

**LIN YUTANG'S TRANSLATION HABITUS FROM
THE PERSPECTIVE OF SOCIO-TRANSLATION
STUDIES**

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LIN YUTANG'S TRANSLATION HABITUS FROM THE PERSPECTIVE OF SOCIO-TRANSLATION STUDIES

by

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LIST OF ABBREVIATIONS

TS	Translation Studies
DTS	Descriptive Translation Studies
STS	Socio-translation Studies
ANT	Actor-network Theory
ST	Source Text
TT	Target Text
CNKI	Chinese National Knowledge Infrastructure
FLTRP	Foreign Language Teaching and Research Press
WoS	Web of Science

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HABITUS TERJEMAHAN LIN YUTANG DARI PERSPEKTIF KAJIAN SOSIOTERJEMAHAN

ABSTRAK

Kajian Sosioterjemahan meneliti agensi penterjemah, trajektori profesional, dan kedudukan sosial mereka. Kajian tentang penterjemah sering memberikan penekanan berlebihan pada subjektiviti individu dan mengabaikan kekangan sosial. Selain itu, analisis diakronik tentang interaksi antara agensi penterjemah dengan bidang luaran juga kurang memadai. Sebagai aspek utama dalam kajian tentang penterjemah, habitus penterjemah semakin mendapat perhatian akademik kerana ia membentuk tingkah laku terjemahan. Lin Yutang, seorang penterjemah yang prolifik, telah memberikan sumbangan besar dalam mempromosikan budaya China pada peringkat global. Walau bagaimanapun, penyelidikan sedia ada mengenai beliau adalah terhad, dan kajian dari perspektif sosioterjemahan, terutamanya mengenai habitus terjemahannya, masih kurang diterokai. Oleh yang demikian, pendekatan yang komprehensif diperlukan untuk meneroka habitus terjemahan Lin Yutang. Dengan mengambil kira hal ini, kajian ini meneroka pembentukan, penjelmaan, dan dinamika habitus terjemahan Lin dalam konteks sosiobudaya yang lebih luas, termasuk penerimaan dan sebab-sebab asas terjemahannya. Pertama, kajian ini menyelidiki sosialisasi Lin melalui kaedah biografi penterjemah, analisis tematik, dan analisis kes untuk menentukan pembentukan dan penjelmaan habitus beliau. Kedua, analisis perbandingan dijalankan untuk menentukan perkembangan diakronik habitus beliau seiring dengan peredaran masa. Ketiga, kajian kes dilaksanakan untuk mengenal pasti penerimaan terjemahan beliau, dan untuk meneroka sebab-sebab asas yang menyebabkannya. Hasil kajian menunjukkan bahawa pengalaman awal Lin,

pendidikan, dan aktiviti kesusasteraan Lin memainkan peranan penting dalam membentuk habitusnya. Habitus terjemahan beliau dicerminkan melalui falsafah terjemahannya, pemilihan bahan sumber, dan strategi terjemahan. Penerokaan diakronik terhadap trajektori kerjaya Lin menunjukkan perkembangan habitus terjemahannya, dan seterusnya menonjolkan dinamika habitus. Walau bagaimanapun, dalam apa-apa jua keadaan, Lin kekal komited terhadap habitusnya, memilih karya yang seirama dengan dirinya, yang menunjukkan ketahanan habitus. Selain itu, penerokaan terhadap penerimaan terjemahan Lin menunjukkan peranan habitusnya dalam membentuk tingkah laku terjemahannya. Analisis terhadap aktor dalam proses terjemahan, walau bagaimanapun, menonjolkan had habitus dalam menjelaskan kerumitan dalam terjemahan. Dengan menggunakan pendekatan sosioterjemahan, kajian ini memperkenalkan pendekatan baharu untuk mengkaji Lin sebagai penterjemah, memperkaya bidang penyelidikan berkaitan beliau, menyediakan asas untuk kajian akan datang, dan seterusnya serta meningkatkan pemahaman tentang terjemahan Lin, sifat habitus yang berkembang, dan dinamika terjemahan sebagai aktiviti sosial.

LIN YUTANG'S TRANSLATION HABITUS FROM THE PERSPECTIVE OF SOCIO-TRANSLATION STUDIES

ABSTRACT

Socio-Translation Studies (STS) examines translators' agency, professional trajectories, and social positioning. Translator studies often overemphasize individual subjectivity while overlooking social constraints. Besides, diachronic analysis of the interplay between a translator's agency and external fields remains insufficient. As a key aspect of translator studies, translator's habitus has gained increasing scholarly attention for shaping translation behaviours. Lin Yutang, a prolific translator, made significant contributions to promoting Chinese culture globally. Existing research on him, however, is limited, and studies from an STS perspective, particularly on his translation habitus, are under-explored. In view of this, a comprehensive approach is needed to explore his translation habitus. This study thus explores the formation, embodiment, and dynamics of Lin's translation habitus within a broader sociocultural context, coupled with the reception and its underlying causes of his translations. It first investigates Lin's socialization through the methods of translator biography, thematic analysis, and case analysis to establish the formation and embodiment of his habitus. Second, a comparative analysis is conducted to determine the diachronic evolution of his habitus with time. Third, a case study is conducted to examine the reception of his translations, and further explore the underlying causes. The findings showcase that Lin's early experiences, education, and literary activities played a crucial role in shaping his habitus. His translation habitus is primarily embodied in his translation philosophy, selection of source materials, and translation strategies. The diachronic investigation of his career trajectory illustrates the evolution of his translation habitus,

