ibid.) (to revolve around oneself), “potući konkurenciju” (Radović, 2015: 74) (to beat the competition) and “svetiji od svetaca” (ibid.) (holier than saints).

At the identification stage, I encountered both instances of “misleading” idioms mentioned by Baker (1992: 669). The expression “nečastivi dolazi po svoje” (Radović 71) (the devil is coming to take what is his), which can be considered a variant of the idiom “doći će vrag po svoje” (someone will receive the punishment they deserve (Matešić, “vrag”)), turned out not to be an idiom at all. This is because the expression is used in a dialogue with its literal meaning, which is evident because the character who uses it proceeds to describe how “the forces of evil are conspiring against me, the roaring lion wants to devour me” (Radović, 2015: 71).

Another misleading idiom was “oštar kao britva” (Radović, 2015: 73) (sharp as a razor), which seems like an idiom that could be translated directly into English as “sharp as a razor”. However, the two idioms have notably different meanings in Croatian and in English. Although the idiom “oštar kao britva” cannot be found in any dictionaries, it is used in the source text to refer to a person, which means that it is used metaphorically. The metaphorical meaning of “oštar” which would be appropriate in this context would be “unpleasant and cold” (HJP, “oštar”), which is also backed up by the linguistic context in the novel: “Potpuno se preobrazite kad je on u blizini. Smiješite se blaženo kao Djevica Marija nakon uznesenja, a sa mnom ste **oštri kao britva**” (“You completely transform when you’re next to him. You smile blessedly like the Virgin Mary after the Assumption, but with me, you’re as cold as ice.”) (Radović 2015: 73). However, the English idiom “sharp as a razor” means “very sharp-witted and intelligent” (McGraw-Hill, “sharp as a razor) and is completely inappropriate in this context. This is why I decided to utilize the strategy of using an idiom with dissimilar form and similar meaning, and translated “oštar kao britva” as “as cold as ice”, which means “not having or showing any emotion” (OALD, “ice-cold”).

There were some expressions in the source text which do not correspond entirely to the entries that can be found in dictionaries of idioms, but which I identified as idioms nevertheless. I did so because those expressions can be interpreted as variants or derivatives of recognized idioms. For example, the source text idiom “prštali su smijehom i radošću” (Radović,

2015: 71) (they were bursting with laughter and happiness) was identified as a variant of the idiom “prštati od sreće (zadovoljstva)”, which means “to be in a state of pronounced happiness” (HJP “prštati”). I translated this quite literally, as “they were bursting with laughter and happiness.” This expression is also a variant of the English idiom “to burst with joy” (McGraw-Hill “to burst with joy”), which has the same meaning as the source text idiom. Similarly, I identified the expression “nemati nijednu lijepu riječ za koga” (Radović 2015: 73) (to not have any nice words for someone) as a variant of the idiom “kazati (reći) koju [dobru (lijepu)] riječ o komu”, meaning “to praise someone” (Matešić “riječ”). Unfortunately, I was unable to find any similar idioms in English, so I paraphrased this expression as “you don’t have anything nice to say about me”.

Two other expressions were also identified as idioms, although they can neither be found in the dictionaries of idioms nor considered variants of recognized idioms. I made this decision because the origins of these expressions can be traced to some widely-known idioms. For example, the expression “nisko stanje duha” (Radović, 2015: 71) (the low state of the spirit) cannot be found in any dictionaries, but it can be perceived of as a metaphorical extension of the idiom “klonuti/pasti duhom” (“to fall in spirit”), meaning “to become depressed/desperate” (Matešić “duh”). In translation, I used an idiom with a similar form and meaning: “to be in low spirits” (Merriam-Webster “in low spirits”). The other expression that I have connected with a recognized idiom is “ne dati [komu] disati” (not let someone breathe) (Radović, 2015: 73). Although this expression as such cannot be found in any dictionaries, the idiom “slobodno disati” (to breathe freely), meaning “to be free, do as one wants” (Matešić “disati”), is obviously motivated by the same metaphor. To translate this expression, I paraphrased it using the English verb “to suffocate” with the metaphorical meaning “to feel or cause to feel trapped or oppressed” (OALD “suffocate”).

The remaining I encountered were rather easy to identify because they were recognized by dictionaries of idioms in the form they occurred in throughout the source text. I managed to translate eight of those idioms by using idioms of similar form and meaning:

- (1) propasti u zemlju od stida (Radović, 2015: 70) (Matešić „zemlja“) – to sink through the floor with embarrassment (Heritage “sink through the floor”),
- (2) pobjeći od nečega (Radović, 2015: 72) (HJP „pobjeći“) – to run away from something (Cambridge “run away”),

- (3) stati komu na žulj (Radović, 2015: 73) (Matešić „žulj“) – to step on someone’s toes (Cambridge “step on someone’s toes”),
- (4) povući se u sebe (Radović, 2015: 73) (Matešić „povući“) – to withdraw into oneself (McGraw-Hill “withdraw into oneself”),
- (5) od jutra do sutra (Radović, 2015: 74) (HJP “jutro”) – from dawn to/until dusk (Merriam-Webster “from dawn to/until dusk”)
- (6) jak kao konj (Radović, 2015: 74) – strong as a horse/ox/lion (McGraw-Hill “strong as a horse/ox/lion”),
- (7) nisko stanje duha (Radović, 2015: 71) – in low spirits (Merriam-Webster “in low spirits”),
- (8) prštati smijehom i radošću (Radović, 2015, 71) (HJP “prštati”) – to burst with laughter and happiness (McGraw-Hill “burst with joy”).

However, it is important to mention that I did not translate all of these idioms directly. I interpreted the occurrence of aforementioned idiom variants in the source text as a stylistic feature, and I wanted to reproduce that feature in the target text. Therefore, I decided to translate “od jutra do sutra” as “from morning till dusk”, which is a variant of the idiom “from dawn until dusk”. Although this variant is not recognized by any dictionaries of idioms, it has a reasonable number of internet search results. Furthermore, the idiom “jak kao konj” does not appear in any Croatian dictionaries, but I decided to treat it as one since there is a complete formal correspondent in the English language that can be found in English dictionaries of idioms. Generally, I concluded that many simile-like structures are hard to find in dictionaries, but that does not mean they are not idioms. Since they are relatively widespread, frozen and not intended to be interpreted literally, they satisfy all the conditions to be perceived of as idioms.

Other than the aforementioned example with “oštar kao britva”, I did not utilize the strategy of using an idiom with a dissimilar form but similar meaning anywhere else in the translation. In addition, I refrained from using the strategy of omission because there were no situations that warranted omitting idioms present in the source text. All other idioms were translated by paraphrase, as can be seen in the following examples:

- (1) Danas me ubija u pojam (Radović, 2015: 71) (Matešić “pojam”) – He is depressing the hell out of me today.

(2) pod stare dane (Radović, 2015: 72) (Matešić „dan“) – in your old age

(3) Vi mu ne date disati. (Radović, 2015: 73) (Matešić „disati“). – You are always suffocating him.

(4) Za mene nemate nijednu lijepu riječ. (Radović, 2015: 73) (Matešić „riječ“). – You don't have anything nice to say about me.

In order to compensate for not translating some of these idioms with idiomatic expressions, I included idioms in the target text at points where they do not occur in the source text. These points were not random, however, but rather the occurrences of source text items that I initially wanted to treat as idioms, before I realized that they are not recognized as idioms in the source language dictionaries and that they do not frequently occur in Croatian corpora. For instance, I translated “izvan svake mode” (Radović, 2015: 71) (outside of any fashion), which is not recognized as an idiom in Croatian, as “which never falls out of fashion”, an idiom which, according to Merriam-Webster (“fall out of fashion”), means “”. Furthermore, I included the idiomatic intensifier “the hell out of” in the paraphrase I used to translate “ubiti nekoga u pojam”.

In summary, I translated one source text idiom using a target language idiom of dissimilar form but similar meaning, eight idioms using an idiom of similar form and similar meaning, and four idioms by means of a paraphrase. I did not encounter any plays on idioms that would complicate the translation, and I did not have to omit any idioms in the target text. Since I was dealing with a literary text, I attempted to maintain the idiomacy in both texts at the same level, so I tried to compensate by using idiomatic expressions in the target text wherever it was appropriate.

Conclusion

After applying the theoretical knowledge about idioms and their translation to a practical example, I have shown that translation of idioms should be a systematic task which requires a great deal of analysis and proficiency. The theoretical background provides insight into the metaphorical nature of idioms, which is invaluable when trying to interpret them. Furthermore, I have demonstrated that careful identification and interpretation of idioms is a critical step in their translation because misinterpretation can easily lead to mistranslation. The clues to a correct interpretation of an idiom lie not only in the lexical items that comprise it, but also in

the linguistic context, and the awareness of the meaning and appropriateness of target language idioms. Finally, my analysis has confirmed the assumption that the strategies proposed by Baker are universal, i.e. they are applicable in both directions of translation.

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Part Two
Translations

Translation 1

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Glossary of terms

EN	HR	SOURCE
basic behaviour	osnovno ponašanje	Agreement with the group
childhood trauma	trauma iz djetinjstva	Nikić, Psihologija straha.
conscious control	svjesna kontrola	Plan i program studija psihologije
criminal action	kažnjivo djelo	HJP: kažnjiv
environmental influence	utjecaj okoline	http://www.pedagogija.hr/ekvilibracij/odgoj-ili-genetika---nadrastanje-vlastitog-nasljeda.html
environmentally influenced behavior	ponašanje uvjetovano okolinom	Agreement with the group
evolutionary development	evolucijski razvoj	Hrvatska enciklopedija: konji
genetic program	genetski program	Genetski čimbenici i infektivni agensi...
genetic makeup	genetski sastav	Hrvatska enciklopedija: evolucija
hard determinism	tvrdi determinizam	Filozofski leksikon
human behaviour	ljudsko ponašanje	Kardum, Evolucija i ljudsko ponašanje
human being	ljudsko biće	Agreement with the group
human mind	ljudski um	filozofija.org um
infantile conflicts	konflikti iz rana djetinjstva	Proleksis: nagon
innate behaviour	urođeno ponašanje	Proleksis: ponašanje životinja
learned behaviour	naučeno ponašanje	Proleksis: ponašanje životinja
malleable behaviour	prilagodljivo ponašanje	http://hrcak.srce.hr/113288
nature/nurture	nasljeđe/okolina	Psihologijski rječnik, Boris Petz
nervous system	živčani sustav	Hrvatska enciklopedija: živčani sustav

neurotic	neurotičar	HJP: neurotičar
neurotic behaviour	neurotično ponašanje	http://bib.irb.hr/prikazi-rad?lang=en&rad=226378
non-criminal actions	nekažnjivo djelo	https://pravosudje.gov.hr/userdocs/images/arhiva/Root%20Folder/MPRH/Prijedlog%20Kaznenog%20zakona,%20srpanj%202011..pdf
psychiatric case book	zbirka psihijatrijskih slučajeva	http://www.proz.com/kudoz/english_to_croatian/medical_instruments/5188616-case_book.html
psychological factors	psihološki čimbenici	http://www.msdprirucnici.placebo.hr/msd-za-pacijente/poremecaji-dusevnog-zdravlja/psihosomatski-poremecaji
rational consideration	racionalna prosudba	filozofija.org: prosudba
reason	razlog	Proleksis: razlog
responsibility	odgovornost	Proleksis: odgovornost
unconscious	nesvjesno	http://www.ufri.uniri.hr/files/nastava/nastavni_materijali/razvojna_psihologija.PDF
unconscious conflict	nesvjesni konflikt	http://www.psihijatrija.com/psihijatrija/grane%20PSIHOTERAPIJA/Anna%20Freud/mehanizmi%20obrane.htm
unconscious drive	nesvjesni nagon	Proleksis: nagon
unconsciously motivated behaviour	nesvjesno motivirano ponašanje	http://darhiv.ffzg.unizg.hr/2171/1/Diplomski%20rad-Ivana%20Radenovi%C4%87.pdf
volition	volja	filozofija.org: volja

Translation

To se tumačenjeⁱ temelji na zamisli da su sva ljudska bića motivirana nesvjesnimⁱⁱ psihološkim čimbenicima koji čvrsto upravljaju njihovim ponašanjem. Ta analiza dovodi do zaključka da nitko nema slobodu odlučivanja i postupanja te je slobodna volja samo iluzija. Hospers dolazi do tog zaključkaⁱⁱⁱ nizom postupnih koraka.

