

# Translating Scientific Texts from Croatian into English: Process and Analysis

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ANALYSIS

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

Završni rad

Rijeka, 2022

UNIVERSITY OF RIJEKA  
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## **Abstract**

This thesis consists of three excerpts from scientific papers, the presentation the process of translation and the identification of the main problems in transcribing scientific papers. The main body of this work consists of three source texts in Croatian and their English translations. The first translated paper deals with the Foibe phenomena, the second one deals with the differentiation of the antisocial behavioral disorder and psychopathy, while the third one deals with Jehovah's witnesses. Genre analysis follows each source text translation and it consists of genre, source, audience, purpose of writing, authenticity, style, level of formality, layout, content, cohesion, sentence patterns and terminology of the subject. Genre analysis are followed by workflows, where the translation process and the main problems in translating are presented. A summary of the work and references used are provided at the end.

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## 1. Introduction

In this work I will translate three texts excerpts from Croatian to English. The first text is from the field of history. It is a review of the book *Fojbe* by Jože Pirjevec, Darko Dukovski, Nevenka Troha, Gorazd Bajc, Guido Franzinetti. The second text is a scientific text from the field of psychology, titled *Antisocijalni poremećaj ličnosti i psihopatija*. The third text is from the field of theology and it is titled *Suvremene sekte: Jehovini svjedoci*.

Each translation from Croatian to English is followed by a genre analysis, which is followed by a workflow. The genre analysis focuses on genre, source, audience, purpose of writing, authenticity, style, level of formality, layout, content, cohesion, sentence patterns and terminology of the subject.

The art of translation could be considered a tedious one, because translation is not a simple and a straightforward process. The translator, no matter the level of their skill, alters and revises the first version of the translation as well as the many following versions of the translation, until the translation is deemed to be suitable. It is because the translator needs to write the translation to be as close and as similar as possible to the source text. One could even say that the process of translation is a never-ending process, because the translator acquires new information with every new translation they make. Therefore, the newly acquired information can be used to improve the previously translated texts.

Problems that occur during a translation are form not only a linguistic (syntax, semantics, lexical) aspect, but also from a cultural standpoint. This is a problem the translator needs to overcome in order for the translation to be the best possible one. While translating scientific texts, the translator always has to bear in mind, among many other things, the target audience and the meaning the author wanted to convey. This is particularly the case when translating text from the field of humanities, where the meaning of the source text could be interpreted different by some individuals. The job of the translator therefore, is to stay as neutral as possible, while trying to translate the intended meaning in the most accurate way possible.

## 2. Source text 1

### FOJBE

Slovensko izdanje djela Foibe. Una storia d'Italia, izdanoga u nakladi torinske kuće Einaudi 2009., podijeljeno je na pet poglavlja, od kojih je svako napisao po jedan od autora. Glavni autor, odnosno autor njezina većega dijela, slovenski akademik Jože Pirjevec okupio je oko sebe talijanske, slovenske i hrvatske znanstvenike koji su dali značajan prinos u pokušaju rasvjetljavanja problema fojbi, nakon gotovo 80 godina i dalje vrlo aktualnoga, provokativnoga i, dakako, ispolitiziranoga jer se uza nj vežu razne manipulacije, mistifikacije i sukobi. Upravo zato ova knjiga ima vrlo velik značaj s obzirom na to da je Pirjevec, u suradnji s ostalim autorima tekstova, pokušao taj problem staviti u kontekst vremena iznoseći isključivo provjerene podatke, bez nagađanja i prostora za manipulaciju. Glavni dio knjige čini poglavlje „Fojbe: katera resnica?“ („Fojbe: koja istina?“, 25-241) Jože Pirjevca. Kako bi dobio potpun uvid u događaje i povijest odnosa između romanskoga (talijanskoga) i slavenskoga (hrvatskoga i slovenskoga) stanovništva na području Julijske krajine te da bi čitatelju ponudio širi kontekst društvenih i političkih događaja i procesa, autor poglavlje započinje sa završnim razdobljem vladavine Venecije, kada su jadranski Slaveni od putopisaca romantičarski bili doživljavani kao „dobri divljaci“. Predstavio je potom društvene i političke procese koji su se događali tijekom 19. stoljeća, kada je rađanje talijanskoga nacionalizma uzrokovalo tumačenja o inferiornosti Slavena i potrebi njihove talijanizacije. Dolazak talijanske vlasti nakon Prvoga svjetskog rata i pojava fašizma do kraja su zaoštrili međunacionalne odnose uskraćujući nacionalna prava Hrvata i Slovenaca. Kapitulacija Italije u rujnu 1943. naglo je prekinula to stanje. Kaotičan raspad državnoga aparata omogućio je organizirana i neorganizirana uhićivanja te ubojstva fašista i drugih osoba povezanih s dotadašnjom vlašću, osobito nakon vijesti o približavanju njemačkih postrojbi, te bacanja njihovih trupala u jame. Nakon što su Nijemci zavladao Istrom, poduzeta su vađenja tijela iz jama i korištenje tih događaja u protupartizanskoj i protukomunističkoj promidžbi. Kako se kraj rata približavao, sve se više postavljalo pitanje buduće teritorijalne pripadnosti Julijske krajine. Ulazak Jugoslavenske armije u Trst i druge gradove redovito je pratilo i plansko djelovanje OZNA-e, koja je odmah po okončanju sukoba privodila pojedince, od kojih je velik broj ubijen. Za razliku od događaja 1943., tada je bilo riječ o organiziranom djelovanju korištenjem metoda prema sovjetskom uzoru. Kao i pri ulasku u druge gradove diljem Jugoslavije, OZNA je „likvidirala“ fašiste i kolaboracioniste, ali i sve koji su

prepoznati kao klasni neprijatelji ili potencijali neprijatelji nove vlasti. Posebnu pozornost autor je posvetio događanjima u Trstu u vrijeme „četrdesetodnevne okupacije“ i boksitnom rudniku (jami) kraj Bazovice te podacima o broju ljudi odvedenih iz Trsta i broju trupala izvađenih iz te jame. U presliku donosi i niz dokumenata o istraživanjima Bazovičke jame u vrijeme anglo-američke vojne uprave, koji pobijaju tadašnje napise talijanskih medija. Nakon toga slijedi prikaz procesa mistificiranja i preuveličavanja broja žrtava do fantastičnih razmjera u talijanskom tisku i publicistici, uz naglašavanje da je većina pobijena samo zato što su bili Talijani. S vremenom se tako razvila „kultura fojbi“, a jačanjem talijanske desnice posljednjih desetljeća pitanje je uzdignuto na državnu razinu. Pirjevčev širok vremenski zahvat u pisanju o problemu fojbi potpuno je opravdan. Drukčije koncipiran tekst ili sadržaj čini se da ne bi mogao u potpunosti prikazati kontekst nastanka, ali i mistifikacije fojbi. Autor vrlo detaljno opisuje i povezuje društvene događaje, promjene vlasti, politiku odnarođivanja i represije talijanskoga iredentizma i fašističke vlasti, koja je i izazvala otpor i reakciju domaćega hrvatskog i slovenskog stanovništva. To su glavni razlozi zbog kojih je bio prisiljen vratiti se toliko daleko u prošlost da bi mogao razraditi, ali i opisati događaje koji su prethodili pojavi fojbi, ali isto tako da bi mogao opisati i objasniti kontekst vremena nakon njih. Mistifikacija i zlouporaba problema fojbi, koje su i danas izlika za sukob „lijevih“ i „desnih“ političkih opcija, mogu biti vrlo opasni zbog etničke raznolikosti toga područja i budućih odnosa među narodima. Mogli bismo zaključiti da političarima rješavanje toga pitanja nije od osobita interesa, s obzirom na to da na njihov račun uvijek mogu dobiti određen broj glasova ili na tom pitanju iskonstruirati političke programe.

Hrvatski povjesničar Darko Dukovski autor je drugoga poglavlja, „Istrske fojbe 1943“ („Istarske fojbe 1943.“, 242-252), koje je posvećeno 1943. godini u Istri, tj. razdoblju neposredno prije i nakon kapitulacije Italije 8. rujna. Dukovski daje kratak uvid u nastanak masovnoga partizanskog pokreta u Istri neposredno nakon kapitulacije Italije, povezujući ove događaje s političkim zahtjevom izdvajanja Istre iz Italije i njezino priključenje Jugoslaviji. Do organiziranijega, ali i masovnijega pokreta za oslobođenje dolazi tek kada su prilikom talijanske kapitulacije borci za oslobođenje uspjeli doći do značajnijih količina oružja, streljiva i ostale vojne opreme potrebne za ozbiljnije ratovanje. U tim rujanskim danima, punim emocija, zanosu i vjere u pobjedu pokazala se još jedna strana otpora, a to je želja za obračunom s tzv. narodnim neprijateljima. Obračun s njima počeo je odmah, a progonjeni su svi koji su se dotad posebno zamjerali narodu zbog svoje bezobzirnosti u fašističkom i iredentističkom nasilju. Naravno, treba napomenuti da je u svemu



tome bilo i osobne osvete. Najvažniji razlog zbog kojih su ti ljudi stradali bio je strah ustanika da bi ih s dolaskom Nijemaca mogli prokazati, što bi značilo da bi bili ubijeni ili poslani u logor. Ubijene fašiste, skvadraste, ali i ostale suradnike režima jednako kao i nedužne žrtve, bacali su u kraške jame ili u rudnike boksita. Autor na kraju poglavlja zaključuje da je nemoguće odrediti koliko je točno osoba infojbano tijekom 1943. s obzirom na to da su se jame rabile i prije i nakon toga vremena te iznosi podatke o broju žrtava koje su izbrojane od strane Wehrmachta nakon što su njemačke snage ponovno zauzele područja Istre koja su dotad bila pod partizanskom vlašću: do siječnja 1944. bilo je identificirano 257 žrtava fojbi. Poglavlje „Fojbe v slovenskih in italijanskih arhivih“ („Fojbe u slovenskim i talijanskim arhivima“, 253-296) napisala je slovenska znanstvenica Nevenka Troha. Uvodni dio odnosi se na problematiku arhivske građe. Ona koja se odnosi na fojbe postupno je postajala dostupna od sredine 1980-ih, da bi u potpunosti postala dostupna nakon osamostaljenja Slovenije. Jedan je od najvećih problema raspršenost građe. Autorica navodi da se dokumenti o fojbama mogu pronaći u fondovima Arhiva Republike Slovenije te u pokrajinskim arhivima Kopra i Nove Gorice. Najveći dio dokumenata o toj problematici nalazi se u fondovima Centralnoga komiteta Saveza komunista Slovenije (CK ZKS), u fondovima Ministarstva unutarnjih poslova te u fondovima Pokrajinskoga narodnooslobodilačkog odbora za Slovensko primorje i Trst (PNOO). Osim toga ne postoji cjelokupan uvid u dokumente OZNA-e, koji možda sadrže podatke o tome. Još je jedan problem vezan uz arhivsku građu, a to je nedostatak dokumenata na temelju kojih bi se mogao utvrditi točan broj uhićenih, deportiranih i ubijenih od strane jugoslavenske vlasti tijekom četrdesetodnevnoga oslobađanja i okupacije Julijske krajine od strane Jugoslavenske armije (svibanj – lipanj 1945.). Za istraživanje tih podataka potrebno je imati uvid u dokumentaciju jugoslavenske vojske, ratnih sudova, tršćanske OZNA-e, a ti se dokumenti nalaze u Beogradskom arhivu i nisu dostupni. Određen dio te dokumentacije uništen je tijekom bombardiranja Srbije 1999. od strane NATO-ovih snaga. Također je nepoznata sudbina dokumenata vojnih sudova JNA koji su se 1992. nalazili u arhivu u Sarajevu. Ipak, najveći dio građe ostao je u slovenskim arhivima. Određen dio gradiva može se pronaći u arhivu Komunističke partije Slovenije i arhivima drugih političkih organizacija na području Julijske krajine te se pomoću njih može s lakoćom rekonstruirati način djelovanja OZNA-e i kriteriji po kojima su uhićivali ljude. Građa koja se nalazi u talijanskim arhivima također je rasuta. Najvažniji dokumenti nalaze se u Povijesnom diplomatskom arhivu Ministarstva vanjskih poslova Republike Italije (Archivio storico diplomatico del Ministero degli affari esteri

della Repubblica Italiana). Zanimljivih dokumenata može se pronaći i u arhivima Financijske policije, karabinjera te u arhivima Ministarstva obrane. Ostatak teksta odnosi se na događaje tijekom četrdeset dana partizanske okupacije sjevernoga dijela Julijske krajine. Nakon dolaska anglo-američkih snaga jugoslavenska se vojska povukla pa više nema masovnih pogubljenja niti bacanja u jame, možda samo iz osobne osvete, ali to su izolirani slučajevi. Na temelju arhivske građe autorica je vrlo detaljno opisala način i kriterije po kojima je OZNA uhićivala „narodne neprijatelje“, među kojima je bilo nedužnih. Što se pogubljenja tiče, autorica iznosi podatak da su najmasovnija bila od 2. do 15. svibnja 1945. Iako su uhićivanja bila masovna, prema podacima možemo vidjeti da je samo manji broj uhićenih osuđen na smrt, a ostali su osuđeni na višegodišnje zatvorske kazne. Nakon rata uhićen je velik broj Talijana, kolaboracionista, kao i nedužnih. Unatoč tome što su neki osuđeni na smrt, ne možemo sve žrtve jama pripisati krvnicima s kraja rata. Određen broj žrtva fojbi potječe iz razdoblja prije 1945., tj. neke su u njih bacili fašisti i nacisti, neke partizani tijekom 1943., neki su bačeni u jame nakon što su poginuli na bojištu, u borbama s partizanima, fašistima, nacistima ili tijekom borbi za Trst.

