

Translation from Croatian into English: Problems and Challenges in Translating Texts of Different Genres

Đanović, Mia

Undergraduate thesis / Završni rad

2020

Degree Grantor / Ustanova koja je dodijelila akademski / stručni stupanj: **University of Rijeka, Faculty of Humanities and Social Sciences / Sveučilište u Rijeci, Filozofski fakultet**

Permanent link / Trajna poveznica: <https://um.nsk.hr/um:nbn:hr:186:268808>

Rights / Prava: [In copyright](#) / [Zaštićeno autorskim pravom.](#)

Download date / Datum preuzimanja: **2024-07-24**



Repository / Repozitorij:

[Repository of the University of Rijeka, Faculty of Humanities and Social Sciences - FHSSRI Repository](#)



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

Mia Đanović

**TRANSLATION FROM CROATIAN INTO ENGLISH:
PROBLEMS AND CHALLENGES IN TRANSLATING TEXTS OF
DIFFERENT GENRES**

Submitted in partial fulfilment of the requirements for the B.A. in English Language and
Literature and Italian Language and Literature at the University of Rijeka

Supervisor:

Nikola Tutek, Dr. sc. Phil.

September 2020

ABSTRACT

This thesis deals with problems and challenges in translating texts of different genres. Following a brief introduction, the thesis contains English translations of three source texts written in Croatian. The first text is a review of a book written by Stanislas Dehaene, entitled *Reading inside the brain: Science and evolution of human invention*. The second text is an informative article dealing with the problems Croatia, as well as the entire world, faces in terms of disproportionate distribution of food. The third text is an interview with a retired university professor dr. Slavko Kulić, taken from a popular Croatian newspaper *Novi List*. Each translation is followed by commentary and analysis, focusing on the main challenges encountered in the process of translation and supported with many examples. Finally, the thesis is closed with a brief conclusion and a bibliographical note.

TABLE OF CONTENTS

1. INTRODUCTION	1
2. SOURCE TEXT 1	3
2.1 Translation of the source text 1	9
2.2 Commentary and analysis	15
3. SOURCE TEXT 2	18
3.1 Translation of the source text 2	28
3.2 Commentary and analysis	39
4. SOURCE TEXT 3	41
4.1 Translation of the source text 3	51
4.2 Commentary and analysis	62
5. CONCLUSION	64
6. BIBLIOGRAPHY	66

1. INTRODUCTION

The main purpose of this thesis is to provide the insight into the process of translation. In order to do this, I translated three texts from Croatian into English, and analyzed the problems and challenges I have faced and solved while translating. I provided numerous examples of sentences or terms I have found to be difficult, the solutions I have considered and, finally, the translations I have considered to be the most adequate.

The three texts I have chosen to translate all differ in genre. The first text, a book review entitled *Reading inside the brain: Science and evolution of human invention*, written by Stanislas Dehaene, presents the main arguments of the book, such as the impact reading has on specific areas of our brains, the fact that humans are the only species that is inherent in reading, and the brain organization of people with reading disorders, such as dyslexia.

The second text is an article dealing with the problems of disproportionate distribution of food, primarily in Croatia, but also in the entire world. It is written with the aim to educate the readers and raise awareness and sensitivity of people, which should help to stop the trend of wasting food and, instead, divert it into the hands of those in need.

The third text, however, is an interview from a newspaper *Novi List*, in which dr. Zdravko Kulić comments on the current and future potential problems and social costs Croatia faces, caused by tourism and the overload of the Croatian area and the Adriatic Sea.

Most people believe that translating is fairly easy, and that, in order to be a translator, one is simply required to be familiar with the source and target languages. However, this is not the case. In order to produce a good translation, it is not sufficient to simply find a word in the target language that

corresponds to the word in the source language. Translating idioms and phrases specific to a language would not be possible in this manner. A good translator must have great knowledge of the languages in question and all their qualities, such as semantics, pragmatics, and especially syntax and context.

The most important thing is to be able to transfer the meaning from one language to another, while ensuring that the same feelings and impressions which the source text has provoked in the readers, will also be provoked in the readers of the translation. There are many other important aspects of translating, such as maintaining the style of the text, and the level of its formality. The translator must also consider the type of audience the text is referred to and its layout. As we can see, a good translator must keep all of this in his/her mind while translating, and it all greatly influences the words he/she will choose to use, and their order.

2. SOURCE TEXT 1

Stanislas Dehaene

ČITANJE U MOZGU

Znanost i evolucija ljudskog izuma

Zagreb: Algoritam, 2013., 431 str.

Knjiga Stanislasa Dehaenea, jednog od najutjecajnijih europskih kognitivnih neuroznanstvenika specijaliziranog za područje jezika, "Čitanje u mozgu: znanost i evolucija ljudskog izuma", zamišljena je tako da širem čitateljstvu na pristupačan način predstavi rezultate dva desetljeća dugog istraživanja na području pismenosti. S tim u vezi, knjiga će pokušati odgovoriti na niz pitanja na koja do sada znanstvenici nisu imali odgovor. Mijenjamo li radikalno svoj mozak dok čitamo? Jesu li u mozgu uvijek ista područja zadužena za čitanje? Koja je funkcija tih područja u vremenu prije nego što naučimo čitati? Kako se organizacija mozga razlikuje kod disleksičnih ljudi? Zašto smo mi jedina vrsta kojoj je čitanje svojstveno? Naime, čitanje je jedno od najfascinantnijih ljudskih sposobnosti, staro tek oko 5400 godina, vještina svojstvena samo ljudima i ljudskom umu, jer je samo ljudski um sposoban shvatiti kontekst riječi iz teksta koje prije nije vidio. Knjiga je podijeljena u osam poglavlja, u kojima možemo pročitati rezultate najnovijih istraživanja znanstvenika o neurološkim procesima prilikom čitanja i pisanja, o povijesti čitanja i pisanja u raznim kulturama te o fiziologijskim aspektima čitanja i moždanoj aktivnosti koja se pritom događa. U uvodnom dijelu knjige autor nas upoznaje s novim znanstvenim dostignućima na području istraživanja čitanja te nas uvodi u osnovne principe neuroznanosti koji objašnjavaju kako funkcioniraju mozgovni sklopovi za čitanje. Tako čitatelje upozorava na važnost same

aktivnosti čitanja, koju on naziva znanost čitanja, i otkriva svoju namjeru u ovoj knjizi: podijeliti svoje znanje o nedavnim i slabo poznatim novim koracima u znanosti o čitanju, s obzirom na to da u 21. stoljeću u kojem živimo još uvijek potpuno ne razumijemo kako funkcionira naš mozak. Također, u uvodnom dijelu knjige, autor daje i vodič za čitatelja, u kojem ukratko objašnjava kojim će se temama baviti kako bi čitateljima objasnio pismenost, njezine mehanizme u mozgu i njezinu povijest. Prvo poglavlje Kako čitamo čitateljima objašnjava kako čitamo i što se pritom događa u oku, mozgu, ali i cjelokupnom čovjekovom organizmu. Naime, autor naglašava važnost našega vizualnog sustava, koji prepoznaje slova, izdvaja grafeme, slogove, prefikse i sufikse, što dovodi do fonološke i leksičke obrade u konkretnom području mozga, kako pokazuju najnovija istraživanja. Autor stoga pismenost promatra iz psihološkoga kuta i donosi činjenice o tome koliko brzo čitamo i koje su glavne odrednice čitalačkoga ponašanja, prilikom kojeg se služimo raznim načinima obradbe teksta kako bismo identificirali pisanu riječ. Taj proces počinje od obradbe slike u mrežnici, do prepoznavanja slova, pristupa izgovoru, prepoznavanja morfema, upotrebi leksikona, a sve to naš mozak rješava u djeliću sekunde, što upućuje na njegovu izvanrednu prilagodbu za čitanje. Također, u ovom poglavlju govori se o višeznačnosti i varijabilnosti prilikom čitanja i pisanja, o konverziji govora u zvuk, o sustavima pisanja i sl. Autor nastavlja drugim poglavljem nazvanim Poštanski sandučić mozga, u kojem saznajemo koja su područja mozga aktivna dok čitamo i kako ih se može predočiti uz pomoć modernih tehnologija oslikavanja mozga. Naime, pojam "poštanski sandučić mozga" jest područje u mozgu koje ima bitnu ulogu u čitanju i automatski reagira na pisane riječi te je svojstveno čitateljima diljem svijeta jer ono identitet niza slova prepoznaje neovisno o promjenama veličine slova, oblika ili položaja, pa informacije šalje dvama glavnim područjima mozga u temporalnom i frontalnom režnju koji su zaduženi za značenje riječi. Nadalje, u ovom poglavlju čitatelji mogu saznati više o tome što se u

mozgu događa prilikom moždanog udara, kako kultura oblikuje mozak, o čitanju i evoluciji čovjeka i sl. Tako Dehaene ovdje govori o neurološkim istraživanjima liječnika Josepha Julesa Dejerinea, koji je istraživao na području cerebralnih temelja čitanja i govorio o poremećaju "čista sljepoća za riječi", što znači selektivni gubitak vidnoga prepoznavanja nizova slova. Ovdje se spominju još neka patološka stanja mozga, kao aleksija, pojava lezija i analiza istih, ali i subliminalno čitanje, plimni val u mozgu i dr. Treće poglavlje Majmun koji čita dotiče se Darwinovih teza o evoluciji vrsta i čitanju, tako da se ovdje spominju neke sličnosti između primata, odnosno majmuna, i ljudi kada govorimo o čitanju i prepoznavanju slova. Autor smatra da je učenje čitanja povezano s našim primatskim mozgom, u kojem postoje razine pojedinačnih neurona organiziranih u sklopove koji prepoznaju slova i riječi. Spominju se sličnosti između majmuna i ljudi, kako funkcionira abeceda u majmunskom mozgu, ali i kod čovjeka – je li abeceda upisana u naše gene ili se ona u svakom djetetu iznova pojavljuje kao rezultat učenja. Pritom autor spominje plastičnost mozga i govori kako je sposobnost učenja posljedica procesa evolucije u kojoj se naš mozak postupno izgrađuje. Autor zaključuje da ne postoji unaprijed definirano područje koje je evoluiralo za čitanje, jer je učenje čitanja povezano s našim primatskim mozgom koji reciklira najpogodnija područja našega vidnog korteksa za prepoznavanje riječi. Nadalje, četvrto poglavlje Izum čitanja donosi povijesni pregled izuma abecede i piktogramskoga pisma i razvoj sustava bilježenja koji odgovaraju organizaciji našega mozga, pa se tako nadalje govori i o evoluciji pisanja, o evoluciji ljudskih sposobnosti općenito i o stjecanju sposobnosti čitanja. Naime, arhitektura našega mozga ograničuje način na koji čitamo, a tragove toga možemo naći u povijesti sustava pisanja koji su se mijenjali procesom odabira u kojem su pisari razvijali sve djelotvornije sustave bilježenja kako bi odgovarali organizaciji našega mozga. Stoga autor zaključuje da se kora našega mozga nije razvila specifično za čitanje nego se čitanje razvilo prema

kori mozga. Od čega se sastoji učenje čitanja i kako se razvija mreža za čitanje u našem mozgu možemo saznati u petom poglavlju, koje donosi niz činjenica o osvještavanju fonema, o stvaranju budućih čitatelja, o mozgu mladoga čitatelja i sl. Autor nudi i nekoliko korisnih sugestija za odgojno-obrazovne poslenike koji svakodnevno u svojem poslu poučavaju čitanje. S tim u vezi saznajemo da se učenje čitanja sastoji od sustava za prepoznavanje predmeta i jezičnoga sklopa i uključuje slikovni, fonološki i ortografski stadij, a tijekom toga procesa dolazi do promjena na nekoliko sklopova u mozgu na lijevom okcipitotemporalnom području ranije spomenutoga poštanskog sandučića. Napisane riječi koje čitamo tijekom godina potiču i povećavaju živčanu aktivnost koja postaje selektivna i približava se mreži odrasloga čitatelja. Autor navodi da je ovdje riječ o preliminarnim rezultatima istraživanja, ali ipak važnima za obrazovanje. S obzirom na spomenuto, autor navodi kako se u poučavanju čitanja u prošlosti rabila cjelojezična metoda, koja je pogrešna i čije bi postavke u današnje vrijeme trebalo napustiti, jer naš mozak ispisanu riječ ne prepoznaje u holističkom obliku nego je raščlanjuje na slova i grafeme. Disleksični mozak, šesto poglavlje knjige, donosi opis simptoma disleksije i njezinih moždanih uporišta te najnovija otkrića koja se tiču genetskih temelja disleksije i poremećaja čitanja s kojima se najčešće susrećemo u radu sa školskom djecom. Autor savjetuje da bi odgojno-obrazovnim radnicima mogle koristiti informacije i činjenice iz knjige kako bi se optimiziralo učenje čitanja i tako ublažile dramatične posljedice nepismenosti i disleksije. Naime, mozgovi disleksične djece pokazuju niz anomalija, kao što su dezorganizirana anatomija i konektivnost temporalnoga režnja te njegova nedovoljna aktiviranost, za što se smatra da ima genetsko uporište. No autor navodi da se ti poremećaji mogu izliječiti intenzivnim kompjutoriziranim treningom koji djeluje pozitivno na rezultate čitanja i tako pomaže disleksičnoj djeci. Spomenimo neka rješenja koja autor predlaže: kratke svakodnevne sesije i koncentrirano ponavljanje nekoga sadržaja koji pobuđuje motivaciju, pažnju i zadovoljstvo

