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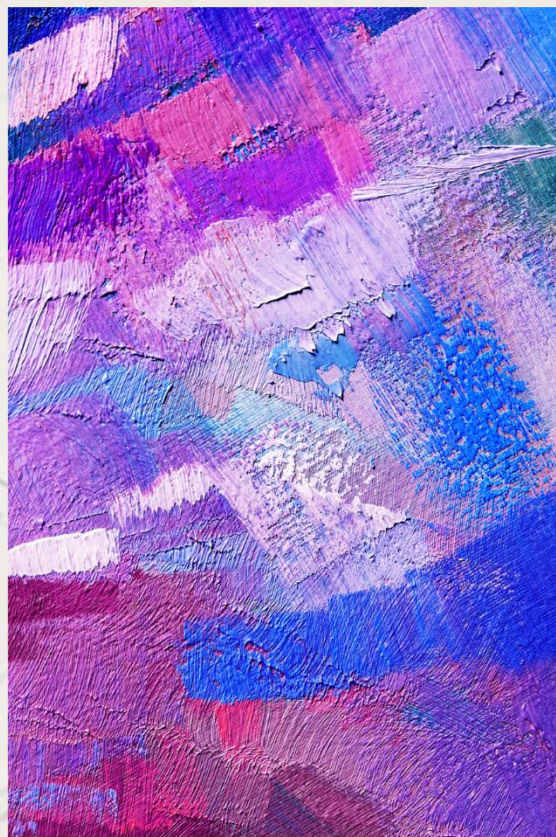
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A Bibliometric Analysis of Hermeneutics Studies (2012-2021)

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Abstract

Hermeneutics (interpretation and understanding) has built a close connection with other subjects that need interpretative methods. With the development of society, the link between hermeneutics and other subjects becomes more profound, and at the same time, all of them further developed. It is essential to review the research on hermeneutics and explore its research trend. In this paper, two instruments, CiteSpace and VOSviewer, are applied to the bibliometric analysis. The Web of Science core collection database provides a fundamental resource for collecting data. Three thousand and one hundred and one articles are extracted and analyzed. Those data spanning ten years since 2012 can provide a clear and complete picture of research on hermeneutics. Through analysis, it can be found that 1) different regions or institutions' studies on hermeneutics present an imbalance, 2) this field combines more with medical aspects and also has promoted the development of other subjects, and 3) an initial downward trend is shown, 4) the exploration of translation filed or relevant research in terms of hermeneutics more emerge after 2017. The paper hopes that a clear and complete picture of hermeneutic study is presented to provide new perspectives for scholars and promote further development on subjects with the current trend.

Keywords: Hermeneutics; bibliometric analysis; CiteSpace; VOSviewer; research trend

1. Introduction

Hermeneutics is not an emerging concept for relevant research, and discussions have experienced at least a couple of decades. During its development, this field is progressively integrated into other studies as a research method or one individual subject. Each subject has its developmental stage, and so does this field. Furthermore, the links between hermeneutics and other disciplines are mainly based on their nature.

Hermeneutics is the science of interpretation (Terry, 1890). Moreover, Terry says that this subject is not only a science but also an art. Hermeneutics regards truths and consequences as a science and views the application of principles and practical values as art. Many scholars had developed this subject such as Gadamer, Paul Ricoeur, Schleiermacher, Wilhelm Dilthey, Rudolf Bultmann (Anthony, 2009). Hermeneutics can cultivate open-mindedness, tolerance, receptiveness, and reciprocal listening with patience (Josef, 1983). Hermeneutics is a philosophical concept. When something refers to philosophy, people usually ask if it works in the life world. Actually, as a fundamental discipline, philosophy is no longer feasible. However, it can play a part when connected with other practical activities. So does hermeneutics. "Hermeneutics is a reflection on the reading and the interpretations of texts, and beyond that, it might be of speech and communication" (Dieter et al. 2010). Hermeneutics is applied to understand, to get better meaning. Human beings have an urgent need to make sense of things, while hermeneutics can satisfy their demands (Dieter et al. 2010). In the study of Hermeneutics, some objections exist. Lorenzo (2021) doubts this field's capability to treat intersubjectivity of communication fairly across different worlds and worries that it will threaten the unity of the objective world. On the whole, Hermeneutics advances people's capacity for understanding scientifically, and still plays a pivotal role in the combination of other disciplines and practices. In contrast, this subject also faces criticism and raises suspicion as everything is not perfect. Therefore, a question about hermeneutical contributions and significance has been raised, which can get answered in this paper.

Meanwhile, there is a review study related to hermeneutics. Liu and Li (2021) adopt the data from CNKI from 1991-2019 and mainly explore the topic of "hermeneutics + translation" employing bibliometric approaches. Their study indeed provides a clear recognition of how "hermeneutics + translation" has evolved in 30 years. However, the contribution to "hermeneutics" as a whole is limited. This paper will offer a wide horizon on this subject, rather than its links with only one discipline, by answering the following research questions:

Q1) What are the publishing trends in this field?

Q2) Which nations, and universities are actively working on hermeneutics?