Njegov argument počinje ovako:

Postoji mnogo postupaka... za koje su ljudska bića općenito, a sudovi pogotovo, sklona smatrati počinitelja odgovornim, a za koje ja smatram da počinitelj ne bi trebao snositi odgovornost... njegovo je ponašanje izazvano nesvjesnim konfliktima koji su se razvili u djetinjstvu, a nad kojima on nema nikakve kontrole i kojih (bez znanja iz područja psihijatrije) nije ni svjestan. Počinitelj može čak i *misliti* da zna zašto se ponio onako kako jest, može *misliti* da ima svjesnu kontrolu nad svojim postupcima, može čak i *misliti* da je u potpunosti odgovoran za njih, ali to nije tako. Zbirke psihijatrijskih slučajeva sadrže stotine takvih primjera. Iako ih katkad ne razumiju, zakon i zdrav razum polako spoznaju da ovakvi slučajevi postoje. Međutim, u ovom ranom stadiju i dalje se događaju tragične omaške zato što ni zakon ni javnost općenito nisu svjesni odakle ta kažnjiva djela^{iv} potječu. Majka će kriviti svoju kći zato što donosi pogrešne odluke kad izabire kandidate za muža, no iako njezina kći misli da bira slobodno i ulaže značajnu količinu vremena da „odluči“ koga će izabrati, ona se, zbog Edipovskih maštarija iz ranog djetinjstva, poistovjećuje sa svojim bolesnim ocem i stoga ne može razviti osjećaje prema nikome osim prema bolesnim muškarcima, dvadeset ili trideset godina starijim od nje. Nema je smisla kriviti zbog toga jer ona si ne može pomoći i ne može to promijeniti. Mnogobrojna kažnjiva djela promišljena su do najsitnije pojedinosti, no počinitelji (bez svog znanja) ostvaruju svoje maštarije, strahove i obrambene mehanizme iz ranog djetinjstva, čije pojavljivanje i povlačenje ne mogu svjesno kontrolirati.

U ovom se citatu Hospers suprotstavlja jednom od načela zdravorazumskog gledišta. On napominje da zakon i zdrav razum ne uspijevaju prepoznati da je ponašanje mnogih ljudi^v motivirano nesvjesnim psihološkim čimbenicima nad kojima oni nemaju kontrolu i zbog kojih ih se ne bi trebalo držati odgovornima. Iz prethodnog citata možemo izvući barem tri ključne tvrdnje. (1) Ovaj argument pretpostavlja teoriju o ulogama koje u ljudskom ponašanju igraju nesvjesni um i postojanje trauma iz djetinjstva. Iako ne nužno u obliku u kojem ga je postavio

Freud, to naučavanje i dalje podržavaju psihijatri i psiholozi te ga zbog toga treba shvatiti ozbiljno. (2) Hoppers tvrdi da ne bi samo kažnjiva, već i neka nekažnjiva djela trebalo izuzeti od odgovornosti. U vezi s tom tvrdnjom, on navodi slučaj mlade žene koja misli da slobodno „odlučuje“ za koga će se udati, ali čije su „odluke“ određene „Edipovskim maštarijama“ kojih ona nije svjesna. (3) Prema Hoppersu, većina ljudi o kojima govori pretpostavlja da ima slobodu ponašati se drugačije. No on tvrdi da je to iluzija, čime podržava svoje odbijanje zdravorazumskog vjerovanja u slobodnu volju.

Hoppersovi kompleksni argumenti i dalje nisu dovoljni da bismo ih smatrali promicanjem tvrdog determinizma. U ovom stadiju svog eseja, on oprezno ograničava opseg svojih tvrdnji na „mnogobrojna“ kažnjiva djela i posebne slučajeve idiosinkrastičkog ponašanja. Međutim, u nastavku svog eseja on proširuje svoju tezu i uključuje *sve* slučajeve neurotičnog ponašanja. To možemo primijetiti kada objašnjava što podrazumijeva kad govori o „odgovornosti“:

Postoji još jedan kriterij, kojemu sam skloniji nego prethodnima te prema kojemu možemo mjeriti čovjekovu odgovornost za njegove postupke: u kojoj se mjeri neki postupak može (ili se mogao) *promijeniti primjenom razloga*^{vi}. Pretpostavimo da čovjek koji jako često pere ruke to čini zbog, kako kaže, higijenskih razloga te da vjeruje kako će se, ako prestane to raditi, zaraziti bacilima. Uvjerimo ga sada da je njegovo uvjerenje neutemeljeno i potkrijepimo to medicinskim dokazima. Ispit njegove odgovornosti sada je hoće li promjena njegova uvjerenja polučiti promjenu ponašanja. Ako se to ne dogodi, kao kod ljudi koji kompulzivno peru ruke, on se ne ponaša odgovorno, a ako se promjena dogodi, on se ponaša odgovorno. Kriterij za mjerenje odgovornosti dakle nije primjena razloga, već njihova *učinkovitost u mijenjanju ponašanja*. U neurotičnim slučajevima ova se promjena, naravno, ne događa, što se često smatra determinantom neurotičnog ponašanja; nemoguće ga je promijeniti racionalnim rasuđivanjem. (pp 31-32).

U ovom je odlomku skupina pojedinaca koje ne bismo trebali držati odgovornima za njihove postupke proširena tako da uključuje neurotičare, koji su definirani kao oni čije se ponašanje ne može promijeniti racionalnim rasuđivanjem. To je tako jer oni „ostvaruju svoje maštarije, strahove i obrambene mehanizme iz ranog djetinjstva, čije pojavljivanje i povlačenje ne mogu svjesno kontrolirati“. Dakle, sada skupinu onih koje treba izuzeti od odgovornosti čine svi neurotičari, kao i „mnogobrojni zločinci“ i neke „normalne“ osobe, poput mlade djevojke koja

pokušava odlučiti za koga će se udati. Međutim, ni ovako proširena klasa pojedinaca koje treba izuzeti od odgovornosti ne podrazumijeva verziju B tvrdog determinizma. Kako bismo došli do tog položaja, potreban je još jedan korak koji Hospers, uz određenu dozu straha, na kraju poduzima. Radi se o tezi da su, kako on kaže, čak i „takozvane normalne osobe proizvod uzroka u kojima njihova volja nije imala nikakvu ulogu“. Teorija nesvjesne motivacije dakle vrijedi za svakoga. Čak i oni koji se smatraju normalnima podložni su nesvjesnim nagonima nad kojima nemaju kontrolu. Stoga iz Hospersove postupne analize možemo izvući zaključak da se nitko ne može ponašati ili birati svojevolarno, što znači da nitko nikada ne može biti slobodan. Ishod ovakvog razmišljanja je dakle tvrdi determinizam, baš kao što Hosperovi kritičari tvrde. Sljedeći odlomak podržava njihovo tumačenje:

No i dalje se može reći da smo dosad pričali samo o neurotičnom ponašanju. Nije li ne-neurotično ili normalno ili nesvjesno motivirano^{vii} (ili kako god želite reći) ponašanje svejedno unutar područja odgovornosti? Postoje razlozi da se i na ovo pitanje odgovori negativno, jer su normalne osobe, baš kao i neurotične, uzrok vlastite ličnosti, koja ih čini onime što jesu. Uzmimo da neurotičari nisu odgovorni za svoje ponašanje (onaj dio ponašanja koji možemo nazvati neurotičnim) jer ono proizlazi iz njihovih nesvladanih konflikata iz rana djetinjstva, u čijem pojavljivanju nisu imali nikakvu ulogu i koji se nalaze izvan njih, kao da im ih je nametnulo neko zlonamjerno božanstvo (što zbilja jest jedna od teorija na ovu temu). No takozvane normalne osobe također su proizvod uzroka u kojima njihova volja nije imala nikakvu ulogu. Nadalje, ako se, za razliku od neurotičareva, ponašanje normalne osobe može promijeniti racionalnim rasuđivanjem te ako ta osoba posjeduje snagu volje da prebrodi učinke nesretnog okruženja iz djetinjstva, to opet nije njezina zasluga, već puka sreća.

Ukratko, Hosperovi argumenti su sljedeći:

1. Mnogobrojni zločinci i neke normalne osobe motivirani su nesvjesnim sukobima iz djetinjstva, nad kojima nemaju kontrolu. Zbirke psihijatrijskih slučajeva prepune su takvih primjera.
2. Isto također vrijedi za sve neurotične pojedince, koji su definirani kao oni pojedinci čije se ponašanje ne može promijeniti racionalnim rasuđivanjem.
3. Takozvane „normalne osobe“ također su proizvodi uzroka u kojima njihova volja ne igra ulogu.

4. Stoga je ponašanje svih osoba motivirano nesvjesnim čimbenicima nad kojima nemaju kontrolu te, prema tome, nitko nema slobodu da se ponaša drugačije.

Iako Hospers ne tvrdi da se takvi nesvjesni čimbenici mogu objasniti kao postupci koje pokreću geni, to je vjerodostojno proširenje njegova stajališta. O tom ćemo proširenju govoriti u sljedećem dijelu. Zaključak koji možemo izvući iz prethodnih argumenata je da su oni koji misle da imaju svjesnu kontrolu nad svojim postupcima, pa čak i misle da su u potpunosti odgovorni za te postupke, u zabludi. Hospersova je namjera da spasi ljudska bića od takvog samozavaravanja tako da ih uvjeri da je verzija B tvrdog determinizma istinita.

Genetski argument

Mnogi biolozi smatraju Hospersov psihijatrijski pristup, koji stavlja naglasak na nesvjesni um, primitivnim, pučko-psihološkim shvaćanjem koje je u modernoj znanosti zastarjelo. Oni, s druge strane, tvrde da je čovjekov genetski sastav^{viii} taj koji određuje ono što oni nazivaju „osnovnim ljudskim ponašanjem“. Budući da se ograničavaju na osnovno ponašanje, njihovi argumenti nisu tako sveobuhvatni kao Hospersovi, no oni svejedno snažno podržavaju verziju B tvrdog determinizma. Ti teoretičari smatraju da su za takvo ponašanje odgovorni geni, koji su uzrok, među ostalim, inteligencije, agresije, otuđenja i uspješnosti.

Okrenimo se sada jednom takvom argumentu, koji je nedavno unaprijedio poznati biolog S. J. Singer. Argument dolazi iz njegove knjige *Raskošna gozba razuma*, iz šestog poglavlja pod imenom „Ponašanje i geni“.

Singer započinje prihvaćanjem dihotomije između nasljeđa i okoline, tj. zamisli da se ljudsko ponašanje može svrstati u dvije nekompatibilne klase: urođeno i naučeno. Kao alternativu ovim dvjema poznatim pojmovima, on uvodi malo drugačiju terminologiju te stavlja u opreku „osnovno“ ili „ustaljeno“ ponašanje i ponašanje „uvjetovano okolinom“ ili „prilagodljivo“ ponašanje. Njegovo se stajalište temelji na podrazumijevanju načela evolucijskog razvoja. Radi se o zamisli da se životinje mogu klasificirati prema stupnju primitivnosti, ovisno o složenosti njihova živčanog sustava. Bakterije se nalaze na jednom kraju spektra, a ljudska bića na drugom. Singer tvrdi da znanstveni dokazi snažno podupiru zaključak da je ponašanje jednostavnijih živih bića u prvom redu određeno fiksnim genetskim programima. Kao primjer navodi migracije ptica i organizacijske sposobnosti mrava (te kasnije navodi još detaljnije primjere). S druge strane, ponašanje životinja sa složenijim živčanim sustavima, poput ljudskih bića, manje se oslanja na genetski sastav, a više na utjecaj okoline.

Međutim, postojanje takvog prilagodljivog ponašanja ne znači da je genetska komponenta u ljudskom ponašanju zanemariva. Upravo suprotno; ona je glavna determinanta osnovnog ponašanja (o kojem će se detaljnije govoriti u nastavku), što je također dobro poduprto znanstvenim dokazima.

Singer dakle kategorički odbija prosvjetiteljsku ideju – koja se u prvom redu pripisuje Johnu Lockeu - da je ljudski um prazan spremnik u kojem genetski doprinos ponašanju ne postoji. U tom smislu, njegovo stajalište anticipira^{ix} knjigu Stevena Pinkera, *Prazna ploča, moderno poricanje ljudske prirode* (2002.). Locke kaže: „Kako utisnuti znanje u ljudski um? Na to odgovaram jednom riječju. „Iskustvo“^x. Singer smatra da se biološki dokazi protive ovom stajalištu. Oni pokazuju da *osnovnim* ponašanjem ljudskih bića upravljaju genetski čimbenici, koji određuju što je pojedinac *sposoban naučiti*. U ovom odlomku on sažeto iznosi svoje gledište:

Dokazi podržavaju stajalište da genetski sastav svakog pojedinca ima veliki utjecaj, od djetinjstva do odrasle dobi, na njegovu sposobnost da usvoji ponašanje.

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Translation 2

Hanson, Rick. 2014. Hardwiring happiness: How to reshape your brain and your life. London: Rider. pp. 82-29.

