THE SEARCH OF EQUIVALENCE IN TRANSLATING SEVEN CHARACTER TRAITS OF DHYANA PURA UNIVERSITY

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Abstract

Character building is of high importance at the Bali Dhyana Pura University (Undhira). The University Statute (2012) prescribes seven organizational values, which is a set of virtues, norms, beliefs, and actionable principles within an organization. This article explores the translation equivalence of these seven values, from the source language Bahasa Indonesia intothe target language of English. Some incorrectness and inconsistencies were found, as well as less than optimal translation equivalence that necessitates revision.Employing a model of analysis derived from the theories of equivalence from Vinay and Darbelnet (1958), Nida (1964), Catford (1965), Baker (1992), Bayar (2007), and Pym (2010), authors analyze the translation process and outcome of these organizational values. This study of recommends that the term 'character traits' be used to signify the organizational values of Undhira, consisting of seven character traits: (1) Self-Confidence, (2) Integrity, (3) Diversity, (4) Servant Leadership, (5) Professionalism, (6) Entrepreneurship, and (7) Global Outlook.

Keywords: character education, character traits,equivalence, organizational values, translation

A. INTRODUCTION

Organizational values refer to a set of virtues, norms, beliefs, and actionable principles that exist within a firm, institution, or any other form of organization. Svetlik (as cited by Gorenak and Kosir, 2012) stated that organizational values are being pushed forward by the management as the proven good foundation for development of the organization. Values also shape organizational culture and climate. According to Cingula (in Gorenak and Kosir, 2012), values refer to what people within organization think is good for the organization, what needs to happen and what might be needed in the future. Values can characterize and differentiate one organization from the next. Theyare a set of norms by which to abide, a set of virtues by which to live, and a set of goals to aim towards. Used effectively and consistently, values can act as external and internal marketing tool. It is not uncommon to encounter words such as integrity, curiosity, and teamwork used to describe and prescribe organizational values.

Perhaps nowhere is the quest for uniquely distinctive yet universally appealing set of values more apparent that in the world of education. Not only do organizational valuesserve as the unique selling proposition, they could also serve as the basis of pedagogy and educational development, as the focal point in the co-curricular development of students' and educators' soft skills. This is true for all academic levels, including higher education. Many colleges and universities develop character education programs based on or grounded by a set of values which they choose to uphold.

Dhyana Pura University (Undhira) is a private co-educational higher education institution in Bali, Indonesia. The young university was first established as a hospitality training center in 1987, then a tourism management college in 2001, before being granted a full university status on 07-07-2011. In the quest to achieve its vision to become an exemplary and outstanding higher education institution, the Statute of Dhyana Pura University (2012) prescribed a set of seven values known as '*tujuh karakter*' ('seven characters'). These values become the basis of Undhira's character education program, carried out in various activities including 'Character Wednesday' during which every Wednesday from 8:00 a.m. to 12:00 p.m. no formal classes are scheduled and the time is set aside for character education program.

Character education becomes an important selling point of Undhira, as the university seeks a differentiation strategy that exposes this program as a distinctly unique but universally appealing character building and soft-skill enhancement platform. To increase the universal appeal of thesevalues, the 'seven characters'of Undhira are expressed inboth Bahasa Indonesia and English, which according to the university'sstatute (2012, p.12) consist of:*percaya diri* (self confident [sic]), *integritas* (integrity), *menghargai kebhinekaan* (multy culturalism-pluralism[sic]), *kepemimpinan yang melayani* (servant leadership), *profesional* (professionalism), *kewirausahaan* (entrepreneur & intrapreneur), and *mendunia* (globaly [sic]).

The incorrectness of translation from the source language (SL) of Bahasa Indonesia into the target language (TL) of English is immediately noticeable. Additionally, inconsistencies in translation are apparent.

The more central issue is equivalence, due to the nature of the source text (ST) itself being a series of word(s) or terms, each to be translated with a certain degree of equivalence and integrity.