Q3) Which journals have usually been used to publish articles about hermeneutics and, to some extent, form authority in this field?

Q4) What are the current hotspots and frontiers in the direction of hermeneutics?

2. Data and Methodology

2.1 Data

On December 31, 2021, data in this paper was obtained from the Web of Science Core Collection. Web of Science (WoS), the largest accessible citation database, provides various and new research information from different academic disciplines. It covers a large number of influential journals and conference proceedings. To obtain more adequate data, Core Collection is selected to retrieve literature. Based on its six online indexing databases, 5423 studies on hermeneutics are chosen. Among those studies, articles (4707, 86.7%) enjoy the most frequent document type; the second is book reviews (505, 9.3%); the third is early access (124, 2.2%); the fourth and the fifth are respectively editorial material (112, 2%) and review articles (75, 1.3%). Other document types are proceedings papers (38, 0.7%), meeting abstracts (13, 0.2%), corrections (6, 0.1%), book chapters (2, 0.03%), letters (2, 0.03%), bibliographies (1, 0.01%), biographical items (1, 0.01%), poetry (1, 0.01%). The selection criteria for this paper are that English articles and review articles can be analyzed. After this step, the final results are 3,101. The procedure of this paper is presented in Figure 1.

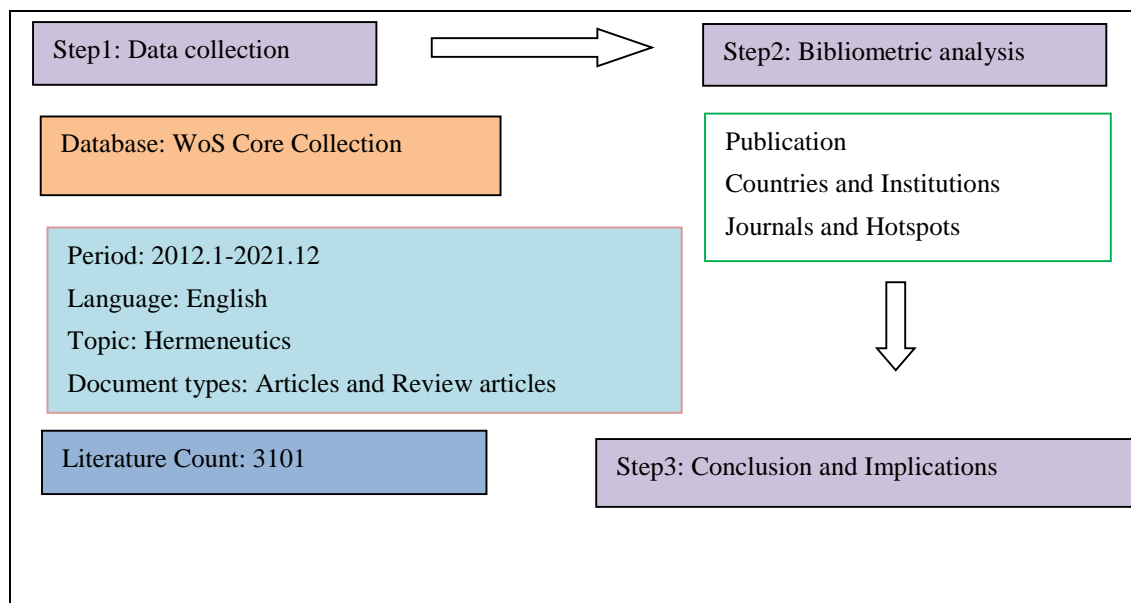


Figure1. Steps of bibliometric analysis of hermeneutics

2.2 Methodology

Citespace, created by Chaomei Chen, is a popular visualization tool used by many scholars from different countries. As mentioned by Mr. Chen in his book *Citespace: A Practical Guide for Mapping Scientific Literature*, Citespace can provide sufficient and complete publications or research on one subject. Compared with traditional systematic reviews of literature, Citespace is based on computer algorithms that reduce labor burdens and provide adequate data without limitations and biases. With the foundations of network analysis and visualization, a landscape of a specific topic can be explored. It also shows what problems scholars try to solve and the research methods and tools utilized in their studies (Chen, 2016). VOSviewer incorporates the VOS mapping technique with good performance, increasing the functionality (Van Eck et al. 2008). It can help for easily showing large bibliometric maps and focusing more on a graphical representation of bibliometric maps. VOSviewer has network visualization, overlay visualization, and density visualization and has the feature of scrolling, zooming, and searching, which makes it more detailed (Van Eck et al. 2010). Besides its function for bibliometric network analysis, VOSviewer can construct, visualize, and explore maps based on any type of network data (Van Eck et al., 2021).

