Bar-Ilan University

Department of Translation and Interpreting Studies

PhD Dissertation Proposal

Translation of Culture-Specific Items (English to Arabic) in Al-Fanous Library Children's Stories

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1. Research Objectives

This research studies the strategies used by translators of children's books from English into Arabic in Israel when translating culture-specific items (CSI) as well as the underlying reasons for their choices. Among the factors that I plan to explore are how ideology affects Arabic children's literature in Israel and the extent to which translators welcome the interference of words, customs and values from the English language into the Arabic text. The corpus of this research includes thirty-one books published by the "Al-Fanous Library" project (which is treated as a case study). This project aims to create a young, Arab, reading generation and to promote universal human values. These are probably among the first books a child encounters through his or her formal education and therefore are also often their first meeting with modern standard Arabic (MSA).

The duality of the implied reader is the most distinctive feature of children's literature since it addresses not only the child but also the adult, whether she or he enjoys an active or a passive function (Shavit, 1999:83). Accordingly, this research also aims to discover whether translators consider the adult reader when translating CSIs.

The main audience of the stories are Arab Israeli readers. Unlike Arab readers who live in countries where they are in contact with English native speakers, witness their daily life and taste their culture, Arab Israelis are not usually familiar with any English-speaking culture. Therein lies the challenge for Arab children's literature translators: turning English stories, with their culturally rooted connotations, into Arabic stories that remain comprehensible for the implied reader. This research will focus on cultural aspects and the process of transmitting a book from one culture to another; these issues will be examined for a specific pair of languages and a specific population.

2. Research Literature Review

2.1.The Translation of Children's Literature

Shavit (1992), Puurtine (2006), O'Connell (2006) and others studying children's literature translation (CHLT) agree that while it is not new in the field of translation studies, it has been largely ignored and has not received the attention it deserves. Puurtinen (2006:55) highlights that for a long time CHLT was not considered worthy of academic study.

O'Connell (2006) explains that children's literature (CHL) itself is considered insignificant and undervalued. Another reason for treating CHL as "the Cinderella of literary studies" (Shavit, 1992: 4) may be that, as with women's literature, CHL is written for a minority that is viewed as inferior in a number of cultures. Accordingly, O'Connell (2006:15) assumes that a good starting point for any discussion in this field would to acknowledge the low status of CHL in general and CHLT in particular.

Xeni (2011:3) notes that CHLT has usually been studied as a bridge towards other aims, and as with CHL, it has been considered an inferior area in translation and literary studies. Čermáková's (2018:119) provides an example of such aims: some translation scholars use CHLT as a "playfield" to study translation universals, since they are more distinct in such texts. She identifies with Xeni's argument, claiming that the position of children's literature is unclear in the field of literary criticism, and that it is considered less significant than other types of literature. According to Čermáková, the importance of CHL translation is not equal in all national literary traditions: "smaller languages" are usually more open to foreign books. This indicates that decisions in the field of CHL are in fact made by adults.

Dual readership is one of the most commonly studied traits in the field. Čermáková (2018), Alvstad (2010) and others agree that this is one of the main factors to consider when translating CHL: "Children are not the only intended readers of children's literature. Grown-up editors, translators, teachers, librarians and parents also read children's literature, and they

are often the ones who make the books available to young readers by publishing and buying them" (Alvstad, 2010: 24). Puurtinen (2006) adds that children's books must appeal not only to the child (the genuine reader) but also to adults (the authorities).

2.2.The Arabic Language in Israel

Arabic is one of the most common languages in the world, with about 300 million speakers in twenty-two Arab countries (Al-Huri, 2016: 28). Nonetheless, unlike the situation in most Arab countries, Arabic in Israel is a unique case: it is a reflection of the special socio-political situation of the Arab minority and the Israeli-Arab conflict. On July 19, 2018 a law stating that Israel is the nation state of the Jewish people was passed by the Knesset. Therefore, it was announced that Hebrew is the only official language of the country, and Arabic—until then an official language—acknowledged a language with a special status[1]. Today, Arabic is the mother-tongue of at least 20% of the population in Israel (Lavie, 2018:53). Amara (2006a:3) states that while Hebrew is the dominant language in Israel, Arabic is essential merely for the Arab minority and plays barely any role in the national public sphere.