Based on the background above, it is essential to study equivalence in the translation process of the 'seven characters' into English using a descriptive qualitative method. The research should also solve the issues of correctness and consistency in the word choice for each 'character'. The central research question is (1) whether the translation of each term found in the Statute, the document on which further elaboration and implementation of character education is based, has reached an optimum equivalence. The follow up question is (2) which degree of equivalence has been reached by each term. This study is also timely, as the University has recently formed a committee on the revision of the Statute. Therefore, this article will also have a prescriptive nature with the overarching question of (3) which strategies should be used in finding the appropriate translation equivalence for each 'character' that can both maintain consistency and integrity in the TL.

B.   THEORIES EQUIVALENCE IN TRANSLATION

The concept of equivalence in translation has been a controversial one. It has become a subject of heated debate as scholarsexpress differing theories on equivalence. This is perhaps due to the basic fact that "no two languages are ever sufficiently similar to be considered as representing the same social reality" (Sapir, 1929, p. 69). The work of translators would be decisively less difficult, and the debate less heated, if word level differences are the only distinction from one SL to a TL. Even at the word level, the notion of consistency and word integrity present a challenge in finding equivalence in translation. Thus, finding, selecting, and creating equivalence in the process of is more difficult than it seems.

Beginning in the second half of the 20th century, various theories of equivalence have emerged in the field of translation, namely Vinay and Darbelnet (1958), Jakobson (1959), Nida (1964),Catford (1965), Baker (1992), Bayar (2007), and Pym (2010).Scholars have underlined the importance of equivalence in translation. Catford (1965), one of the most prominent scholars in equivalence, defined translation as a process of replacing textual material in one language (SL) by equivalent material in another language (TL). This definition implies that there are linguistic and cultural elements, as well as semantic and pragmatic approaches, in finding equivalence.

Equivalence is regarded as an integral part of translation. According to Catford (in Broek, 1978), translation equivalence occurs when there is at least some correspondence of same relevant features in the situation found in the substance of the TL as in the SL. This correspondence may be at the word level, including the lower levels of phoneme and morpheme, or at the above word level, including phrases, clauses, idioms, and sentences. The correspondence of substance may also be at the linguistic or cultural level. At the linguistic level, correspondence at the semantic level is more important than the lexical one (Petroniene & Zvirblyte, 2012).

The diverging theories in equivalence exist in regards to the symmetrical relationship between words and meanings in the SL and TL: whether symmetry exists in the first place, whether symmetry can be forced, and how to regard the varying levels of symmetry and asymmetry in translation equivalence. The earliest theorists, Vinay and Darbelnet (1958) as well as Jakobson (1959) set the stage for future debates, as the former considered *full equivalence* as a necessary and sufficient condition for equivalent expressions between language pairs while the latter contended that there can be no full equivalence between two words. According to Vinay and Darbelnet (1958), the central issue of equivalence-oriented translation is the replication of the same situation as in the ST reproduced in completely different wording (i.e., in TL). Meanwhile, Jakobson (in Cassedy, 1990) believed that there is no signified meaning that exists independently of its sign ("no *signatum* without *signum"*), which necessitates translators to first recode the ST than translate it into am equivalent message in TL.

Even with these diverging views on full equivalence, both Vinay and Darbelnet as well as Jakobson claimed from the linguistic perspective translation is possible despite cultural or grammatical differences between SL and TL (Panou, 2013). Nida (1964) deviated from his predecessors with the notion of *natural equivalence* in translation, citing that a dynamic translator is more faithful to textual meaning and its effects compared to a literal one. His theory paved the way for further receptor-based and culturally-sensitive approaches in finding equivalence.

From the earliest scholars to their contemporaries, the notion of dichotomy in translation equivalence persists. Vinay and Darbelnet distinguished between *direct,* referring to formal translation, and *oblique* (free) translation (1958). They devised seven procedures in replicating a situation in SL into its equivalence in TL, three for *direct* translation (borrowing, calque, and literal translation), and four for *oblique*translation (transposition, modulation, correspondence and adaptation).

