Concepts with the four prefixes 'Trans-' 'Post-' 'Inter-' and 'Cross-' in the context of translation studies: A comparison of Taiwanese and international academic papers

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Abstract: Translation plays an important role in communication across languages and cultures. Because translation must balance various requirements arising from globalisation against the goal of communicating distinctive cultural characteristics, it is the focus of increasing attention in culture studies research. This study employs Pathfinding techniques to compare emerging transcultural concepts in translation studies in Taiwan with those found in international literature. Two data banks were established by compiling the abstracts of academic papers in the field of translation studies from the period 2000-2009. The first data bank included abstracts of papers published in major Taiwanese journals, as well as abstracts of master and doctoral theses; the second data bank included abstracts of papers published in international journals listed in the Web of Science (WOS) database. All of the abstracts in the data banks contained at least one word beginning with one of the four prefixes 'trans-', 'post-', 'inter-', and 'cross-'. The researcher then used tools in the WordSmith linguistic analysis software package to extract twenty keywords representing important transcultural concepts. Co-occurrence analysis was carried out on the two data banks and the key concepts were mapped on two-dimensional graphs. The resulting graphs were then examined to gain insight into translation issues relevant to transculturation. It is hoped that comparative studies of this kind can shed light on both domestic and international perspectives on the phenomenon of transculturation and its effects on translation.

Keywords: transculturation; globalisation; translation studies; cultural studies; Pathfinding

Introduction

In the past two decades, translation studies has experienced a shift of focus from traditional linguistics towards culture, and has continued to develop into a cross-disciplinary field (Bassnett & Lefevere, 1998; Johnson, 1986; Williams & Chesterman, 2002). However, translation studies, as a new discipline characterised by trans-culture and cross-discipline, lacks its own theoretical and methodological tradition and thus needs to incorporate theories and research methods from other disciplines such as linguistics, psychology, education, and cultural studies (Williams & Chesterman, 2002). It still has a long way to go before becoming a widely accepted academic discipline. One of the core tasks to achieve this goal is to constantly broaden the research areas and explore possible research methods. At this moment, a review of the existing and emerging trans-cultural concepts in the literature of translation studies will help to understand how translation is described and explained from a cultural perspective and shed light on future development directions.

There are three major reasons for the importance of this particular study. First of all, translation is an important catalyst for bringing about new concepts into the target culture which are consequently transformed into changes in the target culture (Bassnett & Lefevere, 1998; Johnson, 1986). The current research in the field of cultural translation studies often focuses on describing and explaining individual phenomena of cultural changes or the roles played by the translator in cultural changes. However, there has been a lack of effort shown in documenting cultural changes and integrating them into the broad scope of translation studies. Secondly, despite many Taiwanese scholars calling for translation studies to include more cultural elements, there is a gap between domestic cultural translation studies and international ones, and there is an urgent need to strengthen research in this area so that new theories and research methods may be presented systematically to teachers and students to help them conduct research (Hu, 2005; Lan, Dong, & Chiu, 2009). Thirdly, as pointed out by Pym (1998: 11), when conducing cultural translation studies, "there must also be careful thought about what we are looking for, how we are likely to find it, and how the field itself is to be constituted." Burns, Kim and Matthiessen (2009: 113) also point out that the first stage of conducting cultural translation-related research to understand the existing culture is to gain an overall picture of the field of translation studies in order to grasp the need to study the issues and the scope. The next stages are to identify the exact nature of the problem to be investigated and to define the scope of the investigation.

To document and describe dynamic movements of cultural changes caused by translation, we need what Pym calls "conceptual tools" to incorporate intercultural aspects through appropriate concepts and empirical research methods (Pym, 1998: 16). Williams and Chesterman (2002) suggest that culture-based network mapping (concept-network mapping) is one of the most effective conceptual tools for reconstructing cultural shift (cultural transfer) through the translation, in which complex and multi-layered cultural concepts are represented as relationships within the network.

Therefore, this study aims to present both domestic and international transcultural translation studies through concept-networking mapping. Abstracts of research articles on translation studies from both domestic and international scholastic journals were retrieved to establish two data banks covering nine years from 2000 to 2009, from which two network diagrams were obtained. The specific research questions are:

1. What characteristics or factors might explain domestic and international cultural translation studies based on data collected from the past nine years (2000-2009)?

2. What similarities and differences can be shown between domestic and international cultural translation studies as represented by the network diagram?

