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Gender-neutral forms and their translation equivalents

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Gender-neutral forms and their translation equivalents

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Annotated translations presented in fulfilment of requirements for a second-cycle degree

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Abstract

This thesis consists of five annotated translations, accompanied by a discussion. Excerpts translated from English into Croatian were taken from Avrum Stroll's work *Did My Genes Make Me Do It: And Other Philosophical Dilemmas*, Rick Hanson's book *Hardwiring Happiness* and *Mass Casualties Incidents – A Framework for Planning NHS Scotland, Strategic Guidance for NHS Boards in Scotland* issued by NHS Scotland. Excerpts translated from Croatian into English were taken from Tanja Radović's novel *Pitanje Nade* and various articles from the Croatian web portal *kulturpunkt.hr*. The discussion focused on the translation of gender, more specifically of gender-neutral forms and their translation equivalents. The relationship between language and gender was examined since the difficulties related to gender and translation are various, especially taking into account the fact that the gender systems of Croatian and English differ. This paper indicates the problems related to the translation of gender that arise because of this asymmetrical position. Therefore, translators have to deal with linguistic as well as ideological issues in this case.

Sažetak

Diplomski rad sastoji se od pet prijevoda popraćenih bilješkama i raspravom. Ulomci prevedeni s engleskog na hrvatski preuzeti su iz filozofskog djela *Did My Genes Make Me Do It: And Other Philosophical Dilemmas* Avruma Strolla, knjige za samopomoć *Hardwiring Happiness* Ricka Hansona i vodiča za postupanje u izvanrednim situacijama *Mass Casualties Incidents – A Framework for Planning NHS Scotland, Strategic Guidance for NHS Boards in Scotland* koji je izdala Nacionalna zdravstvena služba u Škotskoj (NHS Scotland). Ulomci prevedeni s hrvatskog na engleski preuzeti su iz romana Tanje Radović *Pitanje Nade* i različitih članaka s hrvatskog internetskog portala *kulturpunkt.hr*. U raspravi se bavilo pitanjem prevođenja roda, točnije rodno neutralnim oblicima i njihovim prijevodnim ekvivalentima. Ispitivao se odnos između jezika i roda budući da su poteškoće koje proizlaze iz tog odnosa brojne, pogotovo ako se uzme u obzir činjenica da se rodni sustavi hrvatskoga i engleskoga jezika razlikuju. Ovaj rad ukazuje na probleme vezane uz prevođenje roda koji nastaju zbog nejednakih rodni sustava dvaju jezika. Stoga se prevoditelji u tom slučaju moraju suočiti s lingvističkim, ali i ideološkim problemima.

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Part One
Discussion

Gender-neutral forms and their translation equivalents

1. Introduction

The notion of gender has always been closely connected to language and many issues have arisen from this relationship. However, only relatively recently, with the emergence of feminist movements and Gender History Studies, issues relating to gender and language generated interest in scientific research of these notions because of the role that language and translation play in the construction of the social world. It is interesting to note that, at the same time, the awareness of cultural difference started to reshape the way translators and linguists used to perceive the notion of equivalence and, therefore, of translation. Bassnett notes that:

[O]ne of the principal concerns of Translation Studies in the 1970s was the need felt by most scholars (...) to get away from the binary concept of equivalence and to urge a notion of equivalence based on cultural difference, rather than on some presumed sameness between linguistic systems. (1992:64)

This new idea of understanding the ways in which language, culture and translation interact reflected on the way in which the relationship between language and gender was perceived. As Weatherall (2002:3) indicates in her work, “although issues about gender and language have a long history, its status as a field of research developed alongside the second wave of feminism during the 1960s and 1970s.” What followed was the establishment of Gender in Translation, the discipline which, according to Munday, “is the first comprehensive study of feminist issues in translation theory and practice” (2006:131). This approach to translation seeks to raise awareness of a relationship between language and women’s social status which is shown in the relationship between gender and language and tries to fight the inequalities and sexism inherent in a language. The importance of the study of gender issues in translation has to be recognized because they can be highly problematic. According to Castro:

Notions such as power and ideology are inextricably linked to the critical study of language and translation. Language is a political act of mediation and communication which either perpetuates or challenges existing power structures within wider social and cultural contexts – and the same can be said of translation. (2013:2)

She also mentions that societies interact through translation (6), which points to the fact that translators have to deal with ideological as well as linguistic problems, especially when the

source and the target language in question do not share the same gender structure. That is the case with English and Croatian, since English has fewer linguistic forms indicating gender. Some languages (such as Croatian) have the so-called ‘grammatical gender’ where the determining criterion of gender is agreement. These languages classify nouns into two or three categories: masculine, feminine (and neuter). Languages like English use, as Corbett calls it, the ‘pronominal gender system’, which means that the only evidence for gender can be seen in pronouns (1991:5). Due to these differences, the translation of texts written in languages with different gender systems may be problematic. This paper will focus on the way in which gender itself is translated and produced and on the issues that may arise while translating from English into Croatian and vice versa, since English, showing pronominal gender, tends to be more gender-neutral, and Croatian, having grammatical gender, shows gender more overtly. For these reasons, translators may have to deal with sexism in language and/or conflicting ideologies or ideas of the source and the target text. Furthermore, this paper will discuss the existing practices as well as possible solutions that could be used to tackle these problems.

2. Gender in translation

The translation problems that may arise from issues relating to gender are various. As stated by Chamberlain, “the issues relating to gender in the practice of translation are myriad, varying widely according to the type of text being translated, the language involved, cultural practices and countless other factors” (1998:96). The main issue concerning gender is the linguistic structure of languages that differ in their gender systems and many difficulties may arise from this particular problem, since this may have a big influence upon the translation process and, consequently, on how readers will perceive the text. According to Nissen, the translator’s role is crucial in analyzing gender aspects in the source text, but also in determining the ideological impact gender connotations may have in both the source text and the target text (2002:25), which will be discussed later in the paper. Weatherall (2002:5) explains that “language not only reflects and perpetuates gender but language constitutes gender and produces sexism as a social reality”. She uses classifications made by Nancy Henley, a social psychologist, which show how language depicts and affects the position of women. First of all, women are ignored in language by the use of masculine forms, such as “chairman” or “mankind”, but also by the use of the so-called “masculine generics” where both men and women are referred to in masculine form. In languages such as Croatian, using masculine generics is a grammatically correct way to generally refer to a person of unspecified or unknown

gender, but also in plural forms when referring to a group consisting of both genders, masculine and feminine. Simone de Beauvoir, in her famous feminist work *The Second Sex*, comments on the use of masculine generics as neutral and recognizes that in male-dominated cultures the term man “represents both the positive and the neutral, as is indicated by the common use of man to designate human beings in general; whereas woman represents only the negative” (1988:15). In relation to this, one must mention the fact used in Weatherall’s work where she states that psychological research has shown that using masculine generics tends to perpetuate language sexism among speakers as well as it tends to function to the disadvantage of women (14). That is why today gender-neutral forms are favored by government institutions in many countries. This is the case with (written) English, which is constantly evolving and gender-neutral forms have become normative. However, it is far more difficult to implement gender-neutral forms in languages such as Croatian, where the so-called grammatical gender system is used, so many more forms are gender-marked. That is why in languages with grammatical gender it seems almost impossible to reconcile political correctness and rigid language systems which are not open to new gender-neutral forms. Therefore, translators must resort to various methods in order to maintain the meaning and, simultaneously, to avoid sexist connotations.

2.1. Sex and gender

At this point it should be noted that there is a distinction between the terms sex and gender. Sex is a term used to refer to individual’s anatomy. Some authors refer to sex as ‘natural gender’, since it is related to biological factors, rather than social. On the other hand, gender is a social construct and it does not necessarily depend on an individual’s sex, but rather, it is related to social roles assigned which are usually based on people’s sex as well as on people’s individual identification with a certain gender. This kind of understanding of the terms in question is in line with Shapiro’s statement that “while these terms can mean a number of different things, I have found that they serve a particularly useful analytic purpose in contrasting a set of biological facts with a set of cultural facts” (1981:449). Shapiro continues by saying that the term ‘sex’ should be used only when speaking of biological differences between males and females, and the term ‘gender’ when one refers to the social, cultural, psychological constructs that are associated with these biological differences. In most cases, the terms ‘gender’ and ‘sex’ overlap, however, there are cases in which sex and gender of an individual do not align, but this issue is another topic. In addition, it needs to be noted that “gender is not

a stable and enduring feature (...). Rather, gender can be viewed as a set of discourses or ideological or symbolic constructs” (Weatherall, 95). Nonetheless, this paper will focus on gender, but in this case, the definition of gender needs to be expanded since, although gender is socially attributed to people, there are also language systems that use gender as a linguistic category.

2.2. Different types of gender

When discussing gender, one must take into account that there are various classifications of it. The one used here was taken from Nissen’s work *Aspects of translating gender* where it is explained that “grammatical gender and the related concept, 'social gender', are important linguistic categories which (...) are used to illustrate that the translation process is not only a 'cross-cultural transfer' but also a cross-ideological transfer” (25). The first category consists of grammatical and pronominal gender. As mentioned before, Corbett states that English has the so-called pronominal gender system which is based on semantic criteria since gender is reflected only in personal possessive and reflexive third-person pronouns. That is also called ‘natural’ or ‘biological’ gender since it mostly coincides with biological gender, i.e. sex. However, Simon argues that although there is an absence of grammatical gender in English, this somehow seems to be compensated for by the presence of a concept that many authors also call ‘social gender’.

The grammatical gender system, on the other hand, classifies nouns in the masculine, feminine (and neuter) categories and, therefore, all their modifiers, as well as some other forms are gender-marked. It is said that nouns have their grammatical gender because of their morphological and phonological properties. However, it should be noted that gender is usually not assigned arbitrarily. According to Corbett, grammatical gender has a semantic basis (557). When it comes to living beings there is a considerable overlap between grammatical gender and sex. In this case, as Nissen claims, the transfer from a language that shows grammatical gender to a language that shows only pronominal gender does not constitute a technical problem (26). For example, the word “girl” in English is feminine as well as the word “djevojka” in Croatian. However, the author continues that the problem occurs “when a language that shows grammatical gender marks gender syntactically in a way unavailable to a pronominal gender languages”, since “difficulties may arise (...) as to how to supply the information about the sex of the person in question” (27). It is easy to come up with an example in Croatian. For instance,

if a person says: “umorna sam,” it is evident that the speaker is female, while in English “I’m tired” is not gender-marked, so the speaker’s gender (at least without any kind of context) is unspecified and therefore unknown. Romaine explains this phenomenon by stating that in some languages it is not possible to say something like ‘you are tired’ without indicating the sex of the person spoken to (1999:21). For this reason, the author concludes that this shows the evidence of the existence of ideological factors, since our world view is apparently inherently gendered. Therefore, translators must deal with an ideological load contained in gender-related materials. (66) Nissen provides us with an example of translation from Spanish with similar conclusions which state that those languages which do not mark gender in predicate constructions must come up with different solutions in order to provide the reader with this kind of information. However, if words denoting gender are added to the translation, the meaning is slightly altered and this may lead to a distorted message. This nuance of meaning, this additional piece of information showing the speaker’s gender (as in the word “umorna”, which is the feminine form of this adjective) is impossible to transfer to a language with pronominal gender system, since, if the translation uses the adjective “tired”, there is no indication of gender of the person. If (as in some cases) a word denoting that the speaker is a woman is added, a speaker’s gender is emphasized more than in the source text and, therefore, it has a slightly different message.

Furthermore, there is also the concept of ‘social gender’. Nissen (31) uses the definition given by Hellinger explaining that this term has two semantic levels: natural gender and features that are considered to be ‘generally male’ or ‘generally female’. To illustrate, the choice of the pronoun for the word such as ‘nurse’ or ‘lawyer’ generally depends on societal stereotypical classification. Thus, it is common for people to assume that the nurse is female and the lawyer is male. It should be noted, however, that social gender is dependent on time since the assignment of certain gender may change due to societal changes. For example, the word “secretary” was once related to the position held by a male, but today, speakers will commonly assume that the position is held by a female. However, this also depends on the context because, for example the position of “secretary of state” will again be assumed to be held by a male because of the higher social rank of the position.

3. Translation of gender-neutral language

The translation of gender is a very delicate matter and one can notice that problems related to this kind of translation appear on several levels. What is important to take into

consideration is the fact that “understandings of gender are contextually (culturally, historically and locally) specific” (Weatherall, 7). It should be noted that the abovementioned types of gender cause difficulties, especially when two language systems differ, as it is the case with English and Croatian. The main problem that arises with languages which have grammatical gender (such as Croatian) is that there are no adequate gender-neutral terms or forms that can be used. In Croatian, gender-neutral language cannot be applied in some forms (therefore, masculine generics are used), and sometimes, it can seem a little clumsy or not as elegant due to the use of both the masculine and the feminine form. In this chapter, the possibilities for tackling these issues on linguistic and social levels will be examined. In addition, this paper will look into the examples I encountered while translating and into the way I handled them, as well as the cognitive process behind it and possible alternatives.