3. Results and Discussion

3.1 Publications of Hermeneutics

From 2012 to December 31, 2021, 3101 studies have published on the WoS Core Collection about hermeneutics. The annual trend of publications is shown in Figure 2. In Figure 2, there are four stages from 2012 to 2021. In the first stage, from 2012 to 2016, the annual publications were about 200 without significant augmentation, meaning that the study was at a primary stage of development. The second stage was from 2016 (196 papers) to 2017 (413 papers), which showed fantastic growth. It was evidenced that scholars turned to attach importance to the study of this field. In the third stage, from 2017 to 2020, the study on hermeneutics entered a relatively steady time with annual publications above 400, with lower publications in 2018 (381 papers). In 2020, the number of publications (510 papers) reached the highest in ten years. In the four stages, from 2020

to 2021 (423 papers), the research showed a decrease in publication. Regardless of the slight decline in 2021, the recent years have witnessed more tremendous enthusiasm from scholars than the period of 2012-2016.

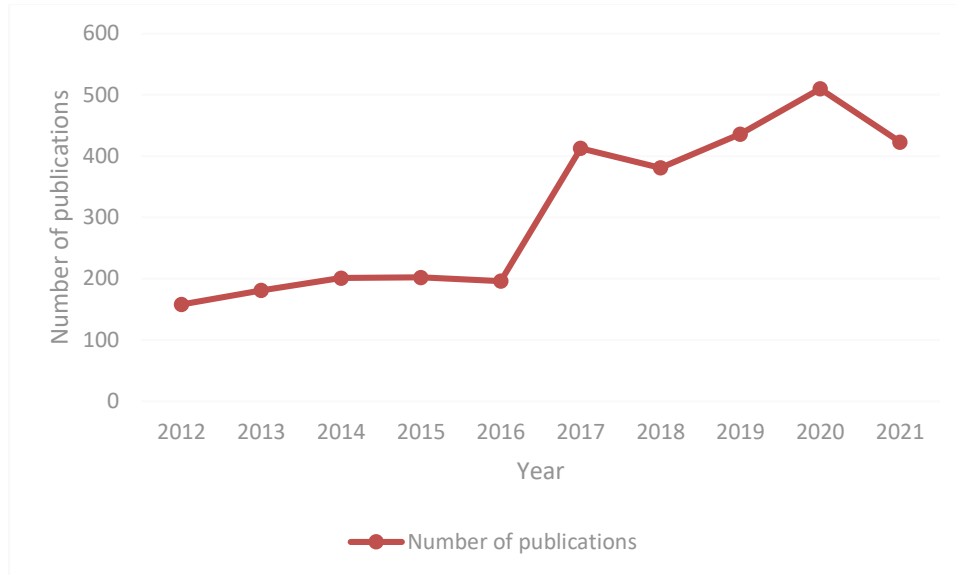


Figure 2. Number of publications of hermeneutics (2012-2021)

3.2 Analysis of Countries and Institutions

It is important to analyze the distribution of countries and institutions in one subject's research. In this way, scholars can get a clear insight into devotion to this topic from different regions worldwide and the dedication from various institutions. From Figure 3, the nodes represent the number of publications in different countries. And the centrality is as follows: USA > England > Germany > Sweden > South Africa/ Australia/ France > Canada/ Finland/ Spain > Brazil/ Netherlands. The USA enjoys the highest centrality, 0.12. It shows a relationship of cooperation between the USA and other countries such as England, Germany, and Canada. The United States has the largest number of 791 publications, followed by England (235 publications) and South Africa (192 publications). A combination of specific figures and Figure 3 signals that the developed countries participate more actively hermeneutics research. Meanwhile, developing countries like South Africa, and China have gotten a cut of their studies on this topic. It is advised that emerging nations strengthen academic ties with developed ones to advance disciplinary development.

Some institutions that pay attention to hermeneutics research are shown in Figure 4. The links among these institutions prove their cooperative relationship. The node size represents the number of publications. The University of Pretoria has made the most remarkable contributions in this field for ten years (50 papers). Further exploration discovers that most of the publications from the University of Pretoria focus on "religion" by hermeneutics. Beyers (2021) tries to find the boundary between superstition and religion through elucidating the border of religion. Abo Akademi University enjoys the second position and has published 36 papers, followed by the University of Gothenburg (35 papers), the University of Calgary (32 papers), and North-West University (27 papers), respectively. Though the University of Pretoria enjoys the highest publications, its centrality is only 0.02, which indicates less cooperation with other institutions. In the top 10 institutions, the University of Gothenburg is the highest in centrality, 0.12. It has cooperated with Abo Akademi University, the University of Copenhagen and some other institutions on hermeneutics.

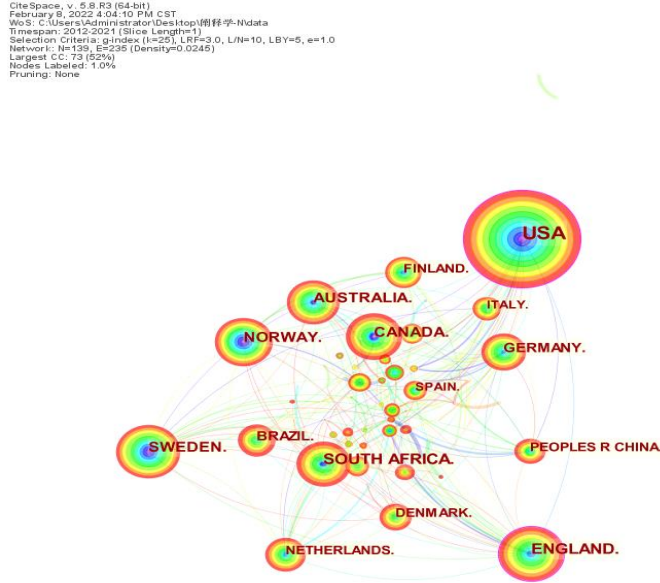


Figure 3. Network Analysis of Countries in terms of Hermeneutics (2012-2021)