Amara (2006a) claims that despite the fact that Arabs in Israel have developed Arabic-Hebrew bilingualism and biculturalism, they still consider Arabic as one of the most distinctive markers of their Arab, Palestinian identity, and by maintaining it they maintain their national identity. Arabic in Israel is the language spoken in informal settings, such as at home, and it is the language passed between generations. Before 1980, the curricula of Arab schools in Israel perceived Arabic as a foreign language, isolated from its cultural and social contexts. It was learned neither as a national mother-tongue nor as a tool for self-expression or for claiming identity, but as a means of communication. Accordingly, no adequate material, such as textbooks, was available for pupils or teachers. "Nowadays, three languages are taught in the

[1] Taken from the official Knesset translation of the final version of "The Basic Law: Israel as the Nation State of the Jewish People" https://www.iataskforce.org/sites/default/files/resource/resource-1622.pdf.

Israeli Palestinian schools. Standard Arabic is the language of instruction in all subjects. Hebrew is taught as a second language. English is taught as a foreign language" (Amara, 2002:14). Bawardi (2018) describes the situation of Arabic in schools as catastrophic: it is deteriorating rather than improving or maintaining its status. He provides a number of reasons for this, such as the diglossic feature of the language, being the language of a minority and globalization, which has caused young Arabs in Israel to develop their own language, distinct from both standard and spoken Arabic.

Nevertheless, the Arabic used in education is not the same as that used in daily conversations: Arabs in Israel use a variety of Palestinian dialects that are very much affected by the majority language (Hebrew). Considering the relatively low status of Arabic in the country, Arab citizens use Hebrew not only to fill language gaps caused by the absence of Arabic equivalents, but also to fulfill the desire to connect and assimilate with the majority (Amara, 2002:15). Amara (2006a:8) also argues that the situation in Israel creates a great pressure towards "Hebraization." He adds that "Diglossia[2][, which] is a well-known phenomenon in Arabic-speaking countries, places a further burden on Palestinians in Israel, as Hebrew is the dominant language in the public sphere, including among Palestinian citizens of Israel." Amara (2006b:4) notes that Arabs in Israel show a strong tendency towards code-switching[3] from Arabic to Hebrew in many different contexts, such as shopping, schooling and construction. Despite the fact that Arabic is less open to other languages than Hebrew is, a huge number of Hebrew loan-words have entered spoken Arabic in Israel (مرعي, 2002). Both Amara (2006b:6) and Henkin (2013:155) propose that code-switching and loan-words fulfil a sociolinguistic function and are mainly used in the spoken medium.

[2] "A situation in which there are two distinct codes with clear functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set" (Wardhaugh & Fuller, 2015:90).
[3] "Refers to the mixing, by bilinguals (or multilinguals), of two or more languages in discourse, often with no change of interlocutor or topic" (Shana, 2001:2062).

Rosenhouse (2008) notes that many English words are also borrowed into Palestinian-spoken Arabic. However, they are borrowed via Modern Hebrew, making it harder to evaluate the penetration of English into Arabic.

Considering other cases as well, Ferguson (1959:325) states that some speech communities use two or more varieties of the same language under different circumstances. The most common example of diglossia is the use of a local dialect at home, with friends and in other informal settings and the use of standard language in formal settings, such as at school or a religious occasion. The two existing varieties in Arabic are modern standard Arabic (MSA)—which Al-huri (2016) claims derives from classical Arabic (CA), explaining why in his opinion Arabs consider them two registers rather than two varieties—and colloquial Arabic. Classical Arabic is the religious and historical language of Al-Quran and other significant works in the literary heritage of Arabs. Modern standard Arabic is the language of education, media, religious sermons, formal speeches and modern literature. Finally, colloquial Arabic is the language used in daily communication, and it includes many different regional varieties. Since this research studies children's stories that are approved by the Ministry of Education and used in formal educational frameworks, the variety which is relevant for this research is mainly MSA (*Al-fusha*). Nevertheless, in some of the stories there is overlap between MSA (*Al-fusha*) and colloquial Arabic (*Al-ammiyah*).

2.3. Culture and Culture-Specific Items

This section looks at definitions of culture as used in translation studies. Vermeer (1992:37) notes that although translation is usually considered as a linguistic transfer process, it is also a cultural process, since language is part of culture. As a result, culturally oriented translation studies, as Leppihalme (1994:2) states, do not consider the source and target texts as mere samples of linguistic material, suggesting that the translator consider the cultural differences

between the audiences in order to serve the target-text readers well. However, to accomplish this mission translators must identify culturally bound items.