Četvrto poglavlje „Anglo-Američani in fojbe“ („Anglo-Amerikanci i fojbe“, 297-325) pripada također slovenskom znanstveniku, Trščaninu Gorazdu Bajcu. Ovo poglavlje odnosi se na fojbe u Istri 1943. – 1945. te na kasnija istraživanja toga pitanja. Istražujući anglo-američke dokumente, Bajc je došao do zaključka, o čemu je pisao i Darko Dukovski u drugom poglavlju, da je „slavenko“ nasilje nakon 8. rujna bilo rezultat dvadesetogodišnjega nasilja fašista nad „Slavenima“. Kao i Troha, Bajc kroz dokumente ne može utvrditi koliko je ljudi odvedeno od 1. srpnja do 12. lipnja 1945. („četrdesetodnevna okupacija“ Trsta). Prema nekim anglo-američkim podacima koje Bajc navodi, jugoslavenska 4. armija na području Istre i Trsta zarobila je oko 44 000 njemačkih vojnika i njihovih suradnika. Na jednom popisu interniraca u Jugoslaviji nalazilo se 86 osoba, od kojih je 57 vraćeno, 22 „bačeno u jame“, a 7 ih je umrlo od raznih uzroka. Na jednom drugom popisu nalazi se 46 muškaraca od kojih je 11 vraćeno, 19 „bačeno u jame“, 8 ih je umrlo u Jugoslaviji, 1 je umro u Buchenwaldu, 5 ih je poginulo u brodolomu parobroda Campanella i 2 su umrla od drugih uzroka. Ovi popisi pokazuju da nisu svi nestali završili u jamama. Na kraju poglavlja Bajc dolazi do brojke od 3419 deportiranih osoba s područja koje je bilo pod anglo-američkom upravom, misli se na zarobljenike i uhićene nakon rata, ne računajući deportirane s područja pod jugoslavenskom upravom. Posljednje, ali ne i manje važno, poglavlje „Ponovno otkritje fojb“ („Ponovno otkrivanje fojbi“, 326-337) pripada talijanskom znanstveniku

Guidu Franzinettiju. On piše o javnom nespominjanju fojbi u Italiji u razdoblju Hladnoga rata, što je imalo unutarnjopolitičke razloge (s izuzetkom neutjecajne krajnje desnice). Svršetak Hladnoga rata i raspad Jugoslavije ponovno su otvorili neka pitanja između Italije te Slovenije i Hrvatske kao država-sljednica Jugoslavije. U Italiji je došlo do velike preobrazbe političkoga sustava, uz jačanje desnice i jako slabljenje lijevih stranaka, što je postupno dovelo do „holokaustizacije“ fojbi. Sve se više počelo povezivati Dan sjećanja na Holokaust (27. siječnja) i novouvedeni (2004.) Dan sjećanja (10. veljače). Autor se osvrnuo i na sukob talijanskoga i hrvatskoga predsjednika povodom Napolitanova govora 10. veljače 2007. Kao zaključak iznosi stajalište da bi bilo previše jednostavno višestoljetni suživot i sukobe između Talijana i Slavena na prostoru nekadašnjega Austrijskog primorja tumačiti kao uvod u fojbe i egzodus Talijana, kao što nije ispravno rabiti paradigmu o sukobu između „urbane“ (talijanske) i „ruralne“ (slovenske i hrvatske) kulture.

Ova knjiga velik je prinos hrvatskoj, slovenskoj i talijanskoj historiografiji te je popunila jednu prazninu na području društvene i političke povijesti Julijske krajine. Iznoseći činjenice autori tekstova uspjeli su predstaviti fojbe, ali i događaje koji su im prethodili i koji su im uslijedili. Svojom neutralnošću nisu ostavili prostora za daljnje manipulacije o brojkama infojbanih. Detaljno opisujući događaje koji su doveli do tog fenomena, ali i koji su slijedili, dali su iscrpan prikaz društveno-političkih događaja na području nekadašnjega Austrijskog primorja. Autori su ponudili čitatelju mogućnost oblikovanja percepcije događaja, ali i uzročno-posljedičnih veza koje su dovele do pojave fojbi, a jednako tako ponudili su uvid u događaje koji su doveli do njihove mistifikacije i politizacije, koje i danas nekima služe za promicanje vlastitih političkih ideja na štetu znanosti i istine. Nije dvojbeno da postoji velika potreba za hrvatskim (možda i dopunjenim) izdanjem ove knjige, ali zasad nema naznaka da će do njega uopće doći.

Vedran Dukovski

## 2.1. Translation of the Source text I

### FOIBE

Slovenian edition of Foibe. A story of Italy (*Una storia d'Italia*), published by the Einaudi publishing company, is divided into five chapters, each written by one of the authors. The main author, Slovenian academic Jože Pirjevec, gathered scientist from Italy, Slovenia and Croatia that have greatly contributed to the discussion regarding the foibe. After almost eighty years it is still, by all means, an ongoing, provocative, and off course, a politicised discussion because it connotes various levels of manipulation, mystification and various conflicts that had occurred. The aforementioned is the reason why this book is significant, given that Pirjevec had tried, along with the other authors, to place the problem in the context of time, by bringing forth only the verified information, leaving no room for second guessing and manipulation.

The main body of the book is the chapter „Fojbe: katera resnica?“ (Foibe: what truth?, 25-241), written by Jože Pirjevec. The author begins the chapter with the final period of the Venetian ruling, when the Adriatic Slavs were perceived, somewhat romantically, as the “mild-mannered savages”. This is to get a full insight into the events and history of the relationship between the Roman (Italian) and Slavic (Croatian) population on the Julian March area, as well as to give the reader the full scope of the social and political events and mechanisms that had previously occurred. The author then presents the socio-political processes that occurred during the 19<sup>th</sup> century, the time when the dawn of Italian nationalism gave birth to interpretation of the inferiority of Slavs and the necessity for them to become more Italian. The arrival of the Italian administration entailed fascist policy, which in turn resulted in heightened tensions on the international level because the Italian government denied the national rights to Croats and Slovenes. The capitulation of Italy in September of 1943. brought this to an abrupt end. The chaotic breakdown of the state apparatus allowed organised, as well as unorganised arrests and murders of fascists and other individuals connected to the administration. This was due to the news of the incoming German troops and the bodies of fascist being thrown into the pits. After the Germans seized the power over Istria, exhumations of the said bodies commenced and the events were used for the anti-partisan and anti-communist propaganda. As the war neared its end, the question of who gets to have the rule over the Julian March arose. The arrival of the Yugoslav army into Trieste and other cities was closely followed by the activities of the secret service organisation OZNA that, as the

conflict ended, apprehended individuals, many of whom were killed. This is different to the events of 1943., when the *modus operandi* was based on the Soviet model. As they did in every other city, OZNA liquidated the fascists and collaborationists, as well as all individuals recognised as enemies of the class or potential enemies of the new administration. The author focused on the events in Trieste during the time of the ‘forty-day occupation’ and the bauxite mine (pit) near Bazovica as well on the information of the number of people taken from Trieste and the number of bodies retrieved from the said pit. As evidence, the author brings up numerous documents of the investigation into the Bazovica pit at the time of the Anglo-American military administration that are in opposition to the allegations of the Italian press at the time. What follows after that is a display of the process of mystification and over exaggeration of the number of victims, up to the point of fantastic proportions of the Italian press and journalism. At the same time, the Italian press alleges that the victims were killed simply because they were Italian. With the passage of time, a ‘culture of foibe’ developed. As the political right strengthened, the question advanced to the state level.

Prijevec took a long time period to dedicate to the foibe problem and this is completely justified. A text or content written in any other way could not give the full scope of the origin and the mystification that foibe bring along. The author goes into great detail describing and connecting the various events that had occurred in the society, changes on the governing level, the de-nationalisation policies as well as the repression of the Italian irredentism and fascist government. All of this produced the resistance and reaction of the domicile Croatian and Slovenian population. Those are the reasons why the author had to dwell into the past - to elaborate as well as to describe the events preceding foibe. He also had to explain the context of the events after them. Mystification, maltreatment and the violation of the problems surrounding foibe are to this day an excuse for the altercation between the political ‘left’ and ‘right’. This can be very dangerous because of the ethnical diversity of the area as well as the future relations between nations. We could conclude that politicians do not really care for this problem to be resolved, given that it can always get them a certain number of votes or they can use this question in their programme.

Darko Dukovski, a Croatian historian is the author of the second chapter, “Istrske fojbe 1943” (“Istrian foibe, 1943”, 242-2529) focused on the year 1943 in Istria, i.e., the period shortly before and after the Italian capitulation on the September 8<sup>th</sup>. Dukovski gives a short introduction

into the origins of the mass partisan organisation in Istria shortly after the Italian capitulation, connecting these events with the political demands of extrication of Istria from Italian rule and Istria joining Yugoslavia. A more organised and mass movement for liberation only happened when, during the Italian capitulation, the liberation fighters managed to get a hold of a significant number of weapons, ammunition and other military equipment necessary for a more serious level of warfare. In the September days, full of emotion, enthusiasm and the belief in victory, another force of resistance came to the play- a desire to combat the so-called enemies of the people. The enemies of the people were dealt with instantly- they were the ones thought to have wronged the people during the fascist and irredentistic violence. It is of course important to add that an element of personal revenge was present. The most important reason why all those people got hurt was the fear of the rebelled Istrians- the fear of being singled out and murdered or sent to camps when the Germans come. The murdered fascists, blackshirts as well as other associates of the regime and the innocent victims were thrown into the karst chasms or bauxite mines. At the end of the chapter, the author concludes that it is impossible to give an accurate assessment of the number of people that were thrown into foibe during 1943. It is because the pits were used previously and after the said time for the disposal of bodies. The author provides a number given by Wehrmacht of 257 victims of foibe until January 1944. This was after the German forces once more took control over the Istrian territory which was previously under the partisan government.

The “Fojbe v slovenskih in italijanskih arhivih“ (“Foibe in Slovenian and Italian archives”, 253-269) chapter was written by the Slovenian academic Nevenka Troha. The introduction deals with the problems regarding the archive files. Files regarding foibe were gradually made available during the mid-80’s of the 20<sup>th</sup> century and were made fully available after the Slovenian independence. One of the more significant problems are the scattered files. The author states that the documents regarding foibe can be found in the archives of the Slovenian Republic and in the local archives of the cities of Kopar and Nova Gorica. The majority of the documents regarding the subject can be found in the archives of the Central Committee of the League of Communists of Slovenia, in the archives of the Ministry of Internal Affairs and the archives of the Provincial Liberation committee for Slovenian Coastal Area and Trieste. Besides that, there is no access into the OZNA files that may have some information regarding the subject. Another problem regarding the archives is the lack of documents that can shed a light on the exact number of people arrested, deported and murdered by the Yugoslav government during the forty- day liberation and

occupation of the Julian March by the Yugoslav Army (May- June 1945.). To be able to research this information, one needs to have insight into the documents of the Yugoslav army, Martial court and OZNA headquarters in Trieste. These documents can be found in Belgrade archive but they are not available to public. Some of the documents were destroyed during the NATO bombings of Serbia in 1999. What is also unknown is the fate of the documents of the Court-martial of the Yugoslav army that were in Sarajevo during 1992. Still, the majority of the documents stayed in the Slovenian archives. A certain part of the documents can be found in the archives of the Slovenian Communist party and the archives of other political organisations on the territory of the Julian March. These can help to reconstruct the way in which OZNA worked as well as the criteria used to arrest individuals. Files located in the Italian archives are scattered as well. The most important documents can be found in the Historical Diplomatic Archive of the Foreign Ministry of Republic Italy (Archivio storico diplomatico del Ministero degli affari esteri della Repubblica Italiana). Some interesting documents can be found in the archives of the Financial Police (Guardia di Finanza), the Carabinieri and the archives of the Defence Ministry. The remainder of the text relates to the events of the forty-day occupation of the Partisan army of the northern part of Julian March. After the arrival of the Anglo-American forces, the Yugoslav army retreated so there were no more mass executions or throwing people in pits. There may have been a few cases, but they were purely individual actions, calling for vendetta. On the grounds of the files from the archives, the author went into great detail describing the way and the criteria used by OZNA to arrest the 'enemies of the people', including some innocent individuals. The author gives the information that the mass executions happened from June 2<sup>nd</sup> to 15<sup>th</sup> 1945. Although the arrests were massive in scale, according to the information we can see that only the small number of the arrested were sentenced to death, while others were sentenced to a multi-year prison sentence. After the war a large number of Italians, collaborationists and innocent individuals were arrested. Despite the fact that some were sentenced to death, we cannot prescribe all of the victims in the pits to the executioners acting at the end stages of the war. A certain number of victims are from the period before 1945, i.e., some of the victims were thrown by the Fascists and Nazis, some by partisans during 1943, some were thrown after they had died in the field, fighting the Partisans, Fascists, Nazis or during the fight for Trieste.