highlighting the dynamics of habitus. However, under any circumstances, Lin remained committed to his habitus, selecting works that resonated with him, demonstrating the durability of habitus. Furthermore, the examination of the reception of Lin's translations further demonstrates the roles of his habitus in shaping his translation behaviours. The analysis of the actors in his translation process, however, highlights the limitations of habitus in accounting for the complexity of translation. By adopting STS, this research introduces a new approach to studying Lin as a translator, enriching scholarship relating to Lin Yutang, providing a foundation for future research, offering insights into Lin's translation, the evolving nature of habitus, and the dynamics of translation as a social activity.

CHAPTER 1

INTRODUCTION

1.1 Introduction

This section acts as an introductory section that outlines the study. To begin with, it offers a brief introduction to the research background. Then, the problem statement, research objectives, and research questions are stated clearly for further exploration. Next, the research methodology is described to offer a glimpse of how the study is conducted in the following chapters. The limitations and significance of the study are also clarified. This is followed by a definition of key concepts and the organization of the study.

1.2 Background of the Study

In line with globalization, inter-human communication has become increasingly frequent. Translation undoubtedly plays a crucial role in international communication. While translation practice is in a sense as old as human history, the study of the field developed into an academic discipline only in the latter part of the twentieth century (Munday, Pinto & Blakesley, 2022), but confined to prescriptive models in studies such as Comparative Literature and Contrastive Linguistics in the 1960s. The concept of Translation Studies (TS) did not emerge in Holmes' seminal paper 'The Name and Nature of Translation Studies' until 1972. The complexity of translation and the interdisciplinarity of TS have brought about the pluralism in the field. With the advent of Polysystem Theory (Even-Zohar, 1979), Descriptive Translation Studies (DTS) (Holmes, 1988), and Cultural turn (Bassnett & Lefevere, 1990), TS began to shift the focus from linguistic aspects to external factors related to

translation process and agents, investigating translation in a broader sociocultural context.

Even though it has brought fruitful insights into the functioning of translated literature, Polysystem Theory is still caught in the binary oppositions, such as canonized versus non-canonized literature or centre versus periphery (Wolf & Fukari, 2007), seldom relating texts to the conditions of their production (Gentzler, 1993). DTS undoubtedly broke the dichotomy between the source text (ST) and the target text (TT). It, however, has overemphasized translators' neutrality, deviated from the translation activity, and neglected translators' subjectivity and creativity (Han, 2005). Furthermore, the social explanation of the role of institutions and practices has not been conducted (Liu, 2012). While the cultural approach in TS introduces a new research paradigm by emphasizing the cultural attributes of translation, it has overly focused on external cultural factors rather than the texts themselves. This shift has led to a deviation from the ontological study of translation, resulting in an extreme form of panculturalism (Wang, 2008). Clearly, studies on Polysystem Theory, DTS, and culture have overlooked the role of agents, insufficient in explaining translation phenomena beyond practical translation activities.

According to Wolf and Fukari (2007), any translation is necessarily embedded within social contexts and carried out by individuals belonging to a social system. As such, the translation phenomenon is inevitably implicated in social institutions. In this sense, translation is a social practice and is restricted by certain social norms. As Wang (2011) pointed out, translation as a social activity develops a specific social network with others or other social organizations in the process, which promotes social development and is also constrained by social norms. Given the social attributes of translation, it is both necessary and significant to study translation from a perspective

of sociology. TS cannot be comprehensive enough if it does not consider its social attributes. In his paper ‘The Name and Nature of Translation Studies’, Holmes (1988) initially proposed Socio-translation Studies (STS) and Translation Sociology based the function-oriented DTS. He, however, only predicted the future development of DTS without elaborating on its specific route as a discipline.

With the rise of interdisciplinary studies in the academic world, more and more scholars began to study translation from a sociological perspective. According to Fu (2008), studies from the sociological perspective are gradually developing into an important branch of TS. Scholars such as Lefevere, Toury, Hermans, and others explored the sociology of translation and its feasible route, having played a leading role in the promotion of STS from its name to reality (Hu, 2023). Sociological theories such as Bourdieu’s Theory of Social Practice, Luhmann’s Social Systems Theory, and Latour’s Actor-network Theory have been frequently adopted by scholars such as Gouanvic (2005), Hermans (1999), Simeoni (1998), Inghilleri (2005), Sela-Sheffy (2005) and Buzelin (2005) to explore the translation phenomena, which jointly contributed to the ‘sociological turn’ (Merkle, 2008). Moreover, Wolf and Fukari’s (2007) *Constructing a Sociology of Translation* marks the rudiment of STS by centering on translators’ agency and the social factors permeating acts of translation (Angelelli, 2012). STS has become a prominent research field that covers diverse themes and theoretical paradigms (Baker, 2010). It also marks paradigmatic changes in the translation process (Wolf, 2012), highlighting translators’ epicentral role, professional trajectories, and social positioning (Liu, 2012), and paying special attention to the translator as a social agent and their social practice. STS, therefore, can provide a suitable theoretical tool to study the translators. The social attributes of

translation can facilitate the identification of a translator as a structuring and structured subject.