Glossary of terms

absorb	apsorbirati	Agreement with the group
action	postupak	Bujas
awareness	svijest	HJP, konzultacija s grupom
background of awareness	dubina svijesti	konzultacija s grupom
brain stem	moždano deblo	E-H medicinski rječnik
conviction	uvjerenost	Bujas
determination	odlučnost	Bujas
enrich	razviti	Agreement with the group
foreground of awareness	površina svijesti	Agreement with the group
have	započeti	Agreement with the group
liking	sviđanje	Ency. of Psychopharmacology
reactive mode	reaktivno stanje	Agreement with the group
stream of consciousness	struja svijesti	enciklopedija.hr
subcortex	supkortex	E-H medicinski rječnik
wanting	željenje	Ency. of Psychopharmacology
well-being	dobrobit	HJP

Translation

Vaše želje mogu biti usmjerene prema vanjskom svijetu – možete željeti da netko ne zanemaruje vaše potrebe – ili prema unutarnjem, kao kad namjeravate ostati čvrsti kada se suprotstavljate takvom postupanju. Pozitivne želje vode prema sreći i koristi, kao kad odlučite otići po čašu vode kad ste žedni; dok negativne vode do patnje i štete, kao kad poželite zapaliti cigaretu kad ste pod stresom.

Stoga, kada doživite pozitivnu želju, primijetite je i usvojite. Budite svjesni onih čimbenika u svojem umu koji podržavaju dobre želje, poput odlučnosti i uvjerenosti, te usvojite i njih. Kada ne ostvarite lošu želju, primijetite dobre rezultate te usvojite zasluženolaksanje, zadovoljstvo i osjećaj vrijednosti.^{xi}

Postupci

Koristim riječ „postupci“ u širokom smislu, tako da obuhvaća ono što činimo prema van – ponašanja, izraze lica, držanje, riječi koje izgovaramo ili pišemo – te unutarnje sklonosti i vještine koje proizvode naše vidljive postupke, poput nastojanja da pomognemo drugima koji pate i sposobnosti da suosjećajno slušamo. Možete si učinkovitije pomoći tako da uočavate postupke koje želite podržati, ili dok ih izvršavate, ili dok to samo zamišljate. Na primjer, pretpostavimo da želite biti samopouzdaniji u odnosu s agresivnim ljudima, što može podrazumijevati naginjanje prema naprijed umjesto natrag, podizanje prsa, samopouzdanog gestikuliranje i odlučno izražavanje. Kada izvršite ili zamislite neki od tih postupaka, zadržite to iskustvo na deset ili više sekundi, tako da vas lakše prožme.

Jedna žena koristila se ovim metodama da si pomogne promijeniti način na koji sprema svoju djecu za školu: *Moja sedmogodišnja i devetogodišnja kći vole duže spavati pa ih je uvijek bilo teško dići iz kreveta. Zbog toga su nam jutro bila užurbana, grozničava i mrzovoljna. Jednog dana odlučila sam da želim naučiti raditi to drugačije. Počela sam ranije ulaziti u njihove sobe. Nagnem se nad njihova uspavana tjelešca da bih ih dobro i dugo pomirisala dok im dajem poljubac u obraz. Još mirišu poput beba i svjesna sam da to neće vječno potrajati. Prožmu me ti majčinski osjećaji, zbog čega mi je ugodno buditi svoje djevojčice na taj način. Dopustim da me preuzme ugoda njihova dječjeg mirisa te je zadržim u svom srcu na nekoliko trenutaka, dok one spavaju. To me tako usrećuje! Nakon toga ih zaigrano, nježno pogladim po kosi i leđima te ih probudim, a dražesnost koju osjećam dok to radim postaje dio mene. To*

gotovo uvijek rezultira sretnim, ugodnim buđenjem, uz osmjeh i zagrljaje; a ja dobijem priliku uživati u trenucima koji će tako brzo nestati.

Faza svijesti

Kada ste ranije u ovom poglavlju izvodili vježbu primjećivanja ugodnog osjećaja, radili ste to na najlakši način za postizanje pozitivnog iskustva: *primijetili* ste nešto dobro što već postoji u vašem umu. Svijest je poput pozornice u kazalištu. U svakom trenutku nešto se događa u na površini svijesti, pod reflektorima pozornosti, poput ovih riječi koje sada čitate. Istovremeno, u dubini svijesti^{xii}, postrani pozornice, proživljavate i druge stvari^{xiii}, poput doživljaja, zvukova i osjećaja. Tako imate dva mjesta na kojima možete tražiti dobra iskustva koja su već u vama.

Pogledajte možete li u ovom trenutku pronaći nešto ugodno ili korisno na *površini* svoje svijesti, pod reflektorima. Možda osjećaj zanimanja, dobrobiti ili odlučnosti. Možda ste upravo jeli i dobro ste se najeli. Ne treba se raditi o nečemu velikom ili intenzivnom, bitno da je pozitivno.

Na sličan način, dok prolazite kroz dan, bit će mnogo trenutaka kada će se nešto pozitivno nalaziti na površini vašeg uma, poput ugodnog mirisa kave, toplih osjećaja prema prijatelju ili osjećaja olakšanja kako se dan bliži kraju. Svaki put kad primijetite ova dobra iskustva i usvojite ih, radite stanku od užurbane svakodnevice, neku vrstu odmorišta^{xiv} za punjenje baterija, kao što je ova osoba shvatila jednog jutra: *Bio je mrak kad sam se probudio. Slušao sam čaroban zvuk blage kiše na krovnom prozoru, ušuškan pod dekom. Osjećao sam se sigurno i voljeno te sam upio taj osjećaj. Nakon što sam ustao, otišao sam s psima do psećeg parka, koji je u rano jutro bio samo naš. Bilo je tiho – ptice nisu cvrkutale, tek nekoliko automobila je prolazilo; osjećaj mira i samoće u užurbanom gradu. Osjećao sam veliku zahvalnost. Zatvorio sam oči, duboko udahnuo i prepustio se.*

Nakon toga, pokušajte pronaći nešto pozitivno u *dubini* svoje svijesti. To je kao kad nešto jedete: iako je većina vaše pozornosti na hrani, također ste svjesni drugih zvukova i sobe u cjelini. Na isti način, dok ovo čitate, možda u vašem tijelu postoji ugodan pozadinski osjećaj opuštenosti. Ili pak stav znatizelje ili nade koji lebdi u pozadini vašeg uma.

Kada pronađete nešto pozitivno u dubini svoje svijesti, usredotočite se na to kako bi došlo na površinu. Naučite kako je to premještati^{xv} stvari iz dubine svog uma na površinu. Budući da uglavnom postoji *nešto* ugodno ili korisno negdje u vašoj svijesti, razvijanje vještine takvog

premještanja stvara mnoge prilike da srž vašeg iskustva u bilo kojem trenutku – ono što je na površini – bude pozitivna. Nadalje, budući da mozak bolje kodira ono što se nalazi u središtu pozornosti, premještanje nekog aspekta vašeg iskustva na površinu svijesti poboljšava njegov transfer u strukturu mozga. (Da biste iskusili premještanje dijela svog iskustva iz dubine na površinu, isprobajte vježbu u okviru „Izvlačenje osjećaja na površinu svijesti“, str. 86.)

Da biste nešto dobro zadržali u na površini svijesti, ne smiju vas ometati stvari iz dubine. Jednostavno ih ostavite na miru, bez opiranja ili zamaranja. Na njih možete usmjeriti pozornost kasnije, ako budete raspoloženi.

IZVLAČENJE OSJEĆAJA NA POVRŠINU SVIJESTI

Ova se vježba sastoji od primjećivanja nečega dobrog u dubini svijesti i premještanja toga na površinu. Ovaj ćete proces primjenjivati na jedan dio svog iskustva: *osjećaje*.

ZAPOČNITE Dok ovo čitate, različiti osjećaji u vezi ove knjige i drugih stvari prirodno se odvijaju u dubini uma. Ti osjećaji mogu biti blagi ili suptilni, a mogu uključivati i negativne osjećaje. Međutim, vjerojatno je bar jedan od tih osjećaja pozitivan, poput smirenosti, samopouzdanja i općenite dobrobiti^{xvi}, ili pak toplih osjećaja prema drugima. Prepustite se tišini na trenutak i poslušajte što zuji u dubini vašeg uma. Pronađite osjećaj koji vam se sviđa i usredotočite se na njega.

RAZVIJTE Jednom kad se pozitivni osjećaj nađe na površini vaše svijesti, zadržite ga, pustite da postane još snažniji ako je to moguće i osjetite ga u svom tijelu.

APSORBIRAJTE U međuvremenu, osjetite kako taj osjećaj ponire u vas dok vi ponirete u njega. Otvorite mu se i prihvatite ga.

Kako se osjećate nakon što ste izveli ovu vježbu? Uzmite si vremena da biste ponovili ovaj proces i produbili osjećaj izvlačenja stvari iz dubine svog uma na površinu.

Sviđanje i željenje^{xvii}

Kada počnete proživljavati dobro iskustvo, javlja se prirodna sklonost da ga želite zadržati. No ako to učinite, prestajete biti nošeni tim iskustvom i zapravo se udaljavate od njega zato što ga pokušavate zamrznuti i posjedovati. U tom slučaju dobro iskustvo prestaje. To je kao kad slušate glazbu. Ako čujete dobar rif i pokušate ga ponoviti u svojoj glavi dok pjesma još traje, glazba više nije užitak. Stoga je vještina postići da vam se dobro iskustvo sviđa bez da ga želite.

Sviđanje podrazumjeva uživanje^{xviii}, uvažavanje i ugodu. Pod željenje, mislim na opsjednutost, inzistiranje, kompulziju, pritisak, grabljivost, pretjerano vezanje, žudnju i obuzetost. U vašem supkorteksu i moždanom deblu postoje dva povezana ali različita mehanizma zadužena za sviđanje i željenje. To znači da vam se nešto može sviđati, bez da to želite: kao kad uživate u okusu sladoleda, a svejedno odbijate drugu porciju nakon obilnog obroka. Ljudi također mogu nešto željeti bez da im se to sviđa, poput onih koji neprestano mehanički potežu ručicu na aparatima za igre na sreću, a gotovo im i nije stalo hoće li im se to isplatiti.

Nema ničeg lošeg u tome kad vam se sviđa nešto što je prirodno. Problemi se pojavljuju kada želimo stvari koje nisu dobre za nas i za druge, kao kad se poželimo opijati ili biti u pravu pod svaku cijenu. Problematično je i kad želimo nešto dobro, ali do toga dolazimo na loš način. Na primjer, želim doći na posao na vrijeme (što je dobro), ali često prebrzo vozim kako bih to postigao (što je loše). Iskreno, smatram da je problematično samo iskustvo željenja nečega. Primijetite kakav je to osjećaj željeti nešto, osjećati snažnu čežnju, biti opsjednut postizanjem nekog cilja. Staronordijski korijen engleske riječi *want* (željeti) znači “nedostajati”.^{xix} Željenje je drugačije od nadahnutosti, težnje, nakane, ambicije ili strastvenosti. Možete li ciljati visoko i vrijedno raditi bez da postanete opsjednuti poslom? Ovisno o nedostatku ili poremećaju, željenje pokreće reaktivno stanje u vašem mozgu, zbog čega se osjećate ograničeno i pod stresom. Razmislite o ovoj uzrečici: *Uživanje bez želje je raj, a želja bez užitka pakao.*

Iz ovoga možete usvojiti praktično znanje da je potrebno uživati u iskustvima dok ste njima prožeti, bez da se za njih vežete, te da trebate težiti dobrim ciljevima bez da postanete opsjednuti njima. Kada primijetite nešto dobro u svojem iskustvu, nježno ga potaknite da potraje, ali nemojte ga pokušavati zadržavati. Vaš mozak stalno traži nešto novo što bi mogao željeti. Ako uzastopno upijate iskustva koja vam se sviđaju bez da ih počnete željeti, možete se postupno riješiti same navike željenja.

Plodovi na niskoj grani^{xx}

Uistinu je izuzetno prepoznati da vaša svjesnost u svakom trenutku sadrži neke pozitivne elemente. Osim ako ste preplavljeni nečim užasnim, u vašoj struji svijesti i sada se nalaze aspekti mira, ispunjenosti i ljubavi koje ste oduvijek željeli.

Pomoću samo malo pozornosti, dobra iskustva dostupna su vam tijekom cijelog dana. Ona su poput plodova na niskim granama, koje samo trebate primijetiti. A čim ih primijetite, mljac!

Tako su ukusni. Većina dobrih iskustva koje već proživljavate su poput malih slatkih trešanja – opuštajući udah, dobra namjera, ugodan prizor ili zvuk, ili pak šala između vas i prijatelja. Kad god poželite, možete grickati ta iskustva tako da ih jednostavno primijetite i dopustite da vas nahrane.