The fourth chapter, „Anglo-Američani in fojbe“ („Anglo-Americans and foibe“, 297-325) also belongs to a Slovenian scientist, a Trieste-born Gorazdo Bajc. This chapter relates to the foibe

in Istria from 1943 to 1945 and to the later questions regarding the research. By looking into the Anglo-American documents, Bajc came to the same conclusion as did Darko Dukovski in the second chapter. The “Slav” violence after September 8<sup>th</sup> was the result of the twenty-year violence of the Fascists over the ‘Slavic’ population. Bajc, as well as Troha, cannot determinate the number of people taken away from July 1<sup>st</sup> to 12 1945, during the so-called ‘forty-day occupation of Trieste’. According to some Anglo-American files that Bajc refers to, the Yugoslav 4<sup>th</sup> army had imprisoned around 44 000 German troops and their associates on the territory of Istria and Trieste. On one list of political prisoners in Yugoslavia, there were 86 individuals. 57 of whom were returned, 22 ‘thrown into the pits’, 7 died of various causes. One list contains 46 men, 11 of whom were returned, 19 ‘thrown into the pits’, 8 died in Yugoslavia, one died in Buchenwald, 5 died in the sinking of the Campanella steam boat whilst 2 died of other causes. These lists indicate that not all missing ended up in the pits. At the end of the chapter Bajc gives the number of 3419 deported individuals from the area that was under the Anglo-American control, i.e., the prisoners and the ones arrested after the war, not taking into account the deported from the area under the Yugoslav control.

Last chapter, but not in any way least important is „Ponovno odkritje fojb“ (“Re-discovering of foibe”, 326-337). It was written by the Italian scientist Guido Franzinetti. He additionally writes of the non-mentioning of foibe in Italy during the Cold War period, reason being that it had some issues regarding internal politics (the extreme right being an exception). The end of the Cold War and the dissolution of Yugoslavia had once more opened some of the questions between Italy and Slovenia and Croatia as the states formed after the dissolution of Yugoslavia. There was a great transformation of the political system in Italy- the right got stronger and the left weakened, which in turn resulted in foibe being connected to the Holocaust. The Day of the Holocaust Remembrance (27<sup>th</sup> January) and the newly introduced (from 2004) Remembrance Day (10<sup>th</sup> February) were linked with foibe. The author also looks into the conflict between the Italian and Croatian president on the occasion of Napolitanos’ speech on 10<sup>th</sup> February 2007. For the conclusion, the author brings forth a stance that it would be overly simplistic interpreting the multi-century coexistence and conflicts between Italians and Slavs on the area of the Austrian Littoral as an introduction to foibe and the Italian exodus. Same could be said for the misuse of the paradigm of the urban (Italian) and “rural” (Slovenian and Croatian) cultural conflict.



This work is a great contribution to Croatian, Slovenian and Italian historiographies. It has also filled a void of the social and political field of the history of the Julian March. Bringing forth the facts, the authors have managed to depict foibe, as well as the cultural events that had preceded and followed them. Authors being neutral left no space for further manipulation of the numbers regarding foibe. By describing the events that led as well followed these phenomena in great detail, they gave an all-inclusive portrayal of the socio-political events of the former Austrian Littoral. The authors provided the reader the opportunity to form their own perception of events. They have also presented the causal connection, which explains how the phenomena of foibe came to be. The authors have as well, provided an insight into the events that led to the mystification and politization of foibe, methods still used by some to promote their own political ideas, while putting a dent into science and truth. It is beyond doubt that there is a great need for Croatian (even an extended) issue of this book, but there is no indication as of yet that this will happen.

Vjeran Dukovski

## 2.2. Commentary and analysis

1. Genre: A review of a book from the field of history.
2. Source: The article has been taken from the yearbook *Histria : godišnjak Istarskog povijesnog društva* = rivista della Società Storica Istriana = časopis Istrskega zgodovinskega društva = the Istrian Historical Society review, Vol. No. 4, 2014 . The review was written by Vedran Dukovski.
3. Audience: The text is intended to be read by historians and specialists from similar fields such as sociology, political sciences.
4. Purpose of writing: The purpose of this text is to evaluate the book *Fojbe* written by Jože Pirjevec, Darko Dukovski, Nevenka Troha, Gorazd Bajc, Guido Franzinetti.
5. Authenticity: Can be considered authentic because it was published in a scientific journal
6. Style: The style of the text is formal and informative. The information is presented in a clear and cohesive manner, with many specialist terms.
7. Level of formality: Formal.
8. Layout: The paper translated is a peer review of the book *Fojbe*, by Jože Pirjevec, Darko Dukovski, Nevenka Troha, Gorazd Bajc, Guido Franzinetti. The text consists out of eight paragraphs, of longer length. The first lines of paragraphs are indented, except the first one.
9. Content: The text consists of the introductory paragraph, followed by two paragraphs commenting the section of the book written by Pirjevec. Each following paragraph relates to the review of the other authors. The last paragraph is the conclusion, providing a final review and comments relating to the book.
10. Cohesion: cohesion is achieved by a precise thematic organisation as well as with the usage of linking words.
11. Sentence patterns: Most of the sentences in the paper are of medium length, with a few exceptions of longer sentences.
12. Terminology of the subject: Specialist terms used in the paper are from the field of history.

### 2.3. Workflow

I found this text relatively easy to translate, because of my previous knowledge of the topic, but also because of my background in history.

I left the word foibe unchanged, as it is written in Italian, because, after search through the numerous works written on the topic, I saw that this was the English version.

The first problem I encountered was the translation of the word 'akademik'. The word akademik means a person working in academia and can be translated as academic, scholar, professor, intellectual. Although, at first not really fitting, I chose the word academic because it is the most similar to the original. I was familiar with the term Julijska Krajina, relating to the area of Istria, the Karst Plateau, Trieste and Rijeka, therefore I translated it as Julian March.

The word 'domaćeg', in the sentence "Autor vrlo detaljno opisuje i povezuje društvene događaje, promjene vlasti, politiku odnarođivanja i represije talijanskoga iredentizma i fašističke vlasti, koja je I izazvala otpor i reakciju domaćega hrvatskog i slovenskog stanovništva", I translated a s domicile, in the lack of a more fitting term. I chose domicile, although for myself not fully fitting, because the definition of domaće and domicile are described in the same manner.

The word 'skvadristi', in the sentence "Ubijene fašiste, skvadriste, ali i ostale suradnike režima jednako kao i nedužne žrtve, bacali su u kraške jame ili u rudnike boksita." I translated as blackshirts, because it holds the same meaning as skvadristi, the fascist army and the person reading the text should be familiar with the term blackshirts. The same sentence held another term that I had some trouble translating, i.e., needed to look further into other works relating the subject. I first translated the term krške jame as Krast pits. Krast being the term related to the area, while pits are a common occurrence of the said area. However, as previously mentioned, I searched other works on the topic, where I found the term Karst chasms. Because it is a set term, already in use, I opted for it.

The terms such as Centralni komitet Saveza komunista Slovenije and Pokrajinski narodnooslobodilački odbor za Slovensko primorje i Trst, I translated as Central Committee of the League of Communists of Slovenia and the Provincial Liberation committee for Slovenian Coastal Area and Trieste. The first term was already translated, i.e., an English translation had previously existed, thus I used that term. However, for the second term, Pokrajinski narodnooslobodilački

odbor za Slovensko primorje i Trst, did not exist, therefore I had to “make up” my own translation of Provincial Liberation committee for Slovenian Coastal Area and Trieste, translating it word by word, whilst making sure it fitted into the norms of the English language.

The word ‘interinaca’, meaning persons in captivity because of political reasons, I translated as political prisoners.

In regards to the writing style of the source text, I did come across some problems, mostly because I had to shorten the sentences (some of the sentences in ST were quite long). I also had some issues with translating some sentences, for example, the sentence “Autori su ponudili čitatelju mogućnost oblikovanja percepcije događaja, ali i uzročno-posljedičnih veza koje su dovele do pojave fojbi, a jednako tako ponudili su uvid u događaje koji su doveli do njihove mistifikacije i politizacije, kojei danas nekima služe za promicanje vlastitih političkih ideja na štetu znanosti i istine”. Firstly, the sentence is quite long, therefore I had to shorten it. Secondly, because the sentence in the source text was long, I had to translate the sentences by using inversion. Therefore, one sentence from the source text, became three sentences in the translated text. The sentence in the source text is not well written, one needs to read closely to what is written to understand it. The sentence contains too much information, giving the impression that the author could not clearly put his thoughts into text.

To conclude, because this text was written mostly in a clear and cohesive manner, made it easy to be translated. I only had problems when translating some terms relating to the specific subject.

### 3. Source text II

Psihopatija je empirijski pojam zasnovan na naglašenim emocionalno-interpersonalnim deficitima koji se odnose na grandiozan osjećaj vlastite vrijednosti, nedostatak kajanja, neprihvatanje odgovornosti za vlastite akcije, površni šarm, patološko laganje, manipuliranje drugima te neprihvatanje odgovornosti za vlastite postupke (Jakšić i Čuržik, 2012; Brzović i sur., 2016). Osim toga, uključuje i socijalno-devijantnu dimenziju ličnosti koja obuhvaća sklonost dosadi, parazitski način života, slabu kontrolu ponašanja i impulzivnost, rane probleme u ponašanju, kao i mladenačku delikvenciju, zatim neodgovornost, pomanjkanje dugoročnih realnih ciljeva te kršenje uvjetnog otpusta (Jakšić i Čuržik, 2012; Brzović i sur., 2016). Dodatno, omogućuje uspješno predviđanje kriminalnog recidivizma (npr. Hemphill i sur., 1998). Psihopatija ne postoji kao službena dijagnoza unutar klasifikacije poremećaja ličnosti, iako je pojam vrlo popularan među kliničarima i laicima s obzirom na to da opisuje emocionalno disfunkcionalne pojedince koji se često dobro uklapaju u zajednicu i prođu neidentificirani zbog karakteristika poput šarmantnosti, manipulacije i patološkog laganja (Blair i sur., 2008). Cleckley (1941) je kroz 16 dijagnostičkih kriterija formirao odgovarajući klinički profil psihopata, pri čemu su mnoge navedene karakteristike poput površnog šarma, nedostatka kajanja, plitkosti emocionalnih reakcija, egocentričnosti i laganja općeprihvaćene i danas. U svojoj knjizi „Maska zdravlja“ spominje racionalnu sposobnost prikrivanja temeljnog nedostatka emocija savršenom imitacijom psihičke funkcionalnosti, ostavljajući šarmantan, iskren i inteligentan utisak. Značajan doprinos dao je i Hare (1980; 1991) konstruiranjem Liste obilježavanja za psihopatiju (PCL), instrumenta za određivanje psihopatije te revidiranom verzijom (PCL-R) koja je danas u upotrebi, a omogućava predikciju recidivizma (Hemphill i sur., 1980; Jakšić i Čuržik, 2012). S druge strane, antisocijalni poremećaj ličnosti u DSM-5 (Američka psihijatrijska udruga, 2014) definiran je kao bihevioralni sveprisutni obrazac zanemarivanja i kršenja prava drugih poput impulzivnosti i nemogućnosti planiranja, obmanjivanja, nepoštivanja i neprilagođavanja socijalnim normama, nedostatka kajanja, agresivnosti, neodgovornosti te iritabilnosti. Unutar tog priručnika napomenuto je kako osoba treba biti starosti barem 18 godina, no prethodno imati dokazan poremećaj ophođenja prije 15. godine koji se sastojao od povređivanja tuđih prava te socijalnih normi i pravila.

No, distinkcija psihopatije i antisocijalnog poremećaja ličnosti otežana je time što su neke od sastavnica PCL-R liste afektivno-interpersonalnih te socijalno-devijantnih karakteristika koje su također sadržane i u kriterijima za dijagnozu antisocijalnog poremećaja ličnosti, npr. impulzivnost, neodgovornost, nedostatak krivnje ili rani problemi u ponašanju (Jakšić i Čuržik, 2012). Naime, upravo teškoće razlikovanja antisocijalnog poremećaja ličnosti i psihopatije jedan su od razloga zbog kojeg će se u radu ta dva pojma kontinuirano isprepletati. Kako bi se otkrila podloga antisocijalnog poremećaja ličnosti i psihopatije, često

