

Ideology in The English-Indonesian Translation of Kwan's Crazy Rich Asian

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Abstract

A translator generally did the translation honestly and hopes that the readers liked the translation. The translator did the translation according to the contents of everything in the source language text. But it didn't stop there, in fact there are many things that translators had to consider before translating. For example, what are the rules of the publisher, what is the original ideology of the original author, and also considering the ideology of the readers' expectations. It will all be synchronized with the translator's own ideology. So, for the study of ideological manipulation carried out by translators, this was common and often found. Therefore, the researcher analysed what the original author's initial ideology was in the original book, after that the researcher analysed whether the translation into the target language, namely Indonesian, is there manipulation by the translator. To do this, the researcher used theory of Hatim & Mason (1997) to find out the initial ideology of the author by focusing on three things, namely tacit assumption (consisting of logical arguments, judgement, maturity), belief system (religious beliefs, racism, feminism, superstition) and value system (norm, inequality). These three tools were used to analyse textual cues that showed ideological elements. Then after that the researcher analysed the findings using the TQA proposed by Juliane House (2014). Analysing whether any overt or covert errors mismatches that were done by the translator. Based on the analysing, the kind of translation was overt translation because many overt errors there. The tools of this theory are 'not translated, slight changes in meaning, significant changes in meaning, distortion of meaning, breach of the source language system, creative translation and cultural filtering. The finding of this research was there was any ideological manipulation that was done by translator in translating the text. The reasons why the translator manipulated ideology in the translation were as a translator, you must pay attention to the ideology of the reader as well, so one of the reasons why the translator's manipulated ideology was to prevent racism against ethnicities and so on. Because this research was talking about something abstract so the design of the research was qualitative research.

Index Term: Ideology, Translation, Translation Quality Assessment, Overt error, Overttranslation

1. INTRODUCTION

There are many literary works from abroad (foreign languages) which when translated by different translators get different results even though these two translators are in the same country. According to Jeremy Munday (2007) stated that why different translators had different results when they translated the same ST, it was caused each of translators had different linguistic resources (lexical priming). And their linguistic resources influenced the individual's expression of discourse. Also, their lexical priming depended on their own lexical experience. It was not only that case, each of the translator had different ideology which was about the different thought, cognitive level, life experience, culture, race, society and soon. Those would build the ideology. In translating the text, ideology has its own power. Ideology can lead public opinion or readers with its application, this can be good or bad depending on the translator and the patronage in playing the ideology. A translated text is generally influenced by the ideology of the writer, publisher (power), society (readers) and the ideology of the translator himself. The question that arises is whether the translated novel of Kwan raises ideological manipulation or not, that's what made the researcher start researching this case.

A. IDEOLOGY

There are many experts argue about the notion of ideology. Destutt de Tracy (1784-1836) stated that ideology is science of ideas. Based on the Tracy's theory, Karl Marx (1820-1895) and Frederick Engels (1820-1895) create the theory of Marxism, it is like the doorway in creating Marxism theory. Ideology is talking about our ideas, belief and soon. I am little bit curious about how the way to correlate ideology with common sense, remembering that ideology is illusion / false consciousness (Karl Marx cited in the Barney Warf 2006). According to Norman Fairclough (1989) stated that the view that conventions are routinely adopted in discourse embodies ideological assumptions that tend to be considered common sense. Ideology is talking about our