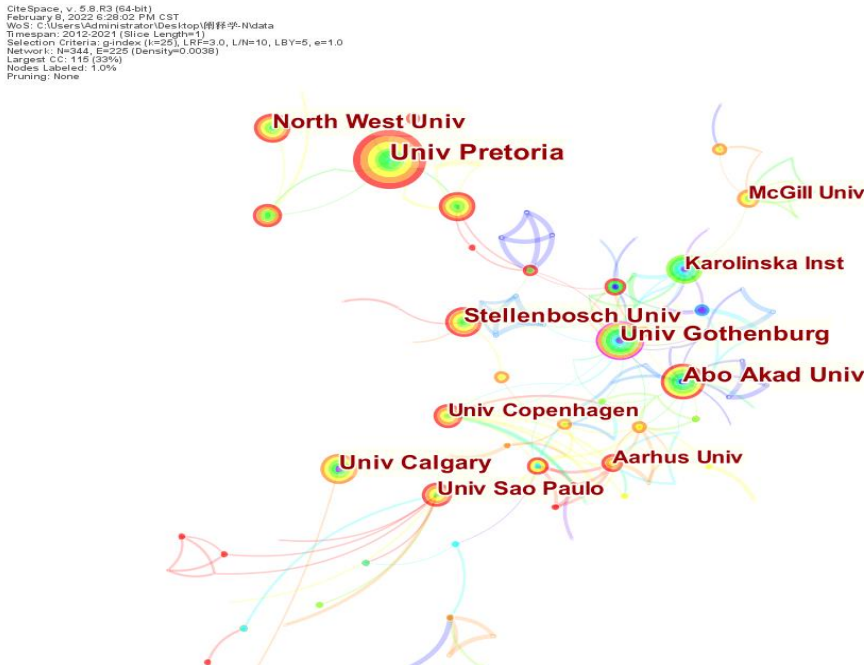


Figure 4. Network Analysis of Institutions in terms of hermeneutics (2012-2021)

3.3 Analysis of Co-citation of Journals

Prominent journals with a large number of citations are extracted from the whole data and presented in Figure 5. And the detailed contents of those journals are shown in Table 1. From Figure 5, there are two clusters of ten journals. All of them are relevant to the medical fields, such as nursing, and health, which indicates that health care produces a close connection with hermeneutics. *International Journal of Qualitative Methods* (IJQM), with its impact factor of 4.628, shows its good influence, followed by *Social Science & Medicine* with an impact factor of 4.338, *International Journal of Nursing Studies* with 4.183. Studies on IJQM are primarily involved in methodological innovations, advances, and insights in qualitative or mixed methods research. *Social Science & Medicine* with its highest H-index of 213 among the ten prominent journals, followed by *Journal of Advanced Nursing* with an H-index of 136, which shows the journals have a particular academic influence. Papers about

hermeneutics are issued in such journals, which indicates that this field has played an essential role in medical research and development. Moreover, through those journals, an apparent trend or research mainstream of hermeneutics is presented.

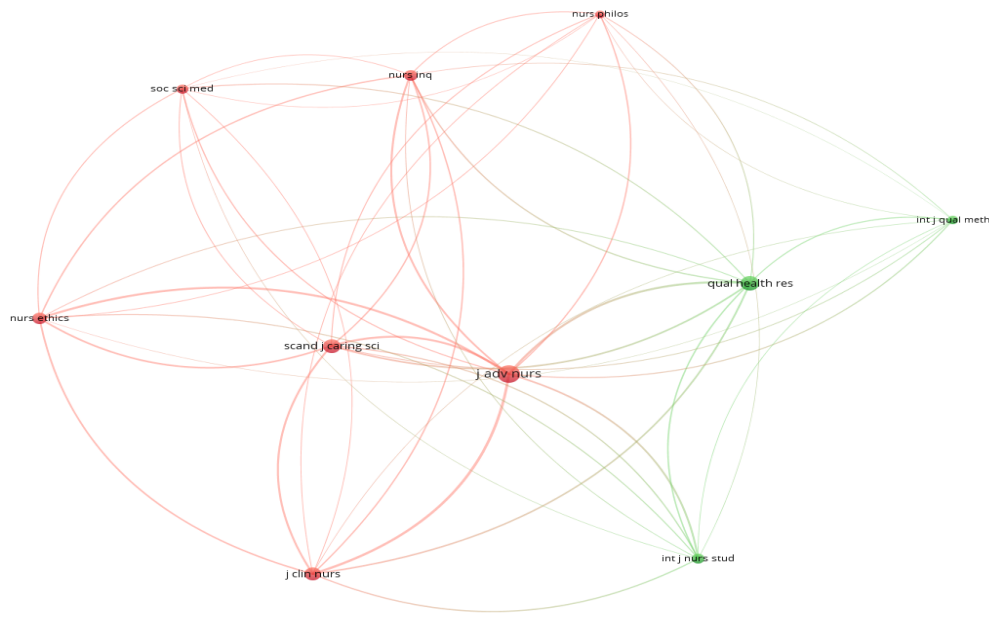


Figure 5. Co-citation of journals in terms of hermeneutics based on VOSviewer (2012-2021)