3.1. Translation problems due to gender

As it was mentioned before, in comparison to languages such as Croatian, English has fewer linguistic forms that are used to indicate gender. Therefore, in English there is no need to use masculine generics anymore, since it is possible to refer to a person or a group of people of unspecified gender or consisting of both men and women in different, neutral ways (currently, the way which is preferred is the use of the pronoun ‘they’). This is why translators need to find some sort of equivalent for gender-neutral forms in English, which will probably be gender-marked in Croatian. Although masculine generics have shown to perpetuate gender stereotypes because they have inherent masculine meaning, in Croatian, this kind of practice is widespread, unlike the use of gender-neutral forms. One of the examples taken from my translations was my own use of masculine generics. Let us examine the following sentence taken from Stroll’s book *Did My Genes Make Me Do It?*: “The *Summa* is only one of about sixty books that Thomas dictated – sometimes to four amanuenses at once – all in the last twenty years of his life (...)” (2006:187), which I translated as follows: “*Suma* je samo jedna od oko šezdeset knjiga koje je Toma diktirao – ponekad i četirima prepisivačima odjednom – sve u zadnjih dvadeset godina svoga života (...)” The word that causes difficulties is “amanuenses”. In my translation I opted for the word “prepisivači” using masculine generics. It should be mentioned, however, that there are two reasons for this. Firstly, the use of masculine generics is a not only a grammatically correct form, but also a normative rule of Croatian grammar when referring to people of unspecified gender. Secondly, and more importantly, during the thirteenth century when

Thomas Aquinas was alive, this kind of profession was occupied exclusively by men. Culturally, women were not educated enough or encouraged to do this kind of profession. So masculine generics seemed like the only viable option. Furthermore, it needs to be noted that any time there was a form referring to both men and women, masculine generics were used. So the same solution was applied in this phrase as well (192): “(...) and as it is commonly employed by ordinary speakers today,” where the word “speakers” was translated as “govornici”.

Another example of the use of masculine generics from the same book is this one: “But we have arrived to the present day; (...)” (191). The translation: “No stigli smo do sadašnjosti; (...)” The sentence in English (i.e. the past participle from the verb ‘arrive’) is not gender-marked. However, in Croatian, which has grammatical gender, the past participle (i.e. *glagolski pridjev radni*) has to indicate gender. The solution opted for was, again, the use of masculine generics, where “stigli” is a masculine plural form, but in this case, it encompasses people in general.

However, in certain cases where gender-neutral forms were encountered, it was possible to use gender-neutral forms in Croatian, but it should be mentioned that these forms differed from those encountered in English. Therefore, in the same text, there was the use of “one”, the gender-neutral, indefinite pronoun. Since there is no equivalent of that word in Croatian, it was necessary to resort to a different solution. The most appropriate option seemed to be the use of impersonal form of the verb used in the sentence, so the phrase in the source text “one can only speculate” (189) was translated as “može se samo nagađati”. In this case, it is possible to remain gender-neutral, since the impersonal form enables the omission of a pronoun, which would be gender-marked in Croatian. This solution was used every time the pronoun “one” appeared in the source text.

Moreover, in Hanson’s book *Hardwiring Happiness*, there was a part that at first seemed to be problematic due to the lexical gap. The sentence from the source text is cited here: “Suppose you’re trying to help an older child become less possessive about toys with a younger sibling; (...)” (2013:159). The word “sibling” has no lexical equivalent in Croatian and, whatever the solution, there was a possibility that the word would be gender-marked. However, after a while, the most logical solution that came to mind was the word “dijete” (“child”), since it was gender-neutral (socially, not linguistically since it does not have grammatical gender; i.e. grammatical gender of the word “dijete” is neuter, it is neither masculine nor feminine. In addition, there are no connotations of social gender that speakers of Croatian assign to this

word), so the final translation was: “Pretpostavimo da pokušavate pomoći starijem djetetu da postane manje posesivno oko posuđivanja igračka mlađem djetetu; (...)” since in the context the word “child” was already mentioned, so instead of translating this as “brat ili sestra”, which was an alternative solution for the word “sibling”, it was opted for the word “dijete” because the alternative was longer and less elegant. Thus, this seemed like the most appropriate solution.

When it was necessary to translate from English into Croatian, the problems encountered were very similar to those mentioned in the previous chapter. For example, in the text written by Tanja Radović, the phrase “zatečena sam” (2015:128) is gender-marked in Croatian, since the suffix *-a* marks feminine gender. However, in the text it is apparent that the speaker (i.e. the narrator in this case) is female, so this slight nuance was not retained in the translation, but it was translated simply as “I was struck”. Nonetheless, it did not really affect the translation since the narrator’s gender was well known and it could be easily recovered from the context. Moreover, in this part of the text, the narrator talks about God. God is traditionally considered to be masculine, so when it came to personal pronouns and possessives, the form that was used was “he” and “his”.

Furthermore, in articles taken from Kulturpunkt, it was interesting to observe the use of masculine generics in Croatian texts. Of course, when translated, most of the forms were gender-neutral, so this actually confirmed the theory that masculine generics are preferred in Croatian, although one can resort to other, more inclusive solutions. For example, in the text by Luka Ostojić, one can see this phrase: “[z]a tipskog, uzornog građanina današnjice”. In English, on the other hand, the translation “[f]or today’s typical, model citizen” is gender-neutral and the pronoun that should be used in this phrase is “they”, while in Croatian it would be “he”. The question here was why Croatian speakers insist on the use of masculine generics, even though there are more inclusive solutions, for instance, saying “građanin/građanka”, but this issue will be discussed later.

Finally, the last text that needed to be translated was completely gender-neutral, since guidelines strictly require that kind of language and these were given by NHS Scotland Resilience Team at Scottish Government. This text was a great example of gender-neutral language because it really reflected implemented non-sexist language policies. It is important to note that gender-neutral forms used in this kind of text remained gender-neutral in Croatian because, in most cases, impersonal forms were used. However, when it came to nouns referring to people in general, the solution was to use masculine generics, for instance the word “patients” was translated as “pacijenti” and “clinicians” as “kliničari” (2009:16). This is to show that even

in texts that are supposed to be gender-neutral, it is not completely possible to avoid gender-marked forms in languages with grammatical gender, such as Croatian. The question of how to tackle this kind of issues cannot be fully resolved, and the solutions proposed in this section represent a possible, but not a final solution.

3.2. Common practices and alternative solutions

As it was shown in the previous section, it is not simple to use gender-neutral forms in languages with grammatical gender. It is important to note that languages may vary in the number of linguistic elements that need to be changed for establishing gender-neutral language, as well as in the nature of those changes (Sarrasin, Gabriel, Gygax, 2012:121). Because of this, one should consider the solutions that are available to languages such as Croatian. As mentioned before, the most common solution is the use of masculine generics. It is grammatically correct and widely accepted. It consists of only one word so it does not affect the prosody of the text. However, it is also possible to use both the male and the female form of the word, for example, one could say “građani i građanke” instead of “građani” in order to include the masculine and feminine gender. In addition, this could also be applied to modifiers and predicates, so instead of just saying “zanimljiv”, when gender is unspecified, one could use a slash to include both genders (“zanimljiv/a”). These solutions came to mind only later, and, although they are more inclusive, they are still not widely used because they are longer and sometimes they make the text seem more fragmented. Therefore, there is a certain resistance to the use of more inclusive or gender-neutral alternatives due to difficulty to read and comprehend the text. That is why it was opted for masculine generics in the abovementioned examples.

On the other hand, using impersonal forms in the case of the pronoun “one” or if there is a passive construction is one of few possible solutions available to Croatian language which enables translators to keep the text in question gender-neutral. However, it might seem difficult to retain gender-neutral forms (or at least inclusive language) in Croatian because of its structure. It should be taken into account that these challenges are due to the asymmetrical position occupied by English and Croatian, so it is necessary to resort to different grammatical structures that are available to communicate gender. As Livia stated: “when translating from a language in which there are many linguistic gender markers into a language which has fewer, either gender information is lost, or it is overstated, overtly asserted where in the original it is more subtly presupposed” (2003:157). On the other side, when translating from a source

language such as English, which has the pronominal gender system, into a language such as Croatian, this will result in the loss of gender neutrality and, inevitably, in the use of masculine forms.

4. Conclusion

The difficulties related to gender and translation are various, and it was shown in the paper that translators have to deal with linguistic as well as ideological issues when two language systems differ. There is a tendency today to adhere to gender-neutral language and in English, in many areas of public life, this kind of language now prevails since government agencies and institutions avoid language which excludes women or which stereotypes them in any way. Unfortunately, this is not the case with Croatian. Translators find themselves in a position in which they have to decide on the use of a gender-marked option, which is almost exclusively the use of masculine generics, resulting in the fact that translators inevitably give an ideological interpretation of a source text. That is why, as Nissen claims, “the translation of gender, therefore, constitutes a good example for showing that the target text, in comparison with the source text, is always an ideologically enriched text” (36), which is why Croatian needs language policies that will help mitigate these conflicts. As it was mentioned before, the disparities and the structure of a language system that uses grammatical gender may be an obstacle to the forming, implementation and success of policies related to gender-neutral language (Sarrasin, Gabriel, Gygax, 120). That is why it would be useful to introduce certain policies that would ensure, as Weatherall put it, “that the language used in institutions and in formal publications is not blatantly offensive” (14), since the use of forms such as masculine generics perpetuates inequalities. Furthermore, Robin Lakoff thought that language change followed social change and not the reverse, which indicates the importance of introducing such language policies. To sum up, there are still no definite and clear guidelines which would enable translators to convey the meaning of the text without making it gender-marked, and therefore, biased. Hopefully, in the future, Croatian language (and society) will develop in the direction of gender-neutrality, and consequently the strategies for dealing with the difficulties related to gender in translation will as well.

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Part Two
Translations

Translation 1

Stroll, Avrum. *Did My Genes Make Me Do It?: And Other Philosophical Dilemmas*. Oxford: Oneworld Publications, 2006. pp. 187–192.

English	Croatian	Source
Aristotelianism	aristotelizam	http://hjp.znanje.hr/index.php?show=search
Being	bitak	http://www.enciklopedija.hr/natuknica.aspx?id=7909
causality	uzročnost	http://hjp.znanje.hr/index.php?show=search
cosmos	kozmos	http://struna.ihjj.hr/naziv/svemir/11546/
creation	stvaranje	http://hr.opusdei.org/hr-hr/article/tema-6-stvaranje/
eternality	vječitost	http://hjp.znanje.hr/index.php?show=search www.unizd.hr/Portals/24/syllabus/PM.doc
lunar revolution	revolucija Mjeseca	http://eskola.zvjezdarnica.hr/osnove-astronomije/suncev-sustav/veliki-planeti/mjesec/osnovne-osobitosti-sustava-zemlja-mjesec/mjeseceva-rotacija/
Medieval Synthesis	srednjovjekovna sinteza	hrcak.srce.hr/file/26214
Not-Being	nebitak	http://www.enciklopedija.hr/Natuknica.aspx?ID=43903
number theory	teorija brojeva	https://web.math.pmf.unizg.hr/~duje/utb.html
scriptural account	biblijska priča	http://www.glas-koncila.hr/index.php?option=com_php&Itemid=41&news_ID=13556
Scripture	Sveto pismo	http://www.enciklopedija.hr/Natuknica.aspx?ID=7453

seraphic doctors	Bonaventurini učenici	hrcak.srce.hr/file/66016 http://www.thefreedictionary.com/Seraphic+Doctor
Summa Theologiae	Teološka suma	http://www.enciklopedija.hr/natuknica.aspx?id=61654
temporality	temporalnost	http://katalog.kgz.hr/pagesresults/bibliografskiZapisi.aspx?&currentPage=1&searchById=1&sort=0&spid0=1&spv0=Sokrat+i+Eutifron&xm0=1&selectedId=13003975

To su Sveti Toma Akvinski, kojeg je Copleston opisao kao jednog od „najvećih Otaca i s književnog i s teološkog stajališta“, i njegov kolega sa Sveučilišta u Parizu, Sveti Bonaventura.

KRŠĆANSKA TEOLOGIJA O POSTANKU SVEMIRA

Toma Akvinski i Bonaventura bili su Talijani, bliski prijatelji i gotovo iste dobi. Bonaventura, čije je pravo ime bilo Giovanni Fidanza, rodio se u Toskani, 1221. g., a Toma Akvinski tri godine kasnije u Napulju. Obojica su umrli 1274., Toma Akvinski 7. ožujka, a Bonaventura nekoliko mjeseci kasnije, 15. srpnja. Obojica su bili geniji i obojica su izrazito mnogo stvarali, pogotovo Toma Akvinski. Njegovo najpoznatije djelo, *Teološka suma (Summa theologiae)*ⁱ, napisano je između 1265. i 1273. g. i duže je od svih postojećih Aristotelovih djela. *Suma* je samo jedna od oko šezdeset knjiga koje je Toma diktirao – ponekad i četirima prepisivačima odjednom – sve u zadnjih dvadeset godina svoga života, dok je u isto vrijeme energično obavljao mnoštvo administrativnih i profesionalnih dužnosti. To je izuzetno dostignuće u bilo kojem pogledu, no posebno je dojmljivo ako se uzme u obzir da je umro u dobi od četrdeset devet godina.

Ovi visoko inteligentni muškarci bavili su se dvama problemima tipičnima za rasprave o svemiru, većinom manje složenosti, koje su se odvijale u trinaestom stoljeću. Prvi je bio: „Što se mislilo pod time da je stvoren ni od čega?“ Drugi, usko povezan, bio je: „Je li stvaranje ni od čegaⁱⁱ moguće ako je svemir beskrajan?“ Ovo zadnje pitanje postavljeno je zato što je Aristotel ustvrdio kao činjenicu da je svemir beskrajan, te je stoga morao oduvijek postojati. Iako nije bio kršćanin, Aristotel se smatrao autoritetom bez premca, a stoga i kao netko čije se izjave moraju ozbiljno shvatiti. Uistinu, najveća sveukupna zasluga Tome Akvinskog bilo je stvaranje onoga što povjesničari nazivaju *srednjovjekovnom sintezom*ⁱⁱⁱ, u kojoj je pomirio aristotelizam i kršćanstvo, što je postalo službenom filozofijom Katoličke Crkve. Kao svećenici, ni Bonaventura ni Toma Akvinski nisu sumnjali u to da je kozmos imao početak u vremenu, budući da je to bilo učenje teologije; no razilazili su se oko nerješivog pitanja je li, ako je beskonačan, kao što je tvrdio Aristotel, mogao biti stvoren ni od čega. Poteškoća je nastala, kako su oni smatrali, od nesklada između biblijske priče o trenutku stvaranja i očite nemogućnosti takvog trenutka kad bi svemir bio beskonačan. Kad bi potonje bilo slučaj, tada nije moglo biti početnog događaja i svemir bi bio postojao oduvijek.