kod učenika i sl. S tim u vezi spominje se upotreba rehabilitacijskoga softvera da se prevlada disleksija. Sedmo poglavlje bavi se sličnim pitanjima i pruža uvid u to što nam zrcalne pogreške koje djeca čine pri čitanju i pisanju mogu reći o normalnom vizualnom prepoznavanju. Tako se ovdje autor bavi učenjem čitanja u dječjoj dobi i simetrijom koja se pritom javlja, miješanjem lijevog i desnog, percepcijom simetrije u mozgu i dr. Konkretno, autor govori o simetrijskom poopćavanju i sličnim poteškoćama u čitanju i pisanju te navodi niz istraživanja i teorija koje o tome govore, kao što je Ortonova teorija ili pak istraživanja Michaela Corballisa i Ivana Bealea. Tako je za uspješno čitanje potrebno u mozgu uspostaviti ravnotežu i suradnju vidnoga puta koji prepoznaje identitet slova i riječi i dorzalnoga puta koji kodira njihov položaj u prostoru i programira pokrete očiju i pozornost, zaključuje autor. U osmom, završnom, poglavlju knjige Dehaene podsjeća čitatelja na to da je samo ljudska vrsta sposobna za čitanje, koje naziva sofisticirani kulturni izum u kojem su kultura i organizacija mozga neraskidivo povezane, tako da autor spomenute činjenice razmatra s neuroznanstvenoga stajališta i postavlja pitanje zašto su ljudi jedina vrsta koja je stvorila kulturu s ciljem unaprjeđenja vlastitih sposobnosti i misaonih procesa u mozgu. U isto vrijeme autor se bavi i pitanjem budućnosti čitanja te smatra da je ono "proteza ljudskoga duha" koja se prilagodila našem primatskom mozgu, čiji neuronski sklopovi imaju neospornu sposobnost za razvoj čitanja. Ovo poglavlje nosi naziv Prema kulturi neurona, u kojem autor raspravlja o tome kako su čitanje i pisanje, evolucijom razvijeni uređaji, oblikovani stoljećima kulturne i civilizacijske evolucije prisvojili ljudske primatske mozgove. Zaključuje kako je jedinstvenost naše vrste, koja jedina ima sposobnost čitanja, posljedica teorije duha-sposobnosti da zamislimo misli drugih i svjesnoga globalnog prostora djelovanja s mnoštvom ideja koje su upisane u naš mozak prepun neuronskih mehanizama, za koje smo stoljećima tražili načine kako da ih iskoristimo. Stoga ljudski mozak nije evoluirao za čitanje nego je čitanje progresivno

evoluiralo prema obliku koji je prilagođen ljudskim mozgovnim sklopovima koji su se razvijali tijekom biološke evolucije. Autor zaključuje kako je čitanje najplemenitija čovjekova aktivnost i naše kulturno bogatstvo koje smo dužni prenositi budućim naraštajima, jer čitanje uveseljava, poučava i tako donosi korist.

Osim neuroznanstvenicima, ova knjiga pomoći će stručnjacima koji se bave pitanjima čitanja, pisanja, učenja i razumijevanja onoga što se čita, a to su profesori jezika, učitelji, logopedi, ali i školski knjižničari, koji na taj način mogu unaprijediti svoja znanja o čitanju i poticanju čitanja među djecom školske dobi te ih primijeniti u svakodnevnom radu s učenicima unutar svojih knjižnica.

Snježana Kovačević

2.1 Translation of the source text 1

Stanislas Dehaene

READING INSIDE THE BRAIN

Science and evolution of human invention

Zagreb: Algoritam, 2013, p. 431

Stanislas Dehaene, one of Europe's most influential cognitive neuroscientists specialising in the domain of language, published a book *Reading inside the brain: Science and evolution of human invention*, which presents the results of a two decades long research on the domain of literacy to general public in an accessible manner. In that regard, the book will attempt to answer a series of questions that scientists have not yet answered. Are we radically changing our brains while we read? Are the same areas of the brain in charge of reading at all times? What function do these areas carry out before we learn to read? How does brain organization differ in dyslexic people? Why are we the only species that is inherent in reading? Indeed, reading is one of the most fascinating human abilities, nearly about 5400 years old, a skill inherent only in people and the human mind, because only the human mind is capable of understanding the context of words from a text that it has not seen before. The book is divided into eight chapters, in which we can read the results of the latest scientific research on neurological processes upon reading and writing, on the history of reading and writing in different cultures, and on the physiological aspects of reading and the brain activity that occurs when we read. In the introductory part of the book, the author familiarizes us with the new scientific development in the field of research on reading and introduces us to the basic principles of neuroscience that explain how brain circuits for reading

work. He thus warns the readers about the importance of reading activity itself, which he calls the science of reading, and reveals his intention in this book: To share his knowledge of recent and little-known new steps in the science of reading, given that in the 21st century, in which we live in, we still don't fully understand how our brains work. In the introductory part of the book, the author provides a guide for the reader as well, in which he briefly explains what topics he will deal with in order to explain literacy to the readers, its mechanisms in the brain, and its history. The first chapter, entitled "How We Read" explains how we read and what happens in the eye, brain, but also the whole human body while we read. Particularly, the author emphasizes the importance of our visual system, which recognizes letters, distinguishes graphemes, syllables, prefixes and suffixes, leading to phonological and lexical processing in a particular area of the brain, as recent research shows. The author therefore observes literacy from a psychological point of view and makes conclusions about how fast we read and what are the primary determinants of reading behavior, during which we are using various types of text processing in order to identify the written word. This procedure starts from processing the image in the retina, to recognizing letters, accessing pronunciation, recognizing morphemes, using lexicons, all of which our brain does in a split second, suggesting its remarkable reading adjustment. Also, this chapter discusses ambiguity and variability in reading and writing, conversion of speech to sound, writing systems etc. The author goes on to the second chapter named "The Brain Mailbox", in which we learn what areas of the brain are active during reading and how they can be presented with the help of modern brain imaging technologies. Particularly, the term 'brain mailbox' is an area of the brain that plays an essential role in reading and responds to written words automatically. It is inherent in readers throughout the world because it recognizes the identity of a letter sequence independently of changes in font size, shape or position, and sends information to two major areas in the brain,

located in temporal and frontal lobes, that are in charge of the meaning of words. Furthermore, in this chapter, readers can learn more about what happens in the brain during a stroke, how culture shapes the brain, about reading and human evolution, etc. Thus, Dehaene is referring to the neurological research of the physician Joseph Jules Dejerine, who studied in the domain of cerebral foundations of reading and discussed the disorder “pure blindness for words”, meaning a selective loss of visual recognition of letter sequences. Some other pathological conditions of the brain are mentioned here, such as alexia, the occurrence and analysis of lesions, but also subliminal reading, tidal wave in the brain, etc. The third chapter named “The Reading Monkey” addresses Darwin's theories on the evolution of species and reading, so certain similarities between primates, or apes, and humans are mentioned here when it comes to reading and letter recognition. The author believes that learning to read is related to our primate brain, in which there are levels of individual neurons organized into circuits that recognize letters and words. The similarities between monkeys and humans are mentioned, how the alphabet works in the monkey brain, but also in humans - is the alphabet inscribed in our genes or does it reappear in every child as a result of learning? The author also mentions brain plasticity at this point and says that the ability to learn is a consequence of the evolutionary process in which our brain gradually builds up. The author concludes that there is no predefined area that has evolved for reading because learning to read is linked to our primate brain, which recycles the most appropriate areas of our visual cortex for word recognition. Furthermore, the fourth chapter named “The Invention of Reading”, provides a historical overview of the invention of the alphabet and the pictographic script and the development of notation systems that suit the organization of our brains. Moreover, the evolution of writing, the evolution of human abilities in general, and the acquisition of reading ability are discussed. Particularly, the architecture of our brains limits the way we read, and traces of this can be found in the history of

writing systems, which have been altered by a selection process in which clerks have developed increasingly effective notation systems to suit the organization of our brains. Therefore, the author concludes that our cerebral cortex was not developed specifically for reading, but rather that reading evolved according to the cerebral cortex. We can learn what constitutes the act of learning to read and how the reading network develops in our brains in the fifth chapter, which also provides a number of facts about phoneme awareness, creating future readers, young readers' brains, etc. The author also provides some useful suggestions for educators who teach reading daily in their line of work. In that regard, we learn that learning to read consists of the object recognition system and the language circuit and that it involves an imaging, phonological and orthographic stage. During this process changes occur in several brain circuits in the left occipitotemporal area of the previously mentioned mailbox. Over the years, the written words we read stimulate and increase nervous activity that becomes selective and approaches the adult reader's network. The author states that these are preliminary research results, but they are still relevant for education. Regarding the aforementioned, the author states that a multilingual method was used in the teaching of reading in the past, which is false and whose principles should be forsaken today, because our brains do not recognize the written word in a holistic form but divides it into letters and graphemes. The sixth chapter of the book, named "The Dyslexic Brain", provides a description of the symptoms of dyslexia and its basis in the brain, as well as recent findings concerning the genetic foundations of dyslexia and reading disorders most commonly encountered in working with school children. According to the author, educators could use the information and facts from the book to optimize the act of learning to read and thus mitigate the dramatic consequences of illiteracy and dyslexia. Particularly, the brains of dyslexic children exhibit a number of anomalies, such as disorganized anatomy and unsystematic connectivity of the temporal lobe, and its insufficient

activation, which is thought to have a genetic basis. But the author states that these disorders can be cured by intensive computerized training that has a positive effect on reading results, thus helping dyslexic children. Let us mention a few solutions suggested by the author: short daily sessions and concentrated repetition of a content that encourages students' motivation, attention and satisfaction, etc. In that regard, the use of a rehabilitation software in order to overcome dyslexia is mentioned. The seventh chapter addresses similar issues and provides insight into what the mirror errors children make when reading and writing can tell us about normal visual recognition. Thus, here the author deals with learning to read in a young age and the symmetry that occurs in so doing, mixing left and right, the perception of symmetry in the brain, etc. In particular, the author writes about symmetry generalization and similar difficulties in reading and writing, and cites a number of studies and theories that address it, such as Orton's theory or the research of Michael Corballis and Ivan Beale. Thus, the author concludes that, for successful reading, it is necessary to establish in the brain the connection and cooperation between the visual stream that recognizes the identity of letters and words, and the dorsal stream that encodes their position in space and programs eye movements and attention. In the final, eighth chapter of the book, Dehaene reminds the reader that only the human species is capable of reading, which he calls a sophisticated cultural invention in which culture and brain organization are inextricably linked. The author considers the aforementioned facts from a neuroscientific point of view and questions why humans are the only species that has created culture with the purpose of improving their own abilities and thought processes in the brain. At the same time, the author addresses the question of the future of reading and believes that reading is a 'prosthesis of the human spirit' that has adapted to our primate brain, whose neural circuits have an indisputable ability to develop reading. This chapter is entitled "Towards the Culture of Neurons", and in it the author discusses

how reading and writing, evolution produced devices, shaped by centuries of cultural and civilizational evolution, have assumed human primate brains. He concludes that the uniqueness of our species, which is the only one with the ability to read, is a consequence of the spirit theory - the ability to imagine others' thoughts and the conscious global space of action with numerous ideas inscribed in our brains full of neural mechanisms, and we have searched for the ways to use them for centuries. Therefore, the human brain did not evolve for reading. Instead, reading evolved progressively towards a form adapted to human brain circuits that evolved during biological evolution. The author concludes that reading is man's most noble activity and our cultural wealth, which we are obliged to pass on to future generations, because reading pleases, teaches and thus benefits.

In addition to neuroscientists, this book will help experts dealing with reading, writing, learning and understanding what is being read, such as language professors, teachers, speech therapists, and school librarians, who can thus improve their reading knowledge and encourage reading among school-age children and apply them in their daily work with students within their libraries.