As the most active agent, a translator no doubt plays a decisive role in translation activities. Nonetheless, the translators' status has been invisible or ignored in texts and textual analyses for ages (Hu, 2004). Translators did not capture the attention of scholars in the translation field until 1995 when Venuti brought them into the limelight from a long-term invisibility. Attention paid to the translators has gradually increased for the past three decades. For instance, the 1990s witnessed a shift from translational studies to translatorial studies (Chesterman, 1998). The emphasis on translators has been further confirmed by terms such as translator 'centredness' (Hu, 2004) and 'translator studies' (Chesterman, 2009).

Numerous studies have emphasized translator studies related to Sociology. For example, translator studies should center on the relationships between the sociocultural context and translators' choices and strategies (Deng, 2020). Translation sociology especially focuses on the translator's agency (Chesterman, 2009). According to Bergantino (2023), researching translators with their ideas and social trajectories is a way to rediscover those who contribute to the existence of the discipline. Moreover, Chesterman (2009) points out that STS cover translators' status, working conditions, habitus, organizations, and networks, among others. Hence, studying translators from a sociological perspective will enable researchers to comprehensively investigate the interactive relationships between the agents and external factors in the translation process.

According to Eris (2019), "not only the role of the translator but also his/her dispositions and decisions during the translation process has recently been the subject of researchers that tend to draw upon the Bourdieusian model" (p. 135). Bourdieu's

perspective enables us to unearth what is behind a translator's translation actions, especially their translation habitus, for one's habitus is viewed as a subjective manifestation of socialization and the accumulation of the social structure within his/her body (Bourdieu & Wacquant, 1992). Simeoni (1998), the first scholar to apply 'habitus' to TS, coined the term translator's habitus; and proposed holistically studying habitus to highlight translator's status in translation activities. According to the nature of Bourdieu's habitus, the translator's habitus can be understood as a reflection of a translator's social and historical background and personal experience embodied in their ideological accumulation. It is specifically manifested in the translator's translation philosophy, selections, and strategies (Xing, 2007).

The translator's habitus is an essential part of translator studies (Chesterman, 2009), which can be one of the constraints affecting translation practice (Wang & Wang, 2018), for one's habitus will influence their later behaviours. Luo (2010) points out that studying the translator's habitus can help figure out other factors constraining the translator's choices in addition to external norms. Habitus can complement what norms cannot explain in terms of the motivations behind the translator's choices (Yannakopoulou, 2008). Evidently, studying a translator needs to take into consideration their habitus throughout the translation process, which can facilitate researchers to further understand the translator's role and the internal and external factors influencing the translation activity.

1.3 Statement of the Problem

No matter how a translator is treated or viewed, s/he is no doubt the exact performer in any translation practice. The translation cannot be achieved without the translator's engagement and endeavour. In the past, however, the translators' roles

were overlooked in TS. The translator was even called a ‘go-between’, ‘servant’ or ‘traitor’ (Hu, 2004). The founding document of Holmes’ map in ‘The Name and Nature of Translation Studies’ (1972) still has not explicitly emphasized the necessity and importance of translator studies. TS, turn after turn, has flourished in other aspects but lost sight of the people who make translation happen from the outset (Bergantino, 2023).

With the progress of TS, scholars began advocating for more attention paid to translators, especially the mutual construction between the agents and the translation field to investigate the generative mechanism and process of translation practice. After Venuti brought translators into the spotlight in his work *The Translator’s Invisibility* in 1995, new terms around translator studies began to emerge one after another. For instance, the concepts of ‘translator centredness’ (Hu, 2004), ‘humanization’ (Pym, 2009), ‘translator studies’ (Chesterman, 2009), ‘focus on translator’ (Dam & Zethsen, 2009), and ‘human turn’ (Bergantino, 2023), etc. to a certain degree have elevated the status and importance of translators. It is noted, however, that “not all translation research takes translators as the primary and explicit focus, the starting point, the central concept of the research question” (Chesterman, 2009, p. 14). Current studies on translators are generally a collection of their historical materials or descriptions of their translation views, lacking a definite theoretical framework to guide them (Zhao, 2006). Thus, more research is needed to gain knowledge on translators as a social and professional group, and to strengthen the status, image, and identity of the profession (Dam & Zethsen, 2009).

For the past several years, though studies related to translators have prospered gradually, existing studies are generally confined to certain aspects and are not comprehensive or systematic enough (Miao, 2017). Based on a scientific investigation

of translator studies around the world, Shan, Fan, and Cai (2019) conclude that the current problems of translator studies are the deficiency of texts studies, weak interdisciplinary consciousness, accumulation of data but lack of analysis, and vague relationships between individual activities and social background. It means that the existing studies exaggerate individual subjectivity but ignore social constraints or overemphasize the restriction of the social and historical environment but neglect the translator's subjectivity.