STVARANJE NI OD ČEGA

U svojoj raspravi i Bonaventura i Toma Akvinski složili su se da, kad bi svemir bio beskonačan, bio bi vječan. Ako su zamišljali svemir kao nešto što se sastoji od beskrajnoga vraćanja uzročno povezanih događaja koji završavaju u sadašnjosti, to bi bilo uvjerljiva pretpostavka. Ti nam tekstovi ne dopuštaju da iz toga izvedemo zaključak, iako postoje neki dokazi koji idu tomu u prilog. Međutim, oni se također često služe pojmovima „beskonačan“ i „vječan“ kao da su istoznačnice; to jest, naginjali su tomu da u praksi poistovjete pojam beskonačnosti s vječitošću, a to je bilo pogrešno. Kao što ćemo vidjeti kasnije kada budemo razmatrali stajalište grčkog filozofa Parmenida, vječitost i beskonačnost trebale bi se razlikovati. Parmenid je razvio stav u kojemu bitak (njegovo ime za zbilju) postoji vječno, a da nije beskrajn. U njegovoj verziji vječitosti, ni uzročnost^{iv} ni temporalnost^v ne igraju nikakvu ulogu. No Bonaventura i Toma Akvinski nisu razlikovali te pojmove, a njihovi argumenti za i protiv, često se formuliraju u smislu suprotnosti između trenutka stvaranja i vječitosti^{vi} (ili, drugim riječima, beskonačnosti) kozmosa.

Bonaventura je, primjerice, tvrdio je da je ideja o stvaranju od vječnosti bila proturječna, jer kad bi kozmos postojao od vječnosti, logički je nemoguće da je to mogao biti prvi trenutak. Prema tome, ne bi postojalo vrijeme u kojemu nije postojao, i u tom bi smislu bio vječan. Nasuprot ovoj ideji, ustvrdio je da je postojao prvotni događaj stvaranja. No, dao je ovoj ideji poseban obrat, a pod time se misli da je svemir počeo postojati kao bitak tek nakon nebitka (*esse post non-esse*). To je dovelo do problema između njega i Tome Akvinskog o značenju „stvaranja ni od čega“. Toma, kao Aristotelov pobornik, nije se slagao s Bonaventurinim tumačenjem. Izjavio je da se doktrina stvaranja ne bi smjela tumačiti tako da znači da je svemir stvoren *nakon* ničega, već da je stvoren *ni od* čega, čija bi suprotnost bila „od nečega“. Istaknuo je da je očigledno neistinit Bonaventurin stav koji je pretpostavljao da je postojalo vrijeme „prije“ stvaranja i ove božanske intervencije^{vii}, kao što Sveto pismo propovijeda svojim vjernicima^{viii}. Ideja da svemir nije stvoren od nečega, a ne da je stvoren *ni nakon* čega, postala je dijelom službenog učenja Crkve. Slijedeći Tomu Akvinskog, dogma se ne osvrće na koncept vremena – to jest, na ideje o prije i poslije ničega, *ante et post nihilum*, u svojem tumačenju teze o stvaranju.

BESKONAČNOST I STVARANJE

Kako je bio pod utjecajem Aristotela, Toma Akvinski nije vidio nedosljednost između tvrdnji da je svijet beskonačan i da ga je Bog stvorio ni od čega. Budući da nije jasno što je Toma mislio pod pojmovima beskonačnost i vječnost, može se samo nagađati o temeljima za njegov sud. Možda je mislio da bi Bog mogao u jednom razornom naletu napraviti uzročni ekvivalent negativnih cjelina. To bi omogućilo svemiru da bude beskonačan, a da ipak nije stvoren ni nakon čega. S druge strane, Bonaventura je smatrao tu ideju neshvatljivom i ustanovio je da iz toga i dalje slijedi prvotni trenutak stvaranja. Ako je to uistinu bilo njegovo stajalište, to bi ukazivalo na to da je Boga zamišljao kao neku vrstu izumitelja, jedinog koji je stvorio *de novo* materijale s kojima je radio, a ne skupljajući ih i sastavljajući od postojeće zalihe. Prema takvom poimanju, svemir bi imao prvotni trenutak stvaranja, kao što kaže Sveto pismo, i svaki događaj koji se dogodio sve do sadašnjosti predstavljao bi jedan konkretan događaj. Budući da je sadašnjost zadnji događaj u takvom nizu, uzročni slijed koji bi vodio do nje bio bi konačan – to jest, sastojao bi se od ograničenog broja događaja, kao da se radi o zasebnim otkucajima sata. Je li ovo bio njegov stvaran tijek misli nije poznato; ukazujem na to samo kao prikaz mogućeg razmišljanja koje je mogao imati na umu.

U svakom slučaju, ispostavilo se da je pojam beskonačnosti bio poput terena na kojem se odigralo žestoka intelektualno borba o prirodi stvaranja. U ovoj borbi, Bonaventura je dosljedno bio u napadu, nalazeći uvjerljive^{ix} argumente da bi dokazao kako beskonačnost svemira nije dosljedna stvaranju; dok je Toma Akvinski zauzeo stav protunapadača, blokirajući Bonaventurine napade. Iako je Bonaventura proizveo čitav arsenal argumenata^x protiv teze o beskonačnosti svemira, ja ću razmotriti samo dva. Radi se o kraćim preradama dužih originala. U svojem ću ih tumačenju predstaviti tako da imaju strukturu napada, odgovora i napada.

Prvi argument:

I: Bonaventura kaže:

Pretpostavimo da je svemir beskonačan. Tada bi već bio postojao konačan broj revolucija Mjeseca oko Zemlje^{xi} i svaka dvadeset četiri sata dodala bi se još jedna. No nemoguće je dodavati na beskonačno. Stoga, svijet nije mogao postojati.

II: Toma odgovara:

Pogrešno je tvrditi da se ne može dodavati na beskonačnu seriju. Pretpostavimo da se beskonačan broj događaja već odvio. Oni završavaju u sadašnjosti. Stoga, revolucija

Mjeseca koja se danas odvija može se dodati prošlom zbroju. Točno je da se dodaje jedan konačnom rezultatu takvog slijeda; no Bonaventurino stanovište jest to da je nemoguće nadodati bilo koji novi član beskonačnom slijedu, a moj protuprimjer pokazuje da je u krivu.

III: Bonaventure uzvraća:

Ako se misli na beskonačnu prošlost, moralo bi se priznati da se beskonačan broj revolucija Mjeseca već dogodio. No postoji dvanaest revolucija Mjeseca na svaku revoluciju Sunca. Stoga, imamo dva beskonačna broja, od kojih je jedan dvanaest puta veći od drugoga; a to je nemoguće.

Drugi argument:

Ovaj je argument osobito zamršen. U početnom se dijelu radi o varijaciji kozmološkog dokaza koji ćemo detaljnije promotriti kasnije u poglavlju.

I: Bonaventura napada:

Nemoguće je proći kroz beskonačan niz; stoga, da je svemir oduvijek postojao, to jest, da nije imao početak, ne bi bio postojao drugi, treći ili bilo koji sljedeći dan. No stigli smo do sadašnjosti; tako da je morao postojati prvi trenutak, baš kako to navodi i Sveto pismo.

II: Toma odgovara:

Tvrdnja da je nemoguće proći kroz beskonačan niz je točna, no ne primjenjuje se na sadašnji slučaj; isto je tako točno i to da svako putovanje zahtjeva početni i završni trenutak. Međutim, ako je svemir beskonačan i zato nema prvi trenutak, tada putovanje ne bi moglo započeti. Dakle,^{xii} Bonaventurin prigovor ne stoji.

III: Bonaventura napada:

Ili postoji revolucija Mjeseca koja je beskonačno udaljena u prošlosti od današnje revolucije ili ne postoji. Razmotrimo svaku od mogućnosti. Ako ne postoji revolucija koja je beskonačno udaljena od današnje, tada je udaljenost između njih konačna i stoga je niz morao imati početak. Ako pak postoji revolucija koja je beskonačno udaljena od današnje, tada revolucija koja neposredno slijedi onu beskonačno udaljenu mora biti ili beskonačno udaljena ili konačno udaljena. Ako je konačno udaljena, tada navodno beskonačno udaljena revolucija ne može ustvari biti beskonačno udaljena budući da je vremenski razmak između njih dviju konačan. Ako je revolucija koja neposredno slijedi

beskonačno udaljenu također beskonačno udaljena, tada revolucija koja je slijedi mora također biti beskonačno udaljena. Dakle, one moraju biti beskonačno udaljene od današnje revolucije. Ako jesu, tada današnja revolucija nije ništa manje udaljena od njih nego što je od prve. Iz toga slijedi da uopće ne postoji slijed revolucija, već da su one sve istovremene; što je potpuno apsurdno.

U povijesti ne postoji zabilježeni odgovor Tome Akvinskog, a ja neću pokušavati odgovoriti umjesto njega. Umjesto toga, pametno bi bilo slijediti Wittgensteinov savjet. Na kraju svog djela *Tractatus Logico-Philosophicus* on piše: „O čemu se ne može govoriti, o tome se mora šutjeti“ (str. 7).

Stoga ćemo šutjeti.

TKO JE BIO U PRAVU – BONAVENTURA ILI TOMA AKVINSKI?

Postoje barem dva čimbenika zbog kojih je teško odlučiti tko je bio u pravu u raspravi o stvaranju. Prvo, pojam beskonačnosti na koji su se pozivali neodređen je. Naravno, oni su se kao ljudi svoga vremena služili tim pojmom onako kako se on upotrebljavao u trinaestom stoljeću, i kako ga većinom upotrebljavaju obični govornici danas. Prvu točnu definiciju „beskonačnosti“ osmislio je njemački matematičar Georg Cantor (1848. – 1918.) na kraju devetnaestoga stoljeća, odnosno otprilike sedam stoljeća nakon što su Bonaventurini učenici^{xiii} bili umrli. Koliko god ona bila precizna, njezina je primarna primjena u teoriji brojeva, a ne u teologiji.

SOURCES

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Translation 2

Hanson, Rick. *Hardwiring Happiness: The New Brain Science of Contentment, Calm, and Confidence*. New York: Harmony Books, 2013. pp. 159-167.

English	Croatian	Source
antidote experience	iskustvo cijepljenja	consultation with an expert and with the group http://kognitivno-biheviorna-terapija-akm.hr/cime-se-bavimo.html
anxiety	anksioznost	http://www.klinicka-psihologija.hr/1.html
attention deficit/hyperactivity disorder	poremećaj hiperaktivnosti i deficita pažnje	http://www.udruga-zvoncici.hr/adhd.html http://www.udrugapuz.hr/adhd.htm
avoiding harms system	sustav za izbjegavanje opasnosti	consultation with the group http://www.pedagogija.hr/ekvilibrij/emocionalna-pedagogija-i-obrazovanje-emocija.html
block	blokada	http://hjp.znanje.hr/index.php?show=search
blue	potišten	http://hjp.znanje.hr/index.php?show=search
core needs	temeljne potrebe	consultation with the group hrcak.srce.hr/file/79382
dopamine receptors	dopaminski receptori	http://www.msd-prirucnici.placebo.hr/msd-prirucnik/posebne-teme/gerijatrija
emotion	emocija	http://hjp.znanje.hr/index.php?show=search
emotional intelligence	emocionalna inteligencija	http://www.psihoportal.com/index.php/hr/intervju-s/1070-dr-sc-vladimir-taksic-emocionalna-inteligencija
experience of reward	iskustvo nagrade	franjevacki-institut.hr/sadrzaj/pdf/2014-10-30-19-03-2202-.pdf
feeling	osjećaj	http://hjp.znanje.hr/index.php?show=search
genetic variation	genetska varijacija	hrcak.srce.hr/119831 http://znanost.geek.hr/clanak/genetska-povezanost-izmedu-imuloskog-sustava-i-parkinsonove-bolesti/
HEAL steps	koraci oZDRAVLjenja	consultation with the group
inner skills	unutarnje vještine	consultation with an expert

inner strengths	unutarnja snaga	http://atma.hr/ojacajte-snagu-volje-i-samodisciplinu-odmah-smjernice-i-vjezbe/
learning disability	poteškoće u učenju	http://www.klinicka-psihologija.hr/4.html
taking in the good	usvajanje dobroga	consultation with the group Hanson, Rick. <i>Budin mozak</i> . Zagreb: V.B.Z. d.o.o., 2014. Print

Pretpostavimo da pokušavate pomoći starijem djetetu da postane manje posesivno oko posuđivanja igračaka mlađem djetetu; kad mlađi brat ili sestra vrati igračku i ako nije slomljena, mogli biste pomoći starijem djetetu da ga prožme osjećaj olakšanja, a dajte mu do znanja i to da cijenate njegovu velikodušnost.

Kao drugo, možete navesti ta četiri koraka, ali djetetu prepustiti odluku o tome hoće li se njima služiti. Ovaj pristup smatram posebno korisnim u radu s tinejdžerima i drugom djecom kojoj je neovisnost na prvome mjestu. Budući da se usvajanje dobrog odvija brzo i obično pruža ugodan osjećaj, djeci se sviđa. Jednostavno se podučava; dajte primjere i podijelite svoja vlastita iskustva s njime. Mogli biste razgovarati s djetetom o mogućim razdobljima u kojima bi ono moglo usvajati dobro, kao kada je drugo dijete ljubazno ili kada uspješno izvrši zadaću. S djecom koja imaju šest ili više godina smatram da je korisno reći da je mozak kao čičak za loše, a kao teflon za dobro; dijete smjesta shvati da je to istina i ne želi da mu se loše stvari zadrže u glavi. Kada je prikladno, kažem im da mozak upravlja djetetom i zapovijeda mu, što nijedno dijete ne voli, no da ono može preuzeti kontrolu nad time ako želi.