se raspravlja o prisutnom emocionalnom i kognitivnom deficitu, razini heritabilnosti i okolinskim utjecajima te neurofiziološkim komponentama. To rezultira teorijama koje psihopatiju vide urođenom ili formiranom kao odgovor na nepovoljnu okolinu (npr. DeLisi i sur., 2019; Moreira i sur., 2020), istraživanjima koja proučavaju fiziološke odgovore osoba s izraženom psihopatijom ili onih s antisocijalnim poremećajem ličnosti na emocionalno „obojen“ podražaj (npr. Hoppenbrouwers i sur., 2016), potom proučavanjem deficita moralnog rezoniranja i empatije (npr. Blair i sur., 1997) te tipičnih karakteristika ličnosti poput impulzivnosti koje se pripisuju odgovarajućim deficitima u mozgovnim područjima (npr. Dinn i Harris, 2000). Nužnost razlikovanja antisocijalnog poremećaja ličnosti i psihopatije ilustrirana je time što će u SAD-u osuđeni počinitelj zločina vjerojatnije dobiti smrtnu kaznu ako se sumnja na psihopatiju zbog predrasuda o hladnokrvnosti, nedostatku kajanja i nepopravljivosti takvih pojedinaca (Hare, 1996). No, uočeno je kako nekima nepoželjne karakteristike poput patološkog laganja, varanja, plitkosti emocija, površnog šarma i ostalih pomažu u poslovnom svijetu te da takvi pojedinci dospijevaju na visoke pozicije, unatoč potencijalnoj štetnosti njihovih odluka za tvrtku. Stoga je nastao koncept „uspješnih psihopata“ (Sokić i Lukač, 2018). U medijima se također sve više iskazuje kompleksnost pojedinaca sa psihopatskim karakteristikama te se obraća pozornost na manipulativnost i šarmantnost zbog koje je takve pojedince ponekad teško prepoznati (Blažina, 2016). S obzirom na sve navedeno, uočljivo je kako osobe s antisocijalnim i psihopatskim osobinama ličnosti najčešće neće samoinicijativno potražiti stručnu pomoć. Međutim, posljedice njihovog antisocijalnog ponašanja, koje redovito rezultira uhićenjem, dovode ih do terapijskih tretmana čija je efikasnost još uvijek generalno nepotvrđena (Meloy i Yakeley, 2014; Vojković, 2017). Naime, u ovom radu ujedinit će se najvažnije spoznaje vezane za antisocijalni poremećaj ličnosti i psihopatiju, njihova operacionalizacija te višestruki utjecaji na etiologiju kako bi se doprinijelo razjašnjavanju prisutnih razlika, ali i naglasile sličnosti koje otežavaju razlikovanje ta dva pojma. Nakon toga, osvijestit će se potencijalna zastupljenost tih pojedinaca u bliskoj okolini. Unutar toga razmatra se uspješna psihopatija, odnosno neosuđivani pojedinci u poslovnom svijetu te kako se njihove karakteristike razlikuju od pojedinaca s neuspješnom psihopatijom koji su otkriveni počinitelji kriminalnih radnji. Dodan je i kratak osvrt na vrijednost medijskog prikaza filmskih antiheroja, ali i ubojica iz stvarnog života te je naposljetku razmotren recidivizam među kriminalnom populacijom pojedinaca sa psihopatijom, kao i djelotvornost terapije. opća usporedba antisocijalnog poremećaja i psihopatije Za razliku od antisocijalnog poremećaja ličnosti, psihopatija ne postoji kao službena dijagnoza u DSM-5 zbog čega je možemo smatrati praktičnom teorijom koja opisuje nedovoljno ujedinjene zajedničke mehanizme koji bi objašnjavali uzročnost pojave takvih karakteristika, ali dopušta izvođenje zaključaka i predviđanje ponašanja pojedinca (Brzović i sur., 2016). Naime, prilikom dijagnosticiranja antisocijalnog poremećaja ličnosti pažnja se usmjerava na širok spektar društveno neprihvatljivih ponašanja, dok je naglasak na emocionalnim sastavnicama ličnosti vrlo mali. S druge strane, kod psihopatije postoji usmjerenost na

osobine ličnosti i emocije pojedinca (Blair i sur., 2008; Jakšić i Čuržik, 2012; Vojković, 2017; Sokić i Lukač, 2018).

Uzimajući to u obzir, psihopatiju u velikom dijelu opisuje emocionalna disfunkcionalnost, prvenstveno odsutnost pokajanja i plitkost emocija, dok je naglasak na izražavanju antisocijalnog ponašanja manji (Blair i sur., 2008; Sokić i Lukač, 2018). Važna je razlika i u tome što okolina redovito ne primjećuje pojedince koji zadovoljavaju kriterije za psihopatiju zbog njihove šarmantnosti, razgovorljivosti i simpatičnosti pa ih ljudi mogu doživljavati ugodnima, šarmantnima i privlačnima. Naspram toga, kod antisocijalnog poremećaja ličnosti postoji udaljavanje okoline od pojedinca zbog upadljivog i impulzivnog ponašanja koje je većinom popraćeno komorbiditetima poput alkoholizma, promiskuitetnog ponašanja i narkomanije (Jakšić i Čuržik, 2012; Vojković, 2017). Osim toga, postoji sklonost dominantnoj, instrumentalnoj agresiji (ciljno usmjerena ponašanja), dok je kod psihopatije podjednako zastupljena i reaktivna agresivnost koja podrazumijeva odgovor na događaj (Blair i sur., 2008). Navedene razlike nisu dovoljne za jasnu distinkciju ta dva entiteta pa se u raspravama dosljedno propitkuje mogućnost psihopatije kao podvrste izraženijeg antisocijalnog poremećaja ličnosti (Fisher i Hany, 2019). U prilog tome govori činjenica da oni koji imaju antisocijalni poremećaj većinom neće zadovoljiti kriterij za psihopatiju, a obrnuto hoće (Blair i sur., 2008). Sukladno tome, Coid i Ullrich (2010) intervjuirali su 496 zatvorenika te, uz pomoć DSM-IV i PCL-R liste, procijenili kako je njih 44.9 % dobilo dijagnozu antisocijalnog poremećaja ličnosti, od kojih je 31.8 % osoba sa psihopatijom. Samim time, istraživači su naglasili kako kod pojedinaca koji zadovoljavaju oba kriterija postoji izraženiji rizik od nasilnog ponašanja nego što je to kod osoba koje imaju samo antisocijalni poremećaj ličnosti. Općenito, prevalencija antisocijalnog poremećaja ličnosti u općoj populaciji iznosi 0.2 – 3.3 % (Američka psihijatrijska udruga, 2014), a psihopatije otprilike 1 % (Freeman i sur., 2011). Međutim, u DSM-5 (Američka psihijatrijska udruga, 2014) naglašeno je kako je zastupljenost antisocijalnog poremećaja ličnosti iznimno visoka, čak preko 70 %, ako se ispitivanje vrši u kliničkom, zatvorskom ili pak forenzičkom okruženju neke druge vrste. U konačnici, navedeno je kako značajan utjecaj na uvećanu prevalenciju poremećaja ima nepovoljna okolina pojedinca, odnosno socio-ekonomska i/ili socio-kulturalna pozadina. operacionalizacija antisocijalnog poremećaja ličnosti i psihopatije Kao što je već utvrđeno, antisocijalni poremećaj ličnosti formalna je dijagnoza koja se postavlja prema kriterijima Dijagnostičkog i statističkog priručnika za mentalne poremećaje prema kojima osoba treba imati barem 18 godina, s prethodno dokazanim indikacijama za poremećaj ophođenja prije 15. godine (obuhvaća repetitivno i perzistentno kršenje prava i normi). Što se tiče mjerenja psihopatije, postoji niz konstrukata među kojima je najpoznatiji PCL-R (Hare, 1991), zbog čega će se u ovom radu on detaljnije razmotriti. On se sastoji od 20 bihevioralnih kriterija (0 do 2 boda iznosi svaki), a procjena se vrši na temelju prikupljenih podataka poput kriminalnih dosjea, anamneza prošlih događaja, podataka o ponašanju prikupljenih od roditelja i učitelja te polustrukturiranog intervjua (Blair i sur., 2008; Sokić i Lukač, 2018). Prema tome,

ukupni rezultat kreće se od 0 do 40 bodova, pri čemu se u Europi zadovoljava kriterij za psihopatiju kada osoba ostvari rezultat od 25 bodova ili više, a u Americi od 30 bodova nadalje (Brzović i sur., 2016). Pomoću faktorske analize, bihevioralne čestice konstrukta psihopatije grupirane su u dva faktora. U okviru prvog navode se interpersonalne/emocionalne čestice, a unutar drugog faktora impulzivnost/ antisocijalni životni stil (Harpur i sur., 1989; Blair i sur., 2008). Važna je prednost ovog instrumenta visoka prediktivna valjanost recidivizma. Primjerice, u međunarodnom istraživanju Hare i suradnika (2000) u kojem su prijestupnici bili praćeni nakon otpuštanja iz zatvora, utvrđeno je kako su mjere ponovnog osuđivanja za generalne prijestupe iznosile 81.8 % za grupu koja je ostvarila visoke rezultate na PCL-R (barem 25 bodova), dok je u grupi s niskim rezultatima (manje od 25 bodova) iznosila 39.9 %. Osim toga, za nasilne prijestupe iznosila je 38.2 % u grupi s visokim rezultatom te 2.7 % u grupi s niskim rezultatom. Nadalje, Hemphill i suradnici (1998) utvrdili su prosječne korelacije između PCL-R i recidivizma iznosa .27 za generalne i nasilne prekršaje te .23 za seksualne. Međutim, postoje istraživanja drugačijih nalaza, kao ono koje su proveli Jeandarme i suradnici (2017), kako bi se utvrdila razlika prediktivne valjanosti PCL-R rezultata između bolničkog i zatvorskog okruženja. Naime, uzorak na kojem je vršeno ispitivanje sastojao se od forenzičkih psihijatrijskih pacijenata. Preciznije, to su bili muški sudionici koji su proglašeni nevinima zbog psihijatrijske dijagnoze te klasificirani kao srednji rizik sigurnosti. Dakle, PCL-R lista je primijenjena kada su sudionici bili u zatvoru i/ili bolnici, pri čemu su se rezultati odnosili na to kako je drugi faktor PCL-R liste marginalno predvidio nasilni i generalni recidivizam za razliku od prvog faktora koji uopće nije. Ishodi tog oblika ukazuju na važnost okruženja u kojem se PCL-R lista primjenjuje jer bi ono moglo modulirati rezultate. Primjerice, postoji mogućnost da bolničko osoblje nastoji procijeniti da su psihopatske karakteristike njihovih pacijenata manje zastupljene upravo zbog terapijskih odnosa. Autori također propitkuju valjanost liste u praksi u usporedbi s kontroliranim istraživačkim uvjetima. Osim toga, važno je naglasiti kako veliku ulogu ima i kompetencija procjenjivača koja ovdje nije bila kontrolirana. Da bi mjere psihopatije dobivene PCL-R listom bile valjane, Hare (1998) izdvaja nekoliko uvjeta. Naime, prvi je kvalifikacija i istreniranost procjenjivača koja je relevantna zbog toga što procjene ne bi trebale rezultirati nerealno niskim korelacijama. Nadalje, potrebno je poduzeti dodatne mjere kako dobivene korelacije, s druge strane, ne bi ispale previsoke. U tu svrhu, nužno je minimalizirati pristranost i voditi se dokazima za svaku česticu na način da se analizira što više objektivno zabilježenih i opaženih ponašanja, kriminalistički dosje i slično. Osim toga, Hare upozorava i na intuitivna klinička mišljenja koja ne mogu predstavljati formalnu dijagnozu te se mogu razlikovati od rezultata dobivenih PCL-R listom. Odnosno, sljedeći uvjet odnosi se na valjanost dijagnoze psihopatije koja je zadovoljena ako su rezultati dobiveni mjernim instrumentima, a ne subjektivnom prosudbom kliničara. Jedna je od kritika upućena PCL-R listi naglasak na kriminalno ponašanje i dvofaktorski model. U skladu s time, Cooke i Michie (2001) uvode robustan trofaktorski hijerarhijski model s komponentama arogancije i prijetvornog interpersonalnog stila, oskudnog



afektivnog iskustva te impulzivnog i neodgovornog bihevioralnog stila. Autori nalažu da se tada najviše pozornosti pridaje domeni osobnosti umjesto kriminalnom ponašanju te su faktori u skladu s kliničkim facetama: interpersonalnom, emocionalnom i bihevioralnom. Naime, može se zaključiti kako je PCL-R, unatoč određenim nedostacima, prikazan kao vrlo vrijedan instrument na temelju kojeg se generiraju brojne teorije, provode korisna istraživanja te, u krajnjem slučaju, kreiraju novije, aktualnije mjere psihopatije. Sukladno napretku znanosti i potrebi za daljnjim proučavanjem tog fenomena, moguće je koristiti PCL-R listu kao skicu za generiranje budućih, unaprijeđenih mjera koje bi doprinijele jasnijem smjeru prepoznavanja tih osoba.

### 3.1. Translation of the Source text II

#### Antisocial personality disorders and psychopathy

Tihana Poslon

Psychopathy is an empirical term based on the heightened deficit on an emotional-interpersonal level. It relates to a grandiose sense of own value, lack of remorse, not accepting responsibility for own deeds, superficial charm, pathological lying, manipulating others and not and not accepting responsibility for own actions (Jakšić, Čuržik, 2012; Brzović Et Al., 2016). It also includes successfully predicting criminal recidivism (Hemphill Et Al., 1998). Psychopathy does not exist as a formal diagnosis in the classification of personality disorders. The term is indeed quite popular amongst clinical psychologist and laymans considering the fact that it describes emotionally dysfunctional individuals. From that point of view, those people often fit in neatly in the society and go unnoticed because they are charming, manipulative and pathological liars (Blair Et Al.,2008). Cleckley (1941) had formed, through 16 diagnostic criteria, a clinical profile of psychopaths. Many of the determined characteristics, such as superficial charm, the lack of remorse, shallow emotional reactions, egocentrism and lying are still accepted to this day. In his book, *Mask of Health*, Ceckley mentions the rational ability of covering up the basic absence of emotions by perfectly imitating the psychological functionality, while, at the same time leaving a charming, honest and intelligent impression. Hare (1980; 1991), also left a significant mark by constructing the Psychopathy (PCL), an instrument intended for determining psychopathy. An updated version (PCL-R) is used today, it predicts recidivism (Hemphill Et Al., 1980; Jakšić & Čuržik, 2012).

