
TECHNIQUE AND IDEOLOGY OF VOCATIVES AND PROPER NAMES IN *THE HOBBIT*

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Abstract

The aim of this present study is to reveal the technique and ideology of vocatives and proper names in *The Hobbit*. To be more precise, this study also examine translation quality of vocatives and proper names by assessing its accuracy, readability and acceptability. This study applied descriptive qualitative research. Aside from getting data from *The Hobbit*, the data are gotten from target readers' and expert raters' questionnaire. Based on the analysis, the translator applied 9 techniques in translating 75 vocatives. In dealing with proper names, the translator used 7 translation techniques. This study reveals that the translator adopted more foreignization ideology in rendering vocatives and proper names into Indonesian. It can be concluded that the translator intend to keep the originality of this novel, since he mostly copied the name of characters and georagphical name that appeared in this novel. Dealing with the quality of translation, it is proved that there are various translation quality of vocatives and proper names found in *The Hobbit*. It covers accurate, less accurate, inaccurate, acceptable, less acceptable, unacceptable, high readability, sufficient readability and low readability translation.

Keywords: *Ideology; Proper Names; Technique; Vocatives.*

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INTRODUCTION

Ideology has become increasingly central in translation studies. Hatim and Mason mention the ideology of translation is a basic orientation chosen by the translator (in Hatim and Munday, 2004). If the translator believes that culture in source language needs to be preserved, it means the translator embraces the ideology of foreignization. Conversely, if the translator considers a translation should be more concerned with culture in target language, so the translator embraces the ideology of domestication.

For most of us, names are titles used to distinguish one person to another, and any possible further functions or meanings of names receive little or no attention at all. Yet if we look at names and address term from different angle, we discover a fascinating world full of meaning and description (Ainiala in Makinen, 2010). When naming a literary character, many writers pay careful attention to find the most befit name to the fictive person they are crafting. The name, if it is chosen properly, can also describe, sum up and portray the characteristics of the fictional figure, help the reader in getting

familiar with the story and the fictive world, and last but not least, also entertain and enliven the reading experience (Bertills, 2003).

In regard to the translation, to translate vocatives and proper names are not simple. The translators mostly face a complicated case while they are translating vocatives and proper names in novel since proper name usually has various allusions indicating gender, age, geographical terms, history, specific meaning, playfulness of language and cultural connotations (Kalashnikov, 2006). As Jaleniauskiene and Cicelyte (2009) point out that the translation of proper names is one of the most challenging activities every translator faces. They also add that the translation of proper names is one of the most difficult areas any translator usually faces while working on adult or children's literature. Regarding the difficulties, the translation ideology of vocatives and proper names is interesting to discuss further.

The aim of this present study is to reveal translation ideology which is reflected in translation of vocatives and proper names found in *The Hobbit or There and Back Again*. To be more precise, this study also tries to identify the techniques applied by the translator to transfer the vocatives and proper names into target language and examines the quality of vocatives and proper names translation by assessing its accuracy, readability and acceptability.

Translation Technique

The translator should apply an appropriate translation technique to produce a good translation product. Molina and Albir (2002) argue that translation techniques are able to portray the steps used by translator during the process of translation in each textual micro-

unit and to get the clear data about the general methodology chosen. In translating vocatives and proper names, the translator is demanded to make the translated text natural for the readers. The reason is that vocatives and proper names have singular references. They refer to particular person, place, or thing. Proper name can also bring the cultural value on which the setting is set. If the translator just leave the names as they are without any necessary adjustment of the TL culture, it is possible that the translation will sound strange and unacceptable. On the other hand, when the translator changes the names, he or she does not transfer the message of SL because of omitting the culture brought by the author.

Molina and Albir (2002) propose 18 translation techniques that can be used by the translator, they are adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalence, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. In addition, Fernandes (2006) proposes ten techniques which translator can adopt when dealing with names in fiction. They are rendition, copy, transcription, substitution, recreation, deletion, addition, transposition, phonological replacement and conventionality. As discussed below, the Indonesian translator of *The Hobbit* draws on a number of these techniques.

Translation Ideology

In the field of translation, ideology is defined as a principle or belief of right or wrong for a translation. Ideology in translation also can be said as a perspective or belief to which a source language is oriented. In addition, Hatim and Mason (in Hatim and Munday,

2004) assume that ideology in translating is the basic orientation chosen by the translator operating within a social and cultural context. This translation ideology divided into two; foreignization and domestication.