Kao treće, mogli biste s djecom proći kroz korake na eksplicitan način. Kao što učimo djecu čitati, tako možemo naučiti djecu unutarnjim vještinama emocionalne inteligencije, uključujući i usvajanje dobrog. Ako cijenimo unutarnje vještine – koje imaju velike prednosti tijekom života – onda možemo tražiti od djece da ih nauče kao što ih možemo tražiti da nauče tablicu množenja. Na primjer, kada stavljate dijete na spavanje, mogli biste odvojiti koju minutu za razgovor o danu ili razmišljanje o dobrim stvarima kako bi dijete osjetilo dobro iskustvo. Možda su vaš sin ili kći naučili nešto novo ili su dobro igrali nogomet ili možda vaše dijete zna da ga baka voli. Jednom kada je pozitivno iskustvo aktivirano, možete predložiti da ga dijete obogati tako da mu dopusti da postane veliko i snažno i da ga upije kao suha zemlja žedna vode^{xiv}. Mogli biste također predložiti da vaše dijete poveže to dobro iskustvo s bilo kakvom tugom ili povrijeđenošću koju osjeća, tako da ugodni osjećaji postupno zamijene bilo koje loše, kao cvijeće koje istjeruje korov^{xv}. U učionici biste mogli nakratko zastati na početku dana kako biste prošli kroz prva tri koraka usvajanja dobrog kako biste ohrabрили djecu da pronađu neko uzbuđenje zbog učenja novih stvari i onda to usvoje ili biste mogli odvojiti minutu na kraju dana kako bi djeca osjetila i usvojila osjećaj postignuća.

Kao četvrto, možete zatražiti od djece da sama upotrijebe korake oZDRAVLjenja, možda u određenim situacijama, kao kad su druga djeca dobra ili kada uspješno obave zadaću. Zatim to provjerite kako smatrate da je prikladno. Nakon odmora u školi ili na kraju dana kod kuće, mogli biste pitati dijete je li usvojilo dobro. Ako jest, možete ga pitati kakav je bio osjećaj; a

ako nije, možete istražiti zašto nije. Naravno, djeca ne vole da ih se ispituje ništa više nego što to vole odrasli, ali malo nježnog ispitivanja urodit će plodom.

Sve u svemu, ležeran i činjeničan pristup najbolje funkcionira. Djeca često prođu kroz korake oZDRAVLjenja brže nego odrasli, tako da bi pet ili deset sekundi moglo mnogo značiti. Mladi ljudi snažno proživljavaju događaje, no često ne znaju riječi kojima bi izrazili svoja iskustva, tako da bi tražiti od njega da ih opiše, moglo prouzročiti nelagodu kod djeteta i odbiti ga od usvajanja dobrog. U redu je da mu sami nježno ponudite riječi za ono što bi moglo osjećati. Ako imate ideju o ključnim iskustvima koje dijete treba – primjerice, da se osjeća uspješno u nečemu, bilo čemu, kako bi prebrodilo osjećaj manjkavosti i promašaja u školi – onda možete potražiti prilike koje se prirodno pružaju da bi dijete usvojilo ta iskustva. Pogledajte tablicu 5 u prijašnjem poglavlju za potencijalna iskustva cijepjenja koja bi najviše mogla pomoći vašem djetetu.

Iako svi mladi ljudi profitiraju od usvajanja dobrog, za neke je to od posebne pomoći. Djeca koja su anksiozna ili rigidna, sklona su previdjeti dobre vijesti u životu te trebaju izgraditi unutarnju snagu kao što je osjećaj sigurnosti i odlučnosti. Djeca koja su živahna ili za koju se smatra da pate od poremećaj hiperaktivnosti i deficita pažnje (ADHD) (npr. kratkotrajnost pažnje, impulzivnost, traženje uzbuđenja) sklona su toliko žurno prijeći na daljnja iskustva da nemaju vremena čak ni da ih dobra iskustva prožmu te još moraju poraditi na samokontroli. Usto, mnoga od te živahne djece ili djece s ADHD-om imaju genetsku varijaciju koja proizvodi manje učinkovite dopaminske receptore, tako da im treba više ponovljenih iskustava nagrade kako bi ostali usredotočeni na zadaću. Djeca koja se bore s problemima ili izazovima, poput poteškoća u učenju ili smrt u obitelji, profitiraju od usvajanja ključnih iskustava usmjerenih na njihove potrebe, na primjer, svijest da ih drugi vole iako su im preminuli voljeni djed ili baka. Većina tinejdžera zanima se za same sebe i prošli su (nažalost) kroz mnoga negativna iskustva, pa sam uvidio da zbog toga mogu biti prilično motivirani da usvoje dobro, posebno ako je povezano s ključnim iskustvima: osjećajem privlačnosti i osjećajem da ih drugi vole.

Upitajte se kakva su iskustva promijenila vas kad ste bili dijete. Neka vas to znanje i intuicija vode kako biste pomogli djeci u svojem životu da prožive i usvoje iskustva koja će im mnogo značiti.

Suočavanje s blokadama

Kada pokušavate usvojiti dobro, ponekad naiđete na blokadu kao što su to ometajuće misli. Blokade su uobičajene. Nisu ni loše ni pogrešne, no blokiraju put. Bitno ih je istražiti sa samoprihvatanjem i vidjeti što iz njih možete naučiti o sebi. Zahvaljujući usvajanju dobrog često se otkriju i drugi problemi, kao što je to podsvjesna nevoljkost da si dopustite da se osjećate dobro. Potom se možete suočiti s ovim problemima pomoću prijedloga koji su opisani dolje. Tijekom vremena i uz vježbu blokade obično nestanu.

Blokade za bilo koju unutarnju vježbu

- **Laka ometenost** – Usredotočite se na stimulirajuće strane pozitivnih iskustava, što će zaokupiti vašu pažnju njima.
- **Jednostavno niste u dodiru sa svojim tijelom ili osjećajima** – Istražite i priviknite se na jednostavne ugodne osjećaje, kao što je to okus palačinki, topla voda na rukama ili ugodna pri izdisanju.
- **Neugodno usklađivanje s vlastitim iskustvom** – Budite u sigurnom okruženju i podsjetite se da ne morate stalno biti na oprezu. Potražite predmete ili ljude koji vam pružaju utjehu i osjećaj zaštićenosti. Podsjetite se kako je to biti s nekime komu je stalo do vas. Ne zaboravite da možete preusmjeriti pažnju sa svojeg iskustva kad god to poželite. Budite svjesni nečeg ugodnog u svojem iskustvu, kao što je to lijep prizor ili ugodan zvuk, i primjećujte uvijek iznova da je to što ste i dalje toga svjesni dobro za vas i da vam se ne događa ništa loše.
- **Pretjerano analiziranje, povlačenje iz iskustva** – Obratite pozornost na svoje tijelo i emocije. Na primjer, pratite jedan dah od udaha do izdaha ili nježno recite samima sebi kako se osjećate (npr. uznemireno^{xvi}... razljučeno... smirujuće... bolje).

Tipične blokade za usvajanje dobrog

- **Teško je primati, uključujući i dobro iskustvo** – Udahnite i shvatite da je u redu prepustiti se. Odaberite jednostavnu pozitivnu emociju kao što je to olakšanje ili radost, otvorite joj se i pustite da vam uđe u misli i prihvatite da ste i dalje dobro.
- **Zabrinutost da nećete biti uspješni u poslu ili životu ako više ne osjećate „glad“** – Shvatite da izgradnja unutarnjih izvora kao što su to pouzdanje i sreća može samo

doprinijeti vašem uspjehu. Ako mislite na svoju dobrobit, možete i dalje biti jako odlučni i ambiciozni. Usto, usvajanje dobrog je dobra vježba za sagledavanje *cijele* slike, što bi vam moglo pomoći da uočite više prilika.

- **Strah da ćete se prepustiti^{xvii} ako se osjećate bolje i da ćete zbog toga nastradati** – Sjetite se da i dalje možete biti oprezni, a da se istovremeno osjećate dobro. Usredotočite se na izgradnju unutarnje snage kao što je to odlučnost, otpornost, pouzdanje i osjećaj da je drugima stalo do vas kako biste se mogli manje brinuti zbog toga što ste se prepustili.
- **Uvjerenje da je želja da se dobro osjećate sebična, tašta ili grešna ili da znači izdaju ili nepravdu prema onima koji pate ili da to ne zaslužujete** – Moralno je tražiti dobrobit *svih* bića, a „sva bića“ uključuju i ono s vašim imenom. I vi ste važni. Povećanjem svoje sreće nećete povećati tuđu patnju niti ćete povećanjem svoje patnje druge učiniti sretnijima. Ustvari, razvijanjem svoje unutarnje snage, uključujući mir, zadovoljstvo i ljubav, moći ćete drugima više ponuditi. Zbog prihvaćanja i usvajanja^{xviii} pohvale ili osjećaja postignuća nećete postati uobraženi; što su ljudi ispunjeniji, to je manje vjerojatno da će postati umišljeni ili arogantni.
- **Osjećaj da ćete htjeti više ako si dopustite da se dobro osjećate, no da ćete se zato razočarati** – Shvatite da, ako se danas osjećate dobro, postoji velika mogućnost da ćete se i sutra dobro osjećati i stoga se nećete razočarati. Čak i ako se razočarate, znajte da će to biti neugodno, ali vas to neće obuzeti. Objektivno sagledajte rizik od razočaranja: što je bolje: cijena koju ćete platiti zbog povremenog razočaranja ili prednost toga da se dobro osjećate i gradite snagu u sebi?
- **Kao ženu, odgajali su vas da usrećujete druge, a ne sebe** – Vaše su želje i potrebe jednako važne kao i njihove. Također, ako se želite brinuti o drugima, morate njegovati sebe.
- **Kao muškarca, odgajali su vas da ne pokazujete osjećaje^{xix} i da vam ne bude stalo do vašeg iskustva** – Morate napuniti spremnik ili ćete ostati bez goriva^{xx}. Također, izgradnjom svojih unutarnjih „mišića“ bit ćete jači, a ne slabiji.
- **Pozitivna iskustva aktiviraju negativna** – Ovo zvuči protuintuitivno, no ustvari je često. Na primjer, osjećaj da je drugima stalo do vas mogao bi probuditi osjećaj neuzvraćene ljubavi prave osobe. Ako vam se takvo što dogodi, budite svjesni da, što god bilo negativno, to ne negira istinitost onoga što je pozitivno. Zatim se usredotočite

na pozitivno iskustvo, posebice na njegove ugodne aspekte (što će vam pomoći da time zaokupite pažnju).

- **Postoje dobre strane negativnih osjećaja^{xxi}** – Ponekad, budimo realni, postoji određeno zadovoljstvo u osjećaju bijesa, pogodenosti, povrijeđenosti, ogorčenosti, opravdanog nezadovoljstva ili čak potištenosti. No, na kraju, što je bolje za vas: ove dobre strane negativnih osjećaja... ili da se zapravo dobro osjećate?
- **Bili ste kažnjeni zbog toga što ste bili poletni ili sretni** – Uistinu prihvatite činjenicu da danas provodite vrijeme s drukčijim ljudima nego u djetinjstvu. Uočite ljude kojima ne smeta da se vi dobro osjećate. Ne biste li voljeli da se netko za vas zalagao kad ste bili mladi i čili i radosni? Pa, danas to možete učiniti sami sebi.
- **Uvjerenje da u vama ne postoji ništa dobro** – Dobro koje drugi vide u vama nije njihova zabluda. Ono je *stvarno*, stvarno kao i vaše ruke. Budite svjesni stvarnosti svoje ljubaznosti, dobrih namjera i brižnosti. Ako su vas u prošlosti omalovažavali^{xxii}, uviđanjem da postoji vaša vlastita dobrote način je da danas budete poštteni i ljubazni. (Za više, pogledajte odjeljak o prepoznavanju dobrog u sebi u šestom poglavlju, te vježbu „Osjećati se kao dobra osoba“ na stranici 213).
- **Uvjerenje da nema smisla osjećati se dobro budući da su neke stvari i dalje loše** – Znajte da loše stvari ne negiraju dobre; dobro i dalje supostoji s lošim^{xxiii}. Nadalje, jedan od načina na koji se možete nositi s lošim jest poticanjem dobrog. Meni se sviđa ova misao: Bolje je bar nešto poduzeti, nego se samo žaliti^{xxiv}.

Suočavanje s izazovima na responzivan način

U životu postoji mnogo izazova, od napornih rođaka do teških bolesti. O njima se može razmišljati u pogledu temeljnih potreba za sigurnost, zadovoljstvo i povezanost. Kako biste se suočili s problemom na responzivan, a ne reaktivan način^{xxv}, pokušajte prizvati unutarnju snagu i slična iskustva koja se najbolje mogu pobrinuti za onu temeljnu potrebu koja je ugrožena.

Pretpostavimo da imate posla s osobom koja se ponaša agresivno ili prijeteće, čak i ako je to na suptilan način; to bi bio netko tko vam u mozgu aktivira sustave za izbjegavanje opasnosti, netko pored koga se ne osjećate potpuno sigurno. Reaktivan pristup toj osobi uključivao bi osjećaj anksioznosti (od nelagode do potpunog straha), ljutnje (od razljućenosti do bijesa) ili ukočenosti; a uključivalo bi radnje poput svađe (npr. rječkanje), bijega (npr. povlačenje) ili smrzavanja (npr. imobilizacija).