On the other hand, the antisocial personality disorder in DSM-5 (American psychiatric association, 2014) is defined as an ever-present behavioral pattern of neglection and disobeying the rights of others. It includes impulsiveness and the inability to plan, deceptiveness, disregard and not conforming with social norms, the lack of remorse, aggression and irritability. The handbook provides an explanation that the person should be at least 18 years old, however, they should have evidence of a behavioral disorder, before the age of 15. The evidence should be backed by the person neglecting rights of others as well as social norms and rules. However, the distinction between psychopathy and antisocial personality disorder is made more difficult because some of the components of the PCL-R list of affective-interpersonal as well as socially-

deviant characteristics are also a part of the criteria for the diagnosis of the antisocial personality disorder, i.e., characteristics of impulsiveness, lack of responsibility, the lack of guilt or early onset behavioral problems (Jakšić & Čuržik, 2012). The difficulties of differentiating the antisocial personality disorder from psychopathy is one of the reasons why these two terms will intertwine in this work. To find the basis of the antisocial personality disorder and psychopathy, the present emotional and cognitive deficit, the level of heritability and outside influences as well as neuro-psychological components are often discussed. The result are theories that define psychopathy as something innate or as an answer formed to an unfavorable surrounding (eg. DeLisi Et Al., 2019; Moreira Et Al., 2020). This is backed by researches studying the physiological responses among people with prominent psychopathy or the ones with the antisocial personality disorder with an emotionally “coloured” stimulus (eg. Hoppenbrouwers Et Al., 2016). The perception is also influenced by the study of the deficit of the moral reasoning and empathy (eg. Blair ET ALL, 1997) as well as the most common personality traits that are common to the fitting deficits in the areas of the brain (eg. Dinn & Harris, 2000). Differentiating the antisocial personality disorder from psychopathy is best shown by the example of the USA. There, the convicted person is most likely to be convicted to a death penalty if they are suspected to have a psychopathic disorder. This is because of the assumptions of cold bloodedness, lack of remorse as well as the thinking that those persons cannot be rehabilitated (Hare, 1996).

However, it had been noted that some undesirable traits such as pathological lying, cheating, shallow emotions, superficial charm and other associated characteristics, help in the business realm. Those people, despite the potential damage they may bring upon the company, still climb the corporate ladder. Therefore, a concept of ‘successful psychopaths’ (Sokić & Lukač, 2018) had been created. The media also, increasingly presents the complexity of the individuals with psychopathic traits, while, at the same time, directs the attention to the manipulative and charming traits that do not enable those people to be recognized (Blažina, 2016). Keeping all of the above in mind, it is noticeable how individuals with the antisocial and psychopathic personality traits will not seek professional help on their own. However, the consequences of their antisocial behavior, that often leads to arrests, also leads them to therapy treatments. Their efficiency is yet to be determined (Meloy & Yakeley, 2014; Vojković, 2017). This paper compiles all of the most important information related to the antisocial personality disorder and psychopathy, their Modus operandi as well as their multi-layered influence on the

etiology, with the aim to contribute to the cause of clearing the present differences. At the same time, the aim is also to put forth the similarities that make these two terms difficult to differentiate. If this is followed through, the potential representation of those individuals will be made aware to their close surroundings. Within this framework, successful psychopaths, i.e., the non-convicted individuals in the business realm are being compared to how their characteristics are different from other, unsuccessful psychopaths, who have been determined as the perpetrators of criminal acts, are being regarded. A brief review of the portrayal of the movie antiheroes, as well as real life killers in the media is added. Finally, the recidivism among the individuals with psychopathy in the crime world is also being looked into as well as the therapy efficiency.

### **The general comparison between the antisocial personality disorder and psychopathy**

Unlike the antisocial behavioral disorder, psychopathy does not exist as an official diagnosis in the DSM-5, therefore it can be regarded as a practical theory that describes the not sufficiently united mechanisms that would explain the causality of these characteristics being present, while, at the same time, allowing the drawing of conclusions and predicting the actions of the individuals (Brzović Et Al., 2016). Whilst making the diagnosis of the antisocial personality disorder, the attention is drawn to the wide spectrum of the socially unacceptable behaviors. At the same time, the emphasis on the emotional basis of the personality is minuscule. On the other hand, psychopathy tends to direct the personality traits and the emotions of the individuals (Blair Et Al, 2008, Jakšić & Čuržik, 2012; Vojković, 2017; Sokić & Lukač, 2018). Bearing this in mind, psychopathy is largely based on the emotional dysfunctionality, namely the lack of remorse and the shallowness of emotions, whilst emphasizing the expression of the antisocial behavior is less represented (Blair Et Al., 2008; Sokić & Lukač, 2018). The important difference is that the surrounding frequently does not notice the individuals that fit into the criteria of psychopathy because of their charm, willingness to talk and likeability. Therefore, individuals can perceive them as pleasant, charming and attractive. On the other hand, the antisocial personality disorder is marked by the distancing of the individual from their surroundings because of their noticeable and impulsive behavior, mostly followed by comorbidities such as alcoholism, promiscuous behavior and drug abuse (Jakšić & Čuržik, 2012; Vojković, 2017).

Besides that, a tendency for a dominant, instrumental aggression (a behavior with a specific aim), whilst, with psychopathy, a reactive aggression, as a reaction to an event, is equally represented (Blair Et AL., 2008).

Said differences are not enough to make a clear distinction between those two, therefore, discussions made around this matter consistently question whether psychopathy could be a subgroup of a more prominent antisocial behavioral disorder (Fisher & Hany, 2019). To back this up, the fact that those with the antisocial disorder will not, in the most cases, meet the criteria for psychopathy, however it will meet the criteria when it is the other way round (Blair Et AL., 2008). In accordance with this, Coid and Ullrich (2010) interviewed 496 prisoners and with the help of the DSM-IV and the PCL-R lists, estimated that 44.9% of the interviewed had the diagnosis of the antisocial personality disorder. 31.8% of them were individuals with psychopathy. By doing that, the researches put an emphasis on how, when it comes to individuals who meet both criteria, there is a more prominent risk of violent behavior that with the persons who only have the antisocial personality disorder. Generally speaking, the prevalence of the antisocial personality disorder among the general population amounts to 0.2-33% (American psychiatric association, 2014), while psychopathy is present among 1% of the general population (Freeman ET ALL, 2011.) However, in the DSM-5 (American psychiatric association, 2014), it is emphasized that the representation of the antisocial personality disorder is extremely high, over 70%. This happens when the trials are performed on a clinical, judicial or forensic environment of sorts. Finally, it is stated that the unfavorable surrounding of the individual, i.e., the socio-economic and/or socio-cultural background has a significant influence on the prevalence of the disorder.

### **Operationalization of the antisocial personality disorder and psychopathy**

As previously determined, antisocial personality disorder is a formal diagnosis determined by the criteria of the Diagnostic and Statistical Manual of Mental Disorders. According to the manual, the person has to be at least 18 years old, but also has to have previously proved indications for a behavioral disorder (it includes repetitive and persistent violation of rules and norms). When it comes to measuring psychopathy, there is a series of tests, most famous being PCL-R (Hare, 1991), therefore it will be discussed further in this paper- it is made up from 20 behavioral criteria (each worth 1 to 2 points). The evaluation is made on the grounds of gathered evidence

such as criminal records, a complete history of previous events, behavioral records gathered from parents and teachers as well as a half-structured interview (Blair Et Al., 2008; Sokić & Lukač, 2018). The final result is from 0 to 40 points- in Europe the criteria for psychopathy is met from 25 points onwards, while the US scale the criteria is from 40 points onwards (Brzović Et Al., 2016).

Assisted by the factorial analysis, behavioral elements that make up psychopathy are grouped in two factors. The first is made of interpersonal/emotional elements, while the second one is made of impulsivity/antisocial lifestyle (Harpur Et Al., 1989; Blair Et Al., 2008). This instrument has the important advantage because of its highly predictive value of recidivism. An example of that is the international research conducted by Hare and associates (2000) where the offenders had been tracked after their release from jail. It was determined that percentage of being convicted re-convicted for general offences was 81.8% for the group that scored highly on the PCL-R (at least 25 points). The second group, with lower scores (less than 25 points) was 39.9%. For violent offenders it was 38.2% with the high scoring group, while the lower scoring group had the percentage of 2.7%. Furthermore, Hemphil and associates (1998) determined the average correlations between PCL-R and recidivism- .27 for general and violent offences and .23 for sexual offences. However, there are researches providing different results, like the one conducted by Jeandarme and associates (2017) to determine the level of predicative value of the PCL-R results between hospital and penitentiary surrounding. The group researched was made up of forensic psychiatric patients. To be more precise, those were male participants proclaimed innocent because of their psychiatric diagnosis and were classified as a mid-level threat to safety. The PCL-R list was used when the participants were either in jail and or in a hospital. The results related to how the second factor of the PCL-R list marginally predicted the violent and general recidivism, whereas the first factor did not take this into account. The outcome of the results point towards the importance of the surroundings where the PCL-R list is used, because it could have an effect on the results. For instance, there is a possibility that the hospital staff tries to evaluate the psychopathic characteristics of their patients are not so much represented in because of the therapeutic relationship. The authors also question whether the list is valid in practice compared to the controlled environment when it comes to research. Besides that, it is important to emphasize the major role of the examiners competence- not controlled in this instance.

To make the values of psychopathy provided by the PCL-R list valid, Hare (1998) put forth a few terms. The first one being the qualification and expertise of the evaluator, relevant because the estimates should not result in unrealistically low correlations. Furthermore, additional measures need to be taken so that the resulting correlations should not be too high. Therefore, it is necessary to minimize the bias and the examiner should be led by evidence for each element in a way that the most of the impartially recorded and observed behaviors such as criminal records and similar, are analyzed. Besides that, Hare warns of the intuitive clinical opinions that cannot represent a formal diagnosis and cannot be differentiated from the results provided by the PCL-R list. The next term/condition relates to the validity diagnosis of psychopathy, met if the results are provided by the measuring instruments, not via the subjective assessment of the clinician. One of the critics aimed towards the PCL-R list is the focus on the criminal behavior and the two-factor model. Accordingly, Cooke & Michie (2001) introduced a robust tri-factor hierarchical model with the components of arrogance and pretentious interpersonal style, scarce affective experience as well as the Impulsive and irresponsible behavioral style. The authors claim that, in that case, the most attention is given to the domain of personality, rather than the criminal behavior, while the factors are in unison/relation to the clinical facets: interpersonal, emotional and behavioral. It can be determined that PCL-R, in spite of some shortages, is presented as a valuable instrument, based upon which numerous theories are generated, numerous useful researches are conducted and lastly, new, more modern measurements of psychopathy are made. In accordance to the development of science as well as the need for further studying of this phenomena, it is possible to use the PCL-R list as a sketch for generating future, more developed measurements which would contribute to psychopaths being more recognized more clearly.

### **3.2. Commentary and analysis**

1. Genre: scientific paper; excerpt from an article from the field of psychology.
2. Source: the excerpt has been taken from an article titled Antisocijalni poremećaj ličnosti i psihopatija. The paper was published in the journal called *Psychē : Časopis studenata psihologije*, Vol. 4 No. 1, from 2021.
3. Audience: the text is meant to be read by specialist from the field of psychology, as well as individuals starting their education in the field of psychology.
4. Purpose of writing: the purpose of writing this paper is to inform the readers of the importance of differentiating the antisocial behavioural disorder and psychopathy.
5. Authenticity: This paper was published in a scientific journal, therefore it should be considered authentic.
6. Style: can be considered authentic because it was published in a scientific journal.
7. Level of formality: formal.
8. Layout: The extract consists of the Introduction, The general comparison between the antisocial personality disorder and psychopathy and Operationalization of the antisocial personality disorder and psychopathy. All of the sections consist out of three paragraphs, with half of the first lines of the paragraph indented. All the headings are in bold.
9. Content: The introduction provides the core definitions of the terms used in this paper. The definitions are quoted, to make the statements scientific validation. The introduction also contains some opposing statements to the already accepted definitions. The second section provides the comparison between the antisocial behavioural disorder and psychopathy, while also referencing previous work done in this field. The third section describes how individuals with the diagnosis of the antisocial behavioural disorder and psychopathy behave.
10. Cohesion: Cohesion is achieved via the thematic organisation, along with the usage of linking words.



11. Sentence patterns: most of sentences in this text are of medium length, however, there is a number of exceptionally long sentences.

12. Terminology of the subject: specialist terms used in the paper are form the field of psychology.

### 3.3. Workflow

From all three translated texts, this one poised me with the highest number of translation difficulties, while translating. This is due to of the terms used, but also because of the way it was written. It has numerous long sentences and often I had to read a few sentences multiple times to make sense of them. I also encountered one sentence that made no sense, both in Croatian and in English. It made sense only after adding or removing some of the words. My estimation that the person who wrote the source text was of high education, but of poor writing skills.

The first problem I encountered was that in the sentence, besides it being long, are the words ‘vlastite akcije’ and ‘vlasitite postupke’, in the sentence: “Psihopatija je empirijski pojam zasnovan na naglašenim emocionalno-interpersonalnim deficitima koji se odnose na grandiozan osjećaj vlastite vrijednosti, nedostatak kajanja, neprihvatanje odgovornosti za vlastite akcije, površni šarm, patološko laganje, manipuliranje drugima te neprihvatanje odgovornosti za vlastite postupke (Jakšić i Čuržik, 2012; Brzović i sur., 2016).” Words postupke and akcije, relate to the same term, action. Therefore, the author had mentioned the same thing twice in the same sentence. Because I have to stay, as a translator, impartial and only translate what was written, I decided to translate postupke as deeds and akcije as actions, although they relate to the same thing.

In the sentence: “S obzirom na sve navedeno, uočljivo je kako osobe s antisocijalnim i psihopatskim osobinama ličnosti najčešće neće samoinicijativno potražiti stručnu pomoć”, I translated the words samoinicijativno tražiti pomoć, as seek help on their own. I thought of translating this under own volition, however, this seems too formal, therefore not intended by the author to sound formal.