Taking these views into consideration, the focus on translators is not only timely but also necessary. In the context of China, it is felt that Lin Yutang (hereafter abbreviated as Lin), a world-renowned translator (Xu, 2024; Miao, 2017), surely deserves a comprehensive and in-depth exploration. Lin, according to Huson (2012), “did what few today dare to or are able to do—to tell the truth about China to the rest of the world” (*Preface*, p. 4), and “had no peer as an interpreter to Western minds of the customs, aspirations, fears, and thoughts of his people” (T. Lin, 2002, p. 293). He is believed to have made the greatest contribution to promoting Chinese culture internationally (T. Lin, 1999, *Forward*). Given this, Lin's significance, status, and contribution to world literature and cross-cultural communication are indisputable. Studying Lin as a translator undoubtedly provides a rich perspective and methodology for TS, holding significant academic value and practical relevance.

It must be noted that studies about Lin from different perspectives abound at home and abroad. Although existing research provides an objective and clear account of his life trajectory, translation theories, strategies, and cultural awareness, the studies are generally confined to micro-level perspectives, such as Lin's translation thoughts (Chen, 1997), translation strategies (Bian, 2005), rhetorics in his work (Childress, 2018), Lin as a philosopher (Filipczuk, 2021) and paratexts analysis (He, 2023).

Limited attention has been given to a comprehensive investigation of Lin as a translator within the macro context of social history and culture. A handful of doctoral dissertations explored Lin from perspectives such as inter-culture (Wang, 2007), Chinese wisdom communication (Feng, 2009), author-translator (Chu, 2012), psychobiography (Ricci, 2013) and transcreation (Wang, 2016). These studies, however, rarely examine Lin as a translator from a perspective of macro-sociology.

Currently, studies on Lin from a sociological perspective are relatively understudied. Among the eight available literatures (from WoS and CNKI, 17th April; 2024) are three master's theses and five journal papers conducted from the perspective of Bourdieu's sociological theory.

Regarding the theses, with the guidance of Bourdieu's field, habitus, and capital, one comparative study (Guo, 2018) and two case studies (Zhang, 2019; Huang, 2020) were carried out. These studies center on Lin's translation choice (Huang, 2020), translation strategies and dissemination in America (Zhang, 2019), and the causes of the differences between Lin's *Six Chapters of a Floating Life* and *Six Records of a Life Adrift* translated by Sanders in 2011 (Guo, 2018). The explorations reinterpret the social attributes of Lin's translation behaviours from a sociological perspective and expand the scope of study of him as a translator. The studies, however, could be more comprehensive and compelling if they were based on in-depth longitudinal research focusing on Lin and exploring the reception of his works within the target culture.

In particular, the studies reviewed in the papers include general explorations of Lin's translation activities (Liu, 2013; Zhang & Liu, 2018; Huang, 2019), a comparative study (Li, 2022), and a case study (Wang, 2024). The general explorations primarily focus on the internal and external motivations of Lin's translation activities (Liu, 2013), the power relationship, the co-construction of meaning in Lin's translation

and strategies (Zhang & Liu, 2018), as well as the factors contributing to Lin's translation achievements (Huang, 2019). Although the studies provide an analytical framework for Lin's translation activities and behaviours, they would be more persuasive if analyses of specific examples were included to illustrate his translation practices. Furthermore, the comparative analysis examines the differences in translation selection, strategies, and language styles between Lin's and Legge's translations of *Tao Te Ching*, with a focus on how the translators' habitus, field, and capital influence their translation practices (Li, 2022). The case study, based on Lin's self-translation *Between Tears and Laughter*, explores the interaction between Lin's social identity and his translation strategies (Wang, 2024). Both the comparative study and the case study are significant for broadening the scope of research on Lin as a translator. However, a diachronic study of Lin's translation trajectory could further examine how his translation practices have evolved in response to changes in the historical context.

The expositions in the studies above incorporate sociological notions such as field, habitus, and capital, as well as the external and internal factors influencing Lin's translation behaviours. These perspectives not only offer a novel approach to studying him as a translator but also deepen the application of sociological theory within TS. Despite this, Lin's trajectory as a translator, the formation and dynamics of his habitus, his interactions with other agents, and the effect of his translated works have not been explored diachronically and systematically from a sociological perspective.

STS highlights translators' epicentral role, agency, professional trajectories, and the social factors permeating acts of translation (Angelelli, 2012; Liu, 2012). The translator's habitus is an essential part of translator studies (Chesterman, 2009), which is a bodily and mental embodiment of internalized rules, norms, and attitudes (Chen,

2023), representing the agent's acquired education, family background, ethos, and traditions (Eris, 2019). It is proposed that habitus can be used as a starting point to analyse a translator's patterns, choices as well as deviance from translation norms, and an analytical tool to better comprehend the multifaceted reality of translation practice (Dore, 2016). Therefore, a comprehensive study of Lin as a translator necessitates the exploration of his translation habitus to contextualize his role within the 'sociological turn' in TS and to investigate the deeper social factors influencing his translation behaviours.

Current studies (till 17th April; 2024) about Lin's translation habitus, however, are quite underdeveloped. Through inputting the keywords 'Lin Yutang's translation habitus' into CNKI (China National Knowledge Infrastructure), Google Scholar, Scihub, etc. only four studies are obtained with Lin's translation habitus as the focus.