"Culture has been defined in literally hundreds of ways" (Vermeer, 1992:37). Nevertheless, Vermeer adopts Göhring's (1978) definition of culture and summarizes it as follows: "Culture may be understood as the whole of norms and conventions governing social behavior and its results." Newmark (2010:173), in contrast, refers to culture in an anthropological sense, stressing the relationship between culture and language. Thus, he defines culture as "the way of life and environment peculiar to the native inhabitants of a particular geographical area, restricted by its language boundaries, as manifested through a single language" (Newmark 2010:173). Larson provides a more specific definition of culture as "a complex of beliefs, attitudes, values, and rules which a group of people share" (Larson 1984:431). These are only a few of the many definitions of culture used within translation studies.

Translation scholars do not only vary in their definition of culture, but also in the terms they use to refer to culturally bound items. In her book *In Other Words* Baker says that "the source-language word may express a concept which is totally unknown in the target culture. The concept in question may be abstract or concrete; it may relate to a religious belief, a social custom, or even a type of food. Such concepts are often referred to as 'culture-specific'" (Baker, 1992:21). Newmark, in contrast, provides no precise definition for CSI: he refers to them as noticeable words that are almost independent of context and are considered as "separate units like items in a glossary" (2010:174). He claims that most of these words are easily identified due to their association with a certain language, and they do not accept literal translation (1988: 95). To refer to these words, Newmark (1988: 94) uses the term "cultural words," while Baker (1992:21) calls them culture-specific items (CSI). Other researchers, such as Vermeer (1983) and Nord (2014), prefer the term cultureme. Vlakhov

and Florin (1986), Leppihalme (2001) and Robinson (1997) use the word realia (referring only to material elements).

Newmark (1988), Baker (1992) and other researchers offer different classifications for culturally bound items. Baker (1992) divides CSIs into two categories—abstract and concrete—whereas Newmark (2010), adapting Nida, provides six categories divided into sub-categories as follows[4]:

1. Ecology: The geological and geographical environment.
2. Material culture (artefacts): Food, clothes, transport, houses and towns.
3. Social culture: Work and leisure.
4. Organizations, customs, activities, procedures and concepts: Political and administrative, religious and artistic.
5. Gestures and habits.
6. Private passion.

In my research, culturally bound items will be referred to as CSIs and Newmark's classification will be adopted, since it is the most detailed. In addition, being able to identify CSIs and their types (based on Newmark's classification) facilitates referring to them and their translational equivalents more specifically throughout the research.

2.4. Constraints and Strategies of Translating Culture-Specific Items

Literary translation encompasses a whole package that comes along with linguistic differences between two languages, such as beliefs, values, norms and other cultural aspects that are distinctly different between languages. Puurtinen (2006) states that translational norms govern the translation process, starting from the choice of book to be translated. Since they belong to the target culture, translational norms are different from those operating in the

[4] Newmark does not refer to family members and animals, although they are often relevant for semantic fields and other descriptions of lexical and cultural knowledge.

SL text. Accordingly, the translator can consider the needs of his target audience, the status of the original text and its special characteristics and the target system translation norms and based on that choose a general translation strategy.

Nevertheless, there always remains a possibility that some translational decisions are derived from *translation universals*. Baker (1993) claims that translation universals are linguistic phenomena that are typical of translated rather than original texts and are not affected by the language systems involved. She believes that these phenomena result from the translation process itself and, thus, can be considered universal.

The wider the gap between languages, the more difficult it is to convey the meaning from the SL to the TL. Catford (1956:101) refers to this when discussing translatability, which he divides into linguistic and cultural forms. He claims that in some cases, items of the SL are untranslatable because any approximate equivalent in the TL causes an unusual collocation. In the context of children's literature, Lathey (2006:7) notes that children's limited world knowledge and their lack of understanding of other cultures and languages pose many challenges to translators. One of the main challenges is dealing with items that are culturally rooted in the SL and have no exact translation in the TL.