Čak i sama svjesnost, koja je poput prostora u kojem se nalaze svi dijelovi vašeg iskustva, ima pozitivne aspekte koje uvijek možete zamijetiti. Televizijski ekran ostaje nepromijenjen bez obzira na to prikazuje li lijepe ili ružne prizore.^{xxi} Na sličan način, svjesnost nikad neće zamrljati niti oštetiti ono što kroz nju prolazi. To daje svjesnosti svojstvenu odliku pouzdanosti i spokoja. Čak i kad ste potišteni ili osjećate jaku bol, možete pronaći utočište i olakšanje u svjesnosti koja, osim ovoga, sadrži i štošta drugo.

USVAJANJE GRADIVA

- Postoje dva načina da izvedete 1. korak (Započnite) usvajanja dobrog: primijetite pozitivno iskustvo koje već postoji ili stvorite novo.
- Možete primijetiti pozitivno iskustvo ili na površini ili u dubini vaše svjesnosti. Pokušajte biti svjesniji iskustava koje plutaju u pozadini, a koja također pružaju dobre stvari koje možete usvojiti.

Resources

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Translation 3

Texts from the Kulturpunkt web portal.

Glossary of terms

HR	EN	SOURCE
kino	cinema	OALD: cinema
štukatura	stuccowork	http://www.britannica.com/technology/stuccowork
filmsko vrijeme	cinematic time	Mary Ann Doane – Cinematic time
medijska kultura	media culture	http://www.maastrichtuniversity.nl/web/show/id=329285/langid=42
obrazovni proces	education and training process	http://www.unesco.org/education/educprog/tve/nseoul/docse/inovproe.html
tradicionalni model	traditional education model	http://www.strozziinstitute.com/about/methodology
fakultativni predmet	optional subject	Bujas: fakultativan
nastavnik	teacher	https://getintoteaching.education.gov.uk/explore-my-options
film	film	Merriam Webster: film(2)
lokalna inicijativa	local initiative	Oxford Collocation Dictionary
kulturna institucija	cultural institutions	http://www.australia.gov.au/information-and-services/culture-and-arts/cultural-institutions
obrazovna institucija	educational institution	https://stats.oecd.org/glossary/detail.asp?ID=743
edukativno sredstvo	education tool	https://news.stanford.edu/2013/03/01/games-education-tool-030113/
dokumentaristička građa	documentary material	Graeme K. Talboys – Using Museums as an Educational Resource
autorska prava	copyright	http://www.dziv.hr/en/intellectual-property-protection/copyright/

filmska baština	film heritage	http://eeagrants.org/project-portal/project/CZ06-0001
audiovizualni materijal	audio-visual material	https://www.imperial.ac.uk/admin-services/library/about-us/library-policies/irmap/audio-visual-material/
kinematografija	cinematography	http://www.britannica.com/topic/cinematography
filmski arhiv	film archives	http://filmarchives.org.uk/
Hrvatski filmski arhiv	Croatian Film Archives	http://www.arhiv.hr/en/Home/index.htm
Hrvatski državni arhiv	Croatian State Archives	http://www.arhiv.hr/en/Home/index.htm
privatno vlasništvo	private property	http://www.businessdictionary.com/definition/private-property.html
informacije od javnog interesa	information of public interest	https://www.ddfire.gov.uk/access-to-information
obrazovanje nastavnika	education of teachers	http://www.ucet.ac.uk/
filmska građa	film material	http://atom.archives.unesco.org/film-archives
nastavni program	curriculum	http://edglossary.org/curriculum/

Translation

However, attempts like these are still necessary, although it is hard to find our speaker in the complete darkness of our memory, and the beam of light is wandering through the darkness, nervously searching, while it illuminates nothing but parts of the podium and bits of what was once upon a time a projection screen, which has, in the meantime, developed a patina as a reflection of the celluloid memory. The memory of the cinema^{xxii} as a symbol of an era is indeed slowly drowning in the darkness of obscurity, but the physical shells which enveloped the life of the cinemas still exist for the most part. They are, however, just a little bit more than a sad reminder of another world, of a time completely different than the one we live in today. Moreover, when we see how the old Zagreb cinemas look today, it really takes a lot of discipline to escape from the pathos-filled choir that starts to gather and lament in our soul. This is not easy: The kaleidoscopic memories of childhood, of standing with one's father in a long line in front of the Mosor cinema exactly thirty years ago, when the unrivalled *The Last Starfighter* played in Zagreb, turn into hallucinatory invocations of the earliest childhood, in which the memory is decorated with the bizarre stuccowork of the magnificent excursion of the spirit.^{xxiii} However, since there were so many cinemas in Zagreb, the waiting lines in front of them were nothing compared to the lines in smaller towns, where the cinemas were sacred places. The cinema in Požega, where the author of this text falls^{xxiv} to the floor in the commotion before the projection of *E.T.*, and watches from the worm's-eye view^{xxv} how the previously organized waiting line turns into an unruly wave of people smashing^{xxvi} into the hall entrance; or the legendary Tesla cinema in Split, where, after seeing the first projection of *Karate kid*, groups of boys are leaving the hall, shouting "Hi-yah!" and, with silent leg motions, trying to reach the heads of their impressed friends... But how can we speak about these times, about the period which we may pompously call "the era of the cinema"? It seems that even here we are dealing with something similar to cinematic time, perhaps even completely shifted, which is why it is recommendable to keep a cool head. Like in Nolan's *Memento*, we also have to return to the past like we are travelling into the future, and follow the emergence of new, unknown memories. We must bear in mind that the 1980s, which from today's perspective seem like a scene from a masterpiece directed by Douglas Sirk, especially from the standpoint of someone who was a child at the time, were actually a period of decadence, a Fordian last hurrah of something that did not really have a future. Of course, although it was impossible to understand that back then, this was indubitably the time when the empire of the cinema was on its last legs. The romance of the cinema, brilliantly captured by Fellini in a scene of *Amarcord*,

a movie unfairly underestimated by critics, was a thing of the distant past even in the 80s. Furthermore, even at the time a text speaking about the disappearance of old cinemas, somewhat similar to this one, would be relevant, with all the symbolisms and the unnecessary phenomenological baggage that such texts often carry.

Gaps in the system

Since the system is not prepared to ensure its effective implementation, media culture^{xxvii} in the Croatian context is still a marginal segment of the education and training process.

by: Iva Rosandić

In the last few years there has been an increasing number of discussions about the neglected aspects of education and the necessity to enrich the curriculum through content that would bring new perspectives about both the meaning of the education and training process and the students' perception of what education has to offer them. Based on that, we could look for a demarcation between the lack of coordination in the traditional education model and the attempt to realize the modernist idea of progress in the sense of overall development. No matter how much the general media image pushes forward empty phrases such as “adapting to the market” or encouraging development of diverse skills, a firm humanistic basis remains an inevitability and a prerequisite for an efficient future interaction with one's environment.

The fact that media culture is taught as a part of Croatian in primary schools, while in secondary schools it is taught as an independent, but optional^{xxviii} subject, is generally overlooked because the system is not prepared to ensure its effective implementation. Teachers face numerous obstacles, from limited accessibility^{xxix} of teaching material and disproportionately distributed classes dedicated to tackling demanding topics, to unsystematic education of teachers, who would be able implement this subject. If we consider the fact that even in the 1950s there was a school subject Film, television and radio culture, we cannot blame inexperience as one of the reasons why the programme is being implemented arbitrarily today.

Essentially, the idea of media culture is to build an attitude toward contemporary media based on a rational foundation, in order to encourage development of critical thinking about the given material and the ability to contextualize it. Today's congestion with unfiltered information calls

for acquiring media literacy, where thinking about film, the press and new media plays an important role.

The unequal position of the participants in the education and training process is definitely one of the causes for the inability to level the standards in approaching media content, or more broadly speaking, cultural content. Outside of culturally active areas, which in Croatia consist exclusively of larger cities, the support to the formal education and training process is offered only by occasional local initiatives. The teachers in culturally deprived areas rely only on their own resourcefulness in order to integrate the material, which is indispensable for implementing the programme successfully in terms of quality. The gap between the new tendencies in education and leaving the realisation to the personal engagement of the teachers is evident. The lack of coordination between the cultural and the educational institutions seems to be the key problem. Film, as a part of the society's cultural identity and the medium which reflects it, resolves or highlights its repressed conflicts, and it almost encompasses all crucial points of media culture as a whole.

The versatility of its usage witnesses to its educational and cultural potential. Not only is it considered a work of art with its own inherent rules, it also constitutes a core for questioning cultural, civilizational, ethical and aesthetic norms. Whether we use it as an educational tool, documentary material or an autonomous work of art is less relevant, the problems emerge when trying to retrieve specific titles. Even if we disregarded the issue with copyright and related rights, and the ambiguous definition of public projection with an unclear difference between educational and commercial purposes, there are still difficulties with presenting the material, especially when dealing with film heritage belonging to the national archives^{xxx}.

Along with developing the sensibility for film and understanding it in the context of its time, an important role in creating a responsible approach to audio-visual material is played by programmes organised by film archives. If we want to discuss film, we cannot ignore its history, as well as the canonical works of national and world cinematography. Seeing as every country independently regulates access to film archives, and consequently the implementation of material into education, we are faced with some good and some bad practices.

Like their name indicates, the Croatian Film Archives (HFA) focus mostly on archiving and preservation of film heritage. HFA's scope of action is influenced by its position within a larger institution, the Croatian State Archives, and by the absence of a room in which to hold the film-archive programme. Although HFA periodically holds projections of restored material in an

improvised space, our Archives are the only ones without a projection room. However, this issue is necessarily related to the limited jurisdiction of the Archives, which in most cases stops at preservation. Producers' rights confronted with the legally unresolved question of ownership of material belonging to the Yugoslav period create an atmosphere in which legal provisions are arbitrarily interpreted, which consequently hinders cultural and educational dynamics.

In order to publicly display a certain film, it is necessary to have the producer's approval, while the fees are not legally regulated and they depend upon the mood of the person who holds the rights to that audio-visual material. This practice does not exclude projections for educational and cultural purposes. No matter how dubious it is to limit access to shared heritage because of commercial reasons, in our situation we must not fail to observe the change in the socio-economic system, which aims to transform public material into private property. This is another reason to seriously consider the leaps of logic related to accessing information of public interest.

In special cases, the Film Archives allow the use of their material outside of the institution. The user has to undergo a bureaucratized procedure that includes obtaining the producer's approval for public projections of the material. For obvious reasons, copies of the material are created for use, but this means that the client has to cover the expenses. Responding to the demands of all the parties involved entails a financial cost, so it is hardly surprising that this option is rarely exercised.

This situation affects the education and training process, and the difficulties start at the very top of the structure, i.e. with the education of teachers. Ana Markotić from the Faculty of Teacher Education in Zagreb summed up the current situation in education: "With great difficulty and again through private contacts, we managed to procure some film material for the purposes of our courses. The biggest problems are copyrights and the cost of renting the material. These definitely present obstacles for any cooperation between educational and film institutions and it is really necessary to encourage this cooperation at higher levels or in the form of an assembly^{xxxix} on Croatian film heritage in schools etc".

Like Markotić said, since future teachers are deprived of specific films, their prejudice against Croatian film is deepened, which is consequently transferred to new generations of students. The teachers are left without institutional support in attempting to change the overall picture, and collaboration with professionals and institutions or direct involvement in specialized programmes become activities for the chosen few, i.e. the people who have the opportunities

to engage in them. The responsibility to present the neglected parts of world and domestic cinematography is delegated to the teachers, who also have limited access to the material. At the same time, the unregulated area of film heritage has been crying out for years for a reaction from the system and an agreement on priorities.

In case of independent research, the Film Archives' reading room is open to external users, who have the possibility to browse the material individually. However, the Archives thereby become an oasis for professionalization, while a teacher of Croatian should not and could not be expected to possess such a level of specialisation. As long as the formal education system relies on voluntary engagement, the results will be proportional to the amount of people who are making an effort. While devising a way to implement the curricula, the school and curriculum reform must take the aforementioned circumstances into account, in order to facilitate the ways of procuring the material by cooperation of different participants.

Today, the gaps in the system are filled by initiatives organized by various cultural actors.

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Translation 4

Radović, Tanja. 2015. Pitanje Nade. Zagreb: Meandar Media. pp. 68-74.

Translation

I sat under a relatively stout tree, put my shooter reminiscent of the Israeli-Palestinian conflict down into a patch of tangled undergrowth, and waited for that horrendous battle, that frightening attack to be over. Suddenly I caught a glimpse of a camouflage uniform approaching my shelter. While I was laying down on the ground, I was shot by a pellet^{xxxii}. There is only one person that could have followed me, found me and shot me skilfully, secretly, with medieval cruelty, and then disappeared equally as stealthily, leaving me alone to slowly die. It was openly made clear to me that, in this male-dominated role play, I didn't pass the audition for the role of Isolde, or Guinevere, but that I was the enemy who had to be slain^{xxxiii}.