Literature Review

Cultural concepts and cultural translation studies

To map transcultural concepts in translation studies, it is necessary to not only identify key concepts in the paradigm of cultural studies but to relate cultural studies to the development of translation studies. Therefore, we give

a brief introduction to the definition of culture and the key theories available to analyse culture, followed by an outline of the relationship between cultural studies and translation studies.

Definition of culture

Culture is a complex concept that embraces almost everything in the world. American anthropologists Kroeber and Kluckhohn (1952) once collected 164 definitions of culture. In their opinion, culture consists of "patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols" and "traditional (i.e., historically derived and selected) ideas and especially their attached values"(Kroeber & Kluckhohn, 1952: 357). However complex the concept of culture is, scholars have proposed different theories to analyse its contents. One way of analysing culture is to classify it into manageable structures. Robinson (1988: 7-13) grouped various definitions of culture into two basic levels: external (behaviours – language, gestures, customs/habits; products – literature, folklore, art, music, artifacts) and internal (ideas – beliefs, values, institutions). Trompenaars and Hampden-Turner (1995: 22-23) provided a model that has three layers of culture: the "outer layer" or "explicit layer" which includes visible artifacts, products, the legal system and bureaucracy; "the middle layer" which differentiates one culture with others in norms and values that govern how one should behave in society; and "the implicit layer" which sits invisibly at the core of culture and contains basic assumptions about life and is handed down unconsciously from generation to generation. Similarly, Hofstede and Hofstede (2005: 7) used the metaphor of "skins of an onion" and visualised culture as an onion with superficial and deeper layers. They suggested that culture has two main layers: practices and values. Practices include symbols, heroes and rituals, and values form the core of culture. While symbols, heroes and rituals are visible, their cultural meaning is invisible and lies within the way these meanings are interpreted by insiders. Another theory that has been widely used to describe culture is the Iceberg Theory proposed by Hall (1990, 1993). As he noted, the most important part of culture is completely hidden, and what can be seen is "just the tip of the iceberg" that includes music, arts, buildings, visible behaviours and language (Hall, 1990: 16). According to Katan (1999: 29), in addition to the theories mentioned above, Linton's (1945) division of 'covert' and 'overt' culture from a psychological perspective is also very influential in cultural studies.

These views on culture have been shared by Chinese scholars. For example, Liang (2003) distinguished between three aspects of culture: material life, which includes all material things essential for human survival; social life, such as lifestyle, social organisation, and political and economic relations; and spiritual life, such as religion, philosophy, value systems, science and art. Pung (2003) suggested that a culture, regardless of its type and stage of development, consists of three levels – on the outside is the material, at the core is the psychological or ideological level, and in the middle is a combination of the two: materialised ideology, such as theory, system and behavior. The most powerful elements of culture are those that lie beneath the surface of everyday interactions, including action, communication, environment, time, space, power, individualism, competitiveness, structure, and thinking.

Parallel development of cultural studies and cultural translation

Language is the most important symbolic system in culture and it expresses, embodies and symbolises cultural reality. It contains a wide array of cultural deposits in the grammar, forms of address as well as texts. As Katan (1999: 11) explains:

> The role of language within a culture and the influence of the culture on the meanings of words and the structures of discourses are so pervasive that scarcely any text can be adequately understood or effectively presented in a translating process without careful consideration of the factors of culture in it.

However, for centuries linguistics has been the dominant issue in translation studies. It was not until the 1980s that translation studies experienced its cultural turn (Bassnett & Lefevere, 1998) and began to be regarded by translation theorists as a "cross-cultural communication" between people from different cultures (Bassnett, 1991: 13) and a "cross-cultural event" or "cross-cultural transfer" (Snell-Hornby, 1988: 39-64).

In her study of the development of cultural studies and translation studies, Bassnett (2002) points out that the two disciplines developed along a parallel path and overlap each other. She notes that since the 1960s both disciplines have experienced the culturist phase, structuralist phase, post-structuralist phase and internationalist phase almost at the same time. In the culturist phase, translation studies focused mainly on some key issues such as translation equivalence and translatability/untranslatability of the language, and famous scholars in this phase such as Eugene Nida and Peter Newmark. However, translation studies during this period were limited to ethnocentrism and culture-specific mentality. In the structuralist phase of the 1970s, when issues such as gender and youth emerged in cultural studies, polysystem was the mainstream in translation studies, and scholars started exploring key issues on the structure and system of language and culture such as literature, relationships, and norms. In the post-structuralist phase, cultural studies expanded its territory rapidly, and some key concepts originated from cultural studies entered translation studies including cultural exchange, adaptation, power, cultural identity, and ideology. When cultural studies entered the internationalist phase in the 1990s, globalisation and nationalism became key issues. Translation studies further adopted key concepts and research methods from sociology, ethnology, ethnography and historiography. To summarise the similarity between the developmental path of cultural studies and translation studies, Bassnett and Lefevere (1998: 133) point out:

> The processes that both these interdisciplinary fields have been passing through over the past two or three decades have been remarkably similar, and have led in the same direction, towards a greater awareness of the international context and the need to balance local with global discourses.