A number of translation researchers refer to these culturally bound items as CSI (Culture-specific items). Culture-specific items, as Newmark sees it, are "the greatest obstacle to translation" (2010:173), and to overcome this obstacle a strategic thinking is needed. According to Lörscher, translation is divided into two categories: Non-strategic or automatic and strategic. On this basis, he defines a translation strategy as "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language to another" (1991:76). Like Lörscher, Krings includes the element of consciousness in his definition. Krings considers translation strategy as "a potentially conscious plan for solving a translation problem" (1986:268). Venuti defines

translation strategies more generally: he proposes that "strategies of translation involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it" (2001:240). Chesterman agrees that a translation strategy is problem-oriented; he adds that, "[t]his grand overall strategy also suggests that one way to look at strategies in more detail is in fact to see them as kinds of changes" (2016:90). Jääskeläinen states that "for Lörscher as well as other scholars working with a problem-oriented definition, translation strategies are goal-oriented. The goal is to solve a concrete translation problem" (Jääskeläinen, 2009:379). She views translation strategy as an elusive concept that is difficult to define, since it might refer to different phenomena (methods, procedures, tactics or norms) and to different stages of work. Likewise, Gambier (2010) explains that in most cases researchers identify five to seven translation strategies. However, they refer to them using different labels: an adaptation might be called a "cultural equivalent," and a modulation might called be a "shift of point of view."

Newmark (1988) does not use the word "strategy" to refer to the same concept as the aforementioned researchers. He differentiates between translation methods and translation procedures, suggesting that "while translation methods relate to whole texts, translation procedures are used for sentences and the smaller unites of language" (Newmark, 1988:81). Many researchers, such as Newmark (1988), Vinay and Darbelnet (1958), Chesterman (2016) and Baker (1992), suggest a variety of inventories of translation strategies, some of which overlap. Each researcher classifies these strategies differently and based on different considerations. Baker (1992) for instance, lists eight strategies that are used by experienced translators to overcome translation "problems." Among the first theorists to address the issue of translation strategies were Vinay and Darbelnet (1958) and the procedures that they suggest—as described by Chesterman (2016)—are the most influential: borrowing, calque, literal translation, transposition (change of word-class), modulation (change of point of view),

"equivalence" (total structural change) and adaptation. Newmark (1988) proposes more detailed strategies than those proposed by Vinay and Darbelnet; nevertheless, there is clear overlap between their classifications.

Chesterman (2016) provides an even more detailed list of strategies which he divides into three main groups: "mainly syntactic/grammatical (coded as G), mainly semantic (S) and mainly pragmatic (Pr)" (2016:90). Syntactic strategies include the following: Literal translation, loan, calque, transposition, unit shift, phrase structure change, clause structure change, sentence structure change, cohesion change, level shift and scheme change. Semantic strategies mainly deal with lexical semantics, and they are derived from Vinay and Darbelnet's concept of modulation. They include synonymy, antonymy, hyponymy, converses, abstraction change, distribution change, emphasis change, paraphrase and trope change. Finally, pragmatic strategies "primarily have to do with the selection of information in the TT, a selection that is governed by the translator's knowledge of the prospective readership of the translation" (2016:104). Therefore, while "syntactic strategies manipulate form, and semantic strategies manipulate meaning, pragmatic strategies can be said to manipulate the message itself" (2016:104). Pragmatic strategies include cultural filtering, explicitness change, information change, interpersonal change, illocutionary change, coherence change, partial translation, visibility change, transediting and other pragmatic changes (Chesterman, 2016). The research will not focus on specific syntactic or semantic strategies, but on the use of [changes in these categories] in general, as a solution for cultural differences.

Among all the suggested strategies, I find Chesterman's the most detailed and specified. He offers clearly classified strategies that are easy to understand. Chesterman says that his own classification is "a heuristic one. It seems to work in practice; it uses accessible terminology; it seems to differentiate enough, but does not get bogged down in 'unportable' detail; and it is

flexible and open-ended" (2016:90). Accordingly, Chesterman's (2016) translation strategies will be adopted as the theoretical framework for my research.

3. The Corpus: About Al-Fanous Library

According to the Al-Fanous website[5], the project aims to help children to like books and to encourage parents to read to their children and enjoy the appended activities together. This provides an opportunity to share thoughts and feelings and to discuss values that the older generation wishes to pass on. During the school year, kindergartens and schools (first and second grades) that adopt the project receive a collection of illustrated stories; each child receives a copy, while one copy remains in the class's library. Teachers read the story to their pupils and create activities, and the child takes the book home to share with family members. The project supports parents in enhancing the child's knowledge and learning skills, enriching his or her mother-tongue and celebrating the wealth of their Arabic culture.