Snježana Kovačević

2.2 Commentary and analysis

Text 1: Stanislas Dehaene: ČITANJE U MOZGU. Znanost i evolucija ljudskog izuma

The biggest issue I encountered while translating this text were long and complicated sentences with a lot of information, which are characteristic for the Croatian language. Since these sentences would not make much sense in English, or would be extremely difficult to follow, I approached this issue by 'breaking' the big sentences in two shorter ones, in order to make the text easier to comprehend. For instance, I translated the sentence *“Naime, pojam 'poštanski sandučić mozga' jest područje u mozgu koje ima bitnu ulogu u čitanju i automatski reagira na pisane riječi te je svojstveno čitateljima diljem svijeta jer ono identitet niza slova prepoznaje neovisno o promjenama veličine slova, oblika ili položaja, pa informacije šalje dvama glavnim područjima mozga u temporalnom i frontalnom režnju koji su zaduženi za značenje riječi.”* into *“Particularly, the term ‘brain mailbox’ is an area of the brain that plays an essential role in reading and responds to written words automatically. It is inherent in readers throughout the world because it recognizes the identity of a letter sequence independently of changes in font size, shape or position, and sends information to two major areas in the brain, located in temporal and frontal lobes, that are in charge of the meaning of words.”*. I had to do this numerous times while translating this text, because it is full of long, descriptive sentences which were, at times, difficult to follow even in the source text. They would definitely be too long and complicated in English if I had not broken them down in two sentences. Another example of this would be the sentence *“U osmom, završnom, poglavlju knjige Dehaene podsjeća čitatelja na to da je samo ljudska vrsta sposobna za čitanje, koje naziva sofisticirani kulturni izum u kojem su kultura i organizacija mozga neraskidivo povezane, tako da autor spomenute činjenice razmatra s neuroznanstvenoga stajališta i postavlja pitanje zašto su ljudi jedina vrsta koja je stvorila kulturu s ciljem unaprjeđenja vlastitih*

sposobnosti i misaonih procesa u mozgu.”, which became “*In the final, eighth chapter of the book, Dehaene reminds the reader that only the human species is capable of reading, which he calls a sophisticated cultural invention in which culture and brain organization are inextricably linked. The author considers the aforementioned facts from a neuroscientific point of view and questions why humans are the only species that has created culture with the purpose of improving their own abilities and thought processes in the brain.*”. When I first decided to do this, I thought that I would have trouble deciding where exactly I should ‘break’ the sentence and start the second one, but it turned out that was not difficult at all, in none of the sentences I separated in two parts.

Another issue I encountered while I was translating the first text was of stylistic nature, because I wanted to avoid repetition in my translation. For instance, when translating the sentence “*Prvo poglavlje ‘Kako čitamo’ čitateljima objašnjava kako čitamo i što se pritom događa u oku, mozgu, ali i cjelokupnom čovjekovom organizmu.*” I decided to write “*The first chapter, entitled ‘How We Read’ explains how we read...*”, instead of “*The first chapter, entitled ‘How We Read’ explains to the readers how we read...*” in order to avoid using the word ‘read’ three times in one sentence. Similarly, another example of avoiding repetition considers the sentence “*Taj proces počinje od obradbe slike u mrežnici, do prepoznavanja slova, pristupa izgovoru, prepoznavanja morfema, upotrebi leksikona, a sve to naš mozak rješava u djeliću sekunde, što upućuje na njegovu izvanrednu prilagodbu za čitanje.*”, where I decided to use the word ‘procedure’ instead of ‘process’, which, of course, came to my mind first as an adequate translation of the word ‘proces’. So, I decided to go with “*This procedure starts from processing the image in the retina...*”, instead of “*This process starts from processing...*”, because I considered the word ‘processing’ the most appropriate translation for ‘obradba’.

Furthermore, there were some particular terms in the source text which I have found challenging to translate into English. For example, in the sentence “*Autor stoga pismenost promatra iz psihološkoga kuta i donosi činjenice o tome koliko brzo čitamo i koje su glavne odrednice čitalačkoga ponašanja, prilikom kojeg se služimo raznim načinima obradbe teksta kako bismo identificirali pisanu riječ.*” the term ‘psihološki kut’ was not translated into ‘psychological angle’, but rather ‘psychological point of view’. Also, at first, I was not sure how to translate the term ‘donosi činjenice’, because ‘makes facts’ was obviously not appropriate, so I decided to go with ‘makes conclusions’. In the sentence “*Autor nudi i nekoliko korisnih sugestija za odgojno-obrazovne poslenike koji svakodnevno u svojem poslu poučavaju čitanje.*” I struggled with the term ‘u svojem poslu’ because translating it into ‘in their work’, or something along those lines would not really be adequate. After researching, I found the noun phrase ‘line of work’, which I think worked wonderfully in this context. Another example of challenging terms is ‘postavke’ in the sentence “*S obzirom na spomenuto, autor navodi kako se u poučavanju čitanja u prošlosti rabila cjelojezična metoda, koja je pogrešna i čije bi postavke u današnje vrijeme trebalo napustiti, jer naš mozak ispisanu riječ ne prepoznaje u holističkom obliku nego je raščlanjuje na slova i grafeme.*”, which I decided to translate as ‘principles’, instead of ‘settings’, which came to my mind first as a logical and literal translation of this word, but it would not be appropriate in this context.

3. SOURCE TEXT 2

28.12.2016.

Petra Ivšić

Hranu treba distribuirati, a ne bacati

Istražili smo razvoj, rad i probleme socijalnih samoposluga koje pokušavaju donijeti hranu do onih kojima je potrebna

Na samom početku pada mi na pamet slika gladnog djeteta u Africi, ali koliko god smo izloženi takvim slikama na dnevnoj bazi, one ne prestaju šokirati. U svijetu se nikada nije proizvodilo više hrane, a nikada nije bio veći broj pothranjenog stanovništva. Proizvodnja hrane, robe i usluga uvelike je narasla zahvaljujući tehnološkim dostignućima, no unatoč tome, katastrofalno je loše raspoređena. Prema portalu Worldometers.info, u svijetu ima oko 800 milijuna pothranjenih osoba, dok prema statistikama World Food Programa, 3,1 milijun djece ispod 5 godina umre svake godine zbog bolesti povezanih s glađu i neishranjenošću. Moramo spomenuti da je količina proizvedene hrane na svjetskoj razini dostatna da nahrani cjelokupno stanovništvo, ali nesrazmjer u njezinoj raspodjeli čini jedan od najvećih paradoksa današnjice.

Vodeći problem raspodjele je velika količina bačene hrane koja uzrokuje i ekološke probleme jer je otpad iz odbačenih namirnica kriv za oko 15% ukupne svjetske proizvodnje metana. Prema specijaliziranoj agenciji Ujedinjenih naroda za hranu i poljoprivredu (FAO), u svijetu propadne ili se baci gotovo trećina proizvedene hrane (1,3 milijarde tona godišnje u vrijednosti od 940 milijardi

dolara). Prema portalu EurActiv, na nivou EU godišnje baci se gotovo 90 milijuna tona hrane ili 180 kilograma po stanovniku, u vrijednosti od 143 milijarde eura.

I u Hrvatskoj je raspodjela hrane jedan od gorućih problema. Platforma "Mreža hrane" sastoji se od raznih udruga, organizacija i inicijativa kao što su Hrvatska mreža protiv siromaštva (Zagreb), Inicijativa "Oslobodimo donacije hrane PDV-a", tri socijalne samoposluge (Vukovar, Varaždin i Pula) itd., a osnovana je s ciljem izgradnje učinkovitog nacionalnog sustava doniranja i distribucije hrane. Iz platforme tvrde kako se u našoj zemlji na godinu baci oko 400.000 tona hrane – tj. 30% ukupno proizvedene hrane, kako od strane građana tako i od strane trgovačkih centara. Brojka je itekako poražavajuća u odnosu na broj ljudi koji žive na rubu siromaštva. Prema podacima Državnog zavoda za statistiku, čak petina ljudi živi na rubu siromaštva. Zoran Šućur, profesor na studiju socijalnog rada na Pravnom fakultetu u Zagrebu, na konferenciji o beskućništvu (10.10.2016.) rekao je da je Hrvatska od početka krize uglavnom među pet zemalja s najvišim stopama siromaštva u EU.

Prema posljednjim podacima portala EurActiv, 70% otpada hrane u EU nastaje u domaćinstvu, restoranima i maloprodajnom sektoru, dok proizvodni i prerađivački sektor doprinosi s preostalih 30%. U Hrvatskoj je slična situacija: najviše hrane baci se u kućanstvu, a uz bok stoji i problem trgovačkih centara koji hranu na policama drže do zadnjeg dana isteka roka trajanja i ne uzimaju u obzir ranije donacije jer je roba prije isteka roka trajanja duplo jeftinija pa i dalje donosi profit. Što se ne proda, završi u kanti za smeće.

Hrane ima dovoljno za sve

Kako bi se hrana bolje rasporedila te kako bi građane potaknuli na donacije i pomoć siromašnima, franjevački svjetovni red u Rijeci je prije nekoliko godina odlučio konkretizirati ideju o podjeli hrane siromašnima i osnovati socijalnu samoposlugu. Mladena Tadej, jedna od volonterki riječke samoposluge, kaže: "U listopadu 2010. godine provedena je prva akcija: Grad Rijeka je ustupio prostor, a Centar za socijalnu skrb je poslao adrese 600 najsiromašnijih Riječana koji su primali socijalnu pomoć ili tzv. pomoć za uzdržavanje, što je bilo 600 ili 800 kuna mjesečno. Mi smo korisnicima socijalne pomoći poslali pismo da će se na 'Brajdici' dijeliti paketi, na što se veliki broj ljudi odazvao. Donacije su sporadično stizale i sve je to bilo stihijski jer često paketi nisu bili dostatni i potpuni. Naime, u paketu koje dijele samoposluge najčešće se nalaze osnovne namirnice kao što su šećer, ulje, sol, brašno, tjestenina te higijenske potrepštine, no na početku se znalo događati da dijelimo samo brašno ili šećer. Kasnije smo počeli razmišljati dugoročno i organizacijski pa smo počeli dijeliti pune pakete na tjednoj bazi. Za korisnike socijalnih samoposluga i nas, jako je bitan odnos povjerenja kojeg gradimo, naime mi smo tim ljudima htjeli dati i više od vrećice hrane, u smislu razgovora i psihološke podrške. Kada su police bile prazne, nama su svejedno dolazili korisnici na kavu i druženje."

U sljedećih nekoliko godina u svim većim gradovima u Hrvatskoj, kao što su Varaždin, Vukovar, Sisak, Split i Zadar, otvorena je jedna socijalna samoposluga, dok su u Zagrebu otvorene dvije koje okupljaju 4.500 korisnika, što pokazuje kolika je potreba za ovakvim oblikom pomoći. U Hrvatskoj postoje i humanitarne udruge koje djeluju po sličnom principu podjele hrane kao i

socijalne samoposluge, kao što je npr. udruga "Naš san njihov osmijeh" iz Pule, također članice "Mreže hrane", pod vodstvom Igora Loparića. Kako prenosi Istarski portal, Puljanin Igor je u svojoj humanitarnoj akciji "Slušaj svoje srce" 29 dana putovao Hrvatskom, prikupio oko 4 tona hrane i podijelio je socijalno ugroženim obiteljima, što potvrđuje činjenicu da hrane ima dovoljno za sve, samo je potrebno pronaći način kako je pravedno raspodijeliti. Model socijalnih samoposluga jedan je od načina i primjera koji se pokazao uspješnim.

Socijalne samoposluge u Hrvatskoj djeluju na različite načine, a osnivači samoposluga su Crveni križ, Crkva i civilne udruge. Funkcioniraju na volonterskoj bazi, a osiguravanje prostora i plaćanje režija uvelike ovise o dobroj volji gradske i/ili županijske vlasti. Ovisno o potrebama i količini prikupljene hrane, volonteri na tjednoj ili mjesečnoj bazi dijele pakete korisnicima. Korisnici samoposluga su ljudi koji od "Centra za socijalnu skrb" primaju socijalnu pomoć te ljudi kojima plaća ili mirovina nisu dostatni da osiguraju hranu za cijeli mjesec. Volonteri hranu i ostale potrepštine skupljaju tijekom vikend akcija pred trgovačkim centrima, a ponekad se dogode i veće donacije od strane trgovačkih centara.

Ne dati, samo prodati

No, po pitanju trgovačkih centara i većih donacija stvari su se prilično zakomplicirale. U Hrvatskoj je do prošle godine velika prepreka doniranju hrane bio PDV od 25% na doniranu hranu, zbog čega ju je brojnim trgovcima i proizvođačima bilo jeftinije baciti. Već spomenuta platforma "Mreža hrane" je 2015. godine pokrenula inicijativu "Oslobodimo donacije hrane PDV-a" i

uspjela promijeniti pravilnik. Ministarstvo poljoprivrede je po prvi put uredilo sustav doniranja hrane te uvelo "Pravilnik o doniranju hrane" koji ima za cilj smanjenje bacanja hrane te omogućavanje da dođe do onih kojima je potrebna. Hrvatska je ovim pravilnikom dobila jedno od progresivnijih zakonskih rješenja u Europi jer je sva hrana na isteku roka trajanja, odnosno 7 dana prije isteka roka, oslobođena PDV-a na doniranje.