Table 1. The details of co-citation journals in terms of hermeneutics (2012-2021)

| Journals | Citations | Total link strength | H Index | IF |
|---|-----------|---------------------|---------|-------|
| <i>Journal of Advanced Nursing</i> | 585 | 5928 | 136 | 2.906 |
| <i>Scandinavian Journal of Caring Sciences</i> | 384 | 3930 | 58 | 1.795 |
| <i>Qualitative Health Research</i> | 426 | 3850 | 95 | 3.176 |
| <i>Journal of Clinical Nursing</i> | 334 | 3507 | 87 | 2.373 |
| <i>Nursing Ethics</i> | 264 | 3075 | 50 | 2.597 |
| <i>Nursing Inquiry</i> | 220 | 2447 | 46 | 2.306 |
| <i>International Journal of Nursing Studies</i> | 201 | 2058 | 91 | 4.183 |
| <i>International Journal of Qualitative Methods</i> | 142 | 1270 | 16 | 4.628 |
| <i>Nursing Philosophy</i> | 111 | 1269 | 29 | 1.121 |
| <i>Social Science & Medicine</i> | 160 | 1215 | 213 | 4.338 |

3.4 Keywords Timeline View

In Figure 6, there are seven clusters in which some important keywords are included. Vertically, keywords such as “care, experience, hermeneutics, life, perspective, science, management, perception, education” emerged in 2012 and always enjoyed the attention of scholars in the next decade. Each year has its new keyword with various attention. Horizontally, relevant keywords will be classified into one cluster. For example, “education, behavior, identity, language, achievement” belong to Cluster #5 grounded theory. The links in the timeline view also prove the timespan of keywords. “Life, care, experience” such keywords were presented in each year’s paper with a timespan of ten years. The keyword “theology” only had one-year timespan from 2020 to 2021. Through the timeline view, keywords that most studies in 2012 or at the beginning of the 10-year period concentrated are shown. Moreover, during that period, those keywords that gained much attention from researchers are related to religion, nursing, and others. Then, with the development of hermeneutics, the keywords present diversity, which signals that this subject is on the way to an interdisciplinary study, continuously exchanging with other fields. The keywords as “sociology, adolescent, student, law, history, big data, innovation” can prove this.

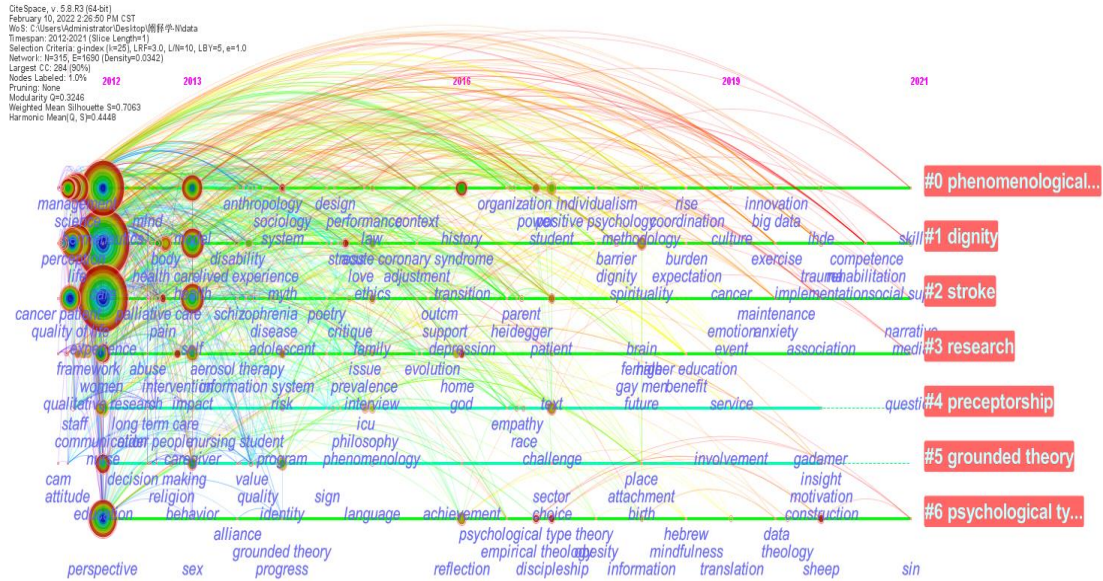


Figure 6. Keywords timeline view in terms of hermeneutics (2012-2021)