Foreignization is one of the ideology of translation that invite readers to enter the scope of foreign cultures. It offers local color and atmosphere of the source language. Foreignization is oriented to the source language and it implies and attempts to preserve the culture of the source text. Venuti (1995) proposes that the notion of foreignization can alter the ways translations are read as well as produced. Foreignization can be done by retaining or importing some essential concepts of source culture in TT. Through foreignization, the TT can evoke not only the spirit of the ST but also can enrich the reader's knowledge about various cultures around the world.

Domestication is obviously the opposite of foreignization. Domestication is resulted in translating a text with the transparent, fluent and invisible style in purpose to minimize the foreignness in the TT (Yang, 2010). It can be done by exploiting and turning some significant foreign and unfamiliar concepts of the ST into some familiar ones so as to make the translated text intelligible and easy for target reader. Venuti (1998) adds that domestication is a natural tendency of translation and consists in translating in a fluent, idiomatic, and transparent way which tends to erase the foreignness of the source text and to conform to the needs and values of the target culture.

When adopting domestication, translators assimilate the text to the target culture's values, both linguistically and culturally. While when opting foreignization, translators retain some considerable features of the

original, taking the reader "to the foreign text". In other words, foreignization is source-text oriented ideology while domestication is target-text oriented ideology. As regards children's literature specifically, the tendencies vary quite much; in some countries the aim is to domesticate as much as possible, whereas in others more features of the original are retained. Various aspects, ranging from names of characters to genres and settings, can be domesticated or kept in original form.

Finally, in the context of children's literature and fantasy novel, the choice between domesticating and foreignizing vocatives and proper names is a sensitive topic. Certain tendency can result an inaccurate image of fictitious figure and address term in the target text. Thus, translation of vocatives and proper names in a fantasy novel is a prime example of how domesticating and foreignizing are present in this study.

Vocatives

Daniel and Spencer (in Sonnenhauser and Hanna, 2013) mention that vocative is a form used for calling out and attracting or maintaining the addressee's attention by using a term referring to her/him. All languages have made use of vocatives to call people by certain means. Parrot (2010) mentions vocatives are addressee-oriented linguistic units that can be used in a variety of speech acts such as greetings, calls, commands, or requests. Leech and Svartvik (2002) add that vocatives can be used to mark the speaker's relation to the hearer. Moreover, Zwicky (1974) points out that vocatives can express attitude, politeness, formality, status, intimacy, or a role relationship, and most of them mark the speaker as belonging to a

subculture, social class, or geographical dialect.

Proper Names

Pour (2009) mentions proper names refer to a specific referent, that is, these names serve to distinguish a particular individual from others. J. Soltesz (in Vermes, 2001) defines proper names as expressions indicating unique things and parts of the linguistic system of the community to which the denotation of the name belongs (p.4). In addition, Kiefer (in Vermes, 2001) explains proper names are labels, which are used to identify entities. Actually, proper names bring their meaning, personal name, for instance, the name sometime represents the identity of the object, which is totally indicate in which culture the characters belong.

Translation Quality

The translation is considered as a good translation when it has three elements. Those three elements serve as a measure of the quality of translation. They are accuracy, acceptability and readability. Accuracy deals with how accurate the translator delivers the message from ST to TT. It implies the notion of keeping the original meaning as appeared in ST then visualizing it by using equivalence words in TT. Acceptability refers to the naturalness of the translation, whether the vocative and proper names used are acceptable with norms, rules, culture in target language. Readability concerns on how easily written materials can be read and understood. It means, readable translation will not make the target reader get confused and there are no ambiguous words.

METHODOLOGY

This study is descriptive qualitative research. The source of data used in this study are the original novel of *The Hobbit or There and Back Again* and its Indonesian translation *The Hobbit atau Pergi dan Kembali*. This study used translation quality instrument by Nababan which contains the scale of each classification.

In collecting data, the writer applied content analysis and questionnaire. Content analysis is applied to collect the data related to translation technique used by the translator in transferring vocatives and proper names into Indonesian. The categorization of technique used by the translator will lead the writer in determining what translation ideology adopted by the translator. Questionnaire is used to get opinion, response, and further information from the readers related to the quality of translation. Questionnaires contains the scales of readability are distributed to 16 target readers.

To validate the data, the writer applies triangulation by method or multi-method triangulation. In this study, there will be validation by three experts raters related to translation quality; accuracy, acceptability, and readability. The writer uses questionnaire and in-depth interview. The writer distributes the questionnaire containing the scales of accuracy, acceptability, and readability to the expert raters. In-depth-interview is conducted with the expert raters to validate responses or statements they give in the questionnaire.