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ideas, belief and soon. I am little bit curious about how the way to correlate ideology with common sense, remembering that ideology is illusion / false consciousness (Karl Marx cited in the Barney Warf 2006). According to Norman Fairclough (1989) stated that the view that conventions are routinely adopted in discourse embodies ideological assumptions that tend to be considered common sense. Start from the writings of the sociologist Harold Garfinkel entitled 'the familiar common-sense world of everyday life' which contains expectations, assumptions, actions and also interpretations of society that are taken for granted. We can say that this is the common sense of social interaction (discourse). A text can be written and spoken. So, we have to understand two things. First, the relationship or coherence between parts of the text with one another. Second, the suitability of this text without experience of the world. That is what experiences of ours relate to this text. The connection between these two do not occur from the text itself. Rather, there is a chemical reaction between the text and the assumptions, the hopes that are already contained in our common sense. In the text, there are textual cues that reflect assumptions (ideology). According to Antonio Gramsci cited in Norman Fairclough (1989) argued that the conception of the ideology as an 'implicit philosophy' in the activities of social life that connect to the 'common sense'. Ideology is effective when it is working most invisible. And the ideology that is realized in the discourse is not as an explicit element but as the assumption of the writer in textualizing the world in a certain way. The text doesn't show the ideology literally, but they were positioning the writer through their cues that they bring ideology to the interpretation text. In ideology and meaning, we find the meaning of word literally from the dictionary. But even we have the best dictionary that can explain the variety of the meaning, we still see the difference in their meaning systems of word. For example, the word 'ideology', this word has a lot of meanings, but all the meanings grouped into one (main meaning). Williams R (1976) in Norman Fairclough (1989) defines ideology is interpreted as any social policy which is in part or in a whole derived from theory in a conscious way. Also in the Marxist tradition, ideologies are ideas which arise from a given set of material interests in the course of the struggle for power.

B. TRANSLATION

We can understand many literary works from other countries by using translation. According to Catford (1965), translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). The task of the translator is to make the target reader understand the aim of the source text. The translation is transferring the message and also the culture of the source text. The study that is conducted by Mujiyanto (2011) gives the input to the writer that translation studies can be focused on process or product.

And now, this thesis is focused on the product of translation. It works for example novels. Of course, there are many messages from the writer to the reader. The translation is just like revealing the messages again from the original novel in other language.

Many scholars/students translate the ST in a TT by using dictionaries. They see the words from ST and then find the meaning in TT, then write them down on the paper. Most of the scholars translate the text literally. Andre Lefevere (1992) argued that the literal translation is not really bad but it disturbs the target readers in enjoying the content more when the verbal expression successfully maintains the pure meaning of the source text. Also, the literal translation is good, but it depends on the translator wants to translate the literal meaning or want to translate the 'sense' of the meaning of the source text, if the translators want to translate the 'sense' of the meaning, it means they put syntactical features of ST to the TT. So, the translator should learn more about the languages that they want to translate or stick to the work of other translator who already done in translating the original text in word for word translation.

Translation is not only transferring the words but also the culture from the ST. According to Roman Alvarez and M. Carmen Africa Vidal (1996) stated that cultural hegemony is really important in the translation. The translator should convey the original of otherness in the target language but the knowledge about the target language of the translator cannot applied objectively by the translator in translating the text. Because the translators have aware with the readers need. Coherent with the opinion from Theo Hermans cited in the Alvarez and Vidal (1996) argued that translation is about adjusting and manipulating the ST into the TT.

C. IDEOLOGY AND TRANSLATION

Another expertise also discussed about the correlation between ideology and translation. According to Levine (1991: 3-4) cited in the Hatim and Munday (2005) argued that translation should be critical act, creating some doubt, like a question to the reader and recontextualization ideology of the source text. This statement relates with the statement from Juliane House in her online class talking about the translation quality assessment. She stated that translation is the recontextualization. In term of gender and translation, Harvey cited in the Hatim and Munday (2005) argued that ideologically, the translators have produced the text that in accordance with the subjective view of man obtained from himself. It also in line with House's theory. She stated that we cannot judge whether the translation is good or not. We can only do the translation criticism in that translation. A good translator does not just translate ST literally, but he must be careful with the ideological implication of ST.

D. TRANSLATION QUALITY ASSESSMENT

Translation Quality Assessment proposed by Juliane House (2014). In this theory, we will find overt and covert translation. Overt translation is the translation which strongly considers the source cultural dimension in the source language due to independent status factors and covert translation is the translation which does not consider the source cultural dimension in the source language.

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II METHODOLOGY

The design research of the study is qualitative research because the research analysed something abstract. Analysing about the ideology which is kind of macro level (Teun Van Dijk 1998c). The methods of collecting the data are reading (the researcher reads the original and translated novel), identifying, back translating, classifying and categorising. The method of

analysing the data, after the researcher gathers the data, then she will analyse them by using the Translation Quality Assessment (TQA) framework proposed by Juliane House (2014).