No, i nakon što je donesen novi pravilnik o ukidanju PDV-a na doniranu hranu, donacije se nisu znatno povećale. Razlog tomu je što trgovački centri zbog bolje prodaje zadržavaju hranu do zadnjeg dana isteka roka trajanja. U tako kratkom vremenu, odnosno jednom danu, najčešće ne postoji način da se hrana proslijedi i razdijeli korisnicima.

Kako kaže Zoran Grozdanov iz "Mreže hrane" i inicijative "Oslobodimo doniranu hranu PDV-a": "Doniranje hrane je oslobođeno PDV-a krajem prošle godine i, suprotno velikim očekivanjima socijalnih samoposluga i javnosti, donacije se nisu bitno povećale. Namjerno pišem 'bitno' jer je do povećanja ipak došlo, iako ne u onoj mjeri u kojoj smo očekivali. Prema posljednjim podacima, oslobođenje od PDV-a je tražilo 52 donatora, a ukupna nabavna vrijednost donirane hrane je od početka ove godine oko 4,5 milijuna kuna. Nekome se to može činiti veliki iznos, no ako se uzme u obzir da su procjene da godišnje bacimo oko 4 milijarde kuna hrane, ovaj iznos zapravo čini oko promil ukupne svote. Nakon prve godine provedbe Pravilnik o doniranju hrane treba izmjene i dopune koje proizlaze iz prakse, međutim glavni problem nije u odredbama Pravilnika, već u tome što većina trgovačkih lanaca prodaje proizvode do zadnjeg dana njihovog roka trajanja. Njihovo poslovanje nije socijalno osviješteno, a zbog toga je potrebno kroz naredne četiri godine nove

vlade izgraditi učinkoviti sustav doniranja hrane te ovo pitanje prepoznati kao strateško za nadležno ministarstvo. Svjedoci smo da neke socijalne samoposluge nemaju što dati svojim korisnicima i trebamo početi graditi sustav doniranja hrane."

Jedna od samoposluga koja je često prisiljena dijeliti samo jednu namirnicu (brašno, ulje ili odjeću) je ona sisačka. Volonterka Antonija Babić podijelila je iskustvo rada u sisačkoj samoposluzi: "Smatram da je jako bitno da korisnicima samoposluge na prvom mjestu pružimo osmijeh, toplu riječ i na kraju da im damo ono po što su došli, osnovni paket namirnica. No, već dva mjeseca dijelimo samo odjeću, a ljudi su u velikoj potrebi. Mi u Sisku imamo preko 823 korisnika i zaista vjerujem da građani Siska mogu pomoći tako da doniraju makar jednu namirnicu. Bili smo u akcijama pred trgovačkim centrima, ali morali smo stati jer su građani postali zasićeni. Iskreno, kako će se ova socijalna samoposluga financirati i opstati, to više nikome nije jasno."

Banka hrane

U Zagrebu je održan i okrugli stol "Doniranje hrane i siromaštvo u Hrvatskoj" u organizaciji Hrvatske mreže protiv siromaštva (HMPS) i Mreže hrane. Sudjelovali su predstavnici organizacija civilnog društva, predstavnici socijalnih samoposluga i drugi. Irena Rajšić iz Humanitarne udruge "Duga Vukovar" dala je uvodnu riječ: navela je da je vukovarska socijalna samoposluga osnovana 2013. godine kao rezultat entuzijazma nekolicine pojedinaca te da se od tog vremena socijalna samoposluga razvija i raste kao i broj obitelji o kojima svakodnevno skrbe. Danas socijalna samoposluga opskrbljuje oko 570 obitelji s vukovarskog područja, a trenutno, slično kao i u

sislačkoj, hrane nema dovoljno, odnosno donacija je jako malo i nedostatno za sve obitelji o kojima socijalna samoposluga brine. Problem s kojim se susreću je suradnja s trgovačkim centrima koji postavljaju sve teže uvjete za prikupljanje donacija. Kako kaže Irena, komunikacija s donatorima i kontinuitet doniranja su jako slabi, ali suradnja s lokalnom zajednicom je dobra, posebice s gradom Vukovarom koji je odobrio financiranje plaća za dvoje zaposlenika te podupire rad samoposluge. Na problematiku se nadovezala i Mladena Tadej iz riječke samoposluge navodeći kako se u radu susreću s problemima povezanim s logistikom oko distribucije hrane, posebice u situacijama kada su zaprimljene veće količine donacija s kratkim rokom trajanja.

Zoran Grozdanov kaže: "Kada smo pomogli rješavati problem PDV-a na doniranu hranu, održali smo mnogo sastanaka s tadašnjom postavom ministarstva poljoprivrede koje je zaduženo za taj problem. U kratkoročnom i dugoročnom planu nakon oslobođenja od PDV-a dogovorili smo da će se prvih godinu dana situacija pratiti i analizirati gdje su 'crne točke' sustava doniranja hrane. Nakon toga, Ministarstvo bi prionulo 'krpanju rupa' sustava – primjerice, kako bi zbrinule i distribuirale svježnu hranu, socijalne samoposluge moraju imati frižider. Većina samoposluga nema frižider jer on košta, a nema se sredstava – u tom slučaju država bi u proračun stavila stavku opreme socijalnih samoposluga. Nadalje, ispostavilo se da je veliki problem prijevoz hrane od donatora do socijalne samoposluge – država bi u proračun stavila subvencioniranje prijevoza. I tako dalje. Nažalost, taj prijedlog je ostao samo na usmenim dogovorima tako da se sada ne možemo na to pozvati, a nova vlada nije ništa napravila. Naime država, ako želi, može izdvajati sredstva da socijalne samoposluge zaista postanu mjesta koja će imati dovoljno skladišnog prostora, opremu itd. da bi mogla primiti sve vrste hrane. Ili napraviti takav zakonodavni okvir da prijevoznici imaju olakšice ako prevoze doniranu hranu itd. Ima tu još mnogo ideja."

Naime, ne postoji povezanost službi koje se bave pitanjem doniranja hrane jer su osnovane, kao što je već navedeno, od strane različitih aktera. Ukoliko bi socijalne samoposluge u Hrvatskoj udružile svoje djelovanje, definitivno bi bile čvršće u artikulaciji zahtjeva prema nadležnim ministarstvima. Nino Žganec, predsjednik "Hrvatske mreže protiv siromaštva", predložio je izradu paketa zakona unutar sustava socijalne skrbi kojim bi se reguliralo ovo društveno važno područje. Kako kaže: "Trenutni Zakon o socijalnoj skrbi jedini je koji regulira cijeli sustav, a nema niti jedne potporne agencije ili neke druge institucije koja bi pružala podršku i unapređivala sustav socijalne skrbi."

Kao potencijalno rješenje dijela problema Zoran Grozdanov vidi osnivanje posredničkog tijela bez kojeg organiziran i učinkovit sustav doniranja hrane nije moguć. Kao što je već prije navedeno, zbog vrlo kratkog perioda unutar kojeg je hranu potrebno dostaviti korisnicima, logistika oko distribucije nužno mora biti organizirana tako da se kontinuirano prate i prikupljaju podaci s terena kako bi se distribucija donacija odvijala sukladno potrebama. Prema riječima Grozdanova, uvođenje koordinacijskog tijela bio bi zametak nečega što se kolokvijalno naziva "bankom hrane" - mjesta i tijela koje će primati i distribuirati hranu. Kako kaže Grozdanov: "Dok ne dobijemo jedno takvo posredničko tijelo, makar i u zametku, doniranje će se odvijati vrlo tromo i ovisit će o snažnoj želji donatora i/ili o logističkim mogućnostima posrednika. Evo primjera, zamislite da imamo jedan ured u kojemu je zaposleno dvoje ljudi, i koji posjeduju dobar IT sustav u kojemu je baza informacija. Ta baza informacija primjerice sadrži: a) bazu donatora u koju se oni javljaju kada žele donirati, b) bazu posrednika koja pokazuje koliko korisnika ima određena socijalna samoposluga, koliko joj je hrane na mjesečnoj bazi potrebno da bi 'dostojanstveno nahranila' svoje

korisnike i kakvo je trenutno stanje u toj samoposluzi. Donator u tom slučaju ne mora trošiti vrijeme ni na što drugo osim na dostavljanje podatka da ima za donirati, a socijalna samoposluga ne mora trošiti vrijeme na traženje donatora. Naravno, ovo nije sve, pitanje je i tko bi bio zadužen za transport hrane, a tu se opet vraćamo na nužnost izgradnje sustava doniranja hrane."

Borba protiv trenda bacanja

Kao što je već na početku rečeno, veliki problem doniranja hrane događa se i u Europskoj uniji čije države članice već nekoliko godina intenzivno traže načine kako bi se uhvatile u koštac s problemom distribucije hrane. Kao primjer pozitivnog, brzog i učinkovitog načina smanjenja bacanja hrane zahvaljujući novom pristupu hrani koja je "oštećena", odnosno hrani kojoj je istekao rok trajanja, spomenut ćemo Dansku. Kompanija Weefood je osnovala specijaliziranu trgovinu koja prodaje robu koja nije dovoljno "lijepa" da bi stajala na policama u klasičnim dućanima npr. "oštećeno" voće i povrće ili robu kojoj je istekao rok trajanja, a zapravo je još dugo dobra za korištenje. Činjenica je da proizvođači iz mnogobrojnih (ponajviše zakonskih) razloga stavljaju rok za upotrebu na robu koja realno ima puno duži vijek trajanja (npr. brašno, šećer, tjestenina i ulje). Svi proizvodi u specijaliziranim "socijalnim trgovinama" (kako se zovu u Danskoj) prodaju se u pola cijene, a donirani su od strane proizvođača, uvoz - izvoz poduzeća i supermarketa. Kompanija Weefood pokrenula je kampanju o podizanju svijesti da je hrana koju veliki supermarketi i proizvođači hrane bacaju, itekako upotrebljiva te je time pridonijela smanjenju bacanja hrane. Danski model kopirala je i Velika Britanija, samo što kod njih u takvim specijaliziranim dućanima cijenu hrane određuju sami kupci.

EU posljednjih nekoliko godina pokušava stati na kraj rastućem trendu bacanja hrane, pa je Europska komisija izradila metodologiju za mjerenje opsega rasipanja hrane. Osnovana je i platforma o gubitku i rasipanju hrane koja će pokušati osmisliti vrijednosni lanac prehrambenih proizvoda kojim bi rasipanje bilo svedeno na najmanju moguću mjeru.

Problem nesrazmjera raspodjele hrane veliki je problem kako u Hrvatskoj tako i u svijetu. Model socijalnih samoposluga koji imamo u Hrvatskoj odličan je način kako hranu preusmjeriti u ruke potrebitih, no da bi ovaj model stao na čvrste noge, potrebno je još puno podrške od strane vlasti i pojedinaca. Država je ona koja može i treba potaknuti suradnju s osnivačima socijalnih samoposluga kako bi riješila konkretne probleme koji se javljaju na terenu. Kao što je navedeno, to je ponajprije pravedna distribucija hrane, odnosno prijevoz hrane te osiguravanje zakonodavnog okvira i pravilnika na korist svih aktera. Također, potrebno je raditi na stalnoj edukaciji po pitanju bacanja hrane, osvještavanju i senzibiliziranju stanovništva na polju doniranja hrane potrebitima.

Tekst je nastao u okviru nezavisnog novinarskog projekta za koji su sredstva osigurana putem Javnog natječaja Ministarstva kulture RH za financiranje novinarskih radova u neprofitnim medijima. Članak ne izražava stavove i mišljenje Ministarstva kulture RH.

3.1 Translation of the source text 2

28.12.2016.

Petra Ivšić

Food should be distributed, not thrown away

We have examined the development, activities, and problems of social self-services that try to bring food to those in need

At the very beginning, the images of a hungry child in Africa come to my mind, but no matter how much we are exposed to such images on a daily basis, they do not cease to shock us. There has never been more food produced in the world, and neither has there been a larger number of malnourished people. Production of food, goods and services has grown greatly thanks to technological advances, but, nevertheless, food is distributed in a catastrophically poor manner. According to Worldometers.info, there are approximately 800 million malnourished individuals in the world, while according to World Food Program statistics, 3.1 million children under the age of 5 die each year of starvation and malnutrition-related illnesses. We must mention that the amount of food produced at the global level is sufficient to feed the entire population, but the disparity in its distribution makes it one of today's largest paradoxes.

The leading problem concerning distribution is the large amount of food waste that also causes environmental problems, as discarded foods waste is responsible for about 15% of the world's methane production. According to the Food and Agriculture Organization of the United Nations

(FAO), almost a third of the food produced worldwide (1.3 billion tonnes a year worth \$ 940 billion) ends up wasted or discarded. According to EurActiv, nearly 90 million tonnes of food or 180 kilograms per capita are thrown away at EU level annually, worth 143 billion euros.