I also often had to use inversion, to make the text look and fell more natural in English. As previously mentioned, I encountered long sentences, therefore I had to brake them into two or three sentences in English, so they would fell more natural in English. Sometimes, when the sentence had a reference at the end, I had to leave it intact, not divided into more sentences, because the whole sentence is a quote from the author in the brackets. An example of that is the sentence Za razliku od antisocijalnog poremećaja ličnosti, psihopatija ne postoji kao službena dijagnoza u DSM-5 zbog čega je možemo smatrati praktičnom teorijom koja opisuje nedovoljno

ujedinjene zajedničke mehanizme koji bi objašnjavali uzročnost pojave takvih karakteristika, ali dopušta izvođenje zaključaka i predviđanje ponašanja pojedinca (Brzović i sur., 2016).

The term I had to look up was Dijagnostičkog i statističkog priručnika za mentalne poremećaje. Translation of which is Diagnostic and Statistical Manual of Mental Disorders.

One of the sentences that was hard to translate was “U tu svrhu, nužno je minimalizirati pristranost i voditi se dokazima za svaku česticu na način da se analizira što više objektivno zabilježenih i opaženih ponašanja, kriminalistički dosje i slično”. I translated the sentence as “Therefore, it is necessary to minimize the bias and the examiner should be led by evidence for every element in a way that the most of the impartially recorded and observed behaviors such as criminal records and similar, are analyzed.” This sentence needs re-writing in Croatian, but because I have to only translate the text and not intervene in any matter, I translated this literally. The optimal translation could be “Therefore it is necessary to minimize the bias of the examiner, who should be led only by the evidence. Evidence being impartially noted and observed behaviors, such as criminal records...” Instead of leaving blank space after ‘criminal records’, more examples of the behavior of the individual being subjected to the testing, should be added.

As previously mentioned, the sentence that made no sense was: “No, distinkcija psihopatije i antisocijalnog poremećaja ličnosti otežana je time što su neke od sastavnica PCL-R liste afektivno-interpersonalnih te socijalno-devijantnih karakteristika koje su također sadržane i u kriterijima za dijagnozu antisocijalnog poremećaja ličnosti, npr. impulzivnost, neodgovornost, nedostatak krivnje ili rani problemi u ponašanju (Jakšić i Čuržik, 2012).” I translated the sentence as: “However, the distinction between psychopathy and antisocial personality disorder is made more difficult because some of the components of the PCL-R list of affective-interpersonal as well as socially-deviant characteristics are also a part of the criteria for the diagnosis of the antisocial personality disorder, i.e., characteristics are impulsiveness, not being responsible, the lack of guilt or early onset behavioral problems (Jakšić & Čuržik, 2012). Besides leaving the sentence in the translation as a one long sentence, I also had to make the only intervention in the translation. This is because the sentence only made sense when leaving out ‘koje su’, in Croatian. The sentence without my intervention would look like this: However, the distinction between psychopathy and antisocial personality disorder is made more difficult because some of the components of the PCL-R list of affective-interpersonal as well as socially-

deviant characteristics, which are also a part of the criteria for the diagnosis of the antisocial personality disorder, i.e., the characteristics of impulsiveness, lack of responsibility, the lack of guilt or early onset behavioral problems (Jakšić & Čuržik, 2012).

#### 4. Source text III

### SUVREMENE SEKTE: JEHOVINI SVJEDOCI

#### 1. POVIJESNI PREGLED

Američki trgovac Charles Taze Russell (1852. - 1916.), rođen u Pittsburgu i odgojen kao prezbiterijanac, kao 18-godišnjak postaje članom jedne skupine koja je očekivala da će se ponovni Kristov dolazak dogoditi 1874. Pod snažnim utjecajem kalvinističkog protestantizma, koji pretjerano naglašava doslovno nadahnuće Svetog pisma i vrijednost Starog zavjeta, Russell otkriva da je Biblija knjiga zagonetki ili neka vrsta križaljke i računice iz koje se točno može izračunati kada će i kako Bog spasiti ovaj svijet.<sup>1</sup>

Nakon što se očekivano nisu ispunila, Russell napušta skupinu i okuplja oko sebe krug istomišljenika od kojih nijedan nije imao teološku naobrazbu. Posvećuje se dubljem istraživanju Biblije i dolazi do uvjerenja da je Krist od 1874. doduše ponovno prisutan u svijetu ali se „žetva“ i skupljanje njegovih odabranika treba dogoditi tek 1878. I ta je godina prošla a ništa se nije dogodilo. 1879. Russell pokreće vlastiti časopis, današnji “Kula stražara objavljuje Jehovino kraljevstvo”.<sup>2</sup> Glavna je tema toga časopisa bio ponovni dolazak Isusa Krista za koji je ovaj put izračunao da se ima dogoditi 1914. godine. Godine 1884. osniva vlastitu organizaciju “Zion's Watch Tower and Tract Society” koja je registrirana kao poslovna firma.<sup>3</sup> Sebe nazivaju „pravim istražiljima Biblije“.

Od 1891. Russell postaje putujući propovjednik i predavač. Obilazi gotovo cijeli svijet a svoju cjelokupnu djelatnost usmjerava na navještaj skorog uništenja svijeta 1914. godine. Prema njemu, tada bi doslovno trebali uskrsnuti Abraham, Izak i ostali pravednici čime bi se uspostavio raj na zemlji, Kraljevstvo Kristovo.

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<sup>1</sup> Usp. J. KOLARIĆ, Kršćani na drugi način, Zagreb 1976, 104. Koliko je porast članova bio velik, govori I činjenica da je Rutherford, nakon što je 1925. Jedna trećina razočaranih članova napustila organizaciju, tu godinu ipak smatrao uspjehom. O tome u: H. Gasper/J. Müller/F. Valentin, nadv. dj. 1179

<sup>2</sup> Kula stražara je nominative jednine ženskog roda a ne genitive množine muškog roda

<sup>3</sup> Usp. Hans Gasper/Joachim Müller/Friederike Valentin, Lexikon der Sekten, Sondergruppen und Weltanschauen, 5. Auflage, Freiburg im Breisgau, Herder 1997., str 1179.

Nakon što je i ta godina prošla a njegova se očekivanja nisu ispunila on prebacuje datum najprije na 1915. pa 1916. i konačno na 1918. Međutim ono što je najavljivao nije doživio jer je umro 31. listopada 1916. Nakon njegove smrti dolazi do brojnih sukoba i borbi za vlast.

Njegov nasljednik Joseph Franklin Rutherford (1869.- 1942.) svojim sljedbenicima pruža novu nadu. Prema njegovim proračunima kraj ovoga svijeta ima se dogoditi 1925. godine. Taj je datum doveo do velikog oduševljenja i naglog porasta sljedbenika.<sup>4</sup> Jedan od razloga bio je i taj što je Rutherford u nauk uveo neke novosti. Dok je Russell vjerovao da nada u spasenje postoji za svakog pravednog čovjeka, a ne samo za članove njegove organizacije, Rutherford je naučavao da će se spasiti samo pripadnici njegove organizacije, dok će svi drugi biti uništeni. Nadalje, Rutherford je razdijelio spašenike u dvije kaste. Od ukupnog broja spašenika zajedno s Kristom u nebu (su)kraljevat će 144.000 “pomazanih” (Otk 14,1) od kojih još samo oko 8 000 živi na zemlji. Ostali pravednici, “veliko mnoštvo naroda” (Otk 7,9-11) ili “druge ovce” (Iv 10,16) živjet će vječno u raju na zemlji kao podanici Isusova kraljevstva. Tu će vladati mir, neće biti bolesti i smrti i svi će biti sretni i zadovoljni.<sup>5</sup> Mnogi pak nisu bili ni sretni ni zadovoljni kada je i 1925. prošla a opet se ništa nije dogodilo. Rutherford se više ne usuđuje određivati datum uspostave Kristove vladavine ali svoje podanike drži u stalnoj neizvjesnosti i pod pritiskom, jer taj dan je vrlo blizu.

Godine 1931. Rutherford svojoj organizaciji daje novo ime. Od te godine sebe nazivaju “Jehovini svjedoci” (na temelju Iz 43, 10) dok na sve ostale vjerske organizacije gleda s prezirom i odbacivanjem.<sup>6</sup> Rutherford umire 8. siječnja 1942. godine. Novi predsjednik organizacije postaje Nathan Homer Knorr (1905. 1977.). Njegov doprinos razvoju organizacije vrlo je velik u organizacijskom smislu. Iste godine, kada je postao predsjednik, osniva Školu Gilead<sup>7</sup> kojoj je cilj da u 20-tjednom intenzivnom školovanju elitne pripadnike jehovinih

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<sup>4</sup> Naglasak je na kuli (organizaciji jehovinih svjedoka) a ne na onima koji u toj kuli borave i rade (članovima jehovinih svjedoka - pojedincima)

<sup>5</sup> Usp. brošuru „Vladavina koja će uspostaviti raj”, Selters/Taunus 1985, str. 14/15. i 28/29. Usp. također i brošuru “Jehovini svjedoci u dvadesetom stoljeću”, Selters/Taunus 1990. str. 16/17. Obje su brošure tiskane na hrvatskom jeziku. Kao odgovorni izdavač za Njemačku potpisano je „Wachturm Bibel- und Traktat - gesellschaft.

<sup>6</sup> Sam Rutherford je izjavio da je „sotona, đavao, otac svake religije”. Vidi: Hans Gasper/Joachim Müller/Friederike Valentin, nav. dj. 1179.

<sup>7</sup> Biblijska škola Gilead Društva Kule stražare održavala je nastavu na različitim lokacijama. Od 1942 - 1960. u South Lansingu, u državi New York (SAD). Zatim se škola preselila u svjetsku centralu u Brooklyn (New York). Od 1988. pa do prve polovice 1955. Škola Gilead održava nastavu u Walkillu (država New York). Do te godine školu je navršilo 99 razreda. Usp. “Kula stražara objavljuje Jehovino kraljevstvo” 1. prosinca 1995, 24.

svjedoka što bolje osposobi za službu misionarenja u inozemstvu. Škola obuhvaća opsežno proučavanje cjelokupne Biblije, raspravljanje o suvremenoj povijesti i organizaciji jehovinih svjedoka kao i obimno savjetovanje o misionarskom djelu u stranim zemljama.

Godine 1942. uvode se i teokratske škole za službu propovijedanja, a god. 1943. započinje program školovanja za “propovijedanje od kuće do kuće”. Organizacija sve veći značaj stavlja na međunarodnu prezentaciju te započinje s organizacijom međunarodnih kongresa. Godine 1946. pojavljuje se prvi broj časopisa “Probudite se!” 1950. godine predstavljen je prvi dio Biblije “Novi svijet prijevod” koje je prevođenje konačno dovršeno 1961. Istovremeno se izdaju brojne knjige, priručnici i brošure koje navjestiteljima olakšavaju propovijedanje. One imaju dva cilja. S jedne strane poboljšavanje retoričkih i govornih sposobnosti jehovinih svjedoka i s druge strane jačanje kontrole i pritiska nad njima od strane “vladajućeg tijela”. Sve je češći govor i poziv na lojalnost i poslušnost prema vodstvu organizacije koja je već zauzela mjesto biblijskih patrijarha.<sup>8</sup> Njihov put prema međunarodnoj uspješnoj organizaciji narušila je kriza 1975. Tada je naime ponovno došlo do obznanjivanja kako se smak svijeta ima dogoditi te godine. Umjesto uspostave raja na zemlji došlo je do osipanja stotina tisuća razočaranih sljedbenika.

Knorr umire 1977. a njegov zamjenik Frederick William Franz (1893.- 1992.) postaje novi predsjednik. Pod njegovim vodstvom dolazi do velikih građevinskih zahvata. Po cijelom svijetu grade se kraljevski centri, kraljevske sale, misijski domovi, uredski i stambeni kompleksi, te što je najbitnije tiskare.<sup>9</sup> Godine 1914. jehovinih svjedoka bilo je vrlo malo. Samo je njih 5.100 aktivno sudjelovalo u davanju javnog svjedočanstva (propovijedanju). Danas ima preko pet milijuna članova<sup>10</sup> i oko 8 milijuna simpatizera.

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<sup>8</sup> Usp. Herbert Weber/Friederike Valentin, *Die Zeugen Jehovas, Zwischen Bewunderung und Befremdung*. Ein Ratgeber, 2. Auflage, Freiburg-Basel- Wien, Herder 1996, 29

<sup>9</sup> Društvo Kule stražara izdaje biblijsku literaturu preko 230 jezika, kao i na Brailleovom pismu za slijepce te videokasete na znakovnom pismu za gluhe. U tom poslu angažirani su timovi prevodilaca i korektora za svaki jezik. Kula stražara izdaje se svakog mjeseca na 121 jeziku. Na hrvatskom jeziku izlazi dva puta mjesečno. Usp. “Kula stražara objavljuje Jehovino kraljevstvo”, 1. prosinca 1995., str. 29. Kao izdavač hrvatskog izdanja potpisuje se: Jehovini svjedoci, Krsćanska vjerska zajednica, Kamaufova 11, 10 000 Zagreb.