On that day, the tame mushroom pickers had to hop like rabbits on the slopes of Sljeme in order to avoid the frenzied fire from the group of courageous warriors from Večernji list.

- Did you have a good time? – he asked me cheerfully when we all returned to the starting positions and put on our everyday clothes.

I couldn't force myself to look my murderer in the eye.

Ugh, you can see the bottom of the bottle. Let's call it a day! Much to my dismay, wine is never served in the dining room. I'll have to lodge an international protest in the Croatian consulate.

5.

- Ms. Nada, a moment! – said Lucija in the hallway when I finally left the bathroom, after she patiently waited for her turn.

- I have to get the Reverend ready for the service.

-And I gotta^{xxxiv} take the communion wine to the altar. I've searched everywhere, but the bottle is nowhere to be found. Checked the cupboard in the living room. Asked the sisters, too. They're baffled, they know it was there. Would ya know anything about that?...

-No.

- Whoever took it, I hope they enjoy it. There's nothing I can do to them now. After all, it was consecrated.

Gee, she rattled on and on about a small bottle of wine! So stingy! They could have offered me some, it would be the proper thing to do, but some kind of pointless prohibition is established here. I never heard that it's a sin to have a glass or two, but it is a sin to be stingy. And Jesus himself drank wine, he even turned water into wine, when he was at that wedding 2000 years ago, and Lucija knows more about that than me.

I am heading towards the room to perform the morning toilet of my patient^{xxxv}. This is becoming our little, but intense ritual which is making us both stronger and keeping us alive. It all starts politely – knock-knock!

- Why are you knocking so forcefully? I may be paralysed, but I'm not deaf.

- Praised be Jesus and Mary, Reverend! How did the Reverend sleep? He's in a good mood, we're glad to hear that.

- You're five minutes late. I would like to for your routine to become regular.

I am unfolding him like a precious package, but he reacts by giving me a frown. I'm carefully washing him, rubbing ointment on him and putting his diaper back on, as if he were a baby. We are still using cotton baby diapers. It is fortunate that the Reverend is small in size. His lips are pressed together as if he were swallowing brine. He is sinking through the floor with embarrassment. He just cannot get used to it. I'm imagining how he would look in a blue *Pampers* diaper with little cars, a bodysuit with owlets and a small hat with a beaver, and that makes me laugh at least for a moment. He will interpret that in his own unique way. Nothing can please him, so I am not even trying to make him like me.

- There you go. We finished quickly today. Everything is easier when you're not resisting me.

- It's easy for you!... This condition I'm in... it is a heavy cross to bear, if you understand what that means.

- I know what it means to bear a cross, don't worry.

- When I was healthy and I ran around brimming with strength, I used to say that sickness was a blessing. Ever since you're tending me without compassion, I have no longer been a man worthy of life, but only a burden.

- Look, when you're working at a hospital... I mean, who could work for 25 years if they felt sorry for every patient? I would wither away! And how would the patients benefit from that?

- I wonder how you made through all those years of hard labour without praying.

- I pray for the children, when their condition is beyond hope. –Dear God, what did they do to you to deserve that? It totally kills me. Taking care of you is easy compared to that.

- I'm not easy. I can feel that the devil is coming to take what's his. He wants to imprison my soul before I die. His ways are perfidious. He wants me to grow to hate my condition and all the people around me.

- What devil? It's not the middle ages.

- You don't understand it. The forces of evil^{xxxvi} are conspiring against me, the roaring lion wants to devour me. I don't even have enough strength to pray anymore. All my life I've been giving myself to others. Now, I find everything unbearable. I don't want to see anyone!

Some of his parishioners were looking for him yesterday. A group of delightful young men and women, perhaps future spouses. They were bursting with laughter and happiness, attractiveness, natural beauty which never goes out of fashion. As far as I was able to decipher from their Spanglish, they wanted to talk with the Reverend or take part in an engagement course, something like that. When I wanted to push him to meet them, he threw a tantrum and asked me to shut him in his room. I pulled close the heavy curtains through which he watched them leave, almost dancing across the yard. He forbade me to bring people to him.

- I can't stand to look at these lifeless legs and arms of mine. Why are they not listening to me when I have such a strong will? What are these weaknesses I feel now?

- I've been wondering the very same thing about myself every day since I reached the menopause. In the morning, when I look at myself in the mirror, I don't want anyone to think they should feel sorry for me.^{xxxvii}

- No. No, there is no excuse for being in such low spirits. Ever since my body and spirit are disunited... It is such a bizarre feeling... Sometimes I wake up in the middle of the night and, still half-asleep, I forget what happened to me and I start to shout, because it seems like someone else is laying in my bed. It's frightening!

- But now you can finally be free in spirit. Isn't that the goal?

- If I were still my old self, you wouldn't be winning arguments with me.

- You want an injectable tranquiliser? I can always give you one.

- No. I need a human being.

He is depressing the hell out of me today. He wants me to do the impossible. He's trying to make me comfort him, to cuddle him. Oh, no! This need of his, this loneliness. It's terrible. I prefer it when we fire at each other at the communist barricades. He is asking for me to help him anchor himself in life, but he is too heavy for me to pull out. I'm sorry, medicine cannot help the ones it has given up on.

- Look, I cannot give you psychological help. That's outside of my competence.

- That didn't even cross my mind. You could use some psychological help yourself.

- Here, take a leaf from the nuns' book – they never complain, they don't seek anything for themselves, they suffer without a word. They are total, complete servants. The servants of God, but, you'll have to forgive me, also yours.

- You really have none of their virtues.

- I'm not in the service of the church.

- But you're a human like everyone else, and you'll answer before God.

- Then He should be the one to call me to account.

- God bless you! You are concerned too much with yourself, my dear, with your problem. Did you run away from something?

-From the dictatorship of the proletariat and communist persecution. I'm not your concern.

-You think so? You are not really a happy person.

-And neither are you, so what? I'm not thrusting it in your face. When I leave, the sisters will tend to you with love and care. And you won't have to engage in any gruelling discussions.

I'm imagining Lucija turning him over with her large, skilled hands and tucking him in his wheelchair like he was her baby.

-I don't want them to sacrifice themselves for me. They are busy enough with the poor in the public kitchen.

- Then – it would be best if you returned to Croatia. You'll receive decent accommodation and care there. And besides, you could finally see with your own eyes how we in the homeland live beautifully, tidily and full of love for each other. You could still enjoy life in your old age.

- It's too late for me... I don't have the strength to pass the mission on to Father Mateo. He's actually not really the right choice.

- That's not true! Father Mateo is a wonderful priest! He's the only one I can trust. He didn't miss his vocation.^{xxxviii}

I jump out of the chair and start pacing up and down. The Reverend suddenly snaps out of his lethargic state. He's really stepped on my toe now! I knew that he doesn't really like Father Mateo. He's constantly reproaching him with something, because he doesn't obey him in the way he expects he should. Father Mateo has completely withdrawn into himself. He's been almost avoiding my gaze. He doesn't smile anymore, he always approves everything the Reverend says, so excessively and with so much emphasised patience that even I have to finally say something.

- You're always suffocating him. He has to ask for your permission for every little thing. You're constantly reproaching him. I cannot listen to this anymore!

- Are you his lawyer?

- You purposely don't let him take on the mission. When do you plan to do that? It's five to twelve on my watch!

-You fancy him! – he shouts pointedly.

- Oh, and so what if I do! What's not to like?

- You completely transform when you're next to him. You smile blessedly like the Virgin Mary after the Assumption, but with me, you're as cold as ice.^{xxxix}

-He's special, chosen by God!

-That's a bold thing to say! You cannot hear anything about the Church, but you're admiring a priest.

-The institution is one thing, but exceptional individuals are something else.

-I see. I'm an institution. You don't have anything nice to say to me. Just so you know, I'm a child of a big, poor family and life has not been good to me. I joined the mission through hard work, and only through hard work I've created everything you see today. On the other hand, he comes from a nice, urban family, if you didn't know that. The only child, his parents have provided him with everything, he didn't have to fight for anything. He was irresolute about his vocation. He's not the type for the mission.

-The things you're saying now make absolutely no difference to me.

Throughout human evolution one thing has not changed – primate alpha males will always strive to beat their competition in order to attract the females. Always with the same zeal, whether they are spreading their genes and producing their offspring, or they are competing for primacy in the spiritual conversion of a female soul they intended to save. This simple biological predisposition operates throughout history in countless imaginative forms of domination. Not even the complete paralysis of the body can paralyze^{xl} this primal urge which operates under all circumstances and in any environment. It is not so easy to take away the primacy from an alfa male.

-He should go into a cloister, join the ascetics. He would be kneeling from morning till dusk, fasting from Christmas to Easter. More holy than the saints! Oh, please!

-Father Mateo is so... so miraculous!

-Oh, dear. Only Jesus is miraculous! You're too old for that kind of compliments.

-And you are too old for jealousy.

-Madam, if you didn't know, it is a cardinal sin to see a priest as a man and to fall in love with him.

-Excuse me?! I love him as if he were my own son who I never had!

-Your infatuation is preventing you from seeing the problem. Unfortunately, he doesn't have any ideas on how to lead the mission. No independent initiatives, no desire for organisation. He can't handle all of that. And who will work hard instead of him? I used to be as strong as a horse. I know how to deal with people. Five hundred children a year take the first communion here. Five hundred children, d'ya know how many that is? All while the Croatian people are dying out. When I think of that, my heart is breaking.

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Translation 5

Framework for major emergency management (Ireland). pp. 63-68.

Glossary of terms

ENGLISH	CROATIAN	SOURCE
action	radnja	Agreement with the group
Action Management Officer	službenik za upravljanje radnjama	Agreement with the group
Action Plan	plan postupanja	http://www.kazne.hr/kazne/pl-an-postupanja-u-slucaju-nesrece-eksplozivne-tvari
Aertel	Aertel	https://en.wiktionary.org/wiki/Aertel
arrangement	mjera	http://www.oxfordlearnersdictionaries.com/definition/english/arrangement
automatic text messaging	automatska tekstualna poruka	https://www.microsoft.com/hr/mobile/podrska/proizvod/umia520/userguidance/?action=singleTopic&topic=GUID-9E1144DE-0101-4108-BFED-DF22C1B31E4C
bottom up	odozdo prema gore	http://eur-lex.europa.eu/legal-content/EN-HR/TXT/?qid=1462377161485&uri=CELEX:32013R1305&from=EN
Cabinet	Kabinet	http://www.enciklopedija.hr/natuknica.aspx?id=64138
Chair of Local Co-ordination Group	voditelj lokalne skupine za koordinaciju	Agreement with the group
Chair of Local Co-ordination Group	voditelj lokalne skupine za koordinaciju	Agreement with the group
command	zapovijedanje	Rječnik prava
control	nadzor	Rječnik prava

Co-ordination	koordinacija	http://www.duzs.hr/news.aspx?newsID=20668&pageID=203
coordination group	skupina za koordinaciju	https://razvoj.gov.hr/o-ministarstvu/europski-semestar/europski-semestar-u-republici-hrvatskoj/488
crisis management	upravljanje krizama	http://www.unizg.hr/istrazivanja/specijalisticki-studiji/sveucilisni-interdisciplinarni-specijalisticki-studiji/upravljanje-krizama/
critical decision	kritična odluka	http://limun.hr/main.aspx?id=1011747
data processing system	sustav za obradu podataka	http://www.fpz.unizg.hr/ztos/iszp/a2.pdf
decision-maker	donositelj odluka	http://www.consilium.europa.eu/hr/council-eu/decision-making/
decision-making	donošenje odluka	http://www.consilium.europa.eu/hr/council-eu/decision-making/
Department of Defence	Ministarstvo obrane	http://europa.eu/whoiswho/public/index.cfm?fuseaction=id.ea.hierarchy&nodeID=513
Department of the Taoiseach	Ured predsjednika vlade	http://europa.eu/whoiswho/public/index.cfm?fuseaction=id.ea.hierarchy&nodeID=513
emergency	hitna situacija	http://www.zagreb.hr/default.aspx?id=2700
emergency situation	hitna situacija	http://www.zagreb.hr/default.aspx?id=2700
generic information management system	opći sustav za upravljanje informacijama	http://eur-lex.europa.eu/legal-