Food distribution is one of the pressing issues in Croatia as well. The “Food Network” platform consists of various associations, organizations and initiatives such as the Croatian Poverty Network (Zagreb), the Initiative “Free Food Donation of VAT”, three social self-services (Vukovar, Varaždin and Pula), etc. Its goal is to establish an effective national food donation and distribution system. According to the platform, about 400,000 tonnes of food - i.e. 30% of the total food produced, is wasted in our country annually, both by citizens and shopping centers. The figure is sure enough devastating compared to the number of people living on the brink of poverty. According to the Croatian Bureau of Statistics, as many as one fifth of people lives on the brink of poverty. Zoran Šućur, a professor of the Social Work Studies at the Faculty of Law in Zagreb, said at a conference on homelessness (October 10, 2016) that Croatia has mostly been among the five countries with the highest poverty rates in the EU since the beginning of the crisis.

According to the latest EurActiv data, 70% of food waste in the EU is generated in households, restaurants and the retail sector, while the manufacturing and processing sectors make up the remaining 30%. The situation is similar in Croatia: Most of the food is wasted in households, and right up there is the problem of shopping centers that keep food on shelves until the last day of the expiry date and do not consider earlier donations, since goods are twice cheaper before expiry, so they still generate profit. What doesn't get sold ends up in the trash can.

There is enough food for everyone

A few years ago, in order to better distribute food and encourage citizens to donate and help the poor, the Franciscan Secular Order in Rijeka decided to realize the idea of distributing food to the poor and to establish a social self-service. Mladena Tadej, one of Rijeka's self-service volunteers, said: "In October 2010, the first action was carried out: the City of Rijeka ceded space, and the Social Welfare Center sent addresses of the 600 poorest residents of Rijeka receiving social assistance or the so-called support allowance, which totaled 600 or 800 HRK a month. We sent a letter to social assistance beneficiaries saying that packages will be distributed at 'Brajdica', and a large number of people responded. Donations came sporadically, and all this was uncontrolled, as the packages were often not sufficient and complete. In fact, self-service packages usually contain basic goods such as sugar, oil, salt, flour, pasta and hygiene supplies, but at the beginning we sometimes gave out only flour or sugar. Later on, we started thinking long-term and in an organized manner, so we started distributing full packages on a weekly basis. For the social self-service beneficiaries and us, the relationship of trust we build is very important, because we wanted to give these people more than a bag of food, in terms of conversation and psychological support. When the shelves were empty, the customers were still coming over for coffee and to socialize."

In the next few years, one social self-service was opened in all major cities in Croatia, such as Varaždin, Vukovar, Sisak, Split and Zadar, while two were opened in Zagreb, which gathered 4,500 users, indicating the need for this type of assistance. There are also humanitarian

organizations in Croatia that operate on a principle of food distribution similar to the one of social self-services, such as the association "Our Dream - Their Smile" from Pula, also a member of the "Food Network", led by Igor Loparić. According to the Istrian website, in his humanitarian campaign "Listen to Your Heart", Igor from Pula traveled across Croatia for 29 days, collected about 4 tons of food and distributed it to socially disadvantaged families, which confirms the fact that there is enough food for all, but it is necessary to find a way to distribute it fairly. The social self-service model is one of the ways and examples that has proven to be efficient.

Social self-service in Croatia operates in different ways, and the founders of self-service are the Red Cross, the Church and civil unions. They operate on a volunteer basis, and the provision of space and the payment of overheads largely depend on the goodwill of the city and/or county authorities. Depending on the needs and the amount of food collected, volunteers distribute packages to customers on a weekly or monthly basis. Self-service beneficiaries are people who receive social assistance from the "Social Welfare Center", and people whose salary or pension are insufficient to provide food for the entire month. Volunteers collect food and other necessities during the weekend actions in front of shopping centers, and sometimes the shopping centers make larger donations.

Selling over donating

But in terms of shopping centers and larger donations, things have become quite complicated. Until last year, a major obstacle to food donation in Croatia was the 25% VAT on donated food,

which made it cheaper for many traders and producers to throw away the food. The previously mentioned platform “Food Network” launched the initiative “Free Food Donation of VAT” in 2015, and managed to change the rulebook. For the first time, the Ministry of Agriculture has set up a food donation system and introduced a “Food Donation Ordinance” aimed at reducing food waste and allowing it to reach those in need. With this ordinance, Croatia has received one of the more progressive legal solutions in Europe, since all food at the expiry date, that is, 7 days before the expiry date, is exempt from VAT on donation.

But even after the new ordinance on eliminating VAT on donated food was passed, donations did not increase significantly. The reason is that shopping centers keep food until the last day of its expiry date in order to make better sales. In such a short time, that is, one day, food usually cannot be passed and distributed to the beneficiaries.

Zoran Grozdanov of the “Food Network” and the initiative “Free food donation of VAT” said: “Food donation was exempt from VAT at the end of last year and, contrary to the high expectations of social self-services and the public, donations did not increase significantly. I wrote 'significantly' deliberately, because the increase did occur, though not to the extent we expected. According to the latest data, 52 donors have requested VAT exemption, and the total initial acquisition value of donated food has been around 4.5 million HRK since the beginning of this year. It may seem like a big amount to someone, but considering that we throw away an estimate of around 4 billion HRK of food a year, this amount actually makes about a tenth of a percent of the total. After the first year of its implementation, the Food Donation Ordinance needs amendments coming from

practice, but the main problem are not the provisions of the Ordinance, but rather that most supermarket chains sell products until the last day of their expiry date. Their business is not socially conscious, which is why it is necessary for the new government to build an effective food donation system over the next four years and to recognize this issue as strategic for the competent ministry. We are witnessing that some social self-services have nothing to give to their beneficiaries and we need to start building a food donation system.”

One of the self-services that is often forced to distribute only one supply (flour, oil or clothing) is the one from Sisak. Volunteer Antonija Babić shared her experience of working in the Sisak self-service: “I think it is very important that we first give the self-service beneficiaries a smile, a kind word and, finally, what they came for, a basic food package. But we have only been distributing clothes for two months, and people are in dire need. In Sisak we have over 823 beneficiaries and I truly believe that the citizens of Sisak can help by donating at least one supply. We had actions in front of shopping centers, but we had to stop because the citizens got fed up. Honestly, it is no longer clear to anyone how this social self-service will be funded and how it will sustain.”

Food bank

In Zagreb, a roundtable on “Food Donation and Poverty in Croatia” was organized by the Croatian Anti-Poverty Network (CAPN) and the Food Network. Representatives of civil society organizations, representatives of social self-services and others participated. Irena Rajšić from the Humanitarian Organization "Duga Vukovar" delivered the opening statement; she stated that the

Vukovar social self-service was founded in 2013 as a result of the enthusiasm of a few individuals, and that since then the social self-service has been developing and growing, as well as the number of families they care of on a daily basis. Today, the social self-service supplies about 570 families from the Vukovar area, and currently, similar to Sisak, there is not enough food, that is donations are sparse and insufficient for all families the social self-service takes care of. The problem they face is cooperation with shopping centers, which are setting increasingly difficult conditions for collecting donations. According to Irena, communication with donors and continuity of donation are very poor, but cooperation with the local community is good, especially with the city of Vukovar, which approved the funding of salaries for two employees and is supporting self-service work. Mladena Tadej from a self-service in Rijeka also addressed the issue, stating that they encounter problems in their work related to logistics in the distribution of food, especially in situations where large amounts of donations with a short expiry date are received.

Zoran Grozdanov says: “When we helped solve the problem of VAT on donated food, we held many meetings with the ministry of agriculture of that period, which was in charge of the problem. In the short and long term plan after the VAT exemption, we have agreed that the situation will be monitored and analyzed for the first year, in order to find out where the 'weak spots' of the food donation system are. Subsequently, the Ministry would start 'patching up holes' of the system - for example, in order to take care of and distribute fresh food, social self-services must have a refrigerator. Most self-services do not have a refrigerator because it costs, and there are no funds - in which case the country would put the item of social self-service equipment in the budget. Furthermore, it turned out that transporting food from donors to social self-services is a big problem - the country would put transportation subsidies in the budget. And so on. Unfortunately,

the proposal remained only on verbal arrangements, so we cannot now refer to it now, and the new government hasn't done anything. In fact, if it wishes, the country can allocate funds for the social self-services to become places with sufficient storage space, equipment, etc., so they could accept all kinds of food. It can also make such a legislative framework that transporters receive relief if they transport donated food, etc. There are many more similar ideas.”

The thing is, there is no connection between the services dealing with the issue of food donation because they have been established, as already stated, by different actors. If social self-services in Croatia were to coordinate their activity, they would definitely be more adept at articulating demands to the competent ministries. Nino Žganec, President of the “Croatian Anti-Poverty Network”, proposed the development of a package of laws within the social welfare system that would regulate this socially important area. As he puts it: “The current Social Welfare Act is the only one regulating the entire system, and there is no support agency or some other institution to support and improve the welfare system.”

Zoran Grozdanov believes that the establishment of an intermediary body is a potential solution to a part of the problem, because an organized and effective system of food donation is not possible without it. As stated above, because of the very short period within which food is to be delivered to beneficiaries, the distribution logistics must be organized in such a way that the field data is continuously monitored and collected so that donations are distributed in accordance with the needs. According to Grozdanov, the implementation of a coordinating body would be the very beginning of something colloquially called a ‘food bank’ - the place and body that receives and

distributes food. As Grozdanov puts it: “Until we get one such intermediary body, at least in the beginning phase, the donation will be very sluggish and it will depend on the strong desire of donors and/or the logistical capabilities of the intermediaries. Here's an example, imagine that we have one office where two people are employed, and they have a good IT system with an information base. This information base contains, for example: a) a donor base which they report to when they wish to donate, b) an intermediary base showing how many beneficiaries a specific social self-service has, how much food they need on a monthly basis to feed their customers 'decently' and what is the current state of that self-service. In that case, the donor doesn't have to spend time on anything other than submitting information that he or she has something to donate, and the social self-service doesn't have to spend time searching for the donor. Of course, that's not all. Making someone in charge of food transport is also an issue, which takes us back to the fact that it is necessary to build a food donation system.”

Fighting the trend of wasting food

As mentioned at the beginning, a major issue concerning food donation is also present in the European Union, whose Member States have been intensively seeking ways to tackle the problem of food distribution for several years. As an example of a positive, fast and effective way of reducing food waste thanks to a new approach to ‘damaged’, that is expired foods, we will mention Denmark. The Weefood company has set up a specialized store that sells goods that are not ‘pretty’ enough to be on shelves in classic stores, such as ‘damaged’ fruits and vegetables, or expired goods, which are actually good for usage much longer. The fact is that for many (mostly legal)

reasons, manufacturers put an expiry date on goods that actually have a much longer shelf life (e.g. flour, sugar, pasta and oil). All products in specialized 'social shops' (as they are called in Denmark) are sold at half the price and are donated by the manufacturers, import - export companies and supermarkets. Weefood has launched a campaign to raise awareness that the food that big supermarkets and food manufacturers throw away is very usable, which has contributed to reducing food waste. The Danish model was also copied by the United Kingdom, except that in their specialized stores the price of the food is determined by the customers themselves.

The EU has been trying to put an end to the growing trend of food waste over the last few years, so the European Commission has developed a methodology for measuring the extent of food waste. A Platform on Food Losses and Food Waste has been set up to try to design a food value chain that minimizes waste.

Disproportionate distribution of food is a major problem in Croatia as well as in the world. The social self-service model we have in Croatia is a great way to divert food into the hands of those in need, but to get this model on solid ground, much more support from the authorities and individuals is needed. It is the country that can and should encourage cooperation with the founders of social self-services to address the specific problems that arise in the field. As noted, this is primarily a fair distribution of food, that is, the transport of food and the provision of a legislative framework and rulebook that benefit all actors. It is also necessary to work on continuous education on food waste, and raising awareness and sensitivity of the population in the field of food donation to those in need.

The text was created within the framework of an independent journalistic project for which funds were provided through the Public tender of the Ministry of Culture of the Republic of Croatia for financing journalistic works in non-profit media. The article does not express the views and opinions of the Croatian Ministry of Culture.

3.2 Commentary and analysis

Text 2: Petra Ivšić: Hranu treba distribuirati, a ne bacati

The biggest problem I encountered while translating this text were the names of numerous organizations, platforms, initiatives etc. In order to approach this issue I used the Internet to find the official translations. Since the Humanitarian Organization "Duga Vukovar" doesn't have an official translation I decided not to translate it myself, because I did not think it was necessary. In my opinion, the important thing is that the readers understand that it is a local humanitarian organization from Vukovar, so the fact that its name was not translated into English should not create confusion to the readers.