<sup>10</sup> Usp. “Kula stražara objavljuje Jehovino kraljevstvo”, 1. svibnja 1994, str. 14/15. Službeni izvještaj jehovinih svjedoka objavljuje se početkom svake godine za prethodnu godinu u časopisu “Kula stražara...” Prema tom izvještaju z aslužbenu 1995. godinu broj članova u 232 zemlje svijeta iznosio je 5.199.895. Broj krštenih za tu godinu: 338.451. broj skupština 78.620. Sati propovijedanja: 1.150.353.444. Za Hrvatsku su donešeni slijedeći podaci. Broj članova 4.585. Broj krštenih za tu godinu: 384. Broj skupština: 70. Sati propovijedanja 1.101.500. Usp. “Kula stražara naviješta Jehovino kraljevstvo” 1. siječnja 1996, 12 - 15. Međutim, pri uzimanju ovih podataka treba

Nakon smrti Fredericka W. Franza (22. prosinca 1992.) na njegovo mjesto dolazi Milton G. Henschel (1920. -). Pod njegovim vodstvom dolazi do usmjerenja djelatnosti na zemlje bivšeg istočnog bloka, razgranatih ekonomskih djelatnosti i do značajnih promjena u naučavanju jehovinih svjedoka.

## 2. ORGANIZACIJA

### 2.1. Službe i strukture

Društvo Kule stražare potpuno je antidemokratska i snažno od gore prema dolje vođena hijerarhijska organizacija. Iako sebe oslovljavaju „braćom i sestrama“ od toga je vrlo malo vidljivo u konkretnom životu.<sup>11</sup> Oni doduše ne poznaju članstvo ali svaki jehovin svjedok ili kako se oni nazivaju „objavitelj“ mora pripadati jednoj skupštini.

Skupština redovito broji između 60 i 120 osoba. Prijeđe li taj broj preko 120 tada se u pravilu stvaraju dvije skupštine.<sup>12</sup> Svaka skupština okuplja se u Kraljevskoj dvorani za čije uređivanje i održavanje sama snosi troškove. Skupštine vode starješine kao nadglednici mjesnih zajednica.<sup>13</sup> Njih imenuje vodeće tijelo Društva Kule stražare. Trojica starješina (predsjedavajući, tajnik i nadglednik službi) zajedno tvore skupštinski komitet koji u spornim slučajevima ima ulogu pravnog komiteta. Od ostalih službi u skupštini postoji još voditelj studija koji je nadležan za vođenje tjednog studija.

Članovi se skupština tri puta tjedno okupljaju na tjedne sastanke u trajanju od 45 minuta. Ti sastanci su: a) Teokratska škola za službu propovijedanja u kojoj se osposobljava za

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biti vrlo oprezan jer jehovini svjedoci u njima nikada ne donose podatke o tome koliko ih je napustilo njihovu organizaciju. Prema nekum proračunima u Njemačkoj je samo 1993. god. preko 65.000 pripadnika jehovinih svjedoka napustilo organizaciju. Poblize o tomu u: Eckhard Türk, Die Zeugen Jehovas kommen: Streitpunkte, Argumente, Klarungen, Limburg 1996, 74 - 76.

<sup>11</sup> To se najbolje očituje u odnosu prema bolesnoj „braći i sestrama“. Takve se napada i kritizira da izbjegavaju vršiti volju Jehovinu a o njihovu zdraštenom stanju, kao i zdravlju članova njihove obitelji, uopće se ne vodi računa. O tome vidi više u: Renata Sprung, Zatvor bez zidova, Split 1990.

<sup>12</sup> Na taj način se osigurava lakša kontrola i upravljanje a nadglednici imaju bolji nadzor nad pojedincima. Usp. Herbert Weber/Friederike Valentin, nav. dj., 37.

<sup>13</sup> Uloga starješina odn. nadglednika, iako u njihovoj definiciji kontradiktornam vrlo je jasna: „Ovi starješine, ili nadglednici, ne sačinjavaju svećeničku klasu. Oni ne vladaju nad drugima. (...) Starješine također imaju odgovornost da ukore i kazne svakog onog tko možda ide pogrešnim smjerom i tko bi mogao predstavljati opasnost za duhovnu i moralnu čistoću te jedinstvo skupštine.“ Vidi brošuru: „Jehovini svjedoci - ujedinjeno izvršavaju Božju volju širom svijeta“, Selters/Taunus 1986, 13.



snalaženje u biblijskom materijalu i za djelotvorno poučavanje;<sup>14</sup> b) Službeni sastanak na kojem se razmatra rad skupina i pojedinaca, njihovo propovijedanje i raspacavanje materijala; c) Tjedni studij na koji se manje skupine okupljaju u privatnim stanovima na proučavanje Biblije i radi međusobnog boljeg upoznavanja.<sup>15</sup> Inače, svaki jehovin svjedok dužan je mjesečno propovijedati najmanje deset sati.

Veći gradovi sa više skupština imaju vlastitog gradskog nadglednika. Više skupština tvori jedan okrug na čelu kojeg je okružni nadglednik. On dva puta godišnje posjećuje svaku skupštinu i zajedno sa stalnim suradnicima organizira dva godišnja okružna kongresa.

Više okruga tvore jednu regiju ili oblast sa regionalnim nadglednikom koji jednom godišnja organizira regionalni kongres. Djelatnosti u jednoj zemlji ili više zemalja zajedno spadaju pod nadležnost nadregionalnog komiteta. Njihov pak rad nadgledaju zonski komiteti na čelu kojih su zonski nadglednici. Trenutno u svijetu postoji više od 15 zona.

Vrh Kule stražara sačinjava „vodeće tijelo“ koje se sastoji od 12 muškaraca, među kojima je sedam direktora. Jedan od direktora je predsjednik organizacije. Oni se sastaju jednom tjedno da bi razjasnili određena pitanja i dali upute i smjernice za daljni rad. Centrala Jehovinih svjedoka nalazi se u New Yorku. Tamo nastaju svi spisi, knjige i časopisi.

Osim tih navedenih službi, postoje i posebne službe. Služba pomoćnog pionira sa zadatkom od najmanje 60 sati mjesečnog propovijedanja. Opći pionir mjesečno treba propovijedati između 90 i 100 sati, a posebni pioniri<sup>16</sup> najmanje 120 sati mjesečno. Za njih su osnovane i posebne škole tzv. Beteli u kojima prolaze dvotjedni tečaj. Od 1987. u Betelima se organiziraju i posebni tečajevi za nadglednike svih kategorija a isti su obvezatni sudjelovati i na seminarima koji se za njih organiziraju svako dvije-tri godine.

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<sup>14</sup> „Redovito i uporno proučavanje Kule stražare izbije svim svjedocima i posljednji ostatak vlastitog mišljenja iz mozga. (...) Na svako pitanje i na svaki problem, na koji se u razgovoru nailazi, uvijek je bio isti odgovor, pa izrekao ga svjedok iz Hamburga ili Münchena.” ( R. SPRUNG, Zatvor bez zidova, Split 1990, 17.)

<sup>15</sup> . Usp. „Jehovini svjedoci - ujedinjeno izvršavaju Božju volju širom svijeta”, 14/15.

<sup>16</sup> Pioniri su posebni propovjednici ili objavitelji Kraljevstva. Ima ih diljem svijeta preko 600 000. Starosna dob im je od predtinejdžerske dobi do umirovljenika. Obično rade neki svjetovni posao sa skraćenim ili prilagođenim radnim vremenom. Pri tom se suočavaju s teškim financijskim problemima. U njihovu rješavanju poziva ih se na veće pouzdanje u Jehovu i smanjivanje ionako skromnih izdataka. Usp. „Kula stražara objavljuje Jehovino kraljevstvo, 15. rujna 1993., str. 28-31.

#### 4.1. Translation of the source text III

##### MODERN DAY SECTS: JEHOVAH'S WITNESSES

###### 1. A HISTORICAL OVERVIEW

Charles Taze Russel (1852-1916) was an American tradesman born in Pittsburgh. He was raised as a presbyterian and, at the age of 18, became a member of a group that expected the Second coming of Christ in 1874. A strong Calvinist-protestant influence, that over-exaggerated the literal inspiration of the Holy letter and the value of the Old Testament led Russel to a realisation. The realisation was that the Bible is a book both written as a puzzle of sorts as well as a book filled with calculations. He came to a conclusion that the Bible provides an answer to the question when and how God will save this world<sup>1</sup>.

After the expectations did not come to life, Russel left the group and surrounded himself with people who shared his thoughts, none of whom had any previous education in the field of theology. Russel devoted himself to a thorough examination of the Bible and reaches a conclusion that Christ is, from 1874 onwards, present, but his 'harvest' and the gathering of the chosen ones will happen until 1878. The year 1878 came, however nothing happened. In 1879, Russel starts his own paper, known today as "The Watchtower Announcing Jehovah's Kingdom"<sup>2</sup>. The paper's main theme deals with the Second coming of Christ. Russel calculated that this Second coming will happen in 1914. In 1884 he founded his own organisation named Zion's Watch Tower and Tract Society, that was registered as a business<sup>3</sup>. They call themselves the 'true investigators of the Bible'.

Russel became a traveling preacher and a lecturer in 1891. He travelled the entire world, whilst dedicating all of his efforts for the proclamation of the soon-to-be apocalypse that was to happen in 1914. According to Russel, Abraham, Isaac and other righteous would rise again, meaning the heaven on earth, the Kingdom of Christ would be established.

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<sup>1</sup> J. Kolarić, *Christians in a different way*, Zagreb, 1976., p. 104. The increase of the number of the members was so large, that Rutherford had to in 1925., after one third of disappointed members left the group, still considered the year to be a successful one. More in: H. Gasper/J. Müller/F. Valentin, 1179.

<sup>2</sup> Watchtower is a nominative of feminine singular, not the genitive form of masculine plural.

<sup>3</sup> Hans Gasper/Joachim Müller/Friederike Valentin, *Lexikon der Sekten, Sondergruppen und Weltanschauen*, 5. Auflage, Freiburg im Breisgau, Herder 1997., p. 1179.

After 1914 passed and Russel's expectations were not proven to be true, he set the date to 1915, then 1916 and, finally, to 1918. However, he did not live to see his predictions come true, because he died on 31<sup>st</sup> October 1916. Following his death, there were numerous struggles for power.

His successor Joseph Franklin Rutherford (1869.-1942.) gave his followers a new, shining ray of hope. According to his calculations, the end of the world was to happen in 1925. Announcement of that date culminated in an outbreak of frenzy as well as a sudden rise in the number of followers<sup>4</sup>. One of the reasons was that Rutherford introduced some novelties to his teachings. Whilst Russel believed that hope in the salvation exists for all people, not just for the members of his organisation, Rutherford took a stance that only the members of the organisation will be saved, whilst others will be destroyed. Furthermore, Rutherford divided the 'rescued ones' into two casts. Together with Christ, 144 000 of the anointed will share the realm (Revelation, 14,1), 8 000 of whom are still alive and present on Earth. Other righteous ones, 'the grand majority of the people' (Revelation 7,9-11) or any 'other sheep' (John 10,16) shall live for eternity in Heaven on Earth as the servants of the Kingdom of Jesus. There, peace shall rule, there shall be no illnesses or death and everybody shall be happy and satisfied<sup>5</sup>. Many however, were not happy nor satisfied when 1925 passed, yet, once more, nothing happened. Rutherford did not risk to set yet another day of the Christ's second ruling, however he did not let his followers from his firm grip of uncertainty and pressure, because that Day was near.

In 1939 Rutherford re-named his organisation. From that year onwards, they called themselves 'Jehovah's witnesses' (based on Isaac 43, 10), whilst, at the same time, they are looking down with contempt on other religious organisations<sup>6</sup>. Rutherford died on January 8<sup>th</sup> 1942 and Nathan Homer Knorr (1905-1977), became the new president of the organisation. He made a substantial contribution in regards to organisation. The same year he became president, Knorr

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<sup>4</sup> The focus is on the Watchtower (organization of Jehovah's witnesses), not on the ones that live and work in the tower (members of the Jehovah's witnesses- individuals).

<sup>5</sup> Brochure "Ruling that will set up Heaven", Selters/Taunus, 1985. p. 14-15, 28-29. Also, brochure "Jehovah's witnesses in the 20<sup>th</sup> century", Selters/Taunus, 1990., p. 16-17. Both brochures are published in Croatian. Publisher for the German market is "Watchtrum Bibel- und Trakt-gesellschaft".

<sup>6</sup> Rutherford himself stated "Satan, the devil is the father of all religions". Hans Gasper/Joachim Müller/Friederike Valentin, 1179.

founded the Gilead School<sup>7</sup>. Its aim was to prepare, in the best way possible, the elite members of Jehovah's witnesses during the intense 20-week education for the missionary services abroad. The school encompasses the detailed study of the Bible, it discusses the modern history and the Jehovah's witnesses' organisation as well as providing the all-encompassing guidance on the missionary work carried out abroad.

In 1942 theocratic schools for the service of preaching were introduced, while 1943 is the year when the schooling for 'house-to-house preaching' commences. The association puts focus on the international presentation and begins the organising international congresses. Year 1946 is when the first edition of the 'Awake!' magazine is published. In 1950., the first part of the Bible, the *New World Translation* is introduced, its translation completed in 1961. At the same time, numerous books, handbooks and pamphlets are being published. Their aim was to help the preaching for the 'announcers'. Those publications also had two goals. They aimed to enhance the rhetoric and eloquence of Jehovah's witnesses, while, at the same time, strengthening the hold and pressure over them by the 'governing body'. Talks and the call for loyalty and obedience toward the leadership of the organisation, became more frequent. It had, by this time, already taken the place of biblical patriarchs<sup>8</sup>. The leadership had at this time, took the place of biblical patriarchs. Their ascend towards an international organisation was interrupted by the crisis of the 1975. The news broke out that the end of the world was to happen that year. Instead of heaven on earth being formed, the only thing that happened was the dissolution of the hundreds of thousands of disappointed followers.