Even thoughJakobson (1959) established three kinds of translation, they can be regarded in dichotomous terms: *within* and *between*. The former refers to *intralingual* (rewording or paraphrasing within

one language), while the latter can be further separated into *interlingual* (rewording or paraphrasing between two languages) and *intersemiotic* (rewording or paraphrasing between sign systems).

Certainly, Nida's theory of *formal* vs. *dynamic* equivalence lends itself well to this notion of dichotomy. *Formal* equivalence relates to resemblance and the correctness of translation, while dynamic equivalence relates to naturalness and the effects of translating a source text (ST) into TL (Nida, 1964; Nida and Taber, 1969). Nida's contribution to the study of equivalence suggests that there should be extra-literal aspects to be considered to achieve the intended effects when translating ST into TL, which includes TL's cultural context and audience orientation.

The approach of presenting contrasting views in translation equivalence was carried through by Catford (1965, 1996). On a broader level, Catford (1965) described*types* of translation according to three criteria. Firstly, according to the extent of translation, *full translation* differs from*partial translation.* Secondly, according to the levels of language involved, *total translation* differs from *restricted translation.* Thirdly, according to the grammatical or phonological rank,*rank-boundtranslation* differs from*unbounded translation.*

From the three dichotomous criteria, the third one is of most interest to the study of equivalence because this is where Catford introduced the notion of *shifts.* According to Catford (1965), *shifts* referred to departures from formal correspondence in the translation process. There are two types of *shifts*: level shifts, which refers to a situation where an SL item at one linguistic level has a TL equivalence at a different level, and category shifts. The latter is further divided into *structural shifts* (relating to grammatical structure or order of words in a sentence), *unit-shifts* (involving changes in rank: sentence, clause, phrase, words), *class-shifts* (relating to parts of speech), and *intra-system shifts* (internally when source and target language systems share the same constitution but a non-corresponding term in the TL is selected when translating).Another significant contribution from Catford is the distinction between linguistic and cultural approaches in equivalence (1996). This dichotomous distinction is also discussed by subsequent contemporary scholars.

Arguing that translation is relative, Baker (1992) recognized linguistic and cultural factors that influence the search for equivalence. She made a distinction between *word-level* and *above-word-level* equivalence. Translators should firstly look at words as single units since a single word can sometimes be assigned different meanings in different language. Above-word-level equivalence is further divided into with grammatical, textual, and pragmatic equivalence. *Grammatical equivalence* deals with the diversityof grammatical categories across languages that may change the way the information or message is transmitted, at times forcing translators to add or omit information. *Textual equivalence* has to do with cohesion and information. Baker (1992) mentioned three main factors in the he translators' decision whether to maintain cohesive ties and coherence of the SL text, namely: the target audience, the purpose of the translation and the text type.Meanwhile, *pragmatic equivalence* refer to what is impliedin the text and strategies of avoidance during the translation process.

The more contemporary scholar in translation, Bayar (2007), differentiated between *optimum* and *non-optimum* translation based on the varying degrees of equivalence in translation. She defined optimum translation as the closest equivalence degree attainable given the circumstances and resources available to the translator. The text semantically and grammatically sound, while sentences cohere to each other, and the text is readable and easily understood in TL. Non-optimum translation can be further divided into six types of equivalence degrees:near-optimum translation (the message of is rendered to TL cohesively and coherently but optimal textual readability is not achieved); partial translation (the message is translated partially); weaker and stronger translation (the message is reproduced in weaker or stronger words, conveying different); poor translation (low readability and lack of transferrable main idea); mistranslation (text in TL is unreadable); zero equivalence/non-translation (no one-to-oneequivalence from SL to TL) (Petronienė & Žvirblytė, 2012).