To be specific, the characteristics of Lin's translation habitus and its interactions with social fields are explored theoretically (Wang, 2017; Zheng, 2018). These discussions would be more compelling if specific examples were incorporated to illustrate Lin's translation behaviours and to integrate these examples into the theoretical framework. Additionally, the structuring function of Lin's translation habitus has been examined (Chen & Long, 2022), and a tentative investigation into the formation of his habitus and its influence on his translation behaviours was conducted (Shen, 2024). These studies highlight the significance of habitus in translation practice and contribute to the enrichment of research on Lin. However, a diachronic examination of how Lin's habitus was shaped and the roles it played in various translation activities could provide a deeper understanding of his translation practices. The exploration of the changes in Lin's habitus, aimed to uncover the dynamics of his translation style and strategies across different phases, remains understudied.

In conclusion, a comprehensive study of Lin's translation habitus from a sociological perspective remains under-explored, especially short of minute investigation on the formation, embodiment, and diachronic change of his habitus, coupled with the effects of his translations and the causes contributing to such effects, which thus presents a clear gap that needs to be explored and filled.

Given the significant role that a translator plays in translation practice and the limited research on Lin's translation habitus from the perspective of STS, this study seeks to address the gap identified above by employing sociological tools. The study in general attempts to situate Lin's translation activities into the macro sociocultural context in the early 20th century to explore the formation, embodiment, and diachronic change of his translation habitus, the effects of his translations and the contributing causes, to comprehensively evaluate his role as a translator and his contribution to exporting China's culture and classical literature into the Western world.

1.4 Objectives of the Study

Considering the gaps obtained in 1.3, this study aims to comprehensively explore Lin's translation habitus, the dynamics of his habitus as well as the reception of his translations under his habitus. More specifically, the study has the following objectives:

- i. to establish the formation and embodiment of Lin Yutang's translation habitus;
- ii. to determine the diachronic change of Lin Yutang's translation habitus;
- iii. to examine the reception of Lin Yutang's translations under his habitus and the underlying causes of such reception.

The three research objectives exhibit a progressively interrelated structure. Objective 1 examines Lin's life trajectory and socialization to identify the factors shaping his habitus, and subsequently explores how this habitus was manifested in his translation practice. Building upon objective 1, objective 2 diachronically investigates the evolution of Lin's habitus through an analysis of his professional trajectory across different fields and phases. To further elucidate the role of habitus, objective 3 investigates the reception of Lin's translations under the influence of his habitus, and explores the underlying factors shaping such reception within the framework of Actor-network Theory.

1.5 Research Questions

Based on the objectives outlined, this study aims to address the following questions:

- i. In what way is Lin Yutang's translation habitus formed and embodied?
- ii. How does Lin Yutang's translation habitus evolve with the progress of his translation practice?
- iii. What are the reception of Lin Yutang's translations under his habitus and the underlying causes of such reception?

1.6 Theoretical Framework

The theoretical framework of the present study is drawn from STS, which include Simeoni's translator's habitus, Bourdieu's Theory of Social Practice, and Latour's Actor-network Theory. These theories are employed as analytical tools to explore Lin's translation habitus.

Translator's habitus is proposed by Simeoni (1998), the first scholar to apply Bourdieu's habitus to TS. He noted that the translator is the culturally pre-structured

and structuring agent mediating cultural artefacts in the course of a transfer. Translator's habitus is based on the past social trajectories and in turn influences the future possibilities, linking the past, present, and the future, connecting society and individuals (Xu, 2017). It focuses on the formation process of knowledge systems and places more weight on translators as social agents (Chen, 2023). It is believed that habitus can better account for the translator's deviant translational practices than norms (Yannakopoulou, 2008). Thus, it will be instrumental in the present study of Lin's translation behaviours. According to Simeoni (1998), "one of the key tasks in habitus-oriented research is to reconstruct the sociographies of single translators' professional trajectories" (p. 31). Therefore, the formation and embodiment of Lin's translation habitus can be explored with the guidance of Simeoni's translator's habitus.

Bourdieu's Theory of Social Practice is the most popular sociological theory among scholars in the field, with "three core concepts forming a formula of [(habitus) (capital)]+field=practice" (Bourdieu, 1984, p. 101). It is proposed that Bourdieu's theory be widely applied to TS (Gouanvic, 2005), for it is a sociology of the text as a production in the process, the product itself, and its consumption in the social fields. Bourdieu's notions of field, habitus, and capital are intrinsically woven together, none can be defined without recourse to the others.

Habitus takes into consideration both the objective structure of society and the people's behaviour in the structure. Bourdieu (2013) defined it as "a socially constituted system of cognitive and motivating structures and the socially structured situation in which the agents' interests are defined; and with them the objective functions and subjective motivations of their practices" (p. 76). What counts is that habitus is both durable relatively and dynamic in interacting with the external changes of social settings and personal capital in certain sociocultural contexts (Xing, 2007).

The field is virtually defined as a network with unique operating rules, where agents and their social positions are located (Bourdieu & Wacquant, 1992). Habitus and field are a two-way relationship for habitus contributes to the structuring of fields which in turn structure habitus (Gouanvic, 2005). The capital refers to the accumulated labour enabling agents or groups of agents to appropriate social energy in the form of reified or living labour (Bourdieu, 1984). A translator's habitus can help determine what kinds of capital are needed to survive in the field, and the capital in return influence the translator's choosing the most appropriate strategies for doing translation (Wang, 2011).