RESULTS AND DISCUSSION

Translation Technique and Ideology of Vocatives

Table 1. Translation Technique and Ideology of Vocatives

| No | Translation Technique | Translation Ideology | Frequency | Percentage (%) |
|----|------------------------|----------------------|-----------|----------------|
| 1 | Copy | Foreignization | 37 | 38.54 |
| 2 | Literal Translation | | 26 | 27.08 |
| | Subtotal | | 63 | 65.62 |
| 3 | Discursive Creation | Domestication | 11 | 11.46 |
| 4 | Reduction | | 8 | 8.33 |
| 5 | Addition | | 6 | 6.25 |
| 6 | Generalization | | 5 | 5.21 |
| 7 | Established Equivalent | | 1 | 1.04 |
| 8 | Deletion | | 1 | 1.04 |
| 9 | Transposition | | 1 | 1.04 |
| | Subtotal | | 33 | 34.37 |
| | Total | | 96 | 100 |

As seen from Table 1, there are 9 techniques applied by the translator in rendering vocatives into Indonesian. It is also noted that in the translation of vocatives, foreignization was the tendency utilized by the translator. Foreignization ideology covers the use of copy and literal translation. Domestication ideology is realized by the use of discursive creation, reduction, addition, generalization, established equivalent, deletion and transposition.

Copy

This technique is similar with borrowing technique in which the words or phrases in the source language is borrowed directly, without any changes. Most of them were in the form of personal name (full name, first name, last name and nickname). The analysis of the data will be pointed in Example 1:

Example 1

From the vocative data above, “*O Gandalf*” is categorized as personal name; first name. Copy technique was done by the translator to translate the vocatives “*O Gandalf*”. In this novel, mostly vocatives in term of personal name from ST is mostly copied by translator from source language into target language, and even vocatives in term of title, such as “Mr”, is retained by the translator (Mr. Bilbo Baggins or Mr. Baggins), even it could be translated into “*Tuan*”, “*Pak*”, “*Bapak*”. It indicates that the translator tries to maintain the message of the original author or remain the uniqueness of character’ names by reproducing the same name “*Gandalf*” in the ST into “*Gandalf*” in TT and keep “the foreignness” from source text.

ST: “Farewell! *O Gandalf!*” Said the King.

TT: “Selamat berpisah! *O Gandalf!*” ujar Raja Peri.

BT: “Farewell! *O Gandalf!*” Said the Elven

King.

Literal Translation

This technique was applied by translator to translate vocatives in the form of short and simple word, and does not contain specific and complicated expressions. In other words, this technique was used in translating the vocatives which is relatively easy and simple. The analysis of vocatives data will be discussed in detail below:

Example 2

ST: “Don’t dip your beard in the foam, *father!*”

TT: “Jangan cemplungkan janggutmu ke

dalam buih, **Bapa!**”

BT: “Don’t dip your beard in the foam, *father!*”

The vocative “*father*” is included in honorific term. *Father* can be applied as term to honor or address a superior. The Elves called Thorin as “*father*” because Thorin was seen by the Elves as a chief, ruler, and King. The vocative “*father*” has literal meaning “*bapa*” in target language. It means literal translation technique was applied by the translator.

Translation Technique and Ideology of Proper Names

Table 2. Translation Technique and Ideology of Proper Names.

| No | Translation Technique | Translation Ideology | Frequency | Percentage (%) |
|----|-----------------------|-----------------------|-----------|----------------|
| 1 | Copy | Foreignization | 59 | 64.8 |
| 2 | Conventionality | | 10 | 10.9 |
| | Subtotal | | 69 | 75.7 |
| 3 | Recreation | Domestication | 12 | 13.2 |
| 4 | Adaptation | | 5 | 5.5 |
| 5 | Addition | | 3 | 3.3 |
| 6 | Generalization | | 1 | 1.1 |
| 7 | Deletion | | 1 | 1.1 |
| | Subtotal | | 22 | 24.2 |
| | Total | | | 91 |

Table 2 shows there are 7 techniques applied by translator in dealing with proper names. In addition, translator adopted more foreignization ideology in transferring proper names. Most of characters’ name in *The Hobbit* was fully borrowed by the translator. Copy technique is considered as technique that refer to the foreignization ideology since the translator does not make any translations;

he takes a word or expression straight from the source text into target text. Conventionality was used by the translator to deal with name of temporal unit; name of day as in “*Wednesday*” translated into “*hari Rabu*”, “*Thursday*” was rendered into “*hari Kamis*”. Conventionality was also used in dealing with another temporal unit: name (month and season) as in *April, May, June,*

Autumn, Winter. The rest was used to translate the name of species. In spite of that, domestication ideology was also applied by the translator as realized by the use of recreation, adaptation, addition, generalization and deletion.