More than ninety thousand children and their families participate in this project, which is funded by the Ministry of Education, Harold Grinspoon (the founder of Pajama Library in Israel and PJ Library in the United States) and Price Philanthrope (the founder of the Bidayat Centers for Early Childhood Development in the Arab community in Israel).

Since 2018, the project has expanded to include first- and second-graders in public and private Arab schools, which means that the books are distributed in kindergartens and elementary schools. According to the policy of Al-Fanous Library, on finishing their second grade, children will have received thirty-two books that have believably enriched their souls, their family relationships and their home library.

Al-Fanous Library includes more than one hundred stories; some are written in Arabic and others are translated (especially for the library) from other languages, mainly English. The

[5] https://eng-al-fanoos.org/staff/

corpus of this research will include the stories translated from English to Arabic from January 2017 until March 2020 (thirty-one stories).

4. Research Questions

The research questions addressed in the study are as follows:

1. What are the strategies used by Al-Fanous Library's English to Arabic translators when translating CSIs?

   1.a. What are the possible explanations for the use of these strategies? Do they reflect the operation of norms or translation universals?

2. What role is the adult reader invited to fulfil (by the translator) in bridging the cultural gap when CSIs exist?

5. Methodology

5.1. Quantitative and Qualitative Research

To achieve reliable results, the corpus-based methodology of this research will be both qualitative and quantitative. This allows the integration of two forms of data, helping to form a better and wider understanding of the research questions. Interviewing the people involved in choosing, translating and editing the stories makes it possible to obtain answers to specific questions that cannot be answered by analyzing the texts alone, such as motivations, alternatives and different considerations in the translation process. Data for answering the research questions will be collected through face-to-face interviews and by comparing the source text with the target text. The CSIs in each story will be identified and compared to their equivalents in the target text to determine the translation strategy used (for a detailed description of the criteria see p.13).

To collect the qualitative data to help investigate the research questions, interviews will be conducted with translators, appended activity writers and editors. Adult readers, such as

teachers and parents, will not be interviewed, because this does not serve the main research questions; This research is mainly concerned with the translation process from the perspective of the translator, the editor or other creators. , while interviews with adult readers would reflect the educational aspect, which is less relevant to the research objectives. The interviews will include open-ended questions related to the strategies used in translation, the explanations for their use, the role of the adult reader and other aspects, such as the aims of the activities at the end of the stories. The interview transcripts will be included in the appendices.

To ensure neutrality and objectivity, all the interviews will be conducted individually, with subjects with different ages, genders and ideological views, and will be recorded, transcribed and translated into English.

5.2. Research Design

As mentioned, Newmark's (1988) classification of CSIs along with Chesterman's (2016) mapping of translation strategies will be adopted as the framework for this research.

The study will include the following stages:

1. Listing all the CSIs in the ST in each story.
2. Defining the CSI types, based on Newmark (1988).
3. Comparing them to their equivalents in the TT.
4. Identifying the strategy or strategies used by the translator for each of the CSIs, based on Chesterman (2016).
5. Presenting the collected data in a table that will include the titles of the stories, CSIs in the ST, their type, their translation in the TT and the strategy or strategies used.
6. Finding the overall frequency of use of every strategy per type.
7. Analyzing the activities mentioned at the end of each story.
8. Interviewing translators, editors and activity writers.

9. Comparing both the quantitative and qualitative data and analyzing the results.

The interviews will help to analyze the quantitative data and collect data that cannot be acquired otherwise, such as translators' ideological views regarding their experience as a minority, their motivations to use certain strategies, the editors' intentions and the attitudes encouraged by the book's creators. Thus, the interviews will be conducted following the comparison between the source and target texts.