III RESULT AND DISCUSSION

After the researcher analysed the data, she found 32 clauses that were textual cues. It showed that these clauses had ideological sources. Then I categorised them in term of three elements of ideologies. These are tacit assumption, belief system and value system. And then after analysing by using the Hatim & Mason's theory, the researcher analysed them by using Translation Quality Assessment (TQA) proposed by Julian House (2014). The researcher found errors mismatches that was done by the translator in translating the ST into the TT. Finally, the kind of error was overt error. So, the kind of translation is overt translation.

Level	ST	TT
Word	- absolute , suspected	sungguh-sungguh yakin , curiga
	- reputed	bereputasi
	- assume	berasumsi
	- assume	berasumsi
	- convinced	yakin
	- assumed	berasumsi
	- suspect	curiga
	- obviously	jelas
	- sure	yakin
	- assure	pastikan
	- assumed	berasumsi
	- assumed	berasumsi
	- assure	memastikan
	- nun	para biarawati

	- racial,race,race	ras
	- priesthood	masuk biara
Phrase	- absolute nonsense	sepenuhnya omong-kosong
	- the most self-loathingAsia	orang Asia yang paling benci rumpunmu sendiri
	- would not want to be indebted	tidak ingin berhutangbudi
	- dark forces	kekuatan gelap
	- a typical Singaporean	khas orang Singapura
	- the old-maid territory	teritori perawan tua
	- from her version	dari versinya
Clause	- how overbearing Chinese parents can be	<i>betapa orang tua Cinasuka mengatur</i>
	- and make sure that you bow your head very deeply	dan pastikan kau mengangguk dalam-dalam
Sentence	- this self-deprecation was standard behaviour for Alexandra, even though she was the true architect of their fortune	sikap merendahkan diri ini merupakan perilaku standar bagi Alexandra, sekalipun dialah arsitek sebenarnya bagi kekayaan mereka
	- anyone you're introduced to who's one generation older should be called 'uncle or auntie', even though they might not be related at all	dengan siapapun kau diperkenalkan, jika usianya satu generasi lebih tua, kita harus memanggil 'paman atau bibi' meski mereka mungkin tidak ada hubungan keluarga

		sama sekali
	you are going to Singapore and those Chinese Singaporeans are the most uptight of all the Chinese	kau pergi ke Singapura, dan orang-orang Cina Singapura adalah yang paling kaku dari semua Cina
	- Singaporean men haveno style	pria Singapura tidak punya gaya
	- he always said that within a hundred years, China would become the most powerful nation the world has ever seen	dia selalu berkata bahwa dalam seratus tahun, Cina akan menjadi negara paling kuat yang pernah ada di dunia
	- did you see how magnificent it was? No one in the world can doubt China's might after the Olympics	apa kau lihat betapa megahnya upacara itu? Tak seorang pun di dunia meragukan kemampuan Cina setelah olimpiade itu

Those were the findings of my research. I found the textual cues which showed the ideology in the word, phrase, clause and sentence. The word/phrase/ clause or sentence that I bold were the overt error that were done by the translator.

In the word level especially in the tacit assumption element of ideology I found the word below. I found the word '*suspected*'. This word was included in the tacit assumption ideology because it referred to the **judgement** element. I also found the word *absolute*. This word was included in the tacit assumption because it referred to the **logical argument** element. In the ST below, the word ***absolute*** was translated into *sempat yakin* in the target text. The translator didn't translate the word according to its literal meaning. The translated word of *absolute* was '*mutlak*' in Indonesian language. There was a mismatch between the ST and the TT. The error mismatch that was done by the translator was an overt error. The translator did creative translation because she gave some new words for the target text and also did a slight change in meaning because there was a little bit of distortion in meaning but it didn't change the whole meaning. The meaning of '*sempat yakin*' refers to the tacit assumption made by the author based on the logical argument that the person seen in the story is Nicholas. This Indonesian translation refers to the fact that the act of translating involves ideological manipulation.

ST: She ***suspected*** it might be him, but now she had ***absolute*** confirmation. It was Nicholas Young.

TT: Dia sempat ***curiga*** itu Nicholas Young, tetapi sekarang dia ***sempat yakin***. Itu memang Nicholas Young.

BT: She had ***suspected*** it was Nicholas Young, but now she was ***absolutely sure***. It's Nicholas Young.