In recent years translation scholars have started to explore the richness and diversity of non-Western discourses and practices of translation in postmodern times. The fourth Asian translation traditions conference held at Hong Kong Chinese University in December 2010 was dedicated to examining the interaction between Asian and non-Asian approaches and ideas on postmodern translation. In both mainland China and Taiwan, some scholars have examined research on cultural translation to identify trends in translation studies in the Chinese-speaking context.

Hu (2005) reported the usage and the familiarity of different translation schools and theories by students of Masters in translation and interpreting programs. He found that Masters theses from the two programs dealt mostly with translation skills (literary translation in particular) and translation critiques. Not one thesis topic was on translation theory and only a few theses employed well-known theories (e.g. reader-response and functionalist theories). Hu also listed the research results of the articles published in *Studies of translation and interpretation* from 1997 to 2001 and *NTU* (National Taiwan University) *studies in language and literature* between 2000 and 2001. Hu's research indicates that translation research in Taiwan is closely related to the characteristics of translation theories and their degree of recognition in Taiwan. However, he did not offer any specific suggestions on how to incorporate the theories into the research topic and research method.

In other studies, Liao (2007) reviewed eighteen translation and interpretation related theses published between 1991 and 2004 in *The review of current interpretation research publications in Taiwan*, and forty-six papers published in *Studies of translation and interpretation* (Volumes 1-10). From analysing these theses and papers, he pointed out that interpretation and translation research on translation theories in Taiwan is insufficient. Lan, Dong and Chiu (2009) examined the use of translation theories and methods in Taiwan with a larger database that includes nearly all masters and doctoral theses and translation-related articles published in major Taiwanese journals between 2002 and 2008. The study found significant differences between local articles and international publications in their focus of translation theories and research methods.

Mu (1999) compared translation pedagogical development in China with international translation pedagogy research. Liu (2005) categorised ten interpretation-related research fields of the 236 papers in *The IRN Bulletin* on translation studies. Yuan and Tang (2007) conducted a frequency analysis of the titles of 1610 articles in three different Chinese translation journals. The results indicate that, in the order of popularity, translation research in China focused on 'translation', 'English', 'research', 'English translation, 'culture', 'theory', 'translation studies', 'interpretation', and 'technology' between the years 2001 and 2006. Yuan and Tang's study not only described the current condition and focus of translation research in China, but it also provides evidence of the changes in the field during 2001-2006, where older concepts such as 'naturalisation' and 'foreignisation' are gradually losing their place to emerging concepts such as expressions on signs and logos as important translation issues.

Teaching translation and interpreting has received increasing attention from Taiwanese scholars recently as a result of a growing educational demand. According to Liao *et al*. (2011), in 2011 six universities in Taiwan offered translation and interpreting programs at undergraduate and postgraduate levels, and a larger number of translation and interpreting courses were offered by the department of foreign languages or applied linguistics at dozens of universities. Studies of translation pedagogy by Yang (2001) and Liao *et al*. (2011) indicate that the main objective of the translation and interpreting courses in Taiwan is to enhance the communication skills of students. More specifically, the translation courses mainly focus on teaching translation skills, followed by enhancing students' cultural ability to appreciate translation works and introducing students to translation theories and translation history (He, 1999; Tai, 2003). He (1999) further finds that the contents of the these courses include sentence and paragraph translation, text punctuation and analytical skills. The interpreting courses mainly aim to stimulate the interest of the students to learn interpreting (Davis & Liao, 2009). Hu (2005) argues that translation and interpreting courses in Taiwan can be divided into two categories: those for foreign language teaching (translation and interpreting course as an aid to foreign language learning) and those for translation practice; the former only emphasise students' acquisition of English language aspects, such as the grammar, vocabulary and style, while the latter also aim to expose students to translation theories and studies.

