



MASENO UNIVERSITY
UNIVERSITY EXAMINATIONS 2016/2017

**THIRD YEAR FIRST SEMESTER EXAMINATIONS FOR THE
DEGREE OF BACHELOR OF ARTS AND BACHELOR OF
EDUCATION ARTS WITH INFORMATION TECHNOLOGY**

MAIN CAMPUS

AKI 307: TRANSLATION I

Date: 6th December, 2016

Time: 3.30 - 6.30 pm

INSTRUCTIONS:

- Jibu maswali MATATU: Swali la KWANZA ni la lazima.

AKI 307: TRANSLATION I

Date: _____

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MAAGIZO:

Jibu maswali MATATU: Swali la KWANZA ni la LAZIMA

1. Tafsiri kimawasiliano makala A kutoka lugha ya Kiingereza hadi Kiswahili. (alama 26)
2. Fafanua kwa mifano aina zozote nne (4) za tafsiri. (alama 22)
3. Huku ukitumia mifano, elezea mchango wa Catford (1965) katika taaluma ya tafsiri. (alama 22)
4. Jadili matatizo yoyote manne (4) ambayo mhariri wa Kiswahili anaweza kukumbana nayo anapotafsiri makala ya Kifasihi. (alama 22)
5. Onyesha umuhimu wa utamaduni katika tafsiri. (alama 22)

Maseno University

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Justice and Conflict Resolution

The belief that social science could contribute to conflict resolution hides several layers of presuppositions. First of all there is the assumption that there must be some kind of ideal order for things, in our case for human relations, which science can discover. Science could also then guide men about how to achieve this order. There is, in addition, the moral judgment that peace is good, and that peace and justice are compatible and reinforce each other. Thus conflict resolution - meaning ending conflicts by mutually agreed means, rather than by sheer force - is both good and practicable.

The briefest glance on the course of human history would immediately cast doubts on all of these assumptions. Looking at societies that enjoy peaceful existence, one does not see a neat arrangement where justice had been achieved and people live happily ever-after. On the contrary, peaceful co-existence is a messy web of compromises and half-solutions. More often than not, justice and equality are the first casualties of peace. In most peaceful and stable societies, racial and cultural prejudice would be found enshrined in the very laws supposed to guarantee equality and freedom, and even more so in actual institutions and practice.

Examining conflicts would also cast doubts on the desirability and possibility of ending many of them peacefully. A compromise resolution for the American Civil War would have allowed slavery to linger on, in some form or other. Some might say, not without justification that, it did linger anyway. "Peace in our Time", the dream that eluded opponents of Nazi Germany, would have meant the acceptance to live with racism, albeit in some watered-down form. Again, it could be argued that this was what happened anyway. But with less justification this time. In our time, if more evidence is needed, the rather inconclusive peace-making in former Yugoslavia may also point to a fundamental limitation on peace efforts in the traditional sense.

We do not need to marshal too many examples to demonstrate that peace is messy, and that war is not always undesirable. There are no neat formulas which could ensure the avoidance of conflict nor magical formulas that could end it with minimum of pain and tears. But if the map of peaceful co-existence is messy and unstructured, how can we find our way around it? How can we discern patterns in this chaos, and draw pictures and maps which would help us to avoid minefields? In other words, how can social science contribute to enlighten man in this area, and what can it contribute?

This wisdom notwithstanding, the urge to construct maps based on whatever fragmented knowledge we possess is both understandable and irresistible. I will try to illustrate the dilemma this situation poses by the following treatment of Islam's possible contribution to conflict resolution. Times of hope are also times of turmoil. Great hopes plus miserable conditions is the perfect recipe for horrible explosions. And the question is: should social science help cure the hopes of the misery? The muddle engulfing much of modern social science is that it seems to seek to cure the hopes even when it points to the misery.