		content/HR/TXT/?uri=CELEX:32013D0698
Government Decision	odluka vlade	http://eur-lex.europa.eu/legal-content/EN- HR/TXT/?qid=14623759116 78&uri=CELEX:52014XC07 15(02)&from=EN
Government Department	resorno ministarstvo	http://www.mup.hr/UserDocs Images/naslovnica/Shematski _prikaz_Smjernica_za_VRH. pdf
Government Press Secretary	vladin tajnik za tisak	http://eur-lex.europa.eu/legal- content/EN- HR/TXT/?qid=14623789401 68&uri=CELEX:32012D064 2&from=EN
help-line	linija pomoći	http://www.plavi-telefon.hr/
information dissemination system	sustav za diseminaciju informacija	http://dzs.ffzg.unizg.hr/text/p og7.htm
Information Flow	informacijski tok	http://www.efos.unios.hr/info matika/wp- content/uploads/sites/202/201 3/04/P11_Info_sustavi.pdf
information management cycle	ciklus upravljanja informacijama	http://www.cis.hr/files/Celusk a- Osnove_upravljanja_rizikom. pdf
Information Management Officer	službenik za upravljanje informacijama	Agreement with the group
information management process	proces upravljanja informacijama	http://arhiva.nacional.hr/clana k/86126/hrvatski-okvir-za- interoperabilnost-novi-korak- za-e-hrvatsku
information management system	sustav za upravljanje informacijama	http://seekms.dppi.info/docu ment/seekms-sustav-za- upravljanje-informacijama-i- znanjem-za-smanjenje-rizika-

		od-katastrofa-i-prilagodbu-klimatskim-promjenama-u-drzavama-zapadndg-balkana-i-turskoj/?lang=hr
information managment	upravljanje informacijama	http://inf.ffzg.unizg.hr/index.php/hr/11-nastava/nastava-diplomski-studij/88-upravljanje-informacijama-i-znanjem
information requirements	informacijski zahtjevi	http://eur-lex.europa.eu/legal-content/EN-HR/TXT/?qid=1462378751707&uri=CELEX:32000L0031&from=EN
information sharing session	sjednica za dijeljenje informacija	http://www.sabor.hr/Default.aspx?art=1937
inter-agency communication	komunikacija između službi	http://www.hck.hr/hr/stranica/medunarodna-vjezba-ruka-u-ruci-do-uspjeha-pomoc-bez-granica-412
Inter-Departmental Emergency Response Co-ordination Group	međuresorna skupina za koordinaciju odgovora u hitnim situacijama	Amalgam of other terms
InterDepartmental co-ordination facility	međuresorni koordinacijski instrument	http://eur-lex.europa.eu/legal-content/EN-HR/TXT/?qid=1462386208619&uri=CELEX:32014D1118(01)&from=EN
key action	ključna radnja	Agreement with the group
key event	ključni događaj	https://www.fer.unizg.hr/download/repository/Pojmovi_i_definicije_globalni_rizici.pdf
key issue	ključno pitanje	http://eur-lex.europa.eu/legal-content/HR/TXT/?uri=CELE

		X:32013R1290&qid=1462195944345
large-scale incident	nesreća velikih razmjera	https://razvoj.gov.hr/djelokrug-1939/eu-fondovi/programi-unije-373/programi-unije-2014-2020/civilna-zastita/2981
lead agency	vodeća služba	Agreement with the group
lead department	vodeće ministarstvo	https://uprava.gov.hr/oministarstvu/djelokrug-12956/eu-programi-i-projekti/programiranje-za-financijsko-razdoblje-eu-2014-2020-trs-vi/935
Local Co-ordination Centre	lokalni centar za koordinaciju	http://struna.ihjj.hr/naziv/centar-za-koordinaciju-traganja-i-spasavanja/18142/
Local Co-ordination Centre	lokalni centar za koordinaciju	http://dnevnik.hr/vijesti/svijet/preko-vikenda-1-500-ilegalnih-imigranata-stiglo-na-kanare.html
Local Co-ordination Group	lokalna skupina za koordinaciju	Agreement with the group
local response	lokalni odgovor	http://www.hkv.hr/vijesti/inozemni-tisak/20351-sto-kineska-mornarica-radi-na-sredozemlju.html
Major Emergency	hitna situacija velikih razmjera	Agreement with the group
manager	upravitelj	analogno s "upravljanje krizama"
Media Centre	centar za medije	http://www.consilium.europa.eu/hr/press/press-centre/
Media Liaison Officer	službenik za odnose s medijima	http://www.europarl.europa.eu/news/hr/contacts-and-services/20140326CPS39922/

		1/Kome-se-obratiti-u-Slu%C5%BEbi-za-medije
mobilisation procedure	postupak mobilizacije	http://narodne-novine.nn.hr/clanci/sluzbeni/2010_08_100_2773.html
National Emergency Plan	nacionalni plan za hitne situacije	Agreement with the group
National Emergency Co-ordination Centre	nacionalni centar za koordinaciju u hitnim situacijama	Agreement with the group
national level co-ordination	koordinacija na nacionalnoj razini	http://rerabbz.hr/aktualnosti/bjelovar/hamaginest
National Steering Group	Nacionalna upravljačka skupina	http://www.vecernji.hr/svijet/od-kraja-2012-godine-kosovo-bez-medjunarodnog-nadzora-369637
On-Site Coordinator	koordinator na mjestu događaja	http://narodne-novine.nn.hr/clanci/sluzbeni/2010_08_96_2707.html
parent department	matično ministarstvo	http://www.portalnovosti.com/ideoloska-oluja
press office	tiskovni ured	http://www.zg-nadbiskupija.hr/mobile.aspx?id=6865
principal response agency	odgovorna interventna služba	Agreement with the group
Public Information Notice	javna informativna obavijest	http://eur-lex.europa.eu/legal-content/EN-HR/TXT/?qid=146237774248&uri=CELEX:32014L0024&from=EN
public perception	percepcija javnosti	http://www.poslovni.hr/komentari/suce-brine-percepcija-javnosti-89190
raw data	neobrađeni podaci	https://data.gov.hr/glossary#letter_n

recognised current situation	utvrđena trenutna situacija	vlastito rješenje
record keeping system	sustav za vođenje evidencije	http://ers.inter-biz.hr/
Regional Co-ordination Centre	regionalni centar za koordinaciju	http://www.licke-novine.hr/arhiva/arhiva%202013/dru%C5%A1tvo/skrinjica.html
Regional Co-ordination Group	regionalna skupina za koordinaciju	http://www.hep.hr/hep/publikacije/vjesnik/122.pdf
strategic aim	strateški cilj	http://www.buje.hr/hr/strateski-ciljevi-grada-buja-867
strategic direction	strateški smjer	http://eur-lex.europa.eu/legal-content/HR/TXT/?uri=CELEX:32013D1386&qid=1462196162258
Strategic Emergency Planning Guidance	Strateške smjernice za planiranje u hitnim situacijama	Agreement with the group
top-down	odozgo prema dolje	http://eur-lex.europa.eu/legal-content/EN/HR/TXT/?qid=1462377328023&uri=CELEX:32014L0059&from=EN
unfiltered data	nefiltrirani podaci	https://support.office.com/sr-latn-rs/article/Filtriranje-podataka-u-bazi-podataka-radne-povr%C5%A1ine-4dbc43d7-cce2-4f34-8f73-eead5073ce16
web-page	web stranica	http://virtus-dizajn.com/izrada-web-stranica/

Translation

5.4.5.5 Povezivanje s koordinacijom na nacionalnoj razini

Svaki put^{xi} kada se proglašuje hitna situacija velikih razmjera, svaka odgovorna interventna služba treba, u sklopu svog postupka mobilizacije, o tom proglašenju obavijestiti svoje matično ministarstvo (vidjeti odjeljak 5.1). Tri matična ministarstva, kao članovi Nacionalne upravljačke skupine, trebaju se na temelju dostupnih informacija konzultirati i dogovoriti koje će resorno ministarstvo biti imenovano vodećim ministarstvom, u skladu sa Strateškim smjernicama za planiranje u hitnim situacijama^{xlii} Ministarstva obrane. Ako je odlučeno da je vodeće ministarstvo neko ministarstvo koje nije dio Nacionalne upravljačke skupine, voditelj Nacionalne upravljačke skupine (ili osoba koja djeluje u njegovo/njezino ime) treba o tome obavijestiti vodeće ministarstvo i vodeću službu. Ako postoje poteškoće pri imenovanju vodećeg ministarstva u skladu s ovim mjerama, Nacionalna upravljačka skupina treba stupiti u kontakt s Uredom predsjednika Vlade (Taoiseach), koji tada odlučuje o ovom pitanju.

Nakon imenovanja, vodeće ministarstvo bit će odgovorno za pokretanje svojih unutarnjih mehanizama^{xliii} za upravljanje hitnom situacijom/krizom i za uspostavljanje kontakta s odgovarajućom lokalnom skupinom za koordinaciju (ili, prema potrebi, s regionalnom skupinom za koordinaciju). Lokalni centar za koordinaciju treba izvještavati vodeće ministarstvo o situaciji koristeći se općim sustavom za upravljanje informacijama (vidjeti odjeljak 5.4.6). Mogući problemi trebaju se prema potrebi rješavati između lokalne skupine za koordinaciju i vodećeg resornog ministarstva. Po potrebi, vladin tajnik za tisak, zajedno s tiskovnim uredom vodećeg ministarstva, koordinirat će komunikaciju s javnošću/medijima na nacionalnoj razini.

Vodeće ministarstvo treba pružati informacije o hitnoj situaciji resornim ministarstvima koja imaju ulogu podrške, kako je navedeno u Strateškim smjernicama za planiranje u hitnim situacijama Ministarstva obrane. Vodeće ministarstvo treba odlučiti je li potrebno aktivirati međuresorne koordinacijske instrumente, obično međuresornu skupinu za koordinaciju odgovora u hitnim situacijama, koja se može sastati u Nacionalnom centru za koordinaciju u hitnim situacijama, ili neki drugi odgovarajući instrument.^{xliv}

Dužnost vodećeg ministarstva također je da u suradnji s Uredom predsjednika Vlade provodi odredbe Odluke Vlade o mjerama za Kabinet i odbore Kabineta kada je za odgovor na određene hitne situacije potrebno političko usmjeravanje.

Prethodno opisane mjere za povezivanje lokalnog odgovora na hitan slučaj s koordinacijom na državnoj razini proizlaze iz situacije koju možemo nazvati situacijom „odozdo prema gore“. Kada se aktivira jedan od nacionalnih planova za hitne situacije opisanih u odjeljku 4.2, može se uspostaviti veza „odozgo prema dolje“, tj. vodeće ministarstvo može zatražiti od lokalnih centara za koordinaciju da počnu djelovati. Sastav regionalnih i lokalnih centara za koordinaciju koji se aktiviraju ovom odredbom treba odrediti ovisno o okolnostima koje opravdavaju aktivaciju.

Odnosi između različitih razina zapovijedanja, nadzora i koordinacije i s njima povezani informacijski tokovi prikazani su na slici 5.1.

5.4.6 Sustavi za upravljanje informacijama

5.4.6.1 Svrha upravljanja informacijama

Svrha upravljanja informacijama u hitnim situacijama velikih razmjera jest olakšavanje donošenja odluka. Kvaliteta informacija koje se prikazuju donositeljima odluka od presudne je važnosti za učinkovito donošenje odluka te se smatra ključnom determinantom ishoda. Donositelji odluka u hitnim situacijama velikih razmjera vjerojatno će morati donositi kritične odluke koje se temelje na nepotpunim informacijama. Stoga bi trebalo uložiti veliki trud da se proizvedu informacije za donositelje odluka koje su pravovremene, ispravne i što jasnije.

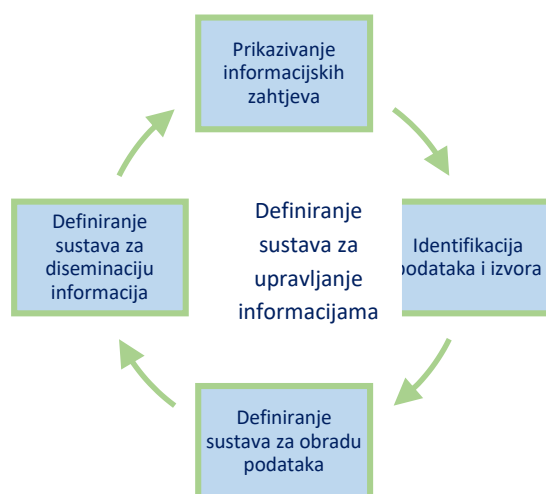
Donositeljima odluka treba organizirana i kontekstuirana prezentacija onoga što se događa te opis glavnih koraka koji su doveli do te situacije, a ne velika količina neobrađenih ulaznih podataka. Suočeni s poplavom nefiltriranih podataka, ključni upravitelji i donositelji odluka u hitnim situacijama velikih razmjera često se osobno udubljuju u tumačenje tih podataka, na štetu pravovremenog donošenja odluka i pružanja pomoći, ili se jednostavno usredotočuju na jasno istaknute aspekte i djeluju reaktivno, na temelju osobnog iskustva.