Studies (Davis & Liao, 2009; He, 1999; Tai, 2003) have also found that the most common teaching mode of translation and interpreting in Taiwan is instructor-centered: the instructor first introduces the translation or interpreting skills to the students in the classroom with examples for how to understand the meaning of source text words, phrases, and sentences, and then shows them how to convert the source text into the target language. The instructor then assigns translation or interpreting jobs as class or home exercises. After the students submit their work, the instructor gives them feedback on their performance based on their application of the skills and techniques taught in the classroom and the number of errors occurred in their work. Some instructors may also provide sample works for students to compare with. The materials used in translation and interpreting courses are predominantly concerned with economics, commerce, history, science and technology, and news reports (He, 1999), and sometimes with law, sports, entertainment, etc. (Davis & Liao, 2009).

With the rapid development of international translation studies, teaching translation theory has also received a great deal of attention. Cultural studies, for example, has been gradually accepted as a major stream of translation studies (Lai, 2008). However, many other translation theories appear not so welcome by some Taiwanese translation and interpreting teachers, who regard them as lacking in contributions to translation activities in real life (Lai, 2008; Liao *et al.*, 2011). An island-wide survey of translation and interpreting teachers found that many senior teachers even believe that teaching translation theory is least important in curricula (He, 1999). Although translation studies has experienced phenomenal growth over the past few decades, the application of translation theories in teaching translation is woefully inadequate in Taiwan (Liao *et al.*, 2011).

In addition, many studies on teaching translation and interpreting have identified a series of problems in teaching translation, which cover areas such as pedagogical framework, teaching practice, and research methods. One of these problems is the lack of clear course objectives in the translation and interpreting curricula. As a result of a traditional view of translation as an aid to increasing students' foreign language skills, the goals, methods, teaching materials and assessments of translation courses are mostly developed based on the intuitive experience of individual teachers (Liao *et al.*, 2011). He (1999), for example, in her questionnaire survey of translation teachers in Taiwan has found that first year teachers differ significantly from senior teachers with five years teaching experience in their perception of which aspects of translation course objectives are important. The former regard fostering students' ability to switch between the source and target language and culture as most important, followed by improving their foreign language comprehension and writing skills, while the latter rank improving students' translation skills as the most important objective, followed by familiarising them with translation principles and professional ethics. A similar situation is found in interpreting courses. For example, Davis and Liao (2009) find that many interpreting course objectives are based on the personal experience and intuition of the teacher and often lack a pedagogical basis. Lai (2008), in her study of translation and interpreting courses in Taiwan, also points out that some teachers still mistake the course objectives of translation and interpreting as being only to enhance students' English proficiency.

Another problem identified is the difficulty of finding appropriate teaching materials (He, 1999; Jin, 1999; Liao *et al.*, 2011). Most translation and interpreting textbooks and teaching materials currently used in Taiwan are imported from Western countries or mainland China because the locally produced materials are rare and sometimes of poor quality (Liao *et al.*, 2011). The preference of translation and interpreting teachers also varies in the use of materials (Lai, 2008), and the majority of teachers do not use textbooks at all or only use homemade materials (Davis & Liao, 2009).

Difficulties in teaching translation also arise from students. For example, students can lack strong motivation to study translation and interpreting (He, 1999; Liao *et al.*, 2011). Students' low language proficiency levels and lack of background knowledge are particularly disturbing in teaching interpreting (Davis & Liao, 2009).

Many scholars propose solutions to overcome the difficulties in teaching translation and interpreting. Davis and Liao (2009) suggest that grouping students based on their English proficiency levels may stimulate their interest in learning interpreting. Developing fifteen sample courses, Liao *et al.*(2011) called for teachers to incorporate pedagogical theories in their teaching methods. Lai (2008) states that cross-disciplinary efforts are needed in the translation and interpreting curriculum design, and she argues that it is more appropriate to design different translation and interpreting curricula for professional degrees (Master of Translation and Interpretation) and academic degrees (Master of Arts). Although these suggestions have the potential to facilitate translation and interpreting teaching, few of them systematically address the issue of how to link translation and interpreting theories with curriculum design, course design, teaching activities and assessment.

From a review of the aforementioned translation studies in Taiwan and mainland China, it appears that there has been a growing interest among Chinese-speaking researchers to identify the trend of translation studies in the

Chinese-speaking context. However, previous studies have focused on analysing translation theories and research methods, in which no particular considerations were given to the key concepts in cultural studies. Cultural studies, together with other translation theories, were also largely ignored in their studies of translation and interpreting pedagogy. This results in a lack of understanding of whether or how cultural translation concepts in Western translation studies are transferred to a Chinese-speaking context. It is therefore necessary to look more closely at their distribution in a Chinese-speaking context as well as the inter-relationship of these concepts with traditional translation concepts.