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Translation 3

Articles from kulturpunkt.hr:

Grgurinović, Anja. *Za emancipaciju danas i sutra.*

kulturpunkt.hr/content/za-emancipaciju-danas-i-sutra

Ostojić, Luka: *Za mlade to zemlja nije .*

<http://www.kulturpunkt.hr/content/za-mlade-zemlja-nije>

Croatian	English	Source
borba protiv ekonomske eksploatacije	fight against economic exploitation	https://books.google.hr/books?id=Z5_dERFH6jMC&pg=PA152&lpg=PA152&dq=%22fight+against+economic+exploitation%22&source=bl&ots=LU3MqKIQke&sig=xOeKqbYEA2zZBfa7XnXQ-L8r814&hl=hr&sa=X&ved=0ahUKEwjFzLnB1KzMAhUCwBQKHVQ-CK8Q6AEIITAB#v=onepage&q=%22fight%20against%20economic%20exploitation%22&f=false
borba protiv fašizma	fight against fascism	https://www.marxists.org/archive/korsch/1941/fascism.htm
futurologija	futurology	http://www.thefreedictionary.com/futurology
granica mladosti	youth age limit	http://www.nation.co.ke/news/-/1056/818472/-/view/printVersion/-/8fnk2s/-/index.html
Istraživanje političke pismenosti učenika završnih razreda srednje škole	Research on political literacy of high school graduate students in Croatia	http://www.idi.hr/en/predstavljene-rezultati-istrazivanja-o-stavovima-gradana-o-gradanstvu-i-politicke-pismenosti-maturanata/
kartica	standard page	http://www.ats-group.net/translation/standard_page.html
kasni antagonizam	class antagonism	http://www.jstor.org/stable/2232672?seq=1#page_scan_t ab_contents
liberalna demokracija	liberal democracy	http://www.collinsdictionary.com/dictionary/english/liberal-democracy
liberalni kapitalizam	liberal capitalism	http://jds.sagepub.com/content/27/2/177.short
malograđanin	petit bourgeois	http://www.thefreedictionary.com/petit+bourgeois
Ministarstvo socijalne	Ministry of Social Policy and Youth	http://www.google.hr/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved=0ahUKEwi2zI7G1qzMAhXCshQKHcUXA70QFgggMAA&url=http%3A%2F%2Fwww.ms

politike i mladih		pm.hr%2Fcontent%2Fdownload%2F8183%2F64319%2Ffile%2FJIM-HR_2012_september_final_eng.pdf&usg=AFQjCNHrbC74wD7rrrvheCemv8vFfBS5ow&sig2=WxU0KpAMZ4otNomkS1zwfA&bvm=bv.120551593,d.d24
Nacionalni program za mlade za razdoblje od 2014. do 2017. godine	National Youth Programme 2014-2017	http://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX%3A52015SC0168
nejednakost	inequality	http://www.thefreedictionary.com/inequality
politički subjekt	political subject	http://quod.lib.umich.edu/p/pc/12322227.0001.001/--what-is-a-political-subject?rgn=main;view=fulltext
socijalizam	socialism	http://www.thefreedictionary.com/socialism
stopa nezaposlenosti	unemployment rate	http://www.tradingeconomics.com/country-list/unemployment-rate
utopija	utopia	http://www.thefreedictionary.com/utopia
ženska emancipacija	woman's emancipation	http://edupediapublications.org/journals/index.php/JSMaP/article/view/2075

The archive dedicated to women of the era will open up a bigger space for their visibility, whether the names in question are familiar or not. Sometimes, this kind of research and historical experience of women's emancipation gives a valuable example and a foundation for the emancipation today and tomorrow which of course emphasizes the fight against economic exploitation and the fight against fascism.^{xxvi}

It is not a country for young people (16 standard pages)

Predicting the future of the society is not a grateful task, especially in this region where a man could have lived in six different countries during his lifetime, without leaving his home.

Written by: Luka Ostojić

If I were a gambler, I would take even money that England will not exist in the year 2000.^{xxvii}

(Paul R. Ehrlich, 1969)

After all the ideologies and great stories that “died away” (or are simply no longer popular), it seems that today the society is dominated by the idea of unpredictability and skepsis, to which the thought and the talk about the future are conformed; instead of personal ambitions, grand promises and utopian models, caution, lukewarm reform announcements and short-term projections dominate. Today, the question: “where do you see yourself in five years” sounds strange, like a popular hit single from another era.

The destiny of utopias which used to be an ordinary source of political models of the future is especially interesting, while today, as **Katarina Lukerić** wrote, “[f]or today's typical, model citizen (or for a ‘planetary *petit bourgeois*’ as **Agamben** says) who insists on the fact that liberal democracy is the best possible solution, utopias represent mental wrecks from the past, and to imagine ideal societies, at the end of ideological and class conflicts, is only possible for dangerous radicals or unrealistic individuals who condemn themselves to exclusion.”^{xxviii}

However, utopian projections of the future did not disappear; they were simply replaced by other utopias that enjoy greater “scientific” legitimacy, i.e. economic and political support. Today, the authorization for the production of utopias belongs to futurology, the discipline that became very popular in the West, but that is (still) not widely spread in Croatia. According to **Brian Appleyard**, futurology ensued from a “unique tradition that focused on topics concerning space travel, computers, biology after the Second World War, and recently, on neuroscience”. One feature of futurologists is also the same amount of credibility because they are “almost always wrong”. (ibid.) Among famous futurologists there are **Hermann Kahn**, American strategist from the Cold War period, popular **Alvin Toffler** (*Future Shock*) and the already quoted Paul R. Ehrlich, as well as one of the most famous living futurologists, **Ray Kurzweil**. In his bestseller *How to Create a Mind* (2012), he announced that “by 2045, people will have created an intelligent computer that will enable them to reach immortality either in their existing body or in digital form”.^{xxix} (ibid.) In the same year of 2012, Kurzweil got a job at Google, the corporation that will probably not create a digital sorcerer’s stone, but that can use Kurzweil’s ideas as a legitimate source for their projects.

Kurzweil’s example shows why even seemingly incomprehensible (utopian?) projections of future are still important: not because they predict the future (because they mostly fail at that), but because they influence the future. Depending on the extent to which a certain projection sets itself as positive and/or the only possible one, it will be normal to expect that the vast majority of the society works in the direction of its realization. Futurologist projections, which talk about the technological progress of the society as the main and unquestionable positive feature of the future society, move the attention away from all the other relevant problems and the potential discussion about whether that kind of technological progress is really the only possibility, whether it is positive and worth investing all those resources in it, whether it even matters. To paraphrase **Brecht**: who speaks about microchips, does not speak about class antagonism. That is why the future becomes “the space wanted by Wall Street, suspicious prophets (...) and big Internet companies”. (ibid.)

Therefore, the skepticism toward utopian (or any other) projection of the future is an intellectually safe, but politically risky attitude: in this way, we completely give up on the so called “spaces of the future” which are important because they can have an impact on the present, either by legitimizing arguable procedures, or by criticizing and conceiving alternatives to the present state.

This point becomes particularly important now in Croatia: in this moment, almost the entire youth population of Croatia consists of the population that has never lived in socialism. Their first-hand experience represents the war and/or transitional liberal capitalism. Without the possibility of feeling nostalgic and without safety in the present, young people are left with nothing but looking for an alternative in other countries or imagining a better future. It would be good to hurry up before Kurzweil and the colleagues deceive them with the image of the future.^{xxx}

Young people as political subjects

So, the question of the future of young people is certainly the question we should deal with. But – who is that “we”? And who are “young people”? Just the use of the term presupposes the opposition between the young and the old. Although there is no clear boundary between the groups, there is a clearly defined legal and/or social inequality. One part of the youth does not have the right to vote nor do they have a complete freedom of movement, and young people who are over 18 years old do not possess a significant symbolic capital, and thus have no access to the means of expression or to gaining and using power. They are simply – kids^{xxxi}. Therefore, they do not even have the opportunity to define the terms in the discussion about their present or future, so the term “youth” almost never denotes a political subject, but an object used by the “older” people in the discussion and in decision-making. Inequality between young and older^{xxxii} people might be the only social inequality in democracy for which there is an absolute consensus.

Certainly, one can rightfully say that the young usually do not possess the wisdom gained through education and life experience to act independently in a community. But, how many older people possess that kind of wisdom? Who decides when the young are mature enough? And by what criterion? The answers to all these questions include inequality of power from the start because representatives of institutions who make decisions concerning young people have the primacy over the legitimate definition. Whether those definitions were “right” or not, they are the basis for the policies that primarily affect one part of the population, singling it thus out from the rest, i.e. forming it.

The highest state body which makes decisions about young people is the Ministry of Social Policy and Youth which made “National Youth Programme 2014-2017” that was adopted by the Government in 2014. The authors of the programme set the lower limit to 15 years (designating the end of compulsory education), and the upper limit fluctuates even over 30

years:

“The universal common feature of young people is their age. However, researchers are not unanimous when it comes to determining the so-called youth age limit. The consensus was reached concerning the lower limit to 15 years, while the upper limit is set more and more rarely at the age of 25, most often on the age of 30, and thus it is possible to note the tendency to move the youth age limit to the age of 35. Raising the youth age limit to more and more mature age is, among other things, conditioned by the prolongation of the population’s average life expectancy in the major part of the contemporary world, as well as by the longer stay of a growing number of young people in the education system, i.e. by the prolongation of the period in which they prepare for entering the world of work.” (p. 4)

The youth age limit moves partly because of the longer life expectancy and bigger number of people still in the education system, but in Croatia it is primarily the result of other different/factors: the unemployment rate of the population between the age 15 and 24 was 46.3% in 2014, which puts Croatia at the very top in the EU, below Greece and Portugal, but above Italy. The percentage ^{xxxiii} of people between 20 and 29 who live with their parents is 79.1%. If “young” people are those who do not lead an independent life, to whom their parents or other guardians provide with food and roof over their heads, then the criterion for determining youth age limit moves from personal characteristics (age, psychological immaturity) to social and economic conditions. “Young” people are unofficially getting older and older because they do not stand a chance of gaining necessary life and working experience, and thus not even a chance of maturing, gaining symbolic capital and changing their own conditions. It seems that precisely that vicious circle is the main feature of a loosely connected group which we call “youth”.

Generational fluctuations

Despite the inequality, injustice and bad life standards, there is no consistent youth resistance, nor do they commonly attempt to set themselves as a relevant political subject, which is not surprising considering the fact that young people are actually a quite heterogeneous group of people who live in different conditions, deal with different problems, have different wishes and needs, do not necessarily belong to the same cultural background and do not have a common perspective for the future. Furthermore, the structure of the young population constantly fluctuates; children become youth, and young people get a full status of an older person and thus, in most cases, they become oppressed based on something else (ethnicity, gender,

class...).

Young people are not a homogenous group, so there is no point in expecting them to behave like that nor should they be treated like that. Consequently, it should be emphasised that young people will not be able to change the world^{xxxiv}, instead only a small number of the (already) privileged part of the population will do it. However, it is interesting that, despite the heterogeneous structure and different life circumstances, the majority of them do share certain common values, probably because of the life in the same political, cultural and especially education system. In that sense, one can justify the reason why the “Research on political literacy of high school graduate students in Croatia” carried out recently by **Dragan Bagić** and **Anja Gvozdanović** attracted such attention. Although other media mainly focused on the results of the research that signal young people’s outlook on the prohibition of communist and fascist symbols, the combination of their social values and forms of political action is far more interesting.

80.1% of the interrogated agreed^{xxxv} with the statement that “Everyone should stand up for the solution of social problems in their environment, and not just wait for someone else to solve them”. (p. 28) However, “only one third considers they can have an influence on the situation in the country in various ways in the period between two parliamentary elections”. (p. 27) There is a particularly low confidence in party politics, since 56.9% of the interrogated agreed with the statement that “Mostly people who want to create connections to get a good job become member of political parties,” (p. 28) which should be connected to particularly low knowledge of the current political scene (for example, only 19.3% of the interrogated were able to name the coalition in power). Thus, we can conclude that low confidence in parliamentary politics was formed significantly before the time when this coalition came to power, i.e. during a longer period of time (and probably partly due to their upbringing).

Young people are not disinterested in politics in the broad sense because 56.7% of the interrogated has several times participated in humanitarian actions, usually concerning the financial aid for their fellow citizens, which certainly is a part of political life of a community.

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Translation 4

Radović, Tanja. *Pitanje Nade*. Zagreb: Meandarmedia, 2015. pp. 128-133.

What a surprise! I was struck by this simple fact that explained so much. I get him to talk about his past life. He recounts with restraint how they studied Spanish and Italian together at the Faculty of Humanities and Social Sciences^{xxxvi}. Due to my typical woman's insistence and curiosity, he discreetly describes a girl with whom he grew up. He was attending music school, studying, maturing, becoming a grown man. And then, impulsively, out of nowhere, he thanked her for the relationship that was as long as their entire life. Over the phone, so that he wouldn't be strained by her look. In order to maintain the mystery of the calling that cannot be explained. He transferred to the Faculty of Theology and went away forever.

- Well, what happened to her?

- She went through her inner struggle. God gave her strength to get away from me peacefully, without bitterness and resentment. We still speak sometimes when she needs spiritual advice.

- Well, didn't you like being in a romantic relationship?

- I started to feel split, something similar to bipolar personality. I was suffering^{xxxvii}. I started avoiding her. I was inflicting unnecessary pain on her.

- How were you able to cut off such a long relationship? How come you are so certain you didn't make a mistake?

- Human heart infinitely longs for happiness and love. No woman can give that to me. Happiness is God's doing. There is no delight of love that could replace that. Trust me, I've tried and I can compare it. I wasn't immature when I decided to become a priest, I didn't suppress my longings.