Translation Quality of Vocatives

From 75 data of vocatives, the writer found 48 (64%) vocatives translation which considered as accurate, 25 vocatives translation (33.3%) are less accurate, and 2 data (2.7%) are categorized as inaccurate vocatives translation. The data are qualified into accurate translation when the meaning of vocatives in the source text is completely transferred in the target text, no distortion meaning, and relevant to the context of situation. The examples of accurate translation can be seen below:

Example 3

ST: “Well, *Thief!* I smell you and I feel your air.”

TT: “Nah, *maling!* Aku mencium baumu dan Aku bisa merasakan kehadiranmu”

BT: “Well, *Thief!* I smell your scent and I feel your presence.”

The vocative “*thief*” was uttered by Smaug to address Bilbo Baggins who take Smaug’s wealth by stealth. The vocative “*thief*” was translated into “*maling*” in target text. All raters consider that the message from source text has been transferred well into target text. The word “*thief*” is accurately translated into Bahasa Indonesia “*maling*” as its equivalent word. “*Maling*” means taking someone’s property by stealth. So the translation is accurate. Vocatives data belong to less accurate translation since there is distortion of meaning or double meaning which disturbs the wholeness of message. An example of the analysis is pointed below:

Example 4

ST: “Where is the old Galion, *the butler?*” said one.

TT: “Dimana Galion tua, *si pelayan?*” Kata seorang Peri.

BT: “Where is the old Galion, *the waiter?*” said one of elves.

Example 4 was found in the novel telling one of the Elves asked where Galion to the butler as he had not seen him at the feast that night. The vocative “*the butler*” in ST was translated into “*si pelayan*” in TT. In fact, the butler refers to “*kepala pelayan*”. In addition, they argue that the addition of “*si*” made distortion meaning to the translation. In Bahasa Indonesia, “*si*” is one of the articles that used to accompany the person's name, or a noun formed from another type of word, as in “*si cantik*”, “*si manis*”, “*si kelinci*” etc. In this case, the translation “*si pelayan*” is not suitable to the context of the situation of the conversation. It is better to simply translate into “*kepala pelayan*” without the addition of “*si*”.

The vocative data are classified into inaccurate translation since the translation of vocative totally has different meaning or omitted by the translator. Further analysis is exemplified as follows:

Example 5

ST: “at your service, *O master of the wide wooden halls!*”

TT: (omitted by the translator)

As seen from Example 5, the vocative “*O master of the wide wooden halls*” was eliminated by the translator. Vocative “*O master of the wide wooden halls*” was referred to *Beorn* who had a wooden house, in the region between the Misty Mountains and Mirkwood. Yet the translation can be simply “*Tuan pemilik rumah kayu*”, or “*pemilik*”

rumah kayu yang luas.” All raters consider that this translation is not accurate since the vocative was deleted and the message from ST did not deliver by the translator.

In term of acceptability, the writer noticed that 52 vocatives translation (69.3%) are categorized as acceptable, 22 less acceptable (29.3%), and 1 vocative data (1.4%) considered as unacceptable translation. While concerning to readability, the writer found 56 (74.7%) vocatives translation are considered as highly readable, 18 (24%) vocative translation are classified into sufficient readability and 1 (1.3%) has low readability level.

Translation Quality of Proper Names

Out of 88 data of proper names, there are 72 data of proper names (81.8%) which are categorized into accurate translation, 12 data (13.6%) that classified into less accurate translation, and 4 data (4.6%) belongs in inaccurate translation. The calculation is based on the assessment given by expert raters. Dealing with acceptability of proper names, the writer noticed that 78 proper names translation (88.6%) are categorized as acceptable, 9 (10.2%) less acceptable, and 1 data (1.2%) is included in unacceptable translation. The translation of proper names is said to be acceptable if translated proper name is familiar to the reader, common in use and does not sound strange.

Example 6

ST: *Is all should know the first day of the last moon of **autumn** on the threshold of **winter**.*

TT: *Kebanyakan orang mengenalnya sebagai hari pertama bulan terakhir **musim gugur** di ambang **musim dingin**.*

BT: *Most people know it as the first day of the last month of **autumn** on the verge of*

winter.