In the phrase level especially in the value system element, I found the verb phrase '*would not want to be indebted*' in the ST. This phrase was a value system of ideology because it referred to the **norm** element. The verb phrase '*would not want to be indebted*' is translated into '*tidak ingin berhutang budi*' in Indonesian language. There was an overt error mismatch because the literary meaning of the verb phrase '*would not want to be indebted*' was '*tidak ingin berhutang*'. The translator did creative translation here. She added the new word 'budi' in her translation. The phrase 'berhutang budi' in Indonesian language was compound words or 'kata majemuk' if we called it in Indonesian language. Its function was supporting the meaning. This phrase showed that the characters of the story have this kind of norm in their society. It is about we shouldn't have to use other's people services too **much because one day we will have** to pay for it. The function of ideological manipulation showed that in this phrase, the meaning of being indebted was not indebted to money, but indebted the kindness (norm or kindness) given to someone by another person. One day, that person must repay the kindness).

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ST: *If it was your own plane, that would be one thing, but to have the audacity to borrow a plane for three trips in two days is just unheard of. I just would not want to be indebted to the Ming family in this way,* “Malcolm finally said.

TT: *Jika itu pesawatmu sendiri, itu lain soal, tapi berani-beraninya meminjam pesawat untuk tiga kali bolak-balik dalam dua hari itu keterlaluan. Aku hanya tidak ingin berhutang budi pada keluarga Ming dalam cara seperti itu.* “Malcolm akhirnya angkat bicara.

BT: *If it's your own plane, that's a different matter, but how dare you borrow a plane for three round trips in two days is too much. I just don't want to be indebted to the Ming family in this way,* Malcolm finally spoke up.

I found a noun clause ‘*how overbearing Chinese parents can be*’ in the ST. This noun clause was in the Belief system of ideology because it referred to the **racism** element. The literal meaning of ‘*how overbearing Chinese parents can be*’ was ‘*betapa sombongnya orangtua Cina*’, but in this translation, the translator translated the clause into ‘*betapa orang tua Cina suka mengatur*’. The translator did cultural filtering in translating the ST. The translator did the ideological manipulation in this clause because if it was taken literally, it would offend the Chinese ethnic feelings. The translator used words that were more polite and could be accepted by all people. This was an overt error. The clause showed that the characters used racism in their society.

ST: *Rachel, you know how overbearing Chinese parents can be.*

TT: *Rachel, kau tahu betapa orangtua Cina suka mengatur.* BT: *Rachel, you know many old Chinese people like to organise.*

I found a complex sentence in the value system element, ‘*This self-deprecation was standard behaviour for Alexandra, even though she was the true architect of their fortune*’ in the ST. This sentence was included in the value system of ideology because it referred to the **norm** element. In the translated text below, there was a mismatch that was done by the translator. The translator did slight change in the meaning because the translator used more refined language when translating the ST. The translator translated ‘**Self-deprecation... their fortune**’ into ‘*sikap merendahkan diri.....kekayaan mereka*’ even though the meaning is ‘*mencela diri-sendiri*’ in Indonesian language. The translator did cultural filter in this translation. The translator did the ideological manipulation because that was impolite words when we say ‘*mencela diri sendiri*’ in the TT. So, the translator softens the words by using ‘*merendahkan diri*’. In this sentence, the dependent clause was supporting the independent clause that in Eastern culture, this behaviour was our norm (value system). It was also called overt error.

ST: *“After all, “she was keen to say. “He is saving people’s lives every day and I’m just a housewife.” This self-deprecation was standard behaviour for Alexandra, even though she was the true architect of their fortune.*

TT: *Lagi pula, “Alexandra gemar berkata, “dia menyelamatkan nyawa orang setiap hari dan aku hanya ibu rumah tangga. Sikap merendahkan diri ini merupakan perilaku standar bagi Alexandra, sekalipun dialah arsitek sebenarnya dari kekayaan mereka.*

BT: *After all, Alexandra likes to say, she saves people’s lives every day and I’m just a housewife. This condescending attitude is standard behaviour for Alexandra, even though she is really the real architect of their fortune.*