Then I imagine that only the rejection of the possibility of a married life completely formed his determination and the power of his calling. God does not force himself upon us.

- You will never feel tenderness, without a woman's hand to caress you.

- Mary always stands by me. She gives me all the caressing that I need. Do I look like someone who hasn't been caressed?

Now I have to laugh. His hair is ruffled and it's been a long time since fingers of a woman ran through his hair.

- And what about children? You will have no children.

- God has different plans for me. Mrs. Nada, you cling to people and relationships too strongly. Let go of it all. It was not meant for us to own it permanently and completely. We don't own anyone or anything. Neither time nor space, which were created by the higher power. If you find it easier to speak in physical terms— we do not own our atoms. Neither do we own

the smallest particles, protons, electrons, anything. We loan them when we come to the world and we give them back at the moment of death. We cannot achieve complete happiness here on earth. Suffering cannot be avoided. God is the one who will bring us back to the original state of happiness. Mortals like us cannot release us from our anxiety of death, they cannot make us permanently and profoundly happy.

- And that is why you preventively renounced happiness in advance.

- Who says I am not happy? Why are you looking at me so tragically? I do not achieve things the way you think I should – through flesh, in a physical way. Is that really so important? Body is just flesh. You can see for yourself that our old skin peels off, rots and falls apart. Just imagine how it would have been, if our body didn't decay! It would be impossible to walk on earth^{xxxviii} due to human flatulence and pomposity, due to people showing who is greater and more beautiful. This decay^{xxxix} is painful, but, at the same time, it purifies our souls from our egotism and conceit. Do not bet everything on the ephemeral, because it will all decay.

- Decay that continues in the afterlife.

- No. It is written in our bodies that we were created for eternity. That is how our Creator conceived us, in His own image^{xl}. We are signs of something that surpasses us completely. And at the end of time, we will have a glorified body. It is not easy to accept this, because it says something about supernatural reality. Our path of life is a walk, and at the end, there is a door. Gate^{xli}, as we would say today.

- Father Mateo^{xlii}, why did God choose precisely you?

- God gave me mercy to continue his work of incarnation and redemption through me. Therefore, I can only fall to my knees. What a mercy! I, a poor man, am not worthy of it! With me, God wants to intervene in human history. He calls upon me to sacrifice. In my flesh I feel that I am a part of Christ's mystical body.

What words, what conclusions! I cannot conceive that a young, healthy and normal man can live in such a direct, sensitive, bodily, on line connection with the transcendental. Almost as if Kant was having a *cappuccino* with the moral law. Or Heraclitus was playing tennis^{xliii} with the Logos and Plato was having a child with the Idea.

- Who am I to make God bend down to me so small and sinful?

- You... you are so brave! I've never met... I only know cowards, including me.

- Oh, nonsense! Without Jesus, I am just a poor man who is afraid and who is hiding.

- And what if you happen to like someone?

- It's not easy to live a life giving oneself in. I'm not allowed to stop anyone or to hold onto anyone. Anyone. I cannot hold onto kindness. Or deepen my relationships. I have to let others come and go. Move them away from me when they want me for themselves. Tear off of myself for God. It is a constant tension, constant struggle. But, I would regret it if I gave it up.

- How can you even endure it without giving in?

- I crush my ego. I die from within every single day in order to free myself for God. Godly life fulfills me, it conquers what is weak and sinful in me, what seeks for human surrogates. I invoke the Holy Spirit if I am not able to resist. It is the only way that makes it possible to live in the world, but not to be a part of the world.

- But the Church is not spared from the influence of the world.

- No. And I am responsible for the Church, for the faith. If I don't radiate love, many will be repelled from the Church. It happens to some priests. Harm can be irreparable because souls get wounded.

- That is why you are so utterly devoted...

- God will shake us all, sift through his sieve. The entire world, people, the Church, everything. We are getting to the last period when God will cease with his warnings. The world is too ripe. Many will fall down, many people who now live in glory. But what is left behind will be truly close to God. I try not to go to waste, although nobody is safe.

- By what criterion will we fall down?

- By the lack of love. Of mercy. Non-love is nowadays at the peak of selfishness, the humanity is obviously decaying. Love looks for a change of heart, which is why many people give up on their hearts. Spiritual desert is expanding. People are blind and deaf. Not even the fact that Jesus gives the lesson of love written literally with his blood is enough for them. To love each other and to sacrifice our ego. We are the ones who should respond to that call for love so that we could say in the end that we have lived a meaningful life.

- I find it very difficult to grasp all of this.

- Remember: only love is crucial for the survival of the world. All the rest can be erased from the face of the earth. And then, the world can start over from scratch.

- Then, I will probably decay. I'm empty.

- No, on no account, you are just trapped. You are the hostage of your own feelings. There will come a day when you will be freed. When you will be able to give yourself, in love and for love. Even to the people who killed love for you.

- Oh, I will live too shortly to reach that point.

- Don't feed on bitterness. You will become completely bitter. Let your soul breathe. And that cannot happen if you don't get over the pain.

We both fall silent. He doesn't mention my failed confession. I appreciate it. In midnight silence, words fall onto the soul. Because of the Earth's gravity, even the words of low weight and of humble volume become very heavy. We let them find their place. He, who has been found, and me, for whom nobody is looking.

- You seem dejected. Wait a moment, let me just bring something from my room – he said and rushed off. He comes back in a second with a guitar in his hand. You can hear him play during religion class, and children sing from the top of their lungs.

- One should not entertain children so much during religion. It would be better if nuns played. Children will start to annoy him – commented the Reverend^{xliv}. He summoned Sister Anna to talk. You could see her small eyes blinking in disagreement, but she humbly obeyed. The following day, one could hear energetic banging on the synthesizer from the religion hall, and children were singing out of tune and half-heartedly.

- Let's sit in the backyard so that we don't wake up the others – says Father Mateo.

We sit outside on wooden benches. The pulse of the city becomes^{xlv} distant. Everything becomes quiet. Even vegetation becomes all ears. Blooming hydrangeas in bushes, a row of boxwood. There comes the confidential moment when souls are ready for the unusual dimension. Ready to get out of themselves. I know that I will dwell on these moments in the cold future.

- I will play you some songs that you probably don't know. Here's my favourite.

The song tells a story about someone who sits next to someone else's feet and absorbs his^{xlvi} presence as if it was something that cures them.

If I could only touch you and touch your robes

My heart would be whole, all wounds would disappear...¹

In the silence of the night, Father Mateo plays the most beautiful spiritual songs with which he lays himself in front of God, more strongly than any physical love for any woman that would, in different circumstances, happen to him somewhere on the earth.

I slowly start to understand why it is like that for him.

¹ Daniela Sisgoreo Morsan: If I could only touch you (Da te samo dotaknem)

The airplane glides smoothly. Time flies faster due to the fuel of our conversations. Looking from above, the things on the ground are insignificantly small. From 10 000 meters, my apartment, my job, my husband, my sufferings are smaller than a grain of pepper and they don't sting as much^{xlvii}. All relations move in perspective, contort in the grotesque of worthless dreams. As if someone had pulled the rug from under my feet on purpose, so that I could comprehend the unimportance of seemingly solid and constant earthly things. And their transience, since I so evidently get over them. It's all necessary to be able to make a radical change of my soul that took shelter. If you could open the window, you could spit into the depth from the high above, make it sink under the clouds on all those things that make us feel worthless. One should stay in the air so that we don't get hit by the black dirt, so that life does not grind us into the porridge of pathetic remains^{xlviii}. Life should actually be panoramically, elegantly, superiorly flown over.

- My husband still treats me like a real estate, as if he were a co-owner. I wouldn't be surprised at all if he told me to be a babysitter to his kid. Or a grandmother, even better! My mother-in-law is in a nursing home, demented, so a grandmother is definitely missing. He could promote me to grandmother directly, so that people could immediately declare me a fool.

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Translation 5

Mass Casualties Incidents A Framework for Planning NHS Scotland Strategic Guidance for NHS Boards in Scotland. May 2009. pp. 16-20.

English	Croatian	Source
acute hospital	bolnica za akutno stacionarno liječenje	group discussion, consultation with an expert, http://narodne-novine.nn.hr/clanci/sluzbeni/2015_03_26_544.html
arrangement	dogovor	Forum
arrangements	mjere	Forum
burn	opekline	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
business continuity management plan	plan upravljanja kontinuitetom poslovanja	https://www.hpb.hr/data/sites/562faac26ad406fa51000012/content_entry565869a933710499cb00010d/56c218fd337104edd3008c3b/files/20110426-hpb-izvjetaj-o-napretku-za-2010-pdf-8073.pdf
capacity	kapacitet	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
care	skrb	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
case study	studija slučaja	hrcak.srce.hr/file/40660
casualty	žrtva	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
clinical service	klinička služba	https://www.health.qld.gov.au/multicultural/public/QH_factsheets/croatian/5_croat_col.pdf
clinician	kliničar	http://hjp.znanje.hr/index.php?show=search
command and leadership training	obuka za zapovijedanje i vodstvo	my own translation following the discussion on forum
community bed	krevet u volonterskoj službi	my own translation following the discussion on forum
Community Service	volonterska služba	http://www.gss.hr/novosti/završen-62-kongres-svjetskih-spasilackih-sluzbi-ikar-cisa-hrvatska-dobila-domacinstvo-kongresa-za-2013-godinu/
contingency plan	plan djelovanja u kriznim situacijama	Forum
controlled drugs	lijek koji se izdaje na recept	my own translation according to
DH EPD	DH EPD	Forum
drug	lijek	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
emergency	hitna situacija	hrcak.srce.hr/file/211341
Emergency Department	odjel hitne medicine	http://www.hzhm.hr/odjel-hitne-medicine-kbc-a-osijek-moze-poceti-s-radom/
Emergency Planning Clinical Leadership Group	Skupina kliničkog vodstva zadužena za izradu plana za hitne	my own translation following the discussion on forum
EPCLAG	EPCLAG	Forum
evacuation	evakuacija	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
facility	objekt	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
flood	poplava	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
guidance	smjernica	http://iate.europa.eu/SearchByQuery.do?method=search&query=%22Anleitung%22&sourceLanguage=DE&targetLanguages=s&domain=0

healthcare	zdravstvena skrb	http://europa.eu/eu-life/healthcare/index_hr.htm
healthcare service	usluga zdravstvene skrbi	http://www.hup.hr/dana-25-listopada-na-snagustupa-direktiva-o-pravima-pacijenata-u-prekogranicnom-pruzanju-usluga-zdravstvene-skrbi.aspx
hospital	bolnica	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
illness	bolest	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
incident	nesreća	Forum
indemnity	odšteta	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
independent sector provider	pružatelj usluga iz nezavisnog sektora	my own translation, according to http://www.zakon.hr/z/479/zakon-o-uslugama
injury	ozljeda	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
intermediate care	poluintenzivna njega	http://www.hkms.hr/data/1343393312_890_mala_Kategorizacija-bolesnika[1].pdf
local authority	lokalna vlast	Forum
local authority emergency planning officer	službenici lokalne vlasti za izradu plana za djelovanje u hitnim situacijama	my own translation following the discussion on forum
local planning	lokalno planiranje	http://hrcak.srce.hr/121858
major emergency	hitna situacija velikih razmjera	http://eur-lex.europa.eu/legal-content/HR/TXT/?uri=CELEX%3A52015DC0061
mass casualties	masovne žrtve	Forum
mass casualty incident	masovna nesreća	Forum
medication	lijek	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
Medicines' Act	Zakon o lijekovima	http://narodne-novine.nn.hr/clanci/sluzbeni/2013_06_76_1522.html
Misuse of Drugs Act	Zakonu o suzbijanju zlouporabe opijata i droga	http://narodne-novine.nn.hr/clanci/sluzbeni/2001_12_107_1756.html
NHS	NHS	hrcak.srce.hr/file/67026
NHS 24	NHS 24	Forum
NHS Board	odbor NHS-a	my own translation
paediatrics	pedijatrija	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
patient	pacijent	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
patient care	skrb za pacijente	http://hrcak.srce.hr/104559
primary care	primarna zdravstvena skrb	http://ec.europa.eu/health/workforce/docs/2015_healthworkforce_recruitment_retention_exsum_hr.pdf
refresher training	obuka za obnavljanje znanja	http://www.propisi.hr/print.php?id=3717
response	odgovor	Forum
response phase	faza odgovora	my own translation, following the discussion on forum
resuscitation	reanimacija	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>

senior clinical lead	predstojnik klinike	my own translation, according to http://www.kbcsm.hr/klinike/klinika-za-neurokirurgiju/
specialty	specijalnost	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
staff	osoblje	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
staff training	obuka osoblja	http://webcache.googleusercontent.com/search?q=cache:rnOelNFZwD4J:www.apeiron-uni.eu/lycboardclient/Detail.aspx%3FDokumentID%3D18438+&cd=1&hl=en&ct=clnk&gl=hr
theatre	operacijska sala	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
treatment	liječenje	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
triage	trijaža	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>
utility service	komunalna usluga	http://www.zakon.hr/z/319/Zakon-o-komunalnom-gospodarstvu
ward	odjel	Bujas, Ž. <i>Veliki englesko-hrvatski rječnik</i>

3) Nesreće s masovnim žrtvama mogle bi opteretiti širok raspon kliničkih službi i službi za skrb o pacijentima, koje bi se sve morale iskoristiti do najveće moguće mjere. Ovisno o okolnostima nesreće, kapacitet bi mogao biti ograničen zbog značajne štete na infrastrukturi NHS-a, primjerice, bolničkim zgradama oštećenima eksplozijom ili sposobnosti NHS-a da djeluje unatoč nepotpunom pristupu nekim komunalnim uslugama, na primjer prilikom gubitka opskrbe električnom energijom. Stoga je ključno da svi pružatelji usluga zdravstvene skrbi i odbori NHS-a^{xlix} razviju učinkovite planove upravljanja kontinuitetom poslovanja koji odražavaju potrebu za održavanjem kritičnih kliničkih i upravljačkih funkcija tijekom razdoblja koja predstavljaju izazov.