This current study concentrates on the mapping of twenty important transcultural words with four prefixes: cross-, trans-, post-, and inter-, among both domestic and international research articles on translation studies. Although these twenty words only represent a small number of the transcultural concepts, it is hoped that an explorative study such as this may contribute to 'reconstructing' translation studies after the cultural turn.
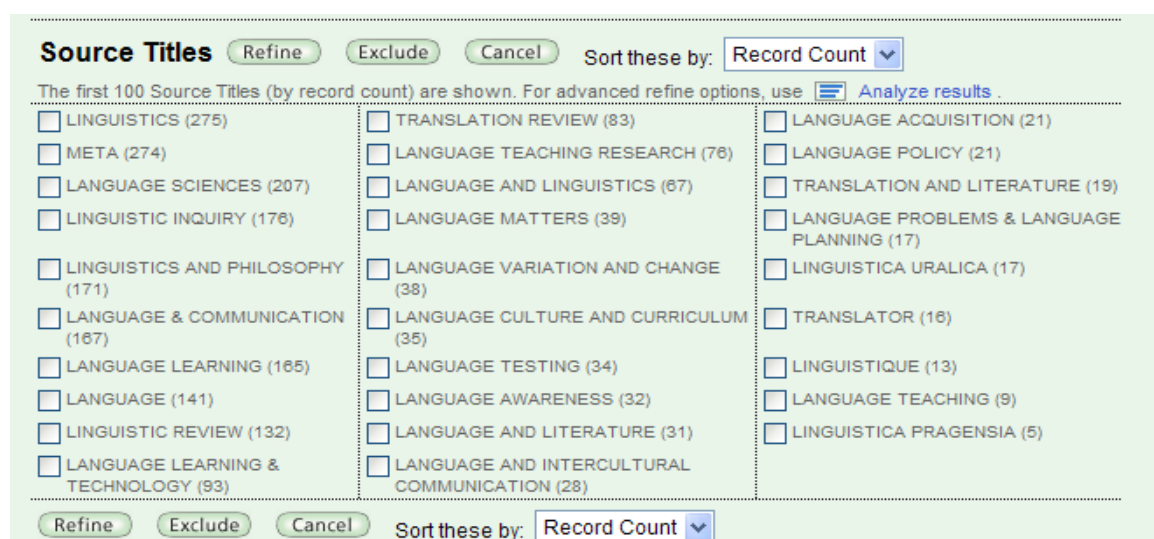

Figure 1: Number of articles downloaded from WOS journals

Research method

Building data banks of abstracts in translation studies

This study first built a data bank of abstracts from 2000 to 2009 in the field of translation from international journals. The researchers searched WOS (Web of Science) with two keywords TRANSLAT* and INTERPRET*. 2042 articles related to translation and interpretation were found and downloaded. The journals and the number of articles downloaded from each are shown in Figure 1, of which some were critiques and book reviews, and therefore had no abstracts. Excluding these articles, the abstracts of 1336 articles were finally analysed.

A smaller abstract data bank of translation studies was built by the researcher containing papers published in journals in Taiwan between 2000 and 2009. In addition to the abstracts of master and PhD dissertations from

the Electronic Dissertation and Theses System, the reference bank also contained *Studies of translation and interpretation*, *Journal of the national institute for compilation and translation*, *Compilation and translation review*, and *NTU studies in language and literature*. The journals and the number of articles downloaded from each are shown in Table 1. Excluding those review or critique articles without an abstract, the abstracts of 281 articles were analysed.

Journal	Number of articles from 2000-2009
Master/PhD dissertations	198
Studies of translation and interpretation	76
Journal of the national institute for compilation and translation/*Compilation and translation review**	64
NTU studies in language and literature	44
Total	**382**
* Starting in September of 2008, the National Institute for Compilation and Translation publishes all papers related to translation in *Compilation and translation review*. Articles published before then were in *Journal of the national institute for compilation and translation.*	

Table 1: Number of articles downloaded from domestic sources

Keyword Extraction

Since no specific parameters were available for authors to select keywords, it is quite arbitrary and up to the author to list them in the article (Garfield, 1972, 1979; Small, 1980). In addition, the authors of translation studies might not devote extra attention to cultural studies, so important cultural concepts might not be listed as keywords. Therefore, we used Wordsmith Tools 4, a text analysis software package, to produce a wordlist of the 1336 abstracts of articles from international journals and extracted keywords based on the frequencies of their appearances in the abstract wordlist. After deleting meaningless function words and pronouns, twenty content words with the four prefixes and their lemma (for example, a keyword 'cross-culture' includes 'cross-cultural', and 'cross-cultures') were selected (Table 2).