A. At the word level

This finding of this thesis related with the previous study that was done by Abuzeid (2014) entitled *Manipulating Ideology in Translating Political Texts from Arabic into English (A summary of an M.A. Thesis in Translation Studies, 2011)*. Different from my thesis, his thesis used the framework of Teun Van Dijk, which is Critical Discourse Analysis (CDA). In using this framework, he also used design research, namely qualitative research. He compared the original Arabic text with the English translation. And with the CDA framework (using deletion, addition and lexical choices), he analysed words that have textual cues that refers to the ideology. The Arabic word (exposed) was omitted by translator. The reason why the translator omitted the word is because he/she didn’t show about American scenario. The tool that was applied by the translator was deletion. In my study, I called it as ‘not translated’ based on TQA theory. Also, the Arabic word (directed) interpreted as ‘included’. Which is the meaning of these words being different. ‘Included’ means to make something / to contain something. But the real meaning from Arabic language is ‘directed’. This English translation refers to the fact that the act of translating involves manipulation. This manipulation of the translation from the translator to the English translation means that American people immediately accuses only Arabs and Muslims. And also, in mitigating the negative effect of Arabic words, the English translator used the preposition in translating the text. The Arabic word (against) was omitted in the process of translation. The Arabic word (annihilation) was translated into ‘killing’. It means that the American soldiers didn’t annihilation all people, but only killed some people. The Arabic word (civilians) was translated into citizens. It means that the American soldiers didn’t kill innocent people but only killing the citizens. This manipulation is meant to make American soldiers look less cruel. It’s related with Herman said in the Alvarez & Vidal (1996) that translation is about adjusting and manipulating the ST into the TT. Even

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though we have the different framework in doing study, but the finding is same that there was manipulation in the translation.
In this previous research, he used 'deletion and

lexical choice' tools in analysing the ST, until he found the textual cues that referred to the ideological manipulation. In the previous text, the words 'exposed', 'against' are deleted in the text, so the findings were contradictive with my study. My finding used creative translation or lexical choice (the tool from this previous study). In the other findings from this previous study were 'directed' (included), 'annihilation' (killing), 'civilians' (citizens). These findings were supported my research (finding), because it used the same tool. That was lexical choice (substitute word with another word) or creative translation.

B. At the phrase level

This research finding related with the finding from the previous research. The journal article written by Abuzeid (2014). The tools that were done by the translator in analysing the text were deletion and addition. He deleted the phrase '(pre-tailored)' and added the phrase 'Arabs and Muslims' in the translation. In line with this finding, I also found the creative translation tool that was done by the translator in manipulating the ideology. It was not like the finding of previous study that doing the 'deletion' first that after that gave 'addition' to the translated text. It was also supported my finding when the translator did creative translation, it was look like give some additional new word. It was only different term, but actually it was the same thing. My findings were 'absolute nonsense' (sepenuhnya omong kosong) and 'would not want to be indebted' (tidak ingin berhutang budi). These were the fact that there was any manipulation of ideology in the process of translation. Above findings related to the theory that the decisions or translation modifications made by the translator are based on the translator's own beliefs (Gutt cited in Venuti, 2000).

C. At the clause level

Clause consists of subject and verb. Complete clause is a simple sentence. This part almost similar with point number four. In line with my finding, there was previous article that related with my finding. Such as Abuzeid (2014), the independent clause '*they are not the perpetrators*' was translated into '*they did not carry the huge attacks*'. The logical manipulation that was done by the translator in the translation was lexical choice's tool which was distorting the whole meaning. It contradictive with my finding. My research finding used cultural filtering tool in manipulating the ideology in the translation. The function was making translation good and making the translation good because it did not offend those who are none other ethnic Chinese (not racist with them). But from Abuzeid's research, the translator changed the whole meaning of the ST, the translator gave new clause which was distorting the whole meaning.

D. At the sentence level

In line with my finding, there was the previous research article that related with mine. The study from Abuzeid (2014), his finding was changing the original meaning from the Arabic sentence into English sentence. He did lexical choices which is changed the whole meaning or distorted the real meaning. In the sentence '*The question that is posed now: Who has the interest to conceal this real perpetrator and direct the American public opinion and the investigate authorities towards Osama Bin Laden, Arabs and Muslims although there is a strong possibility that **they are not the perpetrators** of these huge explosions?*' was translated into the sentence '*The question that now arises is, what is the interest in concealing the (identity of) the real perpetrator while directing American public opinion and the investigate authorities towards Osama bin laden and the Arabs, although there is a strong possibility that **they did not carry the huge attacks***'. It was different from my finding. The ideological manipulation that was happened in my research was slight change in meaning and it was not distorting the whole meaning. This can provide a new perspective that lexicalization (lexical choice) on CDA, if broken down into several parts, will become tools of Juliane House's theory, there are slight change in meaning, significant change in meaning and distortion in meaning.