3.5 Keyword Citation Bursts

There are the top 13 keywords in figure 7. The red part is on behalf of the start year of one emerging keyword and the end year of losing much attention of this keyword. For example, “staff” firstly occurred in 2012, and “symptom” emerged in 2013, while both of them lasted for five years, the longest research time in figure 6. Souza et al. (2015) use dialectic hermeneutics to study the work process of nursing staff whose job is about drug users in mental health and conclude that those staffs have work, and their mental exhaustion is more severe than a physical one. Karlsson et al. (2013) analyze the interviews of certified nursing assistants in dementia care through philosophical hermeneutics and find that perception of pain for those assistants originates from compassion, closeness, dialogue based on personality as well as specialized knowledge of dementia and pain, and point out ethical caring and individual pain experiences of nursing assistants play an essential part. And in 2012, three keyword bursts (women, quality of life, and staff) became the most significant number of keyword citation bursts in one year. For example, Soderberg et al. (2012) try to make sense of Swedish women’s ideas on childbearing on the basis of the hermeneutic method and discuss two dimensions of childbearing: immanence and transcendence. Kowalski et al. (2012) allude to the importance of interpreting quality of life (QOL) measurements and differences under the context of the usage of QOL outcomes in clinical trials. “Ethics” emerged in 2015, had lasted four years. Fuller (2015) discusses the development of big data and points out that it cannot only bring new problems, including ethical aspects, but also show opportunities to many scholars in various research fields covering hermeneutics. From 2015 to 2021, new keywords actively emerged in this field, providing a dynamic academic atmosphere. For instance, Maher et al. (2015) utilize hermeneutics to analyze the viability and potential opportunities of public health nutrition (PHN) meddling in community pharmacy with more attention to mothers and infants and conclude that PHN action should reflect on evidence accurately and ethically for mothers and infants. Valizadeh et al. (2016) explore preceptorship between nurse preceptors and new nurses and consider it as a challenging role with pressure and hope in which relevant policies and guidelines can be implemented to develop a preceptorship program, thus promoting positive and active outcomes for both sides. Dickinson (2017) argues that there is a need to explore the hermeneutics of eschatology and understand it as the structure of history rather than a dualism to be discarded. In Dickinson’s article, “micro-politics” is one of the keywords. Brodin (2018) focuses on doctoral students’ creativity and tries to learn the types of students’ creativity under Swedish doctoral education and found reasons for confining creativity. Levitskaya et al. (2018) utilize the comparative hermeneutic approach in analyzing teachers’ and students’ role in the films set in the national socialist period and find that in those films, teachers’ task was to serve national strategy and help students form national socialist view rather than academic literacy. McCaffrey (2019) connects carnal hermeneutics with nursing, paying attention to medical nursing and mental health nursing, respectively. Lorentsen et al. (2019) use a hermeneutic qualitative design to interpret the patients’ experiences with bodily changes caused by cancer. Through deep insight into those patients’ experiences, nurses can have a fuller understanding of them. In this process, patients can feel more love, which is conducive to enhancing their dignity. Based on philosophical hermeneutics, Laing et al. (2020) explore the impacts on oncology healthcare providers after watching digital stories of adults with cancer. The research finds that those digital stories can give

strong emotion, and deep reflection to healthcare workers, helping the development of a professional cure and the good relationship between patients and their doctors.

Top 13 Keywords with the Strongest Citation Bursts

| Keywords | Year | Strength | Begin | End | 2012 - 2021 |
|-----------------|------|----------|-------|------|-------------|
| women | 2012 | 3.06 | 2012 | 2014 | |
| quality of life | 2012 | 2.84 | 2012 | 2013 | |
| staff | 2012 | 2.67 | 2012 | 2016 | |
| symptom | 2012 | 3.31 | 2013 | 2017 | |
| value | 2012 | 2.6 | 2014 | 2015 | |
| ethics | 2012 | 2.48 | 2015 | 2018 | |
| prevalence | 2012 | 2.41 | 2015 | 2016 | |
| program | 2012 | 3.41 | 2016 | 2017 | |
| politics | 2012 | 2.56 | 2016 | 2018 | |
| student | 2012 | 2.84 | 2017 | 2018 | |
| mental health | 2012 | 2.64 | 2018 | 2019 | |
| dignity | 2012 | 2.5 | 2018 | 2019 | |
| cancer | 2012 | 2.47 | 2019 | 2021 | |

Figure 7. Results of the strongest citation bursts in terms of Hermeneutic (2012-2021)

3.6 Co-occurrence Analysis of Keywords

Judging from Figure 8, Cluster #0 (red color block) enjoys the largest number of keywords, 57. The larger the area of the color block, the more keywords the cluster includes. Keywords in a shared cluster represent the close relationship among them. The seven cluster labels mean that they are highly representative in the relative clusters. For example, the keywords in Cluster #5 have relatively close links with others in this cluster, and “grounded theory” is the representative one among them. Some details about the seven clusters are as follow:

Cluster #0 relates to “phenomenological hermeneutics,” which is frequently mentioned when referring to “hermeneutics” this subject. It is a result of the work of Gadamer and Heidegger and phenomenological thought. Behind this term lies the content of the philosophical and theoretical frame, which is rigorous and detailed (Suddick et al., 2020).