Another issue I encountered was the term 'zametak' in the sentence "*Prema riječima Grozdanova, uvođenje koordinacijskog tijela bio bi zametak nečega što se kolokvijalno naziva 'bankom hrane' - mjesta i tijela koje će primati i distribuirati hranu.*". I decided to translate it as 'the very beginning', because translating it literally would not make sense in English, and I did not find a shorter adequate solution.

In the sentence "*Nekome se to može činiti veliki iznos, no ako se uzme u obzir da su procjene da godišnje bacimo oko 4 milijarde kuna hrane, ovaj iznos zapravo čini oko promil ukupne svote.*" I did not know how to translate the word 'promil', but after researching I found that the appropriate translation in this context is 'the tenth of a percent'.

Also, the term 'organizacijski' in the sentence "*Kasnije smo počeli razmišljati dugoročno i organizacijski pa smo počeli dijeliti pune pakete na tjednoj bazi.*" was rather problematic to translate, although it may seem simple. First I translated it as "*Later on, we started thinking long-term and organizationally, so we started...*", but then I realized that it does not sound right, so I

decided to rephrase it into “*Later on, we started thinking long-term and in an organized manner, so we started...*” in order to make the sentence sound more clear.

Furthermore, it was challenging to translate the term ‘na čvrste noge’ in the sentence “*Model socijalnih samoposluga koji imamo u Hrvatskoj odličan je način kako hranu preusmjeriti u ruke potrebitih, no da bi ovaj model stao na čvrste noge, potrebno je još puno podrške od strane vlasti i pojedinaca.*”. I considered changing the sentence or using something along the lines of ‘finalize’, but I came across the term ‘on solid ground’ while I was researching, and I decided to use it because it fit in very well.

Overall, translating this text was not particularly challenging. However, it did require a lot of research, especially when it came to finding the official translations of the mentioned organizations, initiatives and platforms.

4. SOURCE TEXT 3

ALARMANTNO UPOZORENJE 'Jadransko more postat će za 50 godina neupotrebljivo smetlište'

Autor: Branko Podgornik

Objavljeno: 1. siječanj 2020. u 11:10

Hrvatska zbog turizma ima goleme probleme i društvene troškove koje nitko ne spominje. Spominju se samo prihodi. Mi trebamo sagraditi nekoliko centara za zbrinjavanje otpada, smeća koje nam uvelike ostavljaju naši gosti. To je zakonita posljedica preopterećenosti hrvatskog prostora i Jadranskog mora

Doktor Slavko Kulić, umirovljeni sveučilišni profesor, i dalje je vrlo aktivan kao istraživač i kao sudionik brojnih međunarodnih znanstvenih skupova o ključnim problemima u svijetu. U posljednje vrijeme veliku pažnju posvećuje klimatskim promjenama, a našu je javnost iznenadio procjenama da će Hrvatska od orijentacije na turizam imati daleko više štete nego koristi.

Proizvodnja u Hrvatskoj postupno propada, a gospodarstvo se okreće turizmu. Kako to tumačite i kakve će to posljedice imati za Hrvatsku i njezin okoliš?

– Od 1991. godine do danas hrvatska stvarnost je bez konstrukta. Hrvatska se nikad nije politički konstituirala u smislu višestranačkog konsenzusa o tipu socijalnih odnosa koje prakticiramo u našoj stvarnosti. To znači da smo stvarnost prepustili stjecaju okolnosti i kretanju bez koncepcije.

Nama je nametnuta trgovačka orijentacija umjesto proizvodne, unatoč spoznaji da imamo resurse. Mi smo imali i akumulaciju i dosta proizvodnje iz prethodnog razdoblja. To znači da nismo morali

doći u današnje okolnosti, da se prešutno okrenemo takozvanom turizmu, i kao pojedinci, i kao društvo, i kao službena politika. Turizam nije gospodarstvo, nije gospodarska grana, nije djelatnost. Turizam je relacijski fenomen koji se događa oko sociokulturnih i prirodnih vrijednosti.

Ipak, donosi novac...

– Čekajte, tragična je država i ekonomija koja prihode čeka od turizma. Spominjete novac. Međutim, troškovi turizma su četverostruko veći od prihoda. O tim se troškovima šuti. Oko 69 posto prihoda od turizma je privatno, a troškovi o kojima govorim jesu društveni. Samo onih tridesetak posto prihoda ide u prilog društva.

Treba također upozoriti da su turistički prihodi neizvjesni, osjetljivi. Na takve prihode ne bi se trebali orijentirati ni država, niti društvo, a ni ekonomija posebno. Bez ekonomije koja nije usmjerena na stvaralaštvo, na proizvodnju kulturnih i materijalnih vrijednosti, društvo ne može opstati.

Proizvodnja koju smo imali nestaje. Ono što je ostalo, radi se o lohn-poslovima, što opet nije proizvodnja, ili se radi o trgovini. Došli smo u okolnosti u kojima i magistri znanosti rade u trgovini, za 3.000 kuna. Mislim da smo nesvjesno ušli u okolnosti koje rade protiv nas. Turizam ne može biti oslonac naše budućnosti, jer je neizvjestan.

Osim toga, hrvatski prostor je opterećen s 20 milijuna gostiju godišnje, što otvara niz pitanja o tome kakve će biti posljedice za naše kopno i Jadransko more. Zbog sve težih posljedica, bojim se da će i turisti sve manje dolaziti.

Primjerice, sjeverni Jadran više ne bi smio graditi nikakve fiksne kapacitete u turizmu, ali unatoč tome oni se šire, osobito u Istri. Siguran sam da će se jednoga dana u tim kapacitetima leći galebovi

ili golubovi. Možda bismo mogli graditi još kampova, kako bismo mogli primiti još koji milijun gostiju. Dodatni je problem u tome što je turizam nekoć pomagao naš izvoz, a danas sve više postaje ovisan o uvozu.

Mislite na uvoznu robu?

– Mislim na sve, od hotela koji se grade od stranog materijala, do uvoza hrane, pića i tako dalje. Ukratko, turizam nam je potreban, ali s time se ne treba hvaliti. Ako nam se već događa, prihode bismo trebali preusmjeravati u proizvodnju novih kulturnih i materijalnih vrijednosti. A mi to ne radimo. Sve ide u potrošnju koja nas je zanimala.

Održivost života

Kada se zalažete za zauzdavanje tzv. betonizacije obale, osobito sjevernoga Jadrana, mislite li na negativne ekološke posljedice usmjeravanja na turizam? Kako tumačite da su neka turistička središta, poput Dubrovnika, nacionalni parkovi Krka i Plitvice počeli javno razmišljati o ograničavanju broja turista koje će primiti?

– Vaše pitanje ne mora biti zakašnjelo. Hrvatska zbog turizma ima goleme probleme i društvene troškove koje nitko ne spominje. Spominju se samo prihodi. Mi trebamo sagraditi nekoliko centara za zbrinjavanje otpada, smeća koje nam uvelike ostavljaju naši gosti. To je zakonita posljedica preopterećenosti hrvatskog prostora i Jadranskog mora. Zbog toga mislim da turistička taksa ne može ostati na razini od sedam kuna.

Zamislite da svaki gost ostavi po jednu, dvije plastične vrećice, ili plastične čaše. To su milijuni komada. Imamo između 16 i 18 milijuna tona nezbrinutog smeća. Split hoće prebaciti otpad preko Biokova, Rijeka na Marišćinu, a slično razmišlja Dubrovnik. Kamo? Mi mislimo da ćemo smeće prikriti pod zemlju, ali to se ne može riješiti na takav način.

Problem otpada može se riješiti samo promijenjenom kulturom života te drukčijom strukturom proizvodnje i potrošnje. Moramo mijenjati cijeli način proizvodnje života. U suprotnom, ostat ćemo zarobljeni silom izvan nas samih. Stjecajem okolnosti, naime, to je najlakši način da netko dođe do šake novca za preživljavanje.

Na što mislite kada kažete da su troškovi turizma četiri puta veći od prihoda? Na autoceste...?

– Mislim na autoceste, zapaljene šume, na rizično ponašanje stranaca koji u jupankama idu na Velebit, Biokovo i slično. Ponajprije, mislim na troškove zbrinjavanja smeća i onečišćenja jadranskog podmorja.

Oko 150 tisuća plovila godišnje prođe Jadranom, ali mi nemamo pravog uvida u posljedice tog silnog prometa. Bojim se da će u hrvatskom priobalju doći u pitanje održivost života. Sjeverni dio Jadrana od zapada do Crikvenice već metastazira. Nestaje flora i fauna. Graditi fiksne kapacitete na sjevernom Jadranu stoga je kratkovidno i nerazumno.

Ribe u moru sve je manje, a plastike sve više. Imam dvije doktorske disertacije o hrvatskom podmorju, koje je zastrašujuće čitati, a kamoli prihvatiti kao stvarnost. Ako se Jadransko more nastavi puniti otpadom kao danas, za 50 godina, ako ne i prije, postat će neupotrebljivo smetlište. Ponavljam, razvoj događaja ide u tom smjeru zbog fizičke preopterećenosti hrvatskog prostora.

Zamislite koliko svaki gost tijekom 110 milijuna noćenja ostvarenih godišnje u Hrvatskoj ostavi iza sebe smeća. Ali, o tom smeću trebao bi se pobrinuti netko drugi, a ne oni koji su primili novac. Ponavljam, turizam ne može biti naše gospodarsko usmjerenje, jer to nije gospodarstvo, ni gospodarska grana, niti gospodarska djelatnost.

Ipak, turizam donosi velike prihode putem PDV-a i puni državni proračun.

– Da, to je tako. Ti su nam prihodi nužni jer imamo velike probleme s održavanjem sustava zdravstva i mirovinskog osiguranja. Znam da politika prešućuje lakoću stvaranja takvih proračunskih prihoda. No, moramo dobro razmisliti može li to biti naša perspektiva. Pogrešno mislimo, pogrešno govorimo i pogrešno se ponašamo. Ne mislimo u skladu s našim mogućnostima.

Možemo li kriviti Europsku uniju zato što hrvatska proizvodnja propada i što zemlja sve više zaostaje za drugima?

– Ne možemo. Kada je riječ o hrvatskoj budućnosti, naše mogućnosti nisu sporne, ali o njima neće netko drugi misliti, pa ni Europska unija. Ne smijemo pretjerano očekivati od bilo koga da će nam pomoći onda kada nam bude najteže, posebno ako dođe do sraza u Europi, pa ostanemo bez gostiju.

Budući da naša proizvodnja nestaje, otvara se pitanje čime ćemo isplaćivati mirovine, kako ćemo održavati zdravstvo i ostale fiksne državne troškove. Na sreću, Hrvatska ima mogućnosti za drukčiju orijentaciju od sadašnje, ali o tome trebamo pobrinuti sami.

Bios i ethos

Tko bi, konkretno, trebao preusmjeriti Hrvatsku?

– To što govorimo trebao bi biti čin hrvatskog Sabora. On bi trebao donijeti odluku o proizvodnoj i stvaralačkoj orijentaciji ove stvarnosti, jer mi imamo takve pretpostavke i u ljudima, i u prirodnim resursima, a ne da prešutno prihvaćamo trgovačku orijentaciju koja nas vodi u smjeru potrošnje, pa nam je mozak uvijek bliži biosu nego ethosu.

Stoga naši mladi ljudi odlaze u inozemstvo, jer sebe ne vide u takvoj stvarnosti. To treba biti politička promjena, dok sami odlučujemo o tome što trebamo raditi. Hrvatskoj je potrebna koncepcija dugoročnog razvoja života, posebno koncepcija dugoročnog ustrojavanja ekonomskih odnosa. To zahtijeva dugoročnu uređenost, a ne sustav od dnevne važnosti. U sustavu od dnevne važnosti nitko neće u Hrvatsku doći investirati, osim spekulativnog kapitala.

Zašto kažete da trebamo odlučivati o sebi dok još možemo?

– Kada uđemo u eurozonu i odrekemo se kune, nećemo moći odlučivati ni o čemu, kada su u pitanju novac ili investicije.

Znači, smatrate da Hrvatska nepotrebno srlja u međunarodne integracije i pritom se odriče elemenata svoje državne suverenosti, kao što su vlastita valuta i monetarna politika, te da zbog toga neće više moći utjecati na razvoj događaja u zemlji i preokrenuti stanje na bolje.

– Tako je. Bez vlastite valute bit će nam još teže, ali o tome svi šute. Mi očitom moramo doživjeti još jedan stres da bismo se osvijestili. Kunu ćemo promijeniti u euro, ali upozoravam da euro nije valuta. Ponavljam, euro nije valuta, jer iza njega ne stoji nitko, nikakva država i nikakav sustav vrijednosti.

Utemeljenje Europske unije na monetarnoj koncepciji i na euru jest tragično i to neće dugo trajati. To slobodno zapišite i poručite ovom narodu. Sukobi i otrežnjenje tek nam slijede.