“**Autumn**”, also known as *fall* and “**winter**” “are two of the four temperate seasons. “**Autumn**” marks the transition from summer into winter, in September or March. One of autumn main features is the shedding of leaves from deciduous trees. “**Winter**” is marked by the existence of snow. The translator rendered “**autumn**” in ST into “**musim gugur**” and “**winter**” into “**musim dingin**” in TT. Even though Indonesia has only two seasons, wet and dry, “**musim gugur**” and “**musim dingin**” are widely known and familiar by Indonesian people. So the translation is classified into acceptable translation.

Proper names are classified into less acceptable translation since the translation of proper name is not so natural and not familiar to the reader, rarely in use and it sounds a bit strange. Further analysis is exemplified below:

Example 7

ST: They differed from *the **High Elves*** of the West.

TT: Sifat mereka berbeda dengan ***Peri Tinggi*** dari Barat.

“**High Elves**” are distinguished from other fantasy elves by their place of living, as they usually dwell in stone cities, instead of woods, like wood-elves. “**High Elves**” was considered as the most purely good race and they are usually have the most magically and powerful power of all elves, such as the ability to see Ringwraiths and other shadow creatures, and to combat such entities. The translator translated “High Elves” into “Peri Tinggi”. This translation caused the ambiguity and it sounded a bit strange, whether the name “*Peri Tinggi*” refer to a position of that elves, to show the height (body) of that elves, or even to state that “*Peri Tinggi*” is the king of

other elves. Consequently, the translation is included in less acceptable.

From the total 88 data of proper names, the writer found only 1 data which is classified into unacceptable translation. The data is presented as follow:

Example 8

ST: Very quickly he was plain Mr.Baggins of Bag-End, *Underhill*, again.

TT: Dalam sekejap ia kembali menjadi Mr.Bilbo Baggins dari Bag End yang menyukai ketentraman.

BT: In a flash he was back to being Mr.Bilbo Baggins from the Bag Endwho like tranquility.

As noticed from Example 8, the proper name “*Underhill*” was omitted by the translator. The raters agreed that the translation is in acceptable since the translator did not convey the proper names from ST to TT, and he deleted the name instead. The translator added the information into “*Mr.Bilbo Baggins dari Bag End yang menyukai ketentraman*”. This additional information is not presented where the “*Under Hill*” is, and has no association with original novel. It shows that this translation is unacceptable.

In addition, there are 66 (75%) data of proper names considered as high readability, 21 (23.8%) sufficient readability and 1 (1.2%) translation of proper name classified into low readability.

CONCLUSIONS

Based on the findings of this study, the translator applied 9 techniques in translating 75 vocatives data within *The Hobbit*. These 9 translation techniques are copy, literal translation, discursive creation, reduction, addition, establish equivalence, generalization, deletion and transposition. In

dealing with proper names, the translator used 7 translation technique. They are copy that used 59 times (64.8%), recreation that was used 12 times (13.2%), conventionality was used 10 times (10.9%), adaptation was applied 5 times (5.5%), addition was applied 3 times (3.3%), and the rest were generalization (1.1%) and deletion (1.1%) that applied 1 times.

This study reveals that the translator adopted more ideology of foreignization in transferring vocatives into Indonesian. It is realized by the use of copy and literal translation technique that applied by the translator to transfer 67 vocatives data, while 29 vocatives data were domesticated. This study also reveals that the translator adopted more foreignization ideology when deal with proper names. 69 data of proper names were foreignized by the translator, while 22 data were domesticated. It can be concluded that the translator intend to keep the originality of this novel, since he mostly copied the name of characters, name of place, and even fully borrowed other names that appeared in this novel.

Dealing with the quality of translation, it is proved that there are various translation quality appears in the translation of vocatives and proper names Out of 75 vocatives data, 48 vocatives translation are accurate, 25 vocatives translation are less accurate, and 2 data are categorized as inaccurate vocatives translation. In term of acceptability, 52 vocatives translation are acceptable, 22 less acceptable, and 1 vocative considered as unacceptable translation. In term of readability, 56 vocatives translation are included in high readability category, 18 vocative translation are classified into sufficient readability and 1 has low readability level. Meanwhile, from 88 data of translated proper names, 72 data are accurate,

12 data are less accurate, and 4 of them belong in inaccurate translation. In addition, 78 data of proper names are categorized as acceptable translation, 9 data are less acceptable and 1 data is included in

inacceptable translation. In term of readability, 66 data of proper names considered as high readability, 21 data have sufficient readability and 1 translation of proper has low readability level.

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