Knorr passed away in 1977 and was replaced by Frederick William Franz (1983-1992). His leadership marked a period of major construction work. Kings' centres, royal halls, mission homes, office and housing complexes and most importantly printing offices were being built<sup>9</sup>.

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<sup>7</sup> The Gilead biblical school of the Watchtower held its classes in numerous locations. From 1942 to 1960 in South Lesing, New York. The school was then set up in the 'world central' in Brooklyn, New York. From 1988 to the first half of 1995. The Gilead school holds its classes in Walkill, New York. Up until 1995, 99 generations graduated the school. "The Watchtower Announcing Jehovah's Kingdom", 1<sup>st</sup> December 1995, 24.

<sup>8</sup> Herbert Weber/Friederike Valentin, *Die Zeugen Jehovas, Zwischen Bewunderung und Befremdung. Ein Ratgeber*, 2. Auflage, Freiburg-Basel- Wien, Herder 1996, 29.

<sup>9</sup> The Watchtower society publishes biblical literature in over 230 different languages, as well as in Braille for the blind and those of impaired sight and sign language for the deaf. Teams of translators and lecturers are hired for this work for each language. The Watchtower is published on a monthly basis in 121 different languages. The Croatian edition is published twice a month. "The Watchtower Announcing Jehovah's Kingdom", 1<sup>st</sup> December 1995., p. 29. The publisher for the Croatian edition is The Christian religious community, 11 Kamauf St, 10 000 Zagreb.

There were very few Jehovah's witnesses in 1914, only 15 000 participated in public witnessing (preaching). Nowadays there are more than 5 million members<sup>10</sup> and around 8 million sympathizers.

Following Frederick W. Franz's death on 22nd December 1992, Milton G. Henschel (born 1920) becomes the president. His leadership focused on action in the countries of the former Eastern block, branched out financial activities as well as changes in the teaching of Jehovah's witnesses

## 2. ORGANISATION

### 2.1. Services and the structure

The Watchtower society is a highly non-democratic and a top to bottom hierarchical organisation. Although they call themselves 'brothers and sisters', not much of that is put into action in real life<sup>11</sup>. While they do not acknowledge membership, every Jehovah witness, or how they call themselves 'doer' must be a part of one assembly.

An assembly consists out of 60 to 120 individuals. If the number of 120 is surpassed, two assemblies are formed<sup>12</sup>. Each assembly gathers in the Royal Hall and the assembly is the one taking care of setting the Hall up and maintaining it. The assemblies are led by the elders who act as supervisors of the local communities<sup>13</sup>. They are named by the ruling body of the Watchtower society. Three of the elders (the preceding, the secretary and the supervisor of the services) form

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<sup>10</sup> The Watchtower Announcing Jehovah's Kingdom", May 1<sup>st</sup>, 1995, p. 14-15. The official report of Jehovah's witnesses is published at the beginning of a new year for the previous year in the "The Watchtower..." magazine. According to the report for 1995, the number of members from 232 countries was 5 199 895. The number of baptized for the year was 338 451. Number of assemblies, 78 620. Hours of preaching, 1 150 353 444. Data for Croatia is as follows. Members, 2 585. Baptized during the year, 384. Number of assemblies, 70. Hours of preaching, 1 101 500. "The Watchtower Announcing Jehovah's Kingdom", 1<sup>st</sup> January 1996, p. 12-15. It is worth bearing in mind, when reading through this data, that Jehovah's witnesses never provide the number of the individuals who have left the organization. According to some calculations, in 1993 in Germany, over 65 000 individuals left the organization. More in: Eckhard Türk, Die Zeugen Johovas kommen: Streitpunkte, Argumente, Klarungen, Limburg 1996, p. 74 - 76.

<sup>11</sup> Best exemplified in the way they treat their sick 'brothers and sisters'. They are attacked and criticized for not executing the will of Jehovah, whilst not accounting for their health, as well as the health of their family members. More in: Renata Sprung, A Jail with no Walls, Split, 1990.

<sup>12</sup> Control and guidance is secured more easily in this way, whilst the supervisors have a better watch over the individuals. Herbert Webber/Frederike Valentin, 37.

<sup>13</sup> The role of the elder, the supervisor, although contradictory in its definition, is very clear- "These elders or supervisors, are not a part of the priest cast. They do not rule over the others (...). The elders also have the responsibility to and punish each individual who had maybe gone astray and who could pose a threat for the spiritual and moral cleanliness and the unity of the assembly"

together the assembly committee that, in cases of dispute takes over the role of the legal committee. The manager of studies, a person in charge of the weekly study management, makes up the other service of the committee.

The members gather three times per week for a meeting, in duration of is 45 minutes. Those meetings are a) Theocratic school for the service of preaching, where the people are prepared for analysis of the Bible and effective teaching<sup>14</sup>, b) The official meeting where the performance of the groups and individuals, their preaching and dispersion of materials are being assessed; c) The weekly studies where smaller groups gather in private accommodations to study the Bible and to get to know each other<sup>15</sup>. It is worth noting that every Jehovah's witness is obliged to preach for a minimum of 10 hours on a monthly basis.

Larger towns with more assemblies have their own supervisor. More assemblies make for a one district, headed by the district supervisor. He visits every group twice a year and, along with his permanent associates organises two district congresses per year.

More districts make one region or zone with a regional supervisor who organises an annual regional congress. Activities in one or more countries are under the jurisdiction of the supra-regional committee. Their actions are being supervised by zone committees lead by the zone supervisors. Currently, there are over 15 zones world-wide.

The top of the Watchtower society is made up of the 'governing body', made up of 12 men, 7 of whom are directors. One of the directors is the president of the organisation. They meet on a weekly basis to clear up some questions and problems and to give the instruction and guidelines for further actions. The Jehovah's witnesses central is in New York, where all of the files, books and magazines are produced.

Besides the aforementioned offices, there are also special offices. The office of the assistant pioneer has the task of spending at least 60 hours per month on preaching. The common pioneer has to preach between 90 and 100 hours per month, whilst the special pioneers<sup>16</sup> have to spend at

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<sup>14</sup> "Regular and persistent teaching of the Watchtower defeats the witnesses their last remanence of their own opinion. (...) Each question and each problem, brought up in a conversation, always has the same answer, no matter if it is said by a witness from Hamburg or München." (R. SORUNG, A Jail with no walls, Split, 1990., p. 17.)

<sup>15</sup> "Jehovah's witnesses- united in executing the will of God across the globe". 14/15.

<sup>16</sup> Pioneers are special preachers or announcers of the Kingdom. Their number exceeds 600 000 worldwide. Their age varies from preteen years to the age of the retirees. Most often, they have normal jobs with reduced or work

least 120 hours per month on preaching. Special schools, the so called Betels are made for them. There, they attend a two-week course. Since 1987. The Betels organises special classes for the supervisors of all categories. The supervisors are obliged to be a part of the seminars that are being conducted for them every two to three years.

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hours. They are faced with serious financial problems. To overcome this hardship, they are advised to trust Jehovah even more and to cut down on their limited spendings. "The Watchtower Announcing Jehovah's Kingdom", 15<sup>th</sup> September 1993, p. 28-31.

## 4.2. Commentary and analysis

1. Genre: excerpt from the field of theology
2. Source: The excerpt has been taken from the article Modern day sects: Jehovah's witnesses, published in the Božja služba magazine
3. Audience: the text is intended to be read by the general public, as well as theologians
4. Purpose of writing: the purpose of the paper is to inform the readers of the Jehovah's witnesses, from the standpoint of theology/Christianity
5. Authenticity: can be considered authentic because it was published in theological magazine
6. Style: the style of the paper is semi formal and informative. The information is presented in a chronological order, thus making it coherent
7. Level of formality: semi-formal
8. Layout: The extract consists out of two titles, Historical overview and organisation with the subheading *Services and structure*. The Historical overview section consists of nine paragraphs of varied length; four lines to seventeen lines. The Organisation section consists out of seven paragraphs of similar length. The first lines of all paragraphs are indented. The subheading is in italics.
9. Content: The introduction provides the overview of the activities of the Jehovah witness organisation from its formation, to the end of the 1980's. The author provides information on the leadership of the organisation as well as the chronological order of the growth of the organisation. The following section deals with the hierarchy of the organisation by describing all of the roles individuals have in the organisation.
10. Cohesion: Cohesion is achieved by a structured thematic organisation and by a very focused theme- it deals with one group of people.
11. Sentence patterns: most of the sentences in the paper are of medium length, with a few exceptions of longer sentences.
12. Terminology of the subject: specialist terms in the paper are from the field of theology.



### 4.3. Workflow

I found this text to be, to an extent, not difficult to translate, bar some of the terms used specifically in the relation to the topic of religion and the terms used by the members of the Jehovah's witnesses organization.

The first problem I encountered was the translation of Kula stražara objavljuje Jehovino kraljevstvo. I translated it as The Watchtower Announcing Jehovah's Kingdom, after having a look into the works written in regards to the topic. The second problem was translating the word pravednici, in the sentence "Prema njemu, tada bi doslovno trebali uskrsnuti Abraham, Izak i ostali pravednici čime bi se upsostavio red na zemlji." I translated it as the righteous, although it did not really fit in the first time I used it. However, after reading the translation a few times, I regard it as the best possible translation because it holds the same meaning both in Croatian and English.

The second term I had difficulties with was the term "Probudite se!", in the sentence Godine 1946. Pojavljuje se prvi broj časopisa "Probudite se!". Firstly I translated this as Wake up!, however, after some research, I found that the term "Awake!" is in use for the aforementioned magazine.

The next term spornim slučajevima, in the sentence "Trojca starješina (predsjedavajući, tajnik i nadglednik službi) zajedno tvore skupštinski komitet koji u spornim slučajevima ima ulogu pravnog komiteta". I translated this term as cases of dispute, because I find it most fitting. The term legal cases could also be used, but it would not convey the same meaning and would mislead the reader. It could be considered legal, but only within the society itself, if we considered that the society had some laws, equal or overruling the ones from the "outside" (standard laws of every sovereign country), within itself.

The sentence I had most problems with was the following "Ti sastanci su: a) Teokratska škola za službu propovijedanja u kojoj se osposobljavaju za snalaženje u biblijskom materijalu i za djelotvorno poučavanje; b) Službeni sastanak na kojem se razmatra rad skupina i pojedinaca, njihovo propovijedanje i raspačavanje materijala; c) Tjedni studij na koji se manje skupine okupljaju u privatnim stanovima na poručavanje Biblije i radi međusobnog boljeg upoznavanja. This is because the sentence is extremely long, some of the paragraphs in the text are of the same length as this sentence. Also, the problem is the complexity of the meaning of the sentence. It tries to say as much similar information possible within one sentence. Differentiating between the

information is also difficult because it more or less comes to the same information and some words have similar meaning. Even in the source language, the sentence is difficult to read. Also, because the definition of the meetings is made by the author alone, it was not possible to use other sources that have already have the definitions translated.

The next term I had some conundrum over was 'okrug', in the sentence "Više skupština tvori jedan okrugna čelu kojeg je okružni nadglednik." I translated okrug as district, although county could also be used. However, county relates to an administrative and territorial unit within a country, therefore it would not fit into this context.

The next term I had some problems with was 'službe', in the sentence "Osim navedenih službi, postoje i posebne službe." I translated the term službe as office, not as a room where work is conducted, but rather a service conducted. The sentence "The president swore to the office", meaning the person is now president- office in this instance relates to the role of the president, provides an example of the meaning of office.

To conclude, this text was not a difficult one to translate. The text itself is written, in comparison to the two previous texts translated, in a quite simple and informal manner. Thus, the translator does not have many difficulties while translating. Only thing that hampers quick translation are the terms relating to religion and the terms used by the Jehovah's witness organization. By being more informal, this text does have some grammar mistakes. The text is also written with some bias, making the text somewhat partial- the source text was written for the magazine published by a Catholic university and by a member of the Catholic church. Because the text was informal, the translation follows suit.

## 5. Conclusion

I chose these three texts for my thesis based on my personal interests, in hope to expand my knowledge in the fields of history, psychology and theology, but mainly to gain more proficiency in English language. As a student of history, I already am competent in using the terms from the field of history both in Croatian as in English. The first text posed problems with certain terms, because of the nature of the events being covered in the source text. Hence why, it is also important, as a translator, as well as a historian, to be informed of the affairs discussed in the work. The first text also had some minor errors regarding syntax, because of the style it was written. Therefore, small interventions in order to mend those errors were important to provide the best possible translation. The second text was from the field of psychology. Specific for this text, in contrast to the other two translated, was the extensive use of field-specific terms. What proved to be of great help was the fact that many of the terms used in the field of psychology in Croatian language are similar to the terms used in English language, e.g., psychopathy- psihopatija, antisocial- antisocijalno, therapy- terapija etc. As written in the workflow part for this translation, the text was written with eloquence regarding many of the terms and words used individually, but with a lack of writing skills needed for this academic level. Therefore, many interventions were needed when translating, to make the translation the best possible. The third text could be considered a text from the field of theology, because the content concerns with a religious group and it was written by a member of Catholic church. This text cannot be regarded to be an academic one, because of the style and because it was not published in a scientific journal or magazine. When translating I came across a problem of whether to translate the text in a semi-formal manner, as it was written, or, because I am translating for the thesis for my B.A. degree, translate it in a formal manner. Because a translator needs to stay impartial and convey the intention of the author who wrote the source text, I opted to the semi-formal way of translating.

To conclude, each of the texts presented its own hurdles I had to overcome when translating, but it did not pose much problems, because of my affinity towards the art of translation. My interest in the subjects covered in the three translated text was also something that helped me with the translations

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