Već godinama vlasti u svijetu, ne samo u Hrvatskoj, hvale se ubrzavanjem rasta bruto domaćeg proizvoda (BDP) i teže tome da stopa rasta bude što veća, barem pet posto. Tvrde da će to riješiti naše nevolje. Kako to tumačite?

– Ta filozofija neograničenog i ubrzanoga gospodarskog rasta dovodi sve nas u sukob s prirodom i životom. Mi tu filozofiju materijalizacije moramo promijeniti kako bismo sukob s prirodom i životom smanjili, jer su resursi na našem planetu ograničeni.

Priče o ekologiji, kao na nedavnom međunarodnom skupu u Madridu, u organizaciji Ujedinjenih naroda, isprazne su. Dok jedni traže smanjivanjem onečišćenja, drugi istog dana i dalje pričaju o potrebi bržih stopa rasta. Jedno govorimo, a drugo radimo. Nedavna deklaracija iz Madrida, koja je trebala smanjiti emisiju stakleničkih plinova na tragu Pariškog klimatskog sporazuma, ne znači baš ništa.

Zašto ste tu tako kritični?

– Zato što takve deklaracije ne mogu spriječiti današnje nasilje nad prirodom i društvom. Da bi se stvorila održiva ravnoteža, mi moramo mijenjati strukturu proizvodnje i potrošnje. U kulturi života ne bismo trebali težiti za procesom kompenzacije sa svijetom, težiti velikom automobilu, velikom stanu ili brodu.

Morali bismo gajiti emancipaciju, skromnu potrošnju stvari i davanje prednosti životu u odnosu na stvari. To je ključ ne samo za Hrvatsku, nego za Europu i svijet. Trebamo dramatičnu raspravu u svijetu radi promjene ponašanja, a ispraznim deklaracijama, poput madridske, ne možemo obuzdati nasilje koje ugrožava naš opstanak.

Nasilje nad prirodom

Tko nameće to nasilje nad prirodom i ljudima, ugrožavajući naš opstanak?

– To je logika kapitala i stvaranja profita po svaku cijenu. Profit je sredstvo usmjereno protiv općeg dobra. Forsiranje stopa rasta je instrument nasilja nad prirodom i životom. Život je najvrednija stvar na planetu Zemlji.

To što ljudska vrsta misli da zna, životu na Zemlji stvara više problema nego što ih može riješiti. Stoga je pitanje što mi uopće znamo i imaju li znanstvene i obrazovne institucije prostora za drukčiji pristup i za drukčije mišljenje izvan današnjeg političkog i vjerskog determinizma, izvan tih dvaju tipova razmišljanja koji od ljudi zahtijevaju podložnost i poslušnost, ne tražeći ni od koga da misli i radi drukčije te da promijeni ponašanje.

Nasilje, kakvom smo danas izloženi u ime kapitala i profita, ne osigurava razvoj. A mi smo prihvatili nasilje kao oblik razvoja. I podmorje i nadmorje uništava se smećem koje se nastoji zbrinuti. Ali to je »zbrinjavanje« nemoguće. Radi se samo o prikrivanju smeća koje neki vulkan sutra može izbaciti, vratiti na površinu. Još jednom upozoravam da to znači kako moramo mijenjati strukturu proizvodnje i potrošnje, koja počiva na nasilju nad prirodom i ljudima u ime profita.

Bojim se da nužne promjene u kolektivnom ponašanju, o kojima govorite, na globalnoj razini neće biti moguće, ako najprije ne dođe do promjena na nacionalnoj razini, u državama. Građani godinama izlaze na izbore očekujući promjene na bolje, ali nakon izbora ništa se bitno ne mijenja. Tko vlada državama i narodima: demokratski izabrana tijela, ili međunarodni financijski kapital i velike korporacije?

– Svaki narod, pa i naš, još od Aristotela ima samo jednu mogućnost: da u vlast bira ljude koji će najmanje zlorabiti vlast protiv naroda, a ne one koji je neće zlorabiti. Suvremena zapadna civilizacija izabrala je oblik autokratske države kao oblika civilizacijskog ustroja. Taj oblik vlasti

i države posreduje slobodu pojedinca, gospodarstva i naroda s centrima moći, i to za sve veću cijenu.

Inozemno zaduživanje i našeg naroda događa se po slobodi autokratske vlasti, a da se čak ne pita narod, ni hrvatski Sabor. Svi međunarodni ugovori, pa i oni o inozemnom dugu, morali bi biti ratificirani u Saboru, ili referendumom. To se nije događalo ni u prethodnom civilizacijskom ustroju, pa ni u današnjem. O tome se gotovo i ne govori. Kada sam jednog našeg ministra financija upozorio da mu se to ne bi trebalo događati kao njegovim prethodnicima, odgovorio mi je kako je siguran, kada bi to pokušao, da bi bio otpušten posla.

Od 2000. godine, s ustrojavanjem autokratske vlasti, do danas, ta sloboda posredovanja slobodom pojedinaca, gospodarstva i naroda sve više narod vodi u dužničko-vjerovničke odnose, poznate kao dužničko ropstvo. Priče o slobodi i demokraciji naroda kao subjekta kulture već su odavno prozirne. Narod je subjekt kulture. Narod nije masa. Narod nije puk.

Odnos takve vlasti prema narodu zahtijeva da se na razini pojedinih naroda i nacija traži novi oblik civilizacijskog ustroja, a onda i novi horizontalni ustroj, umjesto vertikalnog. Nužno je poštivanje naroda kao subjekta kulture od strane svake vlasti, pa i ove kod nas. Sloboda na dug nije moguća. To mora razumjeti pojedinac i narod, nepodmitljivo.

Financijski fašizam sve nas tjera u kut

Zanimljivo je da se ljetos oko 180 najvećih američkih kompanija iznenada posulo pepelom te izjavilo da osnovni cilj njihova djelovanja ne može biti stvaranje profita za svoje dioničare, nego i obavljanje društveno korisne funkcije za zaposlene i za zajednice u kojima djeluju. Nije li kapitalizam, kakav poznajemo, došao u krizu? – Riječ je o pobuni tih kompanija, koja je posve ispravna.

One ne mogu slijediti obveze prema financijskim centrima moći koji im diktiraju takvo ponašanje. Financijski centri moći su instrument suvremenog oblika imperijalizma. To je ono što je cijelom svijetu zajedničko: kako se suprotstaviti tom diktatu financijskog fašizma?

To je suštinsko pitanje, jer novca u svijetu ima sve više, a dostupnost novca sve je teža. Postoje samo dva načina da dođete do više novca: ili da platite višu cijenu novca, ili ćete raditi za nižu cijenu rada.

Ljudi i narodi u cijelom svijetu masovno su se priklonili tome da rade za nižu cijenu rada. Dokad će to trajati, vidjet ćemo, ali taj nametnuti razvoj događaja postao je neodrživ. Ljudi su jednostavno prihvatili da žive u stanju neprekidne egzistencijalne anksioznosti, neoliberalne eutanazije, u uskraćivanju svega. U civilizaciji u kojoj je sve podređeno novcu i profitu, ne možete doći do onoga što vam treba. Taj financijski fašizam sve nas tjera u kut.

4.1 Translation of the source text 3

ALARMING WARNING “The Adriatic Sea will become a useless dumping ground in 50 years”

Author: Branko Podgornik

Published: 1 January 2020 at 11:10 am

Due to tourism, Croatia has huge problems and social costs that no one even mentions. The only thing mentioned is the revenue. We need to build several waste management facilities to take care of litter that is left abundantly by our guests. This is a lawful consequence of the overload of the Croatian area and the Adriatic Sea

Dr. Slavko Kulić, a retired university professor, is still very active as a researcher and participant in numerous international scientific conferences on key issues in the world. Lately, he has been paying a lot of attention to climate change, and his estimates that orientation to tourism will do far more harm than good to Croatia have surprised our public.

Production in Croatia is gradually declining and the economy is turning to tourism. How do you interpret this and what effect will it have on Croatia and its environment?

- Since 1991, Croatian reality is without construct. Croatia has never been politically constituted in terms of a cross-party consensus on the type of social relations we practice in our reality. This means that we have left reality to circumstances and motion without conception.

Trade orientation has been imposed on us instead of production orientation, despite the realization that we have the resources. We also had accumulation and plenty of production from the previous period. This means that we did not have to be in today's circumstances, and turn tacitly to so-called tourism, as individuals, as a society and as official policy. Tourism is not economy, it is not an industry, it is not an activity. Tourism is a relational phenomenon occurring around socio-cultural and natural values.

Still, it pays...

- Hold on, a country and an economy that receive their revenue from tourism are tragic. You are mentioning money. However, tourism costs are four times higher than its revenue. Nobody is talking about these costs. About 69 percent of tourism revenue is private and the costs I mentioned are social. Only about thirty percent of the revenue favors the society.

It should also be noted that tourism revenue is uncertain, sensitive. Neither the state, nor the society, nor the economy, in particular, should focus on such revenue. Without an economy that is not focused on creation and the production of cultural and material values, society cannot survive.

The production we had is disappearing. What is left are lohn-jobs, which again is not production, or trading is in question. In today's circumstances even masters of science work in commerce, for 3,000 HRK. I think we have unknowingly found ourselves under circumstances that are working against us. Tourism cannot be the backbone of our future, because it is uncertain.

In addition, the Croatian area is burdened with 20 million guests a year, which raises a series of questions concerning the consequences for our land and the Adriatic Sea. Due to increasingly harsh consequences, I'm afraid tourists will be coming over less and less.

For instance, the northern Adriatic should no longer build any fixed capacities in tourism, but nevertheless they are expanding, especially in Istria. I am sure that one day there will be seagulls or pigeons in these spaces. Maybe we should build more camps in order to accommodate another million guests. An additional problem is that tourism used to encourage our exports, and today it is increasingly dependent on imports.

Are you referring to import goods?

- I am referring to everything, from hotels built of foreign material, to the import of food, drinks and so on. In a nutshell, we need tourism, but we need not to brag about it. If it is happening to us already, we should divert our revenue to the production of new cultural and material values. But we aren't doing that. It all goes into the consumption that has plagued us.

Sustainability of life

When advocating for containment of the so-called coastline concreting, especially in the northern Adriatic, are you considering the negative environmental consequences of tourism orientation? How do you interpret that some tourist centers, such as Dubrovnik, Krka National Parks and Plitvice Lakes have started ruminating publicly about limiting the number of tourists they will receive?

- Your question doesn't need to be late. Due to tourism, Croatia has huge problems and social costs that no one even mentions. The only thing mentioned is the revenue. We need to build several waste management facilities to take care of litter that is left abundantly by our guests. This is a lawful consequence of the overload of the Croatian area and the Adriatic Sea. For this reason, I don't think that the tourist tax can remain at the level of 7 HRK.

Imagine each guest leaving behind one, two plastic bags, or plastic cups. Millions of items are in question. We have between 16 and 18 million tonnes of unattended waste. Split wants to transfer waste through Biokovo, Rijeka to Marišćina, and Dubrovnik is also thinking similarly. Where? We think we can hide the waste underground, but it can't be handled that way.

Only by a changed culture of life and a different structure of production and consumption can the waste issue be solved. We need to change the entire way we produce life. Otherwise, we will end up forcefully trapped beyond ourselves. Circumstantially, it is the easiest way for someone to come up with a handful of money to survive.

What are you referring to when you say that tourism costs are four times higher than its revenue? The highways...?

- I'm referring to highways, burning forests, risky behavior of foreigners who visit Velebit or Biokovo wearing flip-flops, and similar. Primarily, I'm referring to the costs of waste disposal and pollution of the Adriatic Basin.

About 150,000 vessels pass through the Adriatic annually, and we have no real insight into the effects of this massive traffic. I'm afraid that the sustainability of life will be compromised in the Croatian coastal area. The northern part of the Adriatic from the west to Crikvenica is already metastasizing. Flora and fauna are disappearing. Therefore, construction of fixed capacities in the northern Adriatic is short-sighted and unreasonable.

The number of fish in the sea is getting smaller and that of plastics, bigger. I have two doctoral dissertations on the Croatian underwater, which are scary to read, let alone accept as reality. If the Adriatic Sea continues to be filled with waste as it is today, in 50 years, if not before, it will become

a useless dumping ground. I repeat, the developments are going in this direction because of the physical overload of the Croatian area.

Imagine how much waste every guest leaves behind during the 110 million overnight stays generated annually in Croatia. But this waste should be taken care of by someone other than the ones who received the money. I repeat, tourism cannot be our economic orientation, because it is not economy, nor an industry, nor an economic activity.

However, tourism generates high VAT revenue and fills the state budget.

- Yes, that's right. We need this revenue because we have major problems maintaining our health and pension systems. I know that politics is concealing the ease of generating such budget revenues. But we need to think carefully whether this can be our perspective. We are thinking wrongly, we are speaking wrongly and we are behaving wrongly. We are not thinking in accordance with our capabilities.