Bourdieu's habitus, field, and capital contributed greatly to the theorization of the interaction between agency and structure within translation studies (Zheng, 2017, p. 29), which are useful for addressing the reproductive potential of acts of translation within specific historical and sociocultural contexts, the roles of translators and the complex of networks where they operate on translation activities (Inghilleri, 2005a). In the present study, the diachronic evolution of Lin's translation habitus can be measured by the interactive relationships between habitus, field, and capital. In the translation process, Lin carries his habitus and capitals to compete in the field of power relations and thus practices translation.

Regarding Actor-network Theory (ANT), Latour (2005) and Callon (1999) claim that everything in society, human and non-human, interacts in shifting networks of relationships. The theory views society as dynamic and advocates reconstructing the interrelations and mutual influences between various actors. Actors, networks, and 'translation' are the three interrelated core concepts in this theory. The actors and network are mutually constructive based on 'translation' (Xing, Li & Zhang, 2019).

Buzelin (2005) initially applies ANT to TS and discusses its complementary effect with Bourdieu's Theory of Social Practice in explaining the translation process.

Latour's ANT provides a clear theoretical framework by offering foundational concepts and principles to understand translation as a social production process, emphasizing the network of interactions among various actors. It also offers methodological guidance, encouraging the tracing of the network of actors involved in the translation process, examining their roles and relationships, and exploring how these actors collectively influence the final translated text. Moreover, this theory inspires translation researchers to broaden their horizons to study both human factors and non-human factors, specifying various influencing factors in the translation process. In this sense, in the present study, the effects and contributing causes of Lin's translations under his habitus can be explored and identified under the guidance of Latour's ANT.

1.7 Methodology

This research primarily aims to examine the formation and embodiment of Lin's translation habitus, determine the diachronic change of his translation habitus as well as identify the effects and causes of his translations under the influence of his habitus. To achieve these goals the following methods are adopted.

Objective 1: to establish the formation and embodiment of Lin's translation habitus.

According to Bourdieu (2002), habitus is a product of history, formed from one's early life experiences. Therefore, to address the first objective, the methods of translator biography, thematic analysis, and case study are adopted under the guidance of Simeoni's (1998) translator's habitus. The method of translator biography is used

to investigate the factors contributing to the formation of Lin's translation habitus, and the methods of thematic analysis and case study are adopted to understand the embodiment of Lin's translation habitus in translation practice.

More specifically, four complementary biographies on Lin are intensively studied to extract relevant clues such as his living environment, family background, education acquired, professional experiences as well as the acquisition of Chinese and English, literary competencies, motivation to deal with translation, and his philosophy on translation practice. These elements are investigated, identified, analyzed, and determined as the factors contributing to his translation habitus based on the nature of the translator's habitus. The four biographies are (1) *All My Life* (2014) by Lin, (2) *A Biography of Lin Yutang* (2002) by Lin Taiyi (Lin's second daughter), (3) *Lin Yutang as Author-Translator* (2012) by Chu Dongwei, (4) *Lin Yutang and China's Search for Modern Rebirth* (2017) by Qian Suoqiao.

According to Xing (2007), a translator's habitus is mainly embodied in "translation thoughts, selection of source text and translation strategies" (p. 13). Hence, the method of thematic analysis is adopted to analyze Lin's articles on translation and the themes of his works to understand his translation philosophy and preference for selecting source materials. Moreover, the case study is conducted on Lin's translation of *Six Chapters of a Floating Life* to analyze his translation strategies.

Objective 2: to determine the diachronic change of Lin's translation habitus.

It is pointed out that habitus is durable but not eternal (Bourdieu, 2002). The habitus has the potential to alter with the change in environment, literary fields as well as the translator's symbolic capital (Luo 2010). Therefore, for the second objective, the method of comparative analysis is employed to analyze and determine the

adjustments of Lin's translation philosophy, selection of source materials as well as translation strategies.

First, Lin's translation philosophy before and after 1936 is comparatively analyzed to examine the adjustments he made. Second, a comparative analysis is conducted between the themes of Lin's translated works in China and those in America to identify the changes he made in selecting the source materials. Third, the two English versions of *Six Chapters of Floating Life* (one translated and published in China in 1935, the other in America in 1942) are comparatively analyzed to determine the different strategies employed to deal with the same texts in different phases. *Six Chapters of a Floating Life* was revised no fewer than ten times in the process of Lin's translation practice (Lin, 1999, *Postscript*), and the biggest modification he made is in the version of 1942 (Li & Huang, 2013), which was included in *The Wisdom of China and India*. Given this, the diachronic change of Lin's translation habitus can be explored by comparing these two versions, especially focusing on the strategic changes made.

In addition, the reasons leading to the change of Lin's translation habitus also require investigation. The literary field, the agents involved, and capitals are explored and discussed following the interactive relationships between Bourdieu's field, capital, and habitus, which are mutually constructive and intrinsically woven together (Gouanvic, 2005).

Objective 3: to examine the reception of Lin Yutang's translations under his habitus and the underlying causes of such reception.

It is argued that besides translator, people involved must be looked at to understand why translation happens (Pym, 2014). STS should examine translators, their translation activities, and the effect of the translation products on society (Wang,

2008). Therefore, for the third objective, a case study is conducted on *Six Chapters of a Floating Life*, coupled with descriptive statistics to examine its reception and understand the roles all the actors play in the process of translation. According to Latour (2005), ANT focuses on the social production process of translation, especially highlighting the combined action of human actors and non-human actors in producing a work. Given this, the third objective is thus achieved through the following methods.