This finding used 'cultural filter' tool proposed by Juliane House (2014). The translator manipulated the ideology in my research, especially in this finding because when she translated literally, it will feel other people's culture, so in order not to be too sensitive, the translator manipulated the ideological expectation of the readers. As we know that translators must pay attention to the ideology of the original author, publisher, readers' expectation and also their own ideology in the process of translating the text. This was contradictory to the research conducted by Khanjan et.al (2013). They analysed news headlines and used CDA's theory proposed by Teun van Dijk (1998c) about ideology. Which for the tools used ideological square mentioned in the chapter 2 of this thesis. So, the translator did the 'emphasizing their negative properties/action' tool in manipulating ideology for the expectations of readers regarding existing issues.

IV CONCLUSION

First, the purpose of this study was to know the quality of the translation by analysing the word, phrase, clause, sentences in the Kwan's Crazy Rich novel and wanted to know whether the translator influenced ideology from the source text to the target text. The ideological mismatch in that translation would be identified by using Translation Quality Assessment proposed by Juliane House (2014).

Second, there are 32 data that containing ideology that were manifested in the word, phrase, clause and sentence. In the translated text, there are 8 overt errors mismatch that was done by the translator. The overt errors were slight change meaning which was the translator used another word but it didn't change the whole meaning. The type of this translation was overt

translation. Because this translation was tied to source language, culture and community. In this translation, there were any footnote that explained the original term from the source language and also some terms that are still included in the target text. It was quite subjective indetermining the quality of this translation. According to Juliane House (2010), she mentioned that based on the mental view we couldn't judge whether the translation was good or not. The thing that we could do was doing the empirical approach like doing the translation criticism by analysing the error that was done by the translator when he/she translated the ST into the TT.

Third, in determining the word, phrase, clause and sentence which were the ideology embedded, the researcher applied theory from Hatim and Mason (1997). There are three categories of ideology; tacit assumption, belief system and value system. Tacit assumption consists of three elements; logical argument, judgement and maturity. Belief system consists of religious belief, racism, feminism and superstition. On the other hand, value system consists of norm and inequality. In crazy rich novel and its translation, there were some categories found and investigated. The dominant of the ideology in this translation was the tacit assumption. There was in the judgement element. The author had various considerations (judgement) in presenting all story ideas toward the characters in the novel for the first. And then, when I found the eight overt errors that was done by the translator when she translated the text, the influence of ideology from the translator was 'norm' in the value system categorization of ideology. The translator manipulated the ideology by reducing or adding meaning when translating source text to target text. The overt error made by the translator is intended to carry out cultural filtering because the culture of the eastern (Indonesia) people tends to use smooth language and still upholds courtesy towards older people, coupled with decency norms regarding ethics to be humble and not show off all things owned. Making them humble in speech.

A translator does not only change the words from the source language to the target language, they must pay close attention to the intentions and cultural background of the author himself. Cultural background, gender, cognitive level, mental level, ability to interpret language and life experiences will form the ideology of a writer in writing novels or literary works. This matter must be paid attention to by the translator. It doesn't end there, the task of the translator must also adapt the translation results to the local culture, that's why cultural filtering is needed so that there is no collision between the source language and the target language which causes the reader to misinterpret the translation results. The error mismatch that was done by the translator was kind of manipulation effect from the translator's ideology in her translating.

This study focused on the error mismatch that was done by the translator and proved that there was any influence of translator's ideology by doing that. It's suggested for the students or lecturer who want to conduct the similar research can compare these two translated texts from different translator. You can compare the difference of manipulation ideology from each translator and also compare with author's ideology in creating the ST. And also, you can analyse the influence of power (publisher) as the authorized party in the publication of this novel. Was there an ideological involvement of the publisher when this novel was marketed.

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