Can we blame the European Union for the decline of Croatia's production and the fact that the country is lagging behind?

-We can't. When it comes to Croatia's future, our options are not in dispute, but no one else will be thinking of them, not even the European Union. We must not over-expect anyone to help us in the most difficult times, especially if there is a conflict in Europe and we are left without guests.

Since our production is disappearing, the question arises of how we will pay our pensions, how we will maintain health care and other fixed state costs. Fortunately, Croatia has opportunities for a different orientation from the current one, but we need to take care of this ourselves.

Bios and ethos

Who, in particular, should divert Croatia?

- What we are talking about should be an act of the Croatian Parliament. It should make a decision on the production and creative orientation of this reality, because we have such presumptions in both people and natural resources. We shouldn't tacitly accept the trade orientation that leads us in the direction of consumption, so our brains are always closer to bios than ethos.

Therefore, our youth is going abroad because they do not see themselves in such a reality. This needs to be a political change as we decide what we need to do. Croatia needs the concept of long-term development of life, and especially the concept of long-term establishment of economic relations. This requires long-term orderliness, not a day-to-day system. Under the day-to-day system, no one will come in Croatia to invest, except for the speculative capital.

Why are you saying we should decide about ourselves while we still can?

- When we enter the eurozone and give up the kuna, we will not be able to decide on anything when it comes to money or investments.

So, you think that Croatia is unnecessarily rushing into international integrations, while giving up elements of its state sovereignty, such as its own currency and monetary policy, and therefore will no longer be able to influence the developments in the country and turn the situation for the better?

-That's right. Without our own currency, it will be even harder for us, but everyone is silent about it. We obviously need to experience another stress in order to come to our senses. We will change

the kuna into the euro, but I warn that the euro is not a currency. I repeat, the euro is not a currency because no one is behind it, no country and no ethos.

The European Union's establishment on the monetary concept and the euro is tragic and will not last long. Feel free to write it down and tell this people. Conflicts and disillusionment are yet to come.

For years now, the authorities in the world, not only in Croatia, have been bragging about accelerating the growth of gross domestic product (GDP) and aiming for the highest possible growth rate, at least of five percent. They claim that it will solve our troubles. How do you interpret this?

- This philosophy of unlimited and accelerated economic growth brings us all into conflict with nature and life. We need to change this materialization philosophy in order to reduce conflict with nature and life, because the resources on our planet are limited.

Ecology talk, like at a recent international meeting in Madrid organized by the United Nations, is empty. While some seek to reduce pollution, others continue to talk about the need for faster growth rates on the same day. We are saying one thing while doing the other. The recent Madrid declaration, which was supposed to reduce greenhouse gas emissions, based on the Paris Climate Agreement, means nothing.

Why are you so critical?

- Because such declarations cannot prevent today's violence against nature and society. In order to create a sustainable balance, we must change the structure of production and consumption. In the

culture of life, we should not strive for a process of compensation with the world, strive for a big car, a big apartment or a boat.

We should cultivate emancipation, modest consumption of things, and giving priority to life over things. This is the key not only for Croatia, but for Europe and the world. We need a dramatic debate in the world to change our behavior, and with empty declarations, such as the Madrid one, we cannot contain the violence that is threatening our survival.

Violence against nature

Who is imposing this violence on nature and humans, endangering our survival?

- It's the logic of capital and making profit at all costs. Profit is a means directed against common good. Forcing the growth rates is an instrument of violence against nature and life. Life is the most valuable thing on planet Earth.

What the human species thinks it knows creates more problems for life on Earth than it can solve. So the question is, what do we even know and do scientific and educational institutions have room for a different approach and for a different opinion that is beyond today's political and religious determinism, beyond these two types of thinking that require people to be submissive and obedient, without asking anyone to think and do differently and to change their behavior.

The violence we are exposed to today, in the name of capital and profit, does not guarantee development. And we have embraced violence as a form of development. Both the underwater and the land are destroyed by trash that we try to dispose. But this 'disposal' is impossible. It's basically just covering up trash that some volcano can spew out tomorrow, bring it back to the surface. Once

again I warn that this means that we must change the structure of production and consumption, which is based on violence against nature and people in the name of profit.

I'm afraid that the necessary changes in the collective behavior you are talking about will not be possible at the global level, unless changes occur at the national level first, in the countries. Citizens have been going to elections for years expecting changes for the better, but after the elections, nothing significant changes. Who is governing countries and nations: democratically elected authorities, or international financial capital and large corporations?

- Every nation, including ours, has had only one possibility since Aristotle: to elect the people who will abuse power against the people the least, and not those who will not abuse it. Contemporary Western civilization has chosen the form of an autocratic state as a form of civilization structure. This form of government and country mediates the freedom of the individual, economy and peoples with centers of power, at an increasing cost.

Foreign debt of our people as well is happening at the discretion of the autocratic government, without even asking the people, not even the Croatian Parliament. All international treaties, including those on external debt, should be ratified in the Parliament, or by referendum. This did not happen in the previous civilization structure and it's not happening in the present. It's hardly talked about. When I warned one of our finance ministers that this should not be happening to him as to his predecessors, he replied that he was sure that, if he tried to do so, he would end up fired.

Since 2000, with the establishment of the autocratic government, to this day, the discretion of mediating the freedom of individuals, the economy and peoples has increasingly led the nation into debt-creditor relations, known as debt bondage. The stories about freedom and democracy of

the people as a subject of culture have been frivolous for a long time. People are the subject of culture. People are not masses. People are not hoi polloi.

The attitude of such authority towards the people requires a new form of civilization structure at the level of individual peoples and nations, and then a new horizontal structure, instead of a vertical one. It is necessary for the government, including our own, to respect the people as a subject of culture. Freedom debt is not possible. This must be understood by individuals and the people, incorruptibly.

Financial fascism is pushing us all into a corner

Interestingly, around 180 of America's largest companies have suddenly worn sackcloth and ashes this summer, stating that the primary purpose of their activity mustn't be generating profits for their shareholders, but performing a socially beneficial function for the employees and the communities in which they operate. Didn't capitalism, as we know it, come into crisis? - It is a rebellion of these companies, which is completely correct.

They cannot follow the obligations of the financial centers of power that dictate such behavior. The financial centers of power are an instrument of the contemporary form of imperialism. This is what the whole world has in common: How to oppose this dictate of financial fascism?

This is the essential issue, because there is more and more money in the world and the availability of it is becoming increasingly difficult. There are only two ways to get more money, either to pay a higher price of money, or to work for a lower cost of labor.

Individuals and peoples all over the world have made a commitment to work for lower labor costs. We'll see how long it will last, but these imposed developments have become unsustainable. People have simply accepted to live in a state of continuous existential anxiety, neoliberal euthanasia, in denial of everything. In a civilization where everything is subordinated to money and profit, you cannot get what you need. This financial fascism is pushing us all into a corner.

4.2 Commentary and analysis

Text 3: Branko Podgornik: ALARMANTNO UPOZORENJE 'Jadransko more postat će za 50 godina neupotrebljivo smetlište'

While translating this text, I came across a few terms which I have never heard about before or which are rarely used, which made them difficult to translate. For instance, the term 'betonizacija obale' was quite challenging. At first, I translated it into 'coast concretisation', but that sounded rather ambiguous in English. After a lot of research, I decided to go with the term 'coastline concreting'. Similarly, the term 'inozemno zaduživanje' also required a lot of research. I thought about translating it as 'foreign borrowing', but then I came across the term 'foreign debt' which was a better fit. The term 'lohn-poslovi' was quite difficult for me to translate, because I have never heard of it before. I decided to translate it literally (lohn-jobs), because I did not find the English alternative to this rarely used and not so widely spread expression. In a similar manner, the term 'posulo pepelom' in the sentence "*Zanimljivo je da se ljetos oko 180 najvećih američkih kompanija iznenada posulo pepelom te izjavilo da...*" has scared me at first, because I have never encountered it before. But, after a short research, I found the expression 'to wear sackcloth and ashes', which has turned out to be a perfectly fitting translation.

Furthermore, there were some terms which were seemingly easy to translate, but it turned out that finding an appropriate expression in English was quite difficult. For example, the word 'zaniijela' in the sentence "*Sve ide u potrošnju koja nas je zaniijela.*" was challenging. After considering using something along the lines of 'that has taken over us' and 'that has started to control us', I decided to use quite a strong term 'that has plagued us', which I think worked the best, because I believe that the author wanted to emphasize the effect of consumption on people. Another example

considers the expression ‘kapacitetima’ in the sentence “*Siguran sam da će se jednoga dana u tim kapacitetima leći galebovi ili golubovi.*”. At first, I translated it as ‘capacities’, but then I realized that particular term does not really fit in this context well, and I decided to use a much simpler word – ‘spaces’, which grasps what the interviewee was referring to.

“*Narod nije puk.*” is an example of a sentence which made me think carefully on how should I transfer the work ‘puk’ into the English language, mostly because of the connotation this word possesses. I could not just use the word ‘people’, because the readers would not get that particular implication the interviewee wanted to convey. Luckily, I remembered an expression I have learned in one of my classes – ‘hoi polloi’, and I checked whether it could be adequate in this context. It turned out it was perfect in this context so I decided to use it.

5. CONCLUSION

While writing this thesis, I have learned that translating is a very difficult and time-consuming job. Despite of this, I can definitely say that I have enjoyed it. I loved the fact that I learned many things I didn't know before and I even enjoyed solving the problems I have come across.

While writing my translations, I made an effort to keep in mind all of the things I have stated in the introductory part, such as the style of texts, level of formality, type of audience the texts are referring to etc. I believe this has helped me greatly to produce good translations which provoke the same impression the readers of the source texts experienced while reading.

Translators have to be very imaginative and creative, because it is surprisingly difficult to avoid translating sentences literally, and doing so would result in poorly written translations. Another important thing is to understand completely every thought the author is trying to convey to the readers. This enables the translator to find the most adequate translation without losing the meaning the author of the source text wanted to pass on to the readers.

Although it did take me a lot of time to write my translations, it was getting easier and I was getting things done faster as I was approaching the end. This proves that practice and experience also play an important role in this job, because once you figure out a way to solve a problem, the next time you come across a similar example, it will not be that challenging as the first time.

Consulting various dictionaries when I was in doubt or did not know how to proceed has proven to be very helpful. Consulting the Internet has also helped me, but I had to be very careful while using this source, because I had to differentiate between reliable web pages, and those filled with false information.

The job of a translator is extremely demanding, time-consuming and it requires a lot of knowledge, experience, practice, problem-solving skills, patience and precision. This may sound arduous, but for a person who loves languages and is always ready to learn something new, this is an ideal job.

6. BIBLIOGRAPHY

Kovačević, Snježana (2014). "Stanislas Dehaene: Čitanje u mozgu. Znanost i evolucija ljudskog izuma". Društvena istraživanja: časopis za opća društvena pitanja, Vol. 23 No. 2. Web. Accessed August 2020. https://hrcak.srce.hr/index.php?show=clanak&id_clanak_jezik=185461

Ivšić, Petra (2016). "Hranu treba distribuirati, a ne bacati." Zarez: dvotjednik za društvena i kulturna zbivanja. Web. Accessed August 2020. <http://www.zarez.hr/clanci/umjetnicko-rascaravanje-kapitalisticke-iluzije>

Podgornik, Branko (2020). "ALARMANTNO UPOZORENJE 'Jadransko more postat će za 50 godina neupotrebljivo smetlište'" Novi list. Web. Accessed August 2020. <https://www.novolist.hr/vijesti/hrvatska/alarmantno-upozorenje-jadransko-more-postat-ce-za-50-godina-neupotrebljivo-smetliste/>

Drvodelić, Milan (1996). *Hrvatsko-engleski rječnik*. Zagreb: Školska knjiga

Bujas, Željko (1983). *Hrvatsko ili srpsko-engleski enciklopedijski rječnik (Prvi svezak A-LJ)*. Zagreb: Grafički zavod Hrvatske

Bujas, Željko (1989). *Hrvatsko ili srpsko-engleski enciklopedijski rječnik (Drugi svezak M-O)*. Zagreb: Grafički zavod Hrvatske

Filipović, Rudolf, Grgić, Berislav, Cizelj, Karla, Mosković, Vera, Ratnik, Viktor, Spalatin, Leonardo, Šovary, Roman, Tomljenović, Borka, Urbany, Marijan (1966). *Englesko hrvatskosrpski rječnik*. Zagreb: Zora

Filipović, Rudolf i redakcija Školske knjige (2017). *Veliki englesko-hrvatski rječnik*. Zagreb: Školska knjiga

Online Dictionary “Multilingual Dictionary Glosbe”. Web. Accessed August 2020.

<https://hr.glosbe.com/hr/en>