10. Najbolja skrb s obzirom na okolnosti

1) Svakog dana NHS upravlja skrbi i dobrobiti mnogih ljudi. Multidisciplinarni timovi specijalista obično odlučuju o kliničkoj skrbi o pacijentima, pružajući temeljitu i kompleksnu skrb unutar utvrđenih kliničkih protokola i smjernica. No tijekom nesreće s masovnim žrtvama, mogla bi postojati potreba za proširenjem kapaciteta određenog tipa specijalnosti s obzirom na vrstu nesreće, na primjer opekline, pedijatrija, itd.

2) U ovakvim okolnostima, moglo bi doći do potrebe za privremenim prestrujavanjem protokola liječenja kako bi se ponovno odredili prioriteti u skrbi za pacijente. Dok će predstojnici klinike^l o tome odlučivati s obzirom na vrijeme i okolnosti, u nesreći s masovnim žrtvama cilj je pružiti najbolju moguću skrb, s obzirom na okolnosti, unutar raspoloživog kapaciteta zdravstvene skrbi. Proces se već djelomično odvija tijekom velikih nesreća manjih razmjera i služi se protokolima trijaže kako bi se odredili prioriteti prilikom spašavanja, liječenja i evakuacije. No ovime se pretežito koristi prije dolaska u bolnicu ili na odjelima hitne medicine^{li}, ali ova načela mogu biti korisna i u drugim područjima kliničkog rada.²

3) Tablica 2 prikazuje ilustrativne planske pretpostavke kojima se može koristiti kako bi se izračunao potencijalan broj pacijenata u svakoj kategoriji. Također je neophodno da odbori NHS-a^{lii} pri planiranju razmotre koja je stvarna razina kritičnosti neposredno nakon stadija aktivacije za veliku nesreću, budući da će unutarnji čimbenici (npr. operacijska sala zatvorena zbog održavanja) utjecati na broj pacijenata u svakoj kategoriji kojom bi zaklada mogla upravljati.

² DH PD Skupina kliničkog vodstva zadužena za izradu plana za hitne situacije (EPCLAG) razvija daljnje smjernice za kliničare na ovu temu .

Tab.2-

<i>Kategorija</i>	<i>Pacijentovo stanje</i>	<i>% od ukupnog</i>
P1	Žrtve kojima je potrebna neposredna reanimacija ^{liii} i/ili operacija	25%
P2	Žrtve u stabilnome stanju kojima je hitno potrebna operacija, s prihvatljivom odgodom.	25%
P3	Žrtve kojima je potrebno liječenje, ali duža odgoda je prihvatljiva.	50%

Ilustrativne planske pretpostavke za pripremu na velik broj žrtava

11. Upravljanje kliničkom skrbi

1) Treba razmotriti činjenicu da se mogu dogoditi nesreće čiji bi razmjeri bili preveliki za mogućnosti koje su predviđene za bolničke zgrade^{liv}, i da bi to, zajedno s mogućim ograničenjem broja^{lv} osoblja, utjecalo na način na koji bi mogla biti pružena skrb za pacijenta^{lvi}. Klinički *input* prepoznavanja prostora za prilagodbu 'uobičajene' kliničke prakse ključan je za razvoj učinkovitog plana, kojim se mora uzeti u obzir to da će u ovakvim okolnostima izvanredne mjere potencijalno značiti da se učini nešto izvan uobičajene prakse. Treba se također razmotriti kako će se postići i upravljati povratkom uobičajenoj praksi, uključujući i utjecaj na moral osoblja.

2) Plan djelovanja u kriznim situacijama također treba sadržavati aktivne mjere kako bi nadopunio maksimalan kapacitet bolničkih kreveta koji je dostupan u bolnicama za akutno stacionarno liječenje.^{lvii} Planovima se mora uzeti u obzir i raspraviti o korištenju neakutnih objekata NHS-a, bilo kojeg kapaciteta iz nezavisnog sektora i/ili unaprijed naći^{lviii} prikladan smještaj koji bi se mogao rabiti ako je potrebno zajedno s lokalnim vlastima.

3) Odbori NHS-a moraju osigurati da pružatelji zdravstvene skrbi za svoje stanovnike (npr. ordinacije opće medicine, volonterske službe, ljekarne i pružatelji usluga iz nezavisnog sektora) namjeravaju kontrolirati utjecaj nesreće koja za posljedicu ima velik broj žrtava što utječe na njihovu službu i osoblje.

4) U planiranje treba uključiti i razvoj integriranih mjera kako bi se postavili i osigurali objekti – po mogućnosti dalje od mjesta gdje se nalaze bolnice za akutno stacionarno liječenje – da bi se pomoglo u trijaži, dijagnozi, liječenju i podršci onim pacijentima koji nisu naočigled

ozbiljno bolesni ili ozlijeđeni. Trebale bi se također razmotriti krizne situacije kako bi se zadržalo pacijente u zajednici i ograničiti ili izbjeći upućivanje u bolnice za akutno stacionarno liječenje koliko je to moguće.

5) U mjere za razvoj integriranih mjera u objektima koji se inače ne rabe za zdravstvenu skrb, treba uključiti i zakonske zahtjeve za držanje i izdavanje lijekova, npr. osigurati rukovanje lijekovima koji se izdaju na recept^{lix} što podliježe Zakonu o suzbijanju zlouporabe opijata i droga i drugim lijekovima pod Zakonom o lijekovima.

6) Pri planiranju se također treba razmotriti do koje se mjere može rasporediti osoblje i liječnici opće prakse da bi nadopunili akutne službe ako je potrebno. Pri ovom se planiranju trebaju razmotriti pitanja kliničke odštete i podrške kolegama koji možda rade u drukčijem okruženju od njihova uobičajena mjesta rada.

7) Treba se također razmisliti o ulozi koju ima NHS 24 i u pružanju savjeta i u trijaži onih pacijenata koji se koriste uslugom. NHS 24 je neizostavan dio odgovora na bilo koju nesreću, koji osigurava da se pruže prikladni savjeti i da samo oni pacijenti kojima je potreban pristup primarnoj ili sekundarnoj zdravstvenoj skrbi u hitnoj situaciji to i dobiju. Cilj ovog cijelog sustavnog pristupa zdravstvenoj skrbi u ovakvim okolnostima mora biti primanje samo onih najozbiljnije bolesnih ili ozlijeđenih u bolnicu.

12. Planiranje osoblja i radne snage

1) Najveća prepreka povećanju kapaciteta jest osoblje, a odbori NHS-a trebaju već imati osmišljene prikladne planove za kontinuitet poslovanja kako bi doveli dodatno osoblje iz lokalnog područja. Ipak, u takvim se planovima mora uzeti u obzir i mogućnost prekida prijevoza i komunikacije, što može utjecati na broj dostupnog osoblja. Ovim se planovima također treba uzeti u obzir činjenica da i članovi osoblja (ili njihove obitelji) isto tako mogu biti žrtve nesreće, posebno ako se zbila u njihovom mjestu. Ovo bi potencijalno moglo značajno utjecati na prisutnost osoblja i to se mora uzeti u obzir pri planiranju.

2) Pri planiranju se također mora uzeti u obzir da bi osoblju moglo biti teško usredotočiti se na odgovor (uključujući i one koji njime upravljaju) dok ih se ne uvjeri da su njihove obitelji i prijatelji dobro i na sigurnom. Treba se uzeti u obzir i potreba za savjetovanjem osoblja uključenog u odgovor od samog početka.

Studija slučaja

Nakon bombaškog napada u Londonu, 7. srpnja 2005. godine, cijeli je londonski sustav podzemne željeznice bio zatvoren. Sustav se trebao zatvoriti za javnost iz sigurnosnih razloga, ali to je utjecalo na NHS jer se mnogo članova osoblja do posla vozilo podzemnom željeznicom.

- 3) Plan djelovanja u kriznim situacijama za radnu snagu također se treba usredotočiti na to da se unaprijed prepozna (i pojača) hitna medicinska pomoć, potencijal/vještine svih zaposlenika, usmjeravanje truda osoblja prema ključnim ulogama u hitnim situacijama i održavanje razine aktivnosti dugo nakon početne faze odgovora. Pažljivim se planiranjem treba osigurati da se ne iskoristi sve dostupno dodatno osoblje unutar prvih nekoliko sati ili dana od nesreće, već se smatra da naknadna^{lx} povećanja slijede vrhunac zahtjeva koji se mogu pojaviti tijekom nesreće.
- 4) Pri planiranju treba se također razmotriti i daljnja obuka koja bi se zahtijevala od onih koji igraju vodeću ulogu u odgovaranju i upravljanju takvom nesrećom. To mora uključivati obuku za zapovijedanje i vodstvo za sve članove osoblja u svim organizacijama NHS-a.
- 5) Planom djelovanja u kriznim situacijama za osoblje treba se razmotriti uključivanje unaprijed određenog osoblja na nepuno radno vrijeme koje je spremno raditi dodatno. Ovo može uključivati osoblje zaposleno u drugim organizacijama, uključujući i pružatelje usluga iz nezavisnog sektora, kvalificirano osoblje koje ne radi u struci i one koji su se nedavno umirovili. No planske pretpostavke o broju dostupnog osoblja trebaju se razmotriti s obzirom na činjenicu da osoblje koje ne radi puno radno vrijeme je možda već uključeno u „zbroj“ zaposlenika druge organizacije
- 6) Treba se odrediti kvalificirano osoblje koje ne radi u kontaktu s pacijentima i konzultirati se o tome kako njihove vještine mogu biti iskorištene unutar kliničkog okruženja. U raspravama se treba uzeti u obzir činjenica da bi mogla biti potrebna obuka za obnavljanje znanja i da bi se možda trebala uključiti u raspored redovite obuke. Učinkovitim se planiranjem može prepoznati proces za korištenje osoblja u ključnim ulogama što ne mora uključivati klinički obučeno osoblje.

13. Stvaranje dodatnog kapaciteta

- 1) Postoje problemi s održivosti mjera, koji uključuju postojeće osoblje koje radi duže ili intenzivnije te zdravstvene i sigurnosne aspekte takvih mjera. Treba biti svjestan da osoblje može raditi prekovremeno, ali samo nakratko. Osoblje treba dobiti jasne informacije o tome što bi se od njega očekivalo u hitnoj situaciji i za to se treba omogućiti prikladna obuka.
- 2) Odbori NHS-a trebaju odrediti neiskorišteni smještajni kapaciteti koji bi mogli poslužiti u hitnoj situaciji. U to se mogu ubrojiti nekorišteni odjeli unutar bolnica NHS-a ili kreveti na poluintenzivnoj njezi ili u volonterskoj službi, ili kapacitet u nezavisnom ili privatnom sektoru. Pri planiranju skrbi u zajednici, posebnu pažnju treba posvetiti neustaljenoj vrsti rada koja bi mogla biti neophodna unutar i izvan normalnog radnog vremena.
- 3) Druge manje uobičajene opcije kao što je korištenje hotela, škola ili fakulteta također se trebaju razmotriti za klinički manje ovisne pacijente i prema potrebi to uključiti u lokalno planiranje. Kao dio planiranja treba se unaprijed posavjetovati sa službenicima lokalne vlasti za izradu plana za djelovanje u hitnim situacijama da bi se našle prostorije u koje bi žrtve masovnih nesreća mogle biti smještene.

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ⁱ The author did not use the translation of this work in English; however, there is a translation in Croatian, so it seemed logical to put both, the translation in Croatian and the title in Latin, but the latter was put in the brackets.

ⁱⁱ The main problem was whether to use the preposition “iz” or “od”. In English, it is the preposition “from”. However, after having consulted a colleague and after having checked a quote from the Bible (appearing in the previous part), it was decided to use the preposition “od”.

ⁱⁱⁱ In English, this expression is written in capital letters. However, after a thorough research, one can conclude that “Medieval Synthesis” is an arbitrary expression made by the author, not an actual name or title. Therefore, the expression is still in italics, but there are no capital letters, since it is not an official term.

^{iv} It was difficult to decide whether to use the international word “kauzalnost” or Croatian term for it, “uzročnost”. There were strong arguments for “kauzalnost”, for example, it is well known term in Croatian, sounds more scientific and it would be consistent with the next word in question (“temporalnost”). However, the group decided to opt for the latter and in order to respect the decision of the group and to ensure consistency, the term “uzročnost” is used in this part. In addition, the word “uzročnost” is synonymous with the word “kauzalnost”.

(http://hjp.znanje.hr/index.php?show=search_by_id&id=f19hWxZ4&keyword=uzro%C4%8Dnost)

^v As mentioned before, this word is used in its international form. This is due to the fact that there were several solutions in Croatian, but none of them seemed to fit and to completely encompass the meaning of the word “temporality”. Furthermore, the word “vremenitost”, which was one of the options, is rarely used and barely recognizable to an average Croatian reader. For these reasons, the word “temporalnost” was opted for.

^{vi} The term used in the source text is “eternality”. However, in several instances, the author also uses the word “eternity”. In order to keep this difference in the target text as well, it was agreed that the word “eternality” which is stylistically marked, was translated as “vječitost”

(http://hjp.znanje.hr/index.php?show=search_by_id&id=f19vWxV%2B&keyword=vje%C4%8Ditost) (as

opposed to the stylistically “neutral” word “eternity”, i.e. “vječnost”

(http://hjp.znanje.hr/index.php?show=search_by_id&id=f19vWxV4))

^{vii} Since the term used in the source text is “interference”, the first solution that comes to mind would be “interferencija”. However, this did not seem to fit in the context, and in order to make the target text clearer, the expression “božanska intervencija” seemed more suitable.