5.4.6.2 Ciklus upravljanja informacijama

Atipični ciklus upravljanja informacijama prikazan je u nastavku na slici 5.2. Koordinator na mjestu događaja i voditelji lokalnih/regionalnih skupina za koordinaciju trebaju održavati sastanke za razmjenu informacija s drugim članovima njihovih koordinacijskih skupina u redovitim vremenskim razmacima. Bitno je da svi članovi koordinacijske skupine u svakom centru mogu zajednički vidjeti čitav niz dostupnih informacija. Kako bi se unaprijedila komunikacija između službi, važno je da se službe drže dogovorene zajedničke terminologije iz Dodatka F3 te da izbjegavaju korištenje vlastitih skraćenica.

SLIKA 5.2

Ciklus upravljanja informacijama^{xlv}



5.4.6.3. Službenici za upravljanje informacijama

S obzirom na važnost koja je dana funkciji upravljanja informacijama, vodeća služba treba imati obučene službenike za upravljanje informacijama na mjestu događaja i u centrima za

koordinaciju^{xlvi}. Zadaća je tih službenika da podupiru rad koordinatora na mjestu događaja i voditelja lokalnih i regionalnih skupina za koordinaciju. Službenici za upravljanje informacijama trebaju biti upravitelji s iskustvom koji imaju prakse u određivanju prioriteta i prikazivanju velikih količina informacija. To je samostalni zadatak za obučene upravitelje koji su na relativno višem položaju^{xlvii}. Uloga službenika za upravljanje informacijama ključna je za uspjeh procesa upravljanja informacijama.

5.4.6.4. Opći sustav za upravljanje informacijama

Treba postojati dostupan instrument za razmjenu informacija između različitih elemenata uključenih u odgovor. Stoga je potreban zajednički opći sustav za upravljanje informacijama koji, prema potrebi, mogu koristiti svi centri za koordinaciju, od onih na mjestu događaja, preko lokalnih i regionalnih, do onih na nacionalnoj razini koordinacije. Zajednički opći sustav za upravljanje informacijama koji je primjenjiv na svim razinama opisan je u potpunosti u Dodatku F10. Opći sustav odražava raspodjelu ovlaštenja^{xlviii} pa stoga definira odgovornosti i autoritet/hijerarhiju u mreži centara za koordinaciju u pogledu pružanja pomoći i podrške u hitnoj situaciji.

TABLICA 5.1

Opći sustav za upravljanje informacijama

Utvrđena trenutna > situacija	Ključna pitanja >	Strateški cilj >	Radnje >
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Utvrđena trenutna situacija*	Ključna pitanja*	Strateški cilj/prioriteti*	Radnje*
Trenutna situacija, opisana jasno i jezgrovito, kao temelj za koordinaciju i donošenje odluka. Uključiti ključne događaje koji utječu na razumijevanje i tumačenje utvrđene trenutne situacije.	Važni mogući problemi prema kojima se sveukupni odgovor neprestano treba procjenjivati.	Sveukupni cilj (strateški smjer) i točke visokog prioriteta na koje treba djelovati kako bi se postigao cilj.	Radnje koje su dogovorene kako bi se situacija dovela pod kontrolu.

Potrebno je voditi sveobuhvatnu evidenciju o ovim ključnim prikazima, zajedno s obrazloženjem ključnih odluka i radnji. Dok vodeća služba upravlja općim sustavom za upravljanje informacijama, svaka služba treba imati vlastiti sustav za evidenciju kojim sama upravlja.^{xlix}

5.4.6.5. Razvijanje plana postupanja

Postoji potreba za uspostavljanjem univerzalnih sustava za upravljanje informacijama radi potpore ključnim donositeljima odluka. U kontekstu upravljanja hitnim situacijama takav se sustav koristi za određivanje i jezgrovito iskazivanje željenog ostvarivog ishoda te sredstava potrebnih za njegovo postizanje. Nakon toga može se izraziti i prenijeti pregledan popis radnji (plan postupanja) za dovođenje situacije pod kontrolu, utemeljen na najboljim informacijama koje su na raspolaganju.

Kada se donesu odluke za poduzimanje pojedinih radnji, koordinator na mjestu događaja ili voditelji lokalnih ili regionalnih skupina za koordinaciju mogu imenovati službenika za upravljanje radnjama (vidjeti i Dodatak F9) koji osigurava da se o odlukama obavijeste ispravne osobe/službe i koji prati izvješća o provedbi plana postupanja.

5.4.7 Komunikacije

5.4.7.1 Javne informacije

Osim normalnog interesa javnosti za vijesti i informacije, koje mediji obično pružaju, mogu postojati situacije u kojima će biti od izuzetne važnosti da odgovorne interventne službe javnosti izravno pruže pravovremene i točne informacije o hitnoj situaciji. To će biti izuzetno važno u slučajevima kada stanovnici smatraju da su oni sami ili članovi njihovih obitelji u opasnosti i traže informacije o radnjama koje mogu poduzeti kako bi zaštitili sebe i svoje obitelji.

Čim se sastane, lokalna skupina za koordinaciju treba na sebe preuzeti zadatak koordinacije pružanja informacija javnosti. Tu aktivnost treba koordinirati vodeća služba. Lokalna skupina za koordinaciju može za tu svrhu uspostaviti podskupinu i koristiti se svim dostupnim kanalima da stavi na raspolaganje sažete i ispravne informacije. To može uključivati korištenje posebnih linija pomoći, *web* stranica, Aertela¹, automatskih tekstualnih poruka, kao i suradnju s medijima.

Vodeća služba može od medija zatražiti da prenose javne informativne obavijesti tijekom hitnih situacija velikih razmjera sa svrhom širenja važnih poruka, poput uputa kako pojedinci mogu pomoći sebi i svojim susjedima u određenoj situaciji.

Lokalna skupina za koordinaciju možda će trebati uložiti značajne napore u upravljanje percepcijom javnosti o rizicima, kao i u upravljanje stvarnim rizicima koji prijete stanovnicima tijekom hitnih situacija (vidjeti odjeljak 5.9.2).

5.3.7.2 Mediji

¹ Sustav sličan Teletextu koji koristi irska televizijska kuća RTÉ.

Mediji će na nesreće velikih razmjera odgovoriti brzo, a njihova prisutnost može potrajati više dana ili tjedana. Za uspostavljanje centra za medije na mjestu hitne situacije ili blizu njega odgovorna je vodeća služba. Svaka odgovorna interventna služba treba imenovati službenika za odnose s medijima na mjestu događaja, a aktivnosti tih službenika trebaju koordinirati službenik za odnose s medijima i vodeća služba. Sve izjave za medije trebaju odobriti koordinator na mjestu događaja i njegov službenik za odnose s medijima.

Resources

1. Official Website of the European Union." EUROPA. Web. 14 May 2016. <<http://europa.eu/>>.
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3. Bujas, Željko. *Veliki hrvatsko-engleski rječnik*. Zagreb: Nakladni zavod Globus, 2011.
4. EUR-Lex. European Union Publications Office, 1998. Web. 26 Apr 2016. <<http://eur-lex.europa.eu/>>.
5. EuroVoc. European Union Publications Office, n.d. Web. 14 May 2014. Web. 26 Apr 2016. <<http://eurovoc.europa.eu/>>.
6. Gačić, Milica. *Englesko-hrvatski rječnik prava i međunarodnih i poslovnih odnosa*, Zagreb: Školska knjiga, 2010. Print.
7. Merriam-Webster.com. Merriam-Webster, 2015. Web. 14 May 2016. <<http://www.merriam-webster.com/>>.
8. Novi Liber. Hrvatski jezični portal. Web. 14 May 2016.
9. *Oxford Advanced Learner's Dictionary*. Oxford: Oxford University Press, 2010. CD-rom.
10. *Oxford Collocations Dictionary for Students of English*. Oxford: Oxford University Press, 2003. Print.

ⁱ The source reads “This extension rests...” This refers to the previous sentence, which reads: “It can be interpreted as applying to human beings in general.” However, I anticipated that the previous sentence would be translated as “Moguće je protumačiti da se to odnosi na ljudska bića općenito”, so I referred to “interpretation”, and not to “extension”, since the meaning remains the same.

ⁱⁱ Many general-use dictionaries translate “unconscious” as “podsvjesno”. However, doing that is incorrect in this context because the term “unconscious” is part of the distinction between the unconscious, subconscious and conscious, which are in psychology-related texts most often translated as “nesvjesno”, “pod/predsvjesno” and “svjesno”.

ⁱⁱⁱ The source reads “Hospers arrives at this judgement”. However, “doći do prosudbe” is not a common fixed phrase in the Croatian language, so I translated it as “doći do zaključka”, as if the source text read “Hospers arrives at this conclusion”. According to the Oxford Collocation Dictionary and Google search queries, “to arrive at a judgement” is not a common fixed phrase in English either, while “to arrive at a conclusion” is. I am not aware of any substantial differences between the two phrases, so I decided to treat them as equal.

^{iv} I considered many options while translating “criminal acts” and “criminal actions”, which the author uses interchangeably. For criminal, I considered using the verbs “kažnjiv”, “kaznen” and “kriminalan”, and for “acts”/“actions”, I was deciding between words such as “djela”, “radnje”, “postupci” and “činovi.” While I think that any combination of these words produces good collocations, a deciding factor was the fact that the source text also contains the term “non-criminal actions”, and, out of all the verbs I took into account, only the verb “kažnjiv” has a negative form. Since the expression “kažnjivo djelo” can be found under “kažnjiv” on The Croatian Language Portal, I chose the noun “djelo”, and I have also found the expression “nekažnjivo djelo” in a criminal law proposal. The text discusses culpability for criminal actions, so I decided that the verb “kažnjiv” reflects this aspect of the term very well. Furthermore, the expression “kažnjivo djelo” is often used while discussing if something should be subject to legal punishment or not. (This is a conclusion based on searching the hrWaC 2.0 corpus.)

^v Although I decided that “human being” was a term, I did not always translate it as “ljudsko biće”. I concluded that the term is only appropriate when it is used to bring forward the distinction between a human and some other kind of being, like an animal or a spiritual being. The author of the source text does not follow this kind of logic, but rather uses “human beings” and “humans” interchangeably.

^{vi} At first, I wanted to avoid this awkward construction, and tried to translate “the use of reasons” as “obrazlaganje” or “objašnjavanje”. However, “razlog” is a distinct term in the field of philosophy, so I decided to retain it in order not to make too many shifts from the source text.

^{vii} I was unable to find a very reliable source for this term, but the way in which the author uses it, just randomly enumerating various ways to reference a specific concept, indicates that the reliability of the source is not very important.

^{viii} “Genetic makeup” can be translated as “genetski”/”genski”/”genetički” “sastav”/”ustroj”, or even as “genetička konstitucija.” However, this term also has more than one variant in English, such as “genetic makeup” and “genetic constitution,” and the author uses all of them interchangeably in the source text. Because of that, and since all of the Croatian variants only have a single meaning, my colleagues and I decided that it is not necessary to use only one variant of this term consistently.

^{ix} If I had used the verb “predviđa”, it would have produced ambiguity, as if Locke literally predicted Pinker’s book. “Anticipirati” provides a specific shade of meaning that no other verb I considered can, since the senses of “anticipate” and “anticipirati” almost completely overlap.

^x I attempted to find this quote so I could discover if it has already been translated into Croatian. However, I was unable to find it anywhere, so I translated it myself.

^{xi} The source text abounds with lists of nouns in coordination like this one. Initially, I wanted to treat all these nouns as separate terms, but then I realized that these lists actually have to do with the author’s style of writing, and they are not terms. This is reflected both in the glossary and the fact that I was looking up these words in general-use dictionaries (if it was necessary to look them up), and not in specialized ones.

^{xii} “Foreground of awareness” and “background of awareness” are not terms in a broad sense of the word, but these expressions constantly recur throughout my section of the text and throughout the entire book, and they are clearly defined and always used consistently. I wanted to use them consistently in the target text as well, so I treated them as terms.

^{xiii} I realize that “stvar” is a relatively semantically empty word, but the author of the source text also uses “things” in quite a few places, so I wanted to retain this feature of his style.

^{xiv} I decided to avoid the reference to “pit-stops” because the priority of retaining the same metaphor was relatively low, and I made a judgement that an average reader may find this cultural/sports reference distracting. Since I translated it as “odmorište”, using a more neutral image, I omitted “respite” from the postmodification (*a pit stop for respite and refueling*). I did this because the word “odmorište” already contains the word “odmor”, and using it in the postmodification would be redundant.

^{xv} Since I was translating “background” and “foreground” of awareness as “dubina” and “površina” svijesti, “izvlačiti” is a verb which would provide a better extension for the CONSCIOUSNESS IS DEEP WATER metaphor. However, I used “izvlačiti” in the HEAL steps heading “Bringing a feeling to the front of awareness” (Izvlačenje osjećaja na površinu svijesti), so I did not want to use “izvlačiti” for both “bringing” and “shifting”. Therefore, I decided to translate “shift” as “premjestiti”, which is, after all, semantically closer to “shift”.