First, the relevant materials (source text, target text, actors, paratexts, papers, online resources) related to Lin's *Six Chapters of a Floating Life* are collected and analyzed to examine the reception of this translation, including the publications, readers' reviews, and scholars' comments. Specifically, as for publications, the information (from scholarly studies and the online platforms, such as Goodreads, and collections in Former Residence of Lin Yutang in Taiwan) of publishing houses, issuing times, sales volume, collections in libraries and Lin's other works including excerpts from *Six Chapters of a Floating Life* are listed clearly. Subsequently, an analysis is conducted to elaborate on the influence of this translation. Regarding reviews, the scholars' reviews from papers (obtained from databases of CSSCI, WoS) are collected and analyzed to examine the recognition of *Six Chapters of a Floating Life* among scholars in the translation field. Then the online readers' reviews and star ratings (from Goodreads and Douban) on *Six Chapters of a Floating Life* are collected and analyzed to determine its reception and popularity.

Second, to examine the causes contributing to the reception of Lin's *Six Chapters of a Floating Life*, this study collects and analyses the documents related to the original text *Fu Sheng Liu Ji*, its author Shen Fu, the translator Lin, the translation *Six Chapters*, paratexts included in the publications, publishing fields, other actors, readers as well as media. These factors are elaborated to comprehend how they

collectively established and operated a dynamic network in contributing to the production, circulation, and reception of *Six Chapters*.

Overall, the entire study is explicitly conducted following the research methodology shown in Figure 1.1.

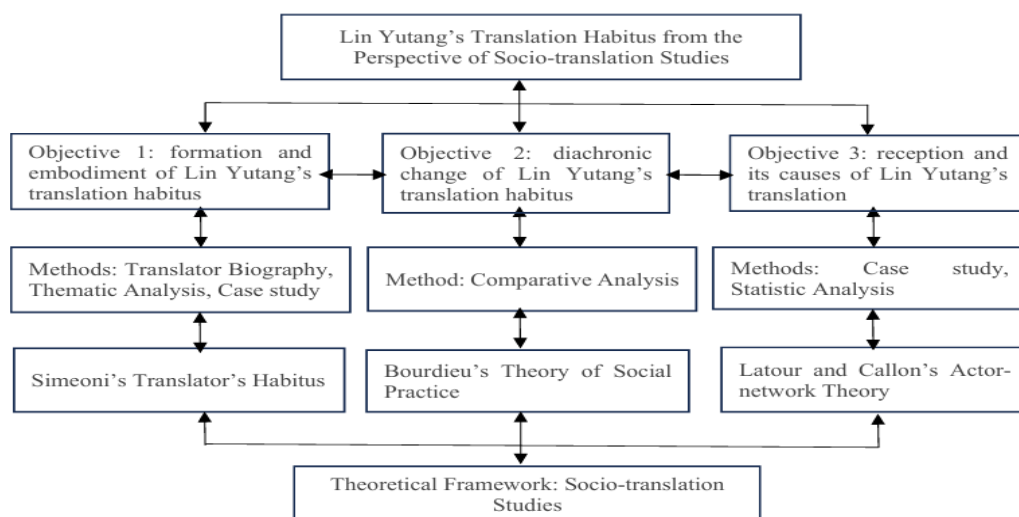


Figure 1.1 An overview of the research methodology

1.8 Limitations of the Study

This study centers on exploring Lin's translation habitus from the perspective of STS. It is limited to the following:

- i. This study focuses on Lin's translation habitus shaped in his socialization, its embodiment, diachronic change throughout his career, and the effects and causes of his translated works.
- ii. The research is conducted through a qualitative study of the available materials from the perspective of STS, coupled with descriptive statistics.
- iii. The study is confined to the framework of sociological theories, including Simeoni's translator's habitus, Bourdieu's Theory of Social Practice, and Latour's Actor-Network Theory.

1.9 Significance of the Study

Today, with increasing attention paid to translator studies, exploring translator's habitus is conducive to enriching studies in the fields of translation and sociology, and further explaining the translator's specific behaviours behind translation activities.

The findings of this study can draw a clear picture of the route of a translator's growing trajectory, clarifying the factors contributing to the translator's habitus, determining the habitus' influence on the translator's translation, mainly embodied in translation philosophy, selection of source materials, translation strategies, etc. Studying a translator's habitus can further understand and explain their deviant behaviours in doing translation and complement what the translation norms cannot interpret. This systematic study on Lin's translation habitus can consolidate and underpin the characteristics and function of the notion of habitus, especially its dynamics, which can further interpret the rationality and necessity of STS.

Regarding the practical value of the study, this research offers a new perspective of studying and understanding Lin as a translator from a sociological perspective. It is helpful to further comprehend his dispositions influencing his translation behaviours. Meanwhile, a panorama of Lin's being a translator, his translation practice, and his interactions with other agents involved are drawn. The study is also conducive to enriching the studies on Lin from the translational perspective and broadening the study scope on him.