Keywords 0-1 matrix

We imported the 1336 articles from abroad and 281 articles from Taiwan into two separate SPSS databases with the abstract of each article on one separate line, counting as one record. We then coded the records using the twenty keywords and their lemma. A keyword and its lemma, regardless of the frequency of their appearance in each record, were counted as 1. Because the frequency of a keyword appearing in a particular abstract did not reflect its importance, this study did not add weight to it. After this step, two 0-1 similarity matrices of twenty keywords were obtained from the two databases (Appendices 1 and 2).

Keyword	Lemma	Search Word
crosslinguistics	crosslinguistic	crosslinguist*
interact	interacting, interaction, interactive, etc	interact*
interconnect	interconnects, interconnection, interconnective, etc	interconnect*
interculture	intercultural, intercultures etc	intercultur*
interdepend	interdependent, interdependence, etc.	interdepend*
interdiscipline	interdisciplinary	interdiscipl*
interlanguage	interlanguage, interlingual	interlanguage/interlingual/interlinguist*
internal	internalist, internalism	internal*
internation	international	internation*
interperson	interpersons, interpersonal	interperson*
interrelation	interrelationship, interrelations	interrelation*
intergeneration	intergenerational	intergeneration*
interindividual	interindividualism	interindividual*
postcolonial	postcolonialism	postcolonial*
postmodern	postmodernism	postmodern*
transculture	Transcultural	transcultur*
transdiscipline	transdisciplinary	transdiscipl*
transform	transformation, transformation, etc	transform*
transliterate	transliteration	transliterat*
transnation	transnational, transnationalism, etc	transnation*

Table 2: content words with the four prefixes and their lemma

Pathfinding analysis

The Pathfinder network scaling algorithm is a structural and procedural modeling technique which extracts underlying patterns in proximity data and represents them spatially in a class of networks called Pathfinder Networks (PFNETs) (Schvaneveldt, 1990). The essential concept underlying PFNETs is pairwise similarity, for example, between keywords in this study. Similarities can be obtained based on a subjective estimation or a numerical computation. In this study, the similarity is determined by the co-occurrence of two keywords in the same record. Pathfinder provides a more accurate representation of local relationships than techniques such as multidimensional scaling (MDS). In PFNETs, keywords are represented by nodes and the patterns in proximity data are represented by links. The topology of a PFNET is determined by two parameters q and r and the corresponding network is denoted as PFNET(r,q). The q-parameter constrains the scope of minimum-cost paths to be considered. The r parameter defines the Minkowski metric used for computing the distance of a path.

Results and discussions

Research question 1

What do domestic and international cultural translation studies look like based on the data of the past nine years?

Figure 2 and Figure 3 show the mappings of the twenty keywords in translation studies during 2000 and 2009. The network derived from abstracts of articles published in international journals appears spider web-like and all nodes except for 'intergeneration' and 'interindividual' are connected to one or another with at least one link, whereas the network derived from domestic research articles looks something like a caterpillar with eight nodes not connected to any other nodes at all. Since a link between two nodes (keywords) represents the co-occurrence of the two keywords in the same abstract, the more links a node has, the more likely the keyword it represents is a hotspot of cultural issues in translation studies. Thus it may suggest that in general, culture has received more intensive discussion in translation studies at the international level than at the domestic level. The differences between international and domestic translation studies on culture will be discussed in the next section.

In Figure 2 it can be seen that the keyword 'interact' is such a major hotspot that it links directly with eleven other keywords, over half of the total twenty keywords. This may indicate that 'interaction' is the most frequently discussed issue when translation scholars in the international arena examine the concept of culture. Specifically, they tend to look at how translation issues 'interact' with eleven key concepts related with cultural issues such as 'interrelationship', 'interdependence', 'crosslinguistics', 'transdiscipline', 'transliteration', 'postmodernism', 'post colonialism' etc. The 'interaction' of these hotspot concepts, together with those contemporary issues in translation studies like 'norm', 'value', 'conflict', 'diversity', 'negotiation', and 'adaptation', inspires new research topics. For example, an article in *The translator* by Inghilleri (2005) explores the status of norms in relation to the notion of an 'interpreting habitus' and the contexts and cultures of interpreter training and practice. Another article in *Meta* by Neather (2008) explores the negotiation of interlingual translation practice in the museum.