^{xvi} “općenita dobrobit” is not a frequent collocation in the Croatian language. However, the agreement reached in the forum discussion was that we shall translate “well-being” as dobrobit. “Opća dobrobit” (“the greater good”), which is a fixed expression in Croatian and sounds like a literal translation of “basic well-being”, has a different meaning than what is implied by “basic well-being”, so I had to use a more unconventional phrase.

^{xvii} Liking and wanting do not sound like terms at first glance, but they actually are (Encyclopedia of Psychopharmacology: Liking and Wanting). However, I could not find any very reliable sources for the Croatian translation of these terms. One source translated them as sviđanje and želja, which I dismissed, since I was already using “želja” as a translation for “desire”. Desires are described as having a potential to be positive or negative, whereas “wanting” is characterized mostly as negative in the source text. Another source used “naklonost i želja”, but I did not like “naklonost” because it would be too far removed from the source term, in a text where differences between terms are only in the slightest nuances. I also

considered using “htjenja” or “prohtjevi” for wanting, but “htjenje” is somewhat positive (HJP defines it as “izraz volje”(an expression of willingness), whereas “prohtjev” is overwhelmingly negative, and actually means “a whim” in English.

On the lexical level, I chose “svidanje” and “željenje” since they are semantically the closest to “liking” and “wanting”. On the morphological level, I considered many different forms. However, I had to use verbal nouns since this was the only way for them to be usable in every part of the text where they occur. Using infinitives, for example, would have been far too unwieldy, and, furthermore, I did not want their form to vary too much throughout the text, since I considered them to be terms.

^{xviii} This is why I did not translate “liking” as “uživanje”. The author makes distinctions between seemingly synonymous terms and it is difficult to translate some of his terms in more than one way.

^{xix} I considered leaving this sentence out, since the target audience might deem it irrelevant. However, utilizing strategies of addition and explanation, I managed to justify its retention.

^{xx} The heading of this chapter is based on the English idiom “The low-hanging fruit”, meaning “easily obtainable gains” (Wiktionary). This idiom does not exist in Croatian, so, in another context, I would have used a different Croatian idiom with a similar meaning. However, the chapter expands upon the metaphor which motivates this idiom, using vivid mental images. Since the motivation for this idiom is very transparent and imageable, I was able to translate it literally and retain the entire extended metaphor, which would have had to be severely changed if I had used a different idiom.

^{xxi} I considered using “slika” instead of “prizor”, but that would have been ambiguous, as if I was referring to the quality of the image, not the content.

^{xxii} The word “kino”, which appears quite frequently in this text, could have been translated as either “cinema” or “movie theater”. I opted for “cinema” for several reasons. First, I translated the entire text into British English, i.e. I utilized all lexical and grammatical features of that language variety. More specifically, according to *Oxford Learner’s Dictionary*, the word “movie theater” belongs to American English, whereas “cinema” is the variety used in British English. The other benefit of using “cinema” over “movie theater” is that the former is shorter, which helps to make the otherwise complicated and long sentences more coherent.

^{xxiii} This is a rather complicated and unconventional metaphor which comes predominantly from the author's experience and it is not particularly culture-specific. Because of that, I made no attempts to replace it with a potentially more conventional metaphor in English and I translated it literally.

^{xxiv} The author's accounts from his youth could have been translated in past simple. However, present simple can also be used to make the events sound more immediate. Since the source text also uses the present tense, presumably for the same reason, I decided to translate this entire sentence in present simple. By doing that, I transferred this feature of the author's style into the target text.

^{xxv} I considered including this expression into the glossary. However, although it is indeed a term belonging to the fields of photography and cinematography, it is also used in everyday language, especially in the way it is used in the source text. Because of that, I decided to treat it as a general-language item and not to include it in the glossary.

^{xxvi} Although "to smash" does not usually collocate with "people", this sentence is based on a conceptual metaphor in which a large group of human beings is being represented as a wave.

^{xxvii} In the Anglophone cultures, the term "media culture" has a slightly different meaning than it does in the Croatian culture. In the English context, media culture refers to the current Western capitalist society that emerged and developed from the 20th century, under the influence of mass media. On the other hand, in the Croatian culture, "medijska kultura" is a discipline which promotes "media literacy" and critical thinking. However, it is very common to translate "medijska kultura" as "media culture", as evidenced by the English translation of various titles of university courses and even university majors (eg. the course named "Medijska kultura" at the Faculty of Humanities and Social Sciences in Zagreb or the graduate study of Media Culture at the Josip Juraj Strossmayer University of Osijek). Therefore, although the term "media culture" is somewhat polysemous, I had to acknowledge that it is the only term that is usually used to translate "medijska kultura". Furthermore, placing the term in the Croatian context makes its implied meaning more evident.

^{xxviii} According to Bujas's *Veliki hrvatsko-engleski rječnik*, the choice between "optional" or "elective" for translating "fakultativni predmet" depends on the variety of English that is used (British and American, respectively). However, in the Croatian education system, there are both "izborni" and "fakultativni" subjects, the difference being that "izborni" are actually

compulsory subjects that can be chosen among several subjects that are offered to the student, whereas “fakultativni” are completely optional and do not have to be taken at all. Since the meaning of “elective” is “that a student can choose” (OALD), and the meaning of “optional” is “that you can choose to do or have if you want to” (OALD), I decided that optional coincides with “fakultativni”, and elective with “izborni”. Furthermore, the word “optional” better illustrates the message of this sentence, which is that Media culture is a subject that is completely put to the side in the educational system and that there is absolutely no pressure to take it.

^{xxxix} Although the source text mentions “dostupnost”, which would be literally translated as “accessibility”, literal translation would imply that the teaching material is easy to obtain. However, the message of the sentence is exactly the opposite, so I had to explicitly state that “limited accessibility” is the actual obstacle to implementing media culture in teaching.

^{xxx} Arhiv can be translated both as “archive” and “archives”. However, the term “archives” is much more common (according to hits on Google, which also provide insight in the proper names of many institutions). Furthermore, official names of both the Croatian State Archives and the Croatian Film Archives use the plural, so I decided to use it everywhere in the text.

^{xxxii} I considered some other solutions for translating “skup”, such as “meeting”, “conference” and “gathering”. However, “meeting” is too informal and unspecified, and does not have to include more than two people; “conference” is “a large official meeting, usually lasting for a few days, at which people with the same work or interests come together and discuss their views” (OALD) and “gathering” more often than not refers to unofficial gatherings (OCD). On the other hand, an assembly is “the meeting together of a group of people for a particular purpose”, which is closest to the meaning of the word “skup.”

^{xxxiii} The source text reads “pogodilo me streljivo”. The literal translation equivalent of “streljivo” would be “ammunition”, which only refers to “a supply of bullets” (OALD) and does not collocate well with “shoot” (OCD). This is why I used “pellet”, which is the ammunition for paintball guns and can be used with the verb “shoot”.

^{xxxiiii} Since the entire scene is based on describing a paintball game as if it were an actual medieval conflict, I decided that using the verb “to slay”, which is considered to be literary (OALD), would deepen the immersion into the fantasy.

^{xxxiv} I used irregular English forms to signal informal and colloquial speech. I did not want to use standard forms everywhere because that would have been detrimental to characterization, and I did not want to use real English dialects because making connections between certain Croatian and English dialects could be interpreted as prejudice.

^{xxxv} I considered many different options for translating “štićenik”. However, most of the solutions from various dictionaries (e.g. Bujas), such as “protégé”, “client” and “ward” have shades of meaning which do not fit in this context. Protégé is “a young person who is helped in their career and personal development by a more experienced person” (OALD), while client and ward are usually used in legal contexts. In the end, I used “patient” because it most accurately describes the relationship between the protagonist and the Reverend.

^{xxxvi} In the source text, the Reverend uses personification when saying that “Zlo ruje.” However, evil is not usually personified in this way in English, so I decided to replace it with “the forces of evil,” which is often used in collocation with “to conspire,” as evidenced by Google search results.

^{xxxvii} This translation is heavily based on personal interpretation. The source text reads “ne želim nikoga dovesti u situaciju da me sažaljeva.” I was not sure whether the protagonist was implying that she does not want anyone to feel sorry for her because of her pride, or she was implying that she does not want to bother people with her problems. Since majority of the dialogue is revolving around the fact that the Reverend wants Nada to feel sorry for him, I interpreted this sentence as an indirect reproach about his behavior.

^{xxxviii} When translating “nije zalutao u svoje zvanje”, I wanted to use a fixed phrase in English. To miss one’s vocation (OCD) is the closest translation equivalent I found.

^{xxxix} The source text uses the simile “oštar kao britva” which formally corresponds to “sharp as a razor”. However, “sharp as a razor” means “very intelligent and perceptive” in English (DAS), while in Croatian the word “oštar” refers metaphorically to somebody who is unpleasant and cold (HJP). This is why I decided to use the expression “as cold as ice”, which is used to refer to somebody who is unpleasant and unfriendly.

^{xl} The source text reads “ni potpuna oduzetost ne može oduzeti ništa toj jednostavnoj činjenici koja funkcionira...” One of the most important priorities in translating this sentence was to preserve the wordplay that occurs in it. However, since “oduzetost” is translated as “paralysis”,

I had to slightly change the sentence, so that “ništa oduzeti toj jednostavnoj činjenici” is translated as “to paralyze that primal urge” since “to paralyze a fact” is not a collocation in the English language.

xli The beginning of this sentence in the source text reads: “In every situation where a Major Emergency is declared”. Since “Major Emergency” is a term that is translated in the glossary as “hitna situacija velikih razmjera”, I wanted to avoid using the word “situacija” both as a general-language item and as a part of a term in the same sentence. Therefore, I have decided to translate “in every situation” as “svaki put”, although I would perhaps normally translate it as “u svakoj situaciji”.

xlii I considered translating „emergency plan/planning“ as „interventni plan/planiranje“, since this term is shorter than some other options and it frequently occurs in parallel texts written in the Croatian language. However, the term “major emergency plan” also appears in some sections of the source text and, since this term cannot be translated analogously with “interventni plan”, I had to opt for the longer option: “planiranje u hitnim situacijama”. This way, the two analogous terms in English (“emergency plan” and “major emergency plan”) can be translated by two analogous terms in Croatian (“plan za hitne situacije” and “plan za hitne situacije velikih razmjera”).

xliii Although arrangements are translated as “mjere” in the glossary, this translation does not fit into every context. In translations of EU legislative documents the collocation “internal arrangements” is most often translated as “unutarnji mehanizmi”, which is a better equivalent in this context than “unutarnje mjere”.

xliv I considered changing the syntax so that the two items in coordination would not be so far apart, i.e. I wanted to avoid breaking the coordinate structure in order to facilitate readability. However, it was impossible to do so without major interventions into the sentence structure. Since this issue also exists in the source text, and since long relative clauses are a common stylistic feature of legal texts, I decided to retain this sentence structure.

xlv In the source document, this picture is not placed under the picture caption, but under the title for the next section of the text. I identified this as a mistake in the source text and corrected the mistake in my translation by putting the picture under the caption.

xlvi Since most attempts of translating this sentence as a whole resulted in ambiguity, I decided to split the sentence from the source text into two sentences. If I had used a relative clause instead of another sentence, it would have been unclear whether the referent was “službenici za upravljanje informacijama” or “centri za koordinaciju”.

xlvii In the source text, there is a mention of “board markers”: “This is a stand-alone task for trained and relatively senior managers – not ‘board markers’”. However, I was unable to find a source where I could ascertain the meaning of this expression when used metonymically. My assumption was that it refers to people who are not proactive and just write stuff on the whiteboard. However, I gauged that this quip was not contributing much to the meaning of the sentence, except for showing the attitude of the author. Since I was unable to substantiate any interpretations with a reliable (or in fact any) source, and since I decided that this part does not contribute much to the overall meaning of the sentence, especially regarding the purpose of this translation (which is to relate important facts), I decided to leave this part out in my final translation.

xlviII I considered translating “regime of mandates” as “režim ovlaštenja” since in one of its senses the word “režim” means “a system of rules, regulations, measures needed to achieve a particular goal” (HJP), which partially coincides with a sense of the English word “regime” – “a method or system of organising or managing something” (Oxford). However, the phrase “režim ovlaštenja” is almost never used in Croatian, as evidenced by searching it on Google. The phrase “raspodjela ovlaštenja”, however, although not completely covering all the aspects of meaning present in the term “regime of mandates”, is often used in similar contexts.

xlviII When translated into Croatian, each verb that is in coordination in the source text requires the object to be in a different case in Croatian. Because of that, a level shift was required, so that the second unit in the coordinate structure became part of the relative sentence that postmodifies the first unit, which resulted in losing the coordinate structure in the translation.

l I decided to define this in a footnote because it was impossible to define it in the main text in a manner that would be informative enough without being intrusive at the same time.