Additionally, the study of Lin's translation philosophy, source material selection, and strategies from a sociological perspective can provide a reference for translation practitioners to translate Chinese cultural classics into other languages. Besides, Lin's translation style can provide reference for teachers to perform their

Chinese-English translation teaching, which is helpful to promoting the further implementation of Chinese culture going abroad.

1.10 Definition of Key Concepts

Socio-translation Studies: translation studies from a sociological perspective, including such topics as the translation market, the role played by the publishing industry and other patrons or agents, the social status and roles of translators and the translator's profession, translating as a social practice (Chesterman, 2007).

Sociological turn: using a sociological lens to address various facets of translation and interpreting theory, research, pedagogy, and technology (Angelelli, 2012).

Translator studies: cover research that focuses primarily and explicitly on the agents involved in translation, for instance on their activities or attitudes, their interaction with their social and technical environment, or their history and influence (Chesterman, 2009).

Habitus: refers to a system of “durable, transposable dispositions, structured structures predisposed to function as structuring structures (Bourdieu, 1990, p. 53), and “a socially constituted system of cognitive and motivating structures and the socially structured situation in which the agents' interests are defined” (Bourdieu, 1997, p. 76)

Translator's habitus: refers to the translator's mindset, or cultural mind, “the elaborate result of a personalized social and cultural history” (Simeoni, 1998, p. 32), acquired via “inculcation in a set of social practices” (Inghilleri, 2005, p. 70).

Translator biography: refers to the key biographical elements of a translator, such as the acquisition of appropriate language and literary competences, motivation

to address translation, reflection on the essence of translation and on their own role, etc., and can therefore serve as a holistic and comprehensive description of the life and work of a given translator. This approach could prove useful to deeper and more systematic research on particular translators (Eberharter, 2021).

1.11 Organization of the Study

This study consists of seven chapters:

Chapter 1 is an introductory chapter that focuses on the outline of the present study. It includes the research background, problem statement, objectives, and questions of the study as well as the theoretical framework, methodology, limitations, and the significance of the study.

Chapter 2 is a comprehensive review of the related literature. Firstly, it reviews the current situation of the STS and the translator studies. Secondly, it reviews studies on the translator's habitus to understand its current research status. Thirdly, it reviews relevant studies on Lin from a translational perspective to identify the crucial aspects left unexplored. Finally, the gaps in the previous research are determined, and the research objectives for the present study are proposed.

Chapter 3 elaborates on the theoretical framework and describes the research methodology, respectively clarifying the specific methods to achieve each of the research objectives based on the theoretical framework.

Chapter 4 investigates Lin's entire life trajectories to identify the factors contributing to the formation of his translation habitus. It aims to examine every factor conducive to the formation Lin's translation habitus in different historical periods by the method of translator biography. Besides, the methods of thematic analysis and case study are adopted to analyze Lin's translation habitus embodied in his translation

philosophy, selection of source materials, and translation strategies under the guidance of Simeoni's translator's habitus.

Chapter 5 explores the diachronic change of Lin's translation habitus. The method of comparative analysis is employed to identify the modifications of Lin's translation philosophy, selection of source texts, and translation strategies in different stages. In this section, Bourdieu's sociological concepts of field, capital, and habitus are adopted as an analytical tool to analyze the dynamics of Lin's translation habitus and explore the causes contributing to the dynamics.

Chapter 6 examines the reception and its underlying causes of Lin's translations under the influence of his habitus. To achieve this, the publications, scholars' reviews, and readers' reviews on Lin's *Six Chapters of a Floating Life* are analyzed to examine the reception of the translation. To figure out the roles all the involved actors play during the production, publication, and reception of the translation, Latour's ANT is employed as an analytical tool to analyze the documents including the original author, original text, translator, translated work, publishers, editors, paratexts, media, etc. Then, a summary is given to finalize the reception and its contributing causes of Lin's *Six Chapters*, so that the roles of Lin's translation habitus in his translation are clarified, and the applicability of the notion of habitus is highlighted.

Chapter 7 concludes this study. The findings, innovations, significance, and limitations of the study are clarified. The potential areas related to this study are recommended to be further explored in future studies.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter sheds light on the research status of Socio-translation Studies (STS) and sociological theories, translator studies, translator's habitus as well as Lin Yuang (Lin) as a translator and his translations. First, it reviews the origin and evolution of STS, and the related studies on sociological theories and notions. Second, it traces and discusses studies on translator and translator's habitus. Third, it makes a systematic review of studies on Lin and his translated works from a perspective of translation. The relevant studies are collected, classified, analyzed, and summarized to clarify the unsolved problems to make further exploration.

2.2 Socio-translation Studies

As an activity involving cross-language and cross-cultural communication, translation practice inherently originates from and contributes to societal development, encompassing complex interactions among individuals, between individuals and institutions, and among institutions themselves. It is emphasized that translation, both as an enactment and as a product, is inevitably embedded within social contexts, having its intrinsic social nature (Wolf & Fukari, 2007). Despite this, Translation Studies (TS) has traditionally focused primarily on the textual level, concentrating on aspects such as language conversion, syntactic structures, and literary appreciation. This approach has been detached from external social influences, not fully accounting for the sociocultural dimensions of translation. Hermans (1999) critiqued this tendency permeated in Polysystem Theory, the cultural school, and the school of descriptive