6. Hypotheses and Preliminary Findings

Based on the literature review and a preliminary study, a number of results are expected by the end of the research. Through the preliminary study of CSI translation in *Bear Says Thanks*, *The Bunnies Are Not In Their Beds, Hiding Heidi* and *Russell the Sheep,* I found a number of commonly used strategies. Thus, I will determine whether Al-Fanous Library's children's literature translators tend to use the same strategies in translating CSIs and what lies behind the use of the chosen strategies. In the abovementioned stories, translators use domestication, which minimizes the influence of the SL on the TL. Thus, rather than introducing the reader to a new culture, translators enrich the children's own culture by introducing them to values that are rooted in the Arabic culture and customs that are passed from one generation to another. A possible explanation may be that Arabs in Israel consider Arabic as one of the most distinctive markers of their Palestinian identity, and by maintaining their language they maintain their national identity (Amara, 2006). Therefore, I assume that the motivation for the use of domestication observed in the preliminary study may be ideological. Being a minority, Arab translators, editors, those in charge of choosing the stories and others in Al-Fanous Library may share a fear of cultural and linguistic interference.

7. Expected Contribution

Through this research, I hope to uncover strategies used by Arab translators in Israel and explanations for their use. The results of this research will potentially present multiple constraints and issues that Arab translators in Israel face and methods used to approach them. Though my research is highly specific to Arabs in Israel, it could also be relevant to other minorities around the world.

Furthermore, the findings of the research may make adult readers more aware of the role granted to them by translators, particularly with regard to filling cultural gaps resulting from CSIs.

Ultimately, the outcome of this research can also serve as a database for children's literature translators willing to be exposed to different strategies for translating culture from English to Arabic, especially in Israel.

As I believe in the importance of children's literature translation, I hope that my contribution will help enrich this field and raise new topics for further research.

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9. Appendix

Corpus of the Study: Stories

	Title	Author	Translator	Publication Year
1.	The bunnies are not in their beds	Marisabina Russo	Iyad Bargouthi	2013
2.	Crunch, the Shy Dinosaur	Cirocco Dunlap	Tamara Naser	2018
3.	Extra Yarn	Mac Barnett	Loaay Wattad	2017
4.	Surprise!	Caroline Hadilaksono	Eiad Mdah	2018
5.	Maybe Tomorrow	Charlotte Agell	Dr. Jawdat Eid	2019
6.	The Word Collector	Peter H. Reynolds	Iyad Bargouhthy	2018
7.	How Full is Your Bucket?	Tom Rath and Mary Reckmeyer	Muna Abu-Baker	2004
8.	Hiding Heidi	Fiona Woodcock	Tamara Naser	2016
9.	Emmanuel's Dream: The True Story of Emmanuel Ofosu Yeboah	Laurie Ann Thompson	Dr. Basillius Bawardi	2015
10.	Bear says thanks	Karma Wilson	Iyad Bargouthi	2012
11.	Mama Panya's Pancakes	Mary and Rich Chamberlain	Tariq Rajab	2006
12.	Parachute	Danny Parker	May Arow	2013
13.	The girl who never made mistakes	Mark Pett and Gary Rubinstein	Tariq Mahlous	2011
14.	The Invisible Boy	Trudy Ludwig	Iyad Bargouthi	2013

15.	Russel The Sheep	Rob Scotton	Fathia Tabari	2005
16.	Winnie and Wilber: The Broomstick Ride	Valerie Thomas	Dr. Jawdat Eid	2016
17.	When I'm feeling scared	Trace Moroney	Marie Fayad	2005
18.	The Prince's Bedtime	Joanne Oppenheim	Anwar Alanwar	2006
19.	The North wind and the Sun	Brian Wildsmith	Iyad Maddah	2007
20.	Winnie and Wilbur: The Magic Wand	Valerie Thomas	Dr. Jawdat Eid	2016
21.	My Grandpa	Marta Altes	Tamara Naser	2012
22.	Too many carrots	Katy Hudson	Tariq Rajab	2016
23.	Emily's Tiger	Miriam Latimer	Mona Srouji	2009
24.	Oh Dear Geoffrey!	Gemma O'Neill	A'laa Hlehel	2014
25.	Pete the Cat- I Love My White Shoe	Eric Litwin	Fathia Tabari	2008
26.	The Dot	Peter H. Reynolds	Fathia Tabari	2003
27.	The Suitcase	Chris Naylor-Ballesteros	May Arow	2019
28.	Maybe Tomorrow?	Charlotte Agell	Dr. Jawdat Eid	2019
29.	The Talent Show	Caroline Mockford	Dr. Jawdat Eid	2007
30.	The Most Magnificent Thing	Ashley Spires	Tamara Naser	2014
31.	Noisy Neighbours	Ruth Green	Dr. Jawdat Eid	2011
32.	What's This?	Caroline Mockford	Dr. Jawdat Eid	2007