Lastly, Pym (2010) introduced the notion of *assumed equivalence,* pointing out that there is no such thing as perfect equivalence between languages. He differentiated *natural* from *directional* equivalence, the former being established prior to the act of translating and the latter allowing the translator to more freely choose between several translation strategies not dictated by the source text. There aretwo opposing poles of adherence: to SL norms and to TL norms. Regardless of under which pole a translation strategy falls, the most important assumption of directional equivalence is that it involves some kind of asymmetry in favor of either SL or TL norms.

C.   EQUIVALENCE IN TRANSLATION OF ORGANIZATIONAL VALUES

Specific research on the translation equivalence of organizational values has been lacking. Still, it is an interesting topic to study because organizational values typically consist of a list of word, terms, phrases, and statements that are succinct but should be able to capture the essence, spirit, and culture of the organization. It is paramount that the management chooses a set of values that best represent the principles, potential, and aspiration of the organization. When translated into another language, the values should be conveyed with consistency and integrity.

While specific research on the translation equivalence of organizational values is lacking, a study on the translation equivalence of news article headlines have emerged (Petronienė & Žvirblytė, 2012). This study has certain similarities with the current study because it analyzed short clauses and phrases that have to convey a succinct but meaningful message, able to capture readers' attention and interest in knowing more about the subject being headlined. The Petronienė and Žvirblytė study also dealt with whether the words, phrases, or clauses have reached optimum equivalence and which degree of equivalence have been reached in the texts. Drawing from this similarities, the present study employs this previous study as a comparative point for research.

However, this research on the translation equivalence of values adopted by a university in its character education program, as a specific form of organizational values, is unique in the sense that it analyzes only words or phrases chosen as the terms that signify values. Thus, it becomes important to conduct a descriptive qualitative on the content and process of translating the character values into TL of English. Due to the timeliness of the research, this study will also take on a prescriptive nature as the results from the current analysis will be recommended to the Statue revision committee in charge of revising the very document upon which this current research is conducted.

D.   EQUIVALENCE IN TRANSLATION OF THE SEVEN CHARACTER TRAITS
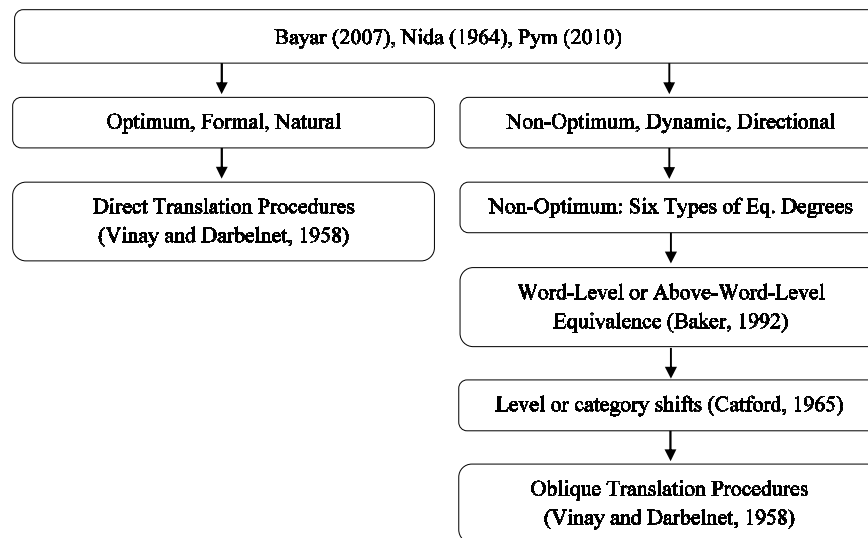

Figure 1. Illustration of Equivalence Model

In finding and establishing equivalence for each term of the 'seven characters' of Undhira, the authors devised a model as illustrated in *Figure 1*. The first research question, whether each term is translated into TL with the optimum equivalence that is both correct and consistent, corresponds to theories put forth by scholars Bayar (2007), Nida (1964), Pym (2010). If a translation is optimum, it should closely correspond to formal and natural equivalence. This optimum translation equivalence should also employ one of three direct translation procedures laid out by Vinay and Darbelnet (1958).