For example, Gorichanaz (2017) explores one’s experiences with information based on auto-hermeneutics, which consists of phenomenological method, self-observation, and interpretative analysis, which helps people deepen their understanding of information experiences.

Cluster #1, #2 and #4 share similarities, relating to “dignity” “stroke” and “preceptorship.” Moreover, the three clusters have terms of the medical field in common such words as care, health care, symptom, pain, patient, palliative care, recovery, survivor, and ICU. The three clusters indicate that the function of interpretation of hermeneutics benefits the development of a medical career.

For example, Ohlen et al. (2017) study person-centered care in the field of palliative care through the hermeneutics of self and explore the problem of individualization or standardization in this field.

Johansson et al (2015) take advantage of the hermeneutic approach to explore people’s experiences with diaries recording their relatives in the ICU. Through analysis, the diaries can provide hope and convincing information, as if people were caring for their relatives at the bedside. Some adverse impacts of the diaries are also shown, such as the feeling of failure, and stress.

Rolfe (2015), one of the researchers during this period, notes the phenomenon of nurses being unable to care, discusses the research-based practice of nursing, and suggests that attention should be paid to individual persons rather than statistical methods, which can trace from the hermeneutics and the existential-phenomenological approach.

Cluster #3 shares similarities with each other clusters, which can get this conclusion from its label “research” and other keywords such as “qualitative research, impact, framework”.

Cluster #5 focuses on the theory relating to people, such as education, behavior, decision-making, and language. For example, Zembylas et al. (2018) use critical hermeneutics to explore the process of religious education, teachers' practice, and teacher professional development. Yagata (2018) examines the practical application of self-cultivation, culture, and education to second language teacher education on the basis of philosophical hermeneutics. It seems that different branches of hermeneutics are applied to various aspects of education, such as religion, and second language. In the same way, it may be feasible for scholars to choose an appropriate branch of hermeneutics to study other aspects of education, such as relating to children with disability, and continuing education.

For example, Rahman et al. (2021) employ phenomenological hermeneutics to analyze the causes of gender disparity in investment decisions and find that those socio-cultural traditions are the major factors in which profitability and religiosity are two main themes. The above research, to some extent, reflects that hermeneutics, as an analytical method, can explain the social phenomenon that confuses people, thus charting the course for solving problems or improving conditions.

Cluster #6 refers to the "psychological type theory." This cluster is related to "discipleship, psychological type theory, empirical theology, translation, consumption," and so on. For instance, Stefanink et al. (2017) explore the feasibility of the hermeneutical approach in the translation process. Stefanink et al. note that some elements such as corporeality, and subjectivity share similarities with the translation process and point out the foundation of translational hermeneutics, the tendency to a holistic approach. Oseki-Depre et al. (2019) try to clarify the relationship between hermeneutics and translation and the definition of translation by citing the opinions of Antoine Berman and George Steiner from the perspective of classic hermeneutics. Martinengo (2020) discusses the relationship of political philosophy with translation theory based on the view of Ricoeur's hermeneutics. In Cluster #6, attention to hermeneutics in translation field can be presented. The translation, which is also an interdisciplinary, links with hermeneutics, whether from the translation process or theory, will burst out great energy and form a positive cycle among academic research.

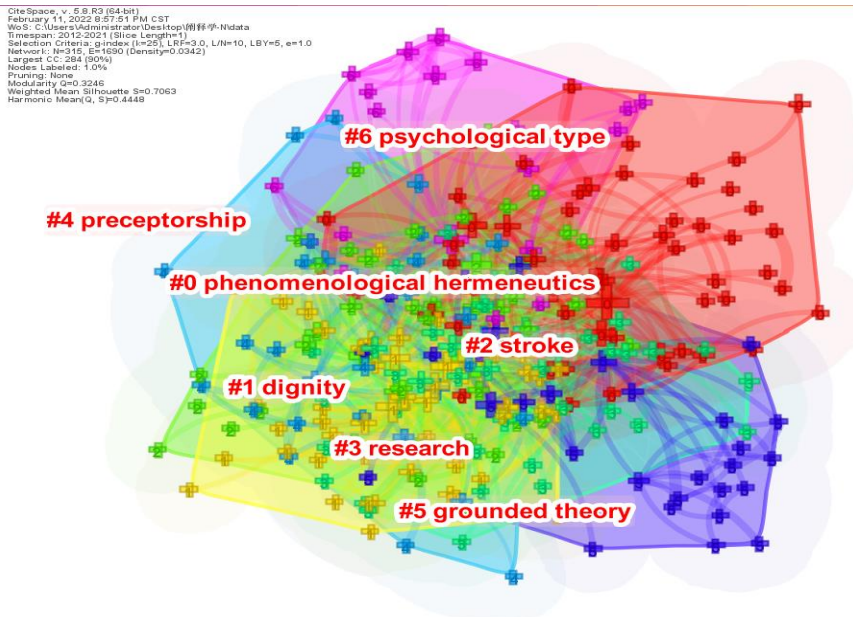


Figure 8. Co-occurrence analysis of keywords in terms of hermeneutics (2012-2021)

3.7 Analysis of keywords of overlay visualization

As shown in Figure 9, different keywords are endowed with some types of colors. The deeper the color of keywords is, the earlier the research starts. The color of keywords represents research time, which reflects the research topics and trends to some extent by the color transition. Some keywords such as quality of life, narratives, Buddhism, lived experience, and philosophy of religion with deeper color were shown before 2016. The keywords "sin, intercultural hermeneutics, patriarchy, public theology, Chinese philosophy, pandemic, Covid-19" emerged after 2018.