Another two centres in this network are the keywords 'transform' and 'internation'. The keyword 'transform' links 'interlanguage', 'interact' and 'internation'. This may be interpreted as the effort of translation researchers to explore the interaction and transformation of culture in translation practice. For example, an article published in *Meta* by Feral (2006) shows dissimilarities between the strategies adopted in the translation of JK Rowling's *Harry Potter* series into different languages and presents the transformative strategies used by the French translator on the treatment of alien British values. The keyword 'internation' links 'interculture' and 'transnation'. This may be interpreted as the interest of translation scholars in looking at intercultural issues across nations. For example, an article published in *Meta* by Pym (2007) shows the role of translation in the formation of publication links across national borders to disseminate knowledge and form a sense of artistic belonging in the target culture. Another article published in *Meta* by Pöchhacker (2001) conceptualises

interpreting activity as a spectrum from international to intra-social spheres of interaction.

The two keywords 'interindividual' and 'intergeneration' have no links with any others. This indicates that in the past nine years papers from international translation studies journals containing these two keywords are relatively independent and do not involve other keywords.

Figure 3 shows the trend of research on culture in Taiwanese translation studies. It appears that in domestic translation studies, 'internation' is only one hotspot. It may indicate that cultural issues such as 'interdiscipline', 'transliteration', 'interrelation', 'interact', 'interperson', and 'interlanguage'
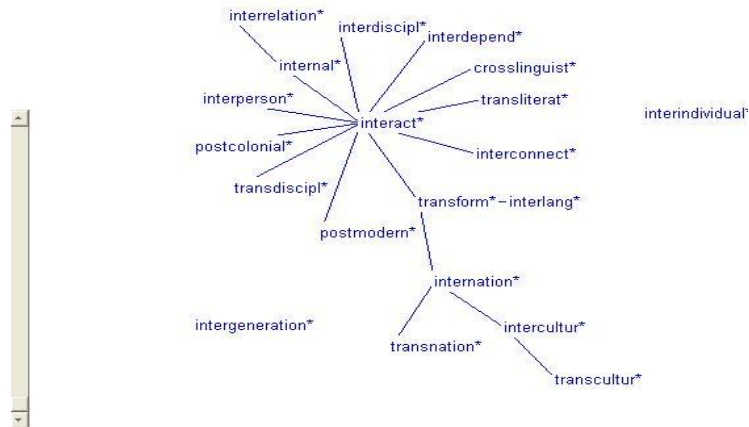

Figure 2

are only related to translation through 'internation'. The fact that the majority of these cultural concepts are 'inter-' words and are centered around 'internation' seems to suggest that domestic scholars tend to look at culture at an international level and emphasise the nature of 'inter' of cultural concepts. In addition, seven of the twenty keywords have no links with any other keywords, and the rest only have two links, which may indicate that domestic translation studies lacks in-depth research into culture issues. These results support the findings of some Taiwanese researchers on the development of translation studies in Taiwan. For example, in their study of research trends of translation studies in Taiwan, Lan, Dong, and Chiu (2009) found that the research topics in Taiwan deal mostly with practical aspects in Chinese-English translation but largely ignore culture and translation theory.

Research question 2

What are the similarities and differences between domestic and international cultural translation studies as represented by the network diagram?

The results suggest that both Taiwanese and international researchers have incorporated culture in their translation studies and to some extent formed cultural research hotspots. This is an indication that cultural translation has attracted the attention of a growing number of researchers probably as a result of the intensifying globalisation process. However, the domestic and international translation studies bear more differences than similarities in their perspective on the relationship between translation and culture. A comparison of Figures 2 and 3 shows the following three major differences.
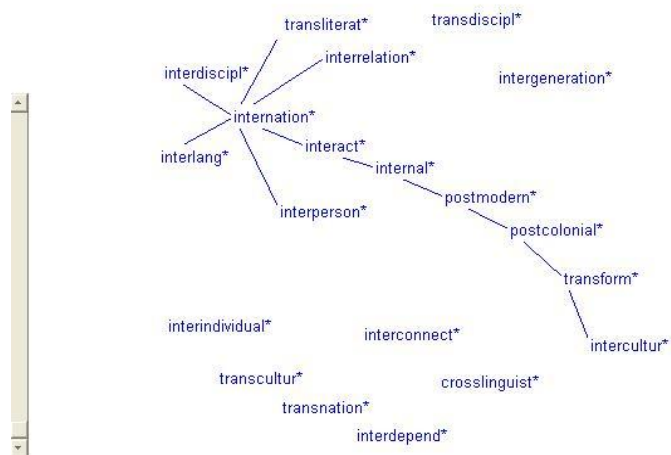
Figure 3: Mapping of culture in Taiwanese translation studies

1. Relevance vs. irrelevance: The twenty cultural keywords with the four prefixes form a more complete network in international translation studies, while the same keywords form a relatively incomplete network in domestic translation studies with over one-third (seven) of the keywords isolated. This may suggest that domestic research tends to incorporate individual cultural concepts when analysing translation issues and ignores that individual cultural concepts are related with one another. On the other hand, cultural concepts in international translation studies are more or less connected with each other, suggesting that international researchers may adopt a broader and more systematic view when looking at culture in translation studies.