If a translation is otherwise not optimum, it is also both dynamic and directional in nature. Therefore, further questions must analyzed. Firstly, which corresponding degrees of equivalence has been reached?Secondly, does the equivalence occur at the word level or above word level? Thirdly, did any level or category shift occur? Lastly, should there be any revision to the terms found in the original source document and which oblique translation strategies should be employed to achieve the desired result?

E.   SEVEN CHARACTER TRAITS

Before analyzing each of the seven values in detail, the translation equivalence of the term 'character' should be analyzed. Using the model above, at first glance 'character' (or in SL, *karakter*) seems to be optimum. Upon further analysis, there is a strong reason to reject this term and opt for another alternative. The reason is the connotative meanings attached to the word 'character' in TL. 'Character' has Greek origin (*kharaktēr,* meaning 'a stamping tool') and canmean different things: (1) moral qualities of an individual, (2) a distinctive nature of someone or something, (3) a printed or written letter, (4) the role of a person in a novel, play, or film, and (5) an amusing or eccentric individual. The last two connotations are problematic, since TL

audience could misinterpret the meaning of *karakter* in SL into a pretend role or even as an eccentric person when it should be referring to organizational values. Thus, the translation 'character' in itself is not enough.

There are several alternatives to consider, including 'values', 'character strengths', and 'character traits'. The degree of equivalence strategy is to employ a stronger translation in avoiding multiple connotative interpretations. The word 'character' should still be overtly included, to retain the integrity of the *tujuh karakter* concept. Even so, the new term should be a noun in the TL, which constitutes a grammatical equivalence for this umbrella term and the seven subsequent terms (despite inconsistencies of word class found in ST). Level shift occurs since the word *karakter* in SL is translated with undesirable connotation in the TL and a different phrase is necessary to clarify the meaning. This clarification of meaning also necessitates modulation, which is a form of oblique translation procedure involving clarification or adjustment.

The word 'value' is not preferred because it can also create vagueness and multiplicity of meaning. Between the choices of 'character strengths' and 'character traits', the latter is preferred because it is able to retain the integrity of the sense of *karakter* from the SL, while being able to clarify which meaning of 'character' is being conveyed. 'Traits' is preferred over 'strengths' because the former means distinguishing qualities that make an individual or organization distinctive from the others, implying that traits can be a work-in-progress or aspirational. 'Strengths', on the other hand, implies something already possessed definitively or in abundance. Based on this analysis, the authors recommend 'seven character traits' as the principal term for the values of Undhira. Subsequently, each character trait is discussed individually.

1. Self-Confidence

The first character trait is *percaya diri* in SL, translated into 'self confident' [sic] in TL. The translation is not incorrect in lexical terms. However, it is not optimum nor consistent because it does not sound natural to have an adjective as a trait, which refers to a quality or concept and necessitates a noun. The noun phrase 'self-confidence' is preferred. It is a near optimum equivalence, due to the fact that the form is rendered in a different way (Petronienė & Žvirblytė, 2012). With this, the directional adherence is towards TL norms and the grammatical equivalence is achieved since TL requires the seven traits to be in the consistent form of a noun or noun phrase. Level shift also occurs in this translation, because the ST word phrase *percaya diri* (adj.) has a different equivalent form in TL. The oblique translation procedure that occurs here is transposition, which involves replacing a grammatical structure in SL with a different one in TL to achieve the same effects (Petronienė & Žvirblytė, 2012).

2. Integrity

The second character trait is *integritas* (SL), which was translated into 'integrity' in TL. This is the case of optimum equivalence since correspondence of meaning occurs on the semantic level (denotatively and connotatively), stylistic level, and pragmatic level (Petronienė & Žvirblytė, 2012). This is perhaps due to what Vinay and Darbelnet (1958) regarded as the procedure of borrowing, which avoids semantic shifts altogether. In this case, both SL and TL borrow from the Latin word *integritas*, meaning 'intact' and implying moral uprightness or wholesomeness.