^{viii} Although some other solutions had been considered (“sljedbenik”, “učenik”, etc.), this option seemed the most suitable and it is widely used in similar contexts. Furthermore, one colleague had the same problem and, after having discussed possible options, the word “vjernik” was opted for.

^{ix} Although the source text uses the syntagm “clever arguments”, the literal translation would be incorrect, since the collocation in Croatian that is more frequent and suitable is “uvjerljiv argument”.

^x This metaphor could not be translated literally into Croatian, so the solution for the word “panoply” was “arsenal”, since it includes the meaning of diversity of these arguments and it is still in the lexical domain of war which suits the context.

^{xi} The author did not use the capital letter for the word “Earth” (planet). However, the translation respected these rules, therefore it was capitalized in Croatian.

^{xii} In this case, the original sentence from the source text was divided into two sentences in the target text in order to make the text more fluid in Croatian.

^{xiii} The expression used by the author is “seraphic doctors”. The research showed that there was the expression “Seraphic Doctor”, which was one of the names for Bonaventure (<http://www.thefreedictionary.com/Seraphic+Doctor>). However, since it was not capitalized and it was used in plural, it was apparent that it related to Bonaventure, but it was not him. After having consulted several colleagues and an expert, the solution that seemed the most suitable was “Bonaventurini učenici”.

^{xiv} This metaphor posed a significant challenge. The original expression in the source text was the following: “(...) and absorb it like putting a jewel in the treasure chest of the heart.” The literal translation did not suit in this context. It was inevitable to interfere here. Although the meaning of the translation is not exactly the same, it is transparent and the principal message can still be conveyed. Furthermore, this metaphor seemed like a good solution for one more reason – it was easy to translate the verb “absorb”, making it the central part of the metaphor. This meant that no further contemplation for that verb (which is difficult to translate into Croatian so that it suits the context) was needed.

^{xv} In this case, the metaphor used in the source text was translated literally because the meaning of it was transparent. There is an obvious parallel between flowers and good feelings and weeds and bad feeling, thus, good feelings push out the bad ones like flowers push out weeds.

^{xvi} In the source text, the expression used is „revved up“, meaning “excited, perhaps by drugs” (<http://idioms.thefreedictionary.com/revved+up>). There were several solutions considered: “uzbuđen”, “nabrijan”, etc. However, since the meaning in this context is negative, the word “uzbuđen” seemed inappropriate, and the word “nabrijan” is too colloquial. Therefore, the solution chosen in the end was “uznemiren”. It seemed suitable since it showed the gradation existing in the source text (from “revved up” to “exasperated” and then to “calming” and “feeling better”).

^{xvii} The expression “lower your guard” could be translated as “spustiti gard”, but it is a calque and it does not belong to the standard language. That is why “prepustiti se” seemed more appropriate – it is still somewhat informal, but it is standard (http://hjp.znanje.hr/index.php?show=search_by_id&id=eVdIWBg%3D&keyword=prepustiti). However, this required certain changes in the text.

^{xviii} In this sentence, the author uses the following expression: “taking in praise or a sense of accomplishment”. Since the group agreed to translate “taking in the good” as “usvajanje dobroga”, it was also agreed to translate the verb “take in” as “usvojiti”. However, there is an addition in the target text, the word “prihvaćanje”. Since the syntagm “usvajanje pohvale” does not fit and is clumsy, the solution here is somewhat hybrid; there is still “usvajanje”, but it is preceded by the word “prihvaćanje” in order to make the text more comprehensible.

^{xix} The word “stoic” is translated descriptively because its Croatian equivalent “stoički” is primarily used in philosophy (http://hjp.znanje.hr/index.php?show=search_by_id&id=d1thWRU%3D). Furthermore, the meaning would not be as transparent if the word “stoički” was used. Moreover, it is not a collocation typical for Croatian language.

^{xx} This metaphor was also translated literally because it is not a standard idiom, but rather an expression used by the author in order to be more illustrative. However, it is easy to convey its meaning, so it was not necessary to change it.

^{xxi} The word used in the source text is “payoff” (<http://www.thefreedictionary.com/payoff>). This term does not, however, have its equivalent in Croatian, especially in figurative sense. That is why this word was translated descriptively. This way it fits better in the context.

^{xxii} In the source text, one can notice that two verbs are used (“put down” and “shamed”). However, there is only one verb used in the translation (“omalovažavati”). Verbs “to put down” and “to shame” have very similar meanings, but it is hard to find two such verbs in Croatian. Therefore, since this one verb conveyed the meaning of the source text, it seemed logical to omit the other verb.

^{xxiii} Here, the author says the following: “Know that the bad things that exist do not remove the good ones; the hole does not get rid of the donut.” Even though it is not an idiom, the meaning of the second sentence can easily be conveyed because of the first one. However, it cannot be translated literally into Croatian primarily because “donut” and “krafna” or “uštupak” mean different things to Croatian and English readers, and the major difference is that Croatian “krafna” does not have a hole in it. Several solutions were considered, but no metaphor (in the same lexical domain or not) came to mind. The solution opted for in the end was not as illustrative, but the meaning of the expression was kept.

^{xxiv} This is a Chinese proverb that is commonly used in English, but not in Croatian. The meaning of the proverb can be found on the following link: <http://www.english-for-students.com/better-to-light-a-candle-than-to-curse-the-darkness.html>. Although the proverb is somewhat transparent, it is not common in Croatian language and this required to look for various options. In the end, only the meaning of proverb was translated, since no similar proverb in Croatian seemed to occur.

^{xxv} Since the opposition between “responsive” and “reactive” is visible in this context, these words were translated with their international equivalents in Croatian. Furthermore, after having consulted an expert, it was clear that it was common to use international terms in psychology. In addition, on the forum, the group decided to opt for this solution in case these terms were used in opposition, which was the case here.

^{xxvi} The original word order was drastically changed due to its too complex structure that was difficult to understand.

^{xxvii} Since this was a translation of Paul R. Ehrlich’s citation, there was no point in trying to translate it into English, the original quote was found instead.

(https://books.google.hr/books?id=cMIBE3umGzMC&pg=PA389&lpg=PA389&dq=If+I+were+a+gambler,+I+would+take+even+money+that+England+will+not+exist+in+the+year+2000.&source=bl&ots=1Ei-6RGYok&sig=yFeUOIE0Rq3rtmrGQo1X3IKOsBo&hl=hr&sa=X&ved=0ahUKEwjSlqn5t63MAhUHK8AKHQ_DB7AQQ6)

AEITjAG#v=onepage&q=lf%20%20were%20a%20gambler%2C%20%20would%20take%20even%20money%20t
hat%20England%20will%20not%20exist%20in%20the%20year%202000.&f=false)

^{xxxviii} Again, the word order of the source text was drastically changed and simplified due to too complex sentence structure.

^{xxxix} In this case, the sentence was significantly modified and divided into two sentences in order to make the meaning more transparent.

^{xxx} Here, it seemed more appropriate to modify the original sentence and its structure, as well as the vocabulary because sticking too strictly to the source text would make the sentence in English incomprehensible.

^{xxxix} In the source text, the word “klinci” is used, which is used colloquially. Therefore, the solution that was opted for was “kids”, which is also slightly colloquial, in order to keep stylistic features of the source text.

^{xxxix} There was a dilemma of whether to use the adjective “older” or “senior”. Although the word “senior” is more politically correct, the solution that was opted for was the adjective “older” since it is opposed to the adjective “young” in the same sentence, whereas the adjective “senior” does not mark such a strong contrast.

^{xxxix} Although the source text mentions the word “udio”, which would usually correspond to the word “share”, in this case it seemed appropriate to use the word “percentage”, since the meaning of the sentence is not drastically changed, but is more transparent and seemed like a better collocation.

^{xxxix} The expression “na mladima svijet ostaje” was not translated literally and it seemed that English equivalent of this expression did not exist, so that part of the sentence was paraphrased.

^{xxxix} The tense used in Croatian was present, however in English the Past Simple was used because the research was conducted in the past and so it emphasises that the action was completed. However, the use of the present tense in other cases (which corresponds to the present tense used in the source text) shows that the results and their opinions are valid at the present moment.

^{xxxix} “Faculty of Humanities and Social Sciences” is Croatian translation of “Filozofski fakultet”, and this applies to all universities in Croatia that are called “Filozofski fakultet”, so opting for this choice enables consistency and has a broader meaning than, for instance “Faculty of Philosophy”.

^{xxxix} The use of the Past Continuous indicates a longer action and it was used in this case to emphasise the duration of the action.

^{xxxix} This paraphrase is used here in order to simplify the sentence and to make the meaning of the sentence more transparent.

^{xxxix} The decision to use the verb and the noun „decay“ was made due to the fact that the author keeps using the word „propadanje“, „propadati“ and „propadljivo“, so despite the fact that there could have been used various equivalents, the word “decay” was used to enable consistency and keep stylistic features of the source text.

^{xl} Since the source text offers an expression which is not used in Croatian language, but which is rather the author’s invention, it seemed that the meaning conveyed in the word “vlastitost” was close to “in His own image”, as it is in the Bible (<http://biblehub.com/genesis/1-27.htm>)

^{xli} The problem encountered here has to do with the fact that, in the source text, English word “gate” was used, so that part could have been either left out or translated. For that reason, the translation for the word “vrata” is “door”, and the word “gate” is kept in the next sentence, but without the use of italics, but the rest of the sentence had to be a little bit changed.

^{xlii} Due to consensus on the forum, it was decided to use “Father” as the equivalent of the word “don” since it unambiguously implies that this character is a priest, and it is an informal church title that is frequently used in English.

^{xliii} Since “picigin” has no English equivalent and it could only be translated descriptively, the solution was to replace it with another kind of sport (in this case tennis), since it does not play a role in conveying the meaning of the text.

^{xliiv} On the forum it was agreed to use “the Reverend” for Croatian word “prečasni”, since it is an honorific title. (<https://www.crockford.org.uk/help/how-to-address-the-clergy>)

^{xliiv} In the source text, the narration starts in the present and then it continues in the past, but it seemed appropriate to use the narrative present, since it gives the reader an impression of immediacy, whereas the use of the narrative past has a more distancing effect. Thus, the text seems more dynamic.

^{xliiv} It could be assumed that the text refers to God or Jesus, hence the use of the personal adjective “his”.

^{xliiv} The solution for this problem was to slightly paraphrase the source text, since “ljutina” would not be a good solution in English, but in order to keep the parallelism between her “sufferings” and “pepper”, it seemed appropriate to opt for the expression “they don’t sting”, since the verb “to sting” can be used both literally and metaphorically.

^{xlvi} Here, the author uses two unusual metaphors. Since these metaphors are her own creation, the translation was literal in order to keep stylistic features.

^{xli} The main issue was whether to use the capital letter or not because this term is capitalized in English. However, since the term appears in both singular and plural form (in this part of the text only in plural) and it is used to generally refer to the administrative body of NHS, it was decided against the capital letter.

¹ As for this term, it was not clear what that function would be in Croatian. The explanation (<http://medical-dictionary.thefreedictionary.com/clinical+lead>) of the term was “the head of a particular department or organisation in the UK, and the one who bears responsibility in the event of a failure or error”, so it was assumed that it might be similar to the term “predstojnik klinike” since this person is the head of a particular department and is responsible in the event of a failure. However, it was hard to find an appropriate equivalent, especially since the term in English is premodified by the adjective “senior” and that is not reflected in the translation.

ⁱⁱ The original syntagm in English, “emergency department settings”, contains the word “setting”. However, it was omitted in the translation in order to avoid confusion and clumsiness, since the meaning can be conveyed without it.

ⁱⁱⁱ In this case, it seemed more logical and appropriate to change the word order and to make “NHS Boards” the subject of the sentence in Croatian because the verb ‘consider’ does not collocate well with inanimate objects (i.e. NHS plans).

ⁱⁱⁱⁱ The adjective “life-saving” was omitted since there is no adequate Croatian equivalent for it. Furthermore, even if it had been translated descriptively, this part would have been superfluous.

^{lv} The word order of the sentence was drastically changed because it seemed more appropriate and more comprehensible in this context.

^{lv} The noun “broj” was added in order to make the meaning more clear.

^{lvi} One can note the use of two modal verbs in the original sentence: could and would. However, due to stylistic reasons, it was decided to omit one modal (in this case ‘would’), so that the sentence does not sound clumsy or confusing in Croatian, as it could have if both modals had been kept (i.e. if it had been translated as following: “... utjecalo na način na koji bi mogla biti i bila pružena skrb za pacijenta.”)

^{lvii} After having discussed this term with the colleagues, it was decided to translate the term as “bolnica za akutno stacionarno liječenje” because one of them had consulted an expert who pointed out that this would be the best and the clearest option.

^{lviii} In English, the word “pre-identification” was used. However, it was opted for a syntagm with slightly different meaning (“unaprijed naći”) in Croatian because it seemed more appropriate in this context.

^{lix} According to the following link (<http://www.nhs.uk/chq/Pages/1391.aspx?CategoryID=73>), controlled drugs are “some prescription medicines controlled under the Misuse of Drugs legislation (and subsequent amendments).” Therefore, this kind of prescription medicines are more strictly controlled. In Croatia, there are certain prescription medicines that are more strictly controlled as well, and they require prescription of more than one specialist. However, there is no specific term for this kind of drug so, although this nuance of meaning is now missing, it was translated simply as “lijek koji se izdaje na recept”.

^{lx} Here, it was unclear what “staggered and rolling increases” were supposed to mean. It is a kind of metaphor that can somewhat be imagined so it seemed that the meaning conveyed in this syntagm included increases that followed initial and immediate demands in irregular flows. Therefore, the word “naknadno” was used, but the omission of that part of the text was also considered because this metaphor seems inappropriate in this kind of text and it makes it unclear.