2. Multiple foci focuses vs. single focus: The twenty cultural keywords form three 'hotspots' in international translation studies, while the same keywords form only one in domestic translation studies. As research in a particular hotspot accumulates, it will increase the knowledge and provide more tools for future research. Therefore, the results of this study may suggest that international researchers could have more strategies in their repertoire to incorporate culture in their translation studies, while domestic researchers may still search for appropriate research topics to link culture with their traditional studies of practical issues of translation and interpreting.

3. Different meanings of the same word: It is also noted that the majority of the links among the twenty words are different between the diagrams shown in Figures 2 and 3. For example, 'postmodern' in Figure 2 is only connected with 'interact', but it is directly connected with 'postcolonial' and 'internal' in Figure 3. The same situation also applies to 'hotspots'. For example, although both diagrams show 'internation' as a 'hotspot', upon closer analysis one finds that it connects to different keywords in the two diagrams. These indicate that Taiwanese researchers may have a different understanding of some keywords and their context in cultural studies.

Implications for translation and interpreting pedagogy

Previous studies (Lai, 2008; Liao *et al.*, 2011) suggest that translation and interpreting teachers in Taiwan do not oppose incorporating cultural studies in teaching; however, they are quite reluctant to bring other translation theories into their courses. One of the reasons is that they could not see how the other theories may help translation and interpreting practice. The results of this study show that culture is closely related with various translation issues through interaction. Thus cultural studies may act as a medium in bringing other translation theories into translation and interpreting curricula. As improving students' ability to switch between the source and target language and culture has been listed as a part of course objectives, it could be expected that once the interaction between cultural studies and translation studies is fully realised by teachers, they will start to see the relevance between translation theories and teaching practice.

According to He (1999) and Liao *et al.* (2011), some Taiwanese students lack motivation and interest in learning translation and interpreting, and their language proficiency and background knowledge are inadequate. The introduction of culture studies in the curricula may provide another option to stimulate their interest since culture covers almost every aspect of the real world. As culture and language are closely related, cultural studies may not only provide students background knowledge of a foreign culture but also help improve their language proficiency.

The resulting cultural translation studies trends and Taiwanese – international differences could provide useful information for post-graduate translation students to identify research gaps and find new research topics. William and Chesterman (2002: 28) suggest that researchers consider the following questions when looking for translation related research topics:

1. What whole is your topic a part of? How is it related to more general topics?

2. What is the history of your topic? What larger history is it a part of?

3. What are the categories of your topic, its main concepts? What kind of variation does your topic show? How are different instances of it similar and different?

In addition to providing answers to the above questions, the resulting diagrams of this study may be used to help students compare how different theories can be applied to interpret, describe, and explain translation and interpreting phenomena and practice, as well as how different areas related with 'culture' are researched in translation studies.

Conclusions and suggestions

This research built two abstract banks of research articles published in Taiwanese and international translation studies journals between 2000 and 2009. A keyword co-occurrence analysis was conducted to obtain the pattern of incorporating culture in translation research. The mapping of twenty keywords with four prefixes reveals major differences in the focus of cultural translation between Taiwanese and international researchers. The study suggests that Taiwanese researchers differ from international researchers in their perception of the relevance among these cultural concepts and their relevance with translation studies, the resources in terms of knowledge and

tools to analyse culture in translation studies, and possibly their understanding some of the cultural concepts.

Since the twenty keywords of this study were extracted from Western cultural translation studies, the use of the same keywords in the analysis of Chinese translation studies journals may result in bias. However, a look at the Taiwanese abstract bank shows that the papers on cultural translation are widely influenced by Western translation theories and it seems unnecessary to over-emphasise the difference between Chinese and Western translation theories in this ever globalised world.

As an exploratory study, twenty keywords were selected mainly based on their carrying one of the four prefixes rather than representing key cultural concepts. Future research may extract cultural keywords from a larger database of cultural studies literature, which may produce a more precise mapping of cultural keywords in translation studies.

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