3. Diversity

The third character trait in the source document is *menghargai kebhinekaan* (SL), translated into TL as 'multy culturalism-pluralism' [sic]. This translation is noticeably incorrect. The correct form should be 'multiculturalism/pluralism'. Yet, having the correct word spelling does not necessarily mean that this achieving the optimal translation. For this character trait, optimum equivalence is not possible because the word *bhineka* in SL does not have unmodified semantic, stylistic, and pragmatic equivalence in TL. Within the realm of non-optimum equivalence, the translation found in the source document is considered partial translation because while the result is readable and correct, the intended goals and effects of meaning may not be fully conveyed (Petronienė & Žvirblytė, 2012).

Luckily, the word 'diversity' better captures the essence of ST and better adheres to the cultural norms of TL, with a better word-level equivalence. 'Diversity' is preferred for several reasons. Firstly, this is a good weaker equivalence because the attenuated term in TL maintains a similar sense of ST information without being hegemonic and over powering. Secondly, it conveys a larger sense of celebrating differences, while 'pluralism' could have the connotation of anything with more than one member regardless of similarity of differences. A set of tangible items or intangible ideas can be 'plural' without necessarily being different, while 'diverse' necessitate distinguishable difference. Thirdly, 'diversity' is preferred over 'multiculturalism' because the former conveys a larger sense of honoring differences, not just from a cultural stand point. Fourthly, the use of the term 'diversity' signifies a higher degree of cultural sensitivity when adhering to TL norms because the morpheme 'ism' in 'pluralism' and 'multiculturalism' could have a negative connotation as a forced construction of idea, in essence 'forcing differences on certain individuals or groups'.

From the world-level equivalence, 'diversity' is preferred because it stays true to the intended meaning of the SL root word *bhineka,* whose equivalence can be traced to the Latin term *'e pluribus unum'* (meaning 'in many, one' or commonly, 'unity in diversity'). In the new translation, a class shift occurs because the stays consistent with the 'character traits', requiring that the TL term used is a noun referring to a concept. The verb *menghargai* is omitted because 'diversity' in itself already implies accepting, tolerating and respecting differences. The oblique procedure observed in the new translation is correspondence, due to the usage of a corresponding referent that may not convey sameness semantically but achieve the intended effects in TL.

1. **Servant Leadership**

In the case of *kepemimpinan yang melayani*(SL) and its equivalence 'servant leadership' (TL) reversed translation occurs. ST is taken from the exact phrase in TL into which it is translated. SinceST is actually derived from TL, the translation equivalence is an optimum one, employing literal translation procedure. While the directionality of literal translation could give unnatural results (Pym, 2010), it is somewhat avoided in this particular instance. *Kepemimpinan yang melayani*literally means 'leadership that serves or act as if a servant' (i.e., servant leadership).

5. **Professionalism**

The translation of the word *profesional* (SL) is near optimum, due to the different rendering of the word form. If translated literally, the word choice should be 'professional' in the TL. However, adhering more closely to the TL norms and to avoid inconsistencies when translating all seven character traits, 'professionalism' is the more suitable word-level equivalence. 'Professional' could mean a well-qualified person her occupation (noun) or showing necessary skill or competence for a job (adjective). To maintain consistency and integrity of character trait as a concept in TL, not referring to the person or adjective, a class shift in producing the concept of 'professionalism' is necessary. With such, the oblique translation procedure of transposition is involved because an alteration occurs but the sense is maintained.

6. **Entrepreneurship**

The term *kewirausahaan*is an adaptation from its equivalence in English: 'entrepreneurship'. Somewhere in the process of finding equivalent terms for ST, a grammatical error was made that produced 'entrepreneur' and 'intrapreneur'. Both these terms refer to the person. To stay consistent with the form of values in the seven character traits, 'entrepreneurship' should be used. With this corrected translation form, a partialequivalence that adheres more closely to TL norms is achieved. The equivalence is at the word level, since 'entrepreneurship' from the French compound word of *entre* (meaning 'between'), *prendre* (meaning 'to take'), and *-eur* (suffix to signify the person), with the adage of *ship* (meaning 'a concept). Thus, 'entrepreneurship' means a concept or perspective relating to individuals who takes on risks and opportunities acting in between and connecting connect various resources to start a venture and create something of value. Though considered partial equivalence, this TL definition closely relates to the SL definition of *wira usaha*, which means someone who starts an independent venture, with the adage of *'ke-...-an"* confix that changes the word into a concept. An intra-system shift occurs in this translation because it involves selection of a non-optimal corresponding term in the TL system (Catford, 1965). Since the TL word is a loan word from another language, adaptation strategy is employed here because texts are adapted to target cultures and different wording is involved. 'Intrapreneurship' is omitted because it is a subset of 'entrepreneurship' that exists within an organization, and thus the larger concept 'entrepreneurship' should be used.

7. **Global outlook**

Mendunia in ST is a very abstract concept. It relates to 'being worldly' and 'global citizenship'. In the process of translating the original ST into TL, 'globaly' [sic] was chosen. This translation is both incorrect and inappropriate for the concept being conveyed. Even in its corrected form, 'globally' is an adverb. It does not adequately convey a concept, value, or trait. Looking at the framework, the translation for this seventh trait is non-optimum. The problem of poor translation in the original ST should be solved with a more readable translation with a better transferrable concept.

It is difficult to attain an optimum word-level equivalence for *mendunia* but it is possible to achieve pragmatic equivalence with the phrase 'global outlook', which also creates a partial translation from the original. A pragmatic shift occurs in this instance, with the strategy of adaptation being employed in the translation process. The literal translation of *mendunia*, i.e., 'worldly', is avoided due to the negative connotation of relating so to hedonism. 'Global' is a more acceptable term in TL, which means relating to the whole world or a whole group of things. The word 'outlook' is added to turn 'global' into a concept, thus keeping with the consistency of the other character traits. 'Outlook' means a person's point of view, attitude, and future prospect. This captures the message intended in the original ST. 'Global outlook' is preferred over 'global citizenship' because the latter implies something political and less approachable for the main target

audience of the seven character traits: university-aged students. Again, adaptation to the TL culture is employed in this case to stay more true to TL norms.

F.   CONCLUSION

Using a custom analysis model equivalence, this study found several opportunities to improve the translation of Undhira's organizational values. First and foremost, the phrase 'seven character traits' has a stronger degree of equivalence and is preferred over the current usage of 'seven character' to refer to the seven virtues. The authors recommend the following TL terms for the seven character traits: (1) Self-Confidence, (2) Integrity, (3) Diversity, (4) Servant Leadership, (5) Professionalism, (6) Entrepreneurship, and (7) Global Outlook.From each of the seven traits, only 'integrity' and 'servant leadership' is considered optimum equivalence in the original ST. 'Self-confidence' and 'professionalism' attain near-optimum equivalence, both employing transposition strategy. 'Diversity' involves a weaker equivalence and a more culturally appropriate correspondence strategy. 'Entrepreneurship' and 'global outlook' achieve partial equivalence from ST, both utilizing adaptation strategy in interpreting.

To ensure consistency and integrity of the organizational values in both SL and TL, a separate study is necessary to analyze the choices of terms for the seven character traits in SL. This current study on the translation equivalence of one organization's character traits is a small part of a larger research study on the translation of organizational values, mission statements, slogans, and brands across various languages and cultures. The implication of such research is wide-ranging, from linguistic to marketing to cross-cultural psychology. Translation equivalence is only one facet of this larger inquiry, albeit an important one.

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