Bo (2018), one of the researchers during this period, discusses two approaches to Chinese philosophy: focus on interpretation and inheritance or theoretical creation based on academic norms and standards, and puts forward the prevailing situation of the first approach and relatively weak place of the second one, thus calling for a more harmonious and dynamic study on

Chinese philosophy. Bhat (2021) uses the feminist hermeneutical approaches to question dominant male meanings in Qur'an chapter 4, verse 34, examines the patriarchy's influence on this verse, and emphasizes women's way of understanding Islam and their position. Covid-19 happened in 2019 and also got scholars' attention concerning hermeneutics. Buffel (2021) employs theological liberative hermeneutics to prove that the Bible is central in the struggles and lived experiences of the poor under the background of poverty and Covid-19 and solve some misconceptions about liberation theologies. Nielsen and Liakos (2020) point out that mutual understanding is not enough in the United States on the basis of the example of wearing masks and advise people about seeing themselves in a new way with the help of hermeneutics when facing the Covid-19 pandemic. Meanwhile, they hope the research is beneficial to political dialogue in the context of the epidemic. Belyaev and Matushanskaya (2021) argue that apocalyptic literature has a close relation with the Covid-19 pandemic and that this crisis is a rehearsal of the apocalypse. And they analyze the representative opinions of different Christian confessions in the post-Soviet region and try to find a proper hermeneutic paradigm.

The Covid-19 epidemic has wreaked havoc on economic, political, medical, and other fields across the globe since its outbreak. All experts conduct relevant studies by combining professional knowledge, promoting a dynamic academic development on this plague.

Within the review of hermeneutics, it is discovered that this topic focuses more on the living situation of people under the backdrop of the pandemic, such as wearing masks, re-examining people themselves, and it is also involved in concerns for the vulnerable group, the following problems about political dialogue, and like the previous studies, it also participates in the investigations about the nurses and their patients ailed by pneumonia.

Overall, the research in the medical field with hermeneutics has been throughout the development of both subjects.

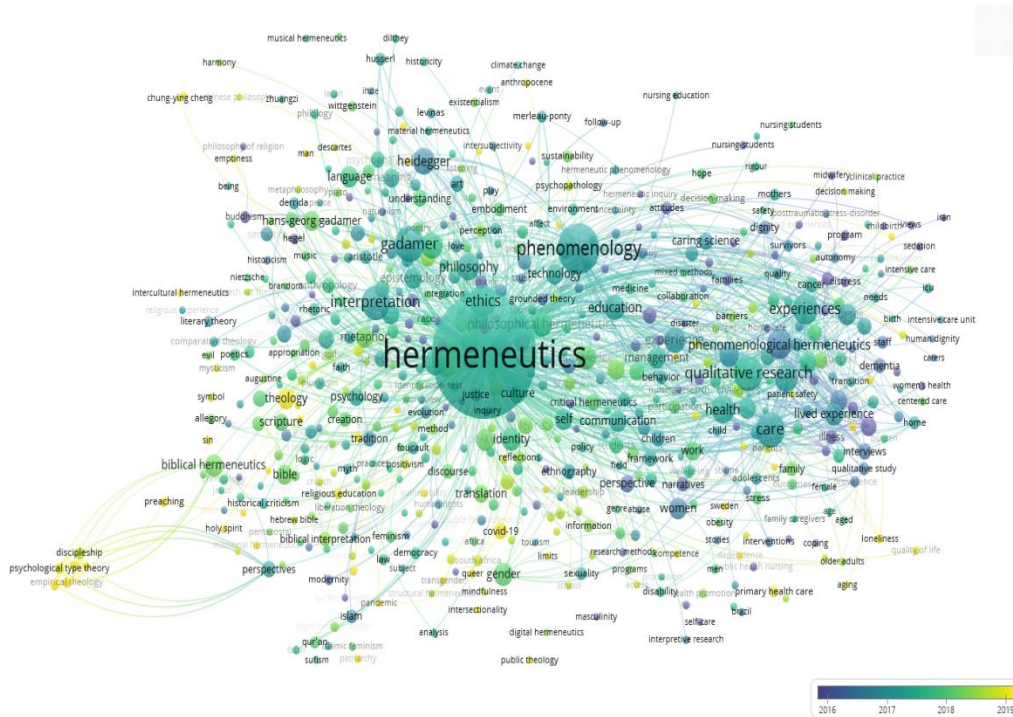


Figure 9. Overlay visualization of keywords of hermeneutics based on VOSviewer (2012-2021)

4. Conclusion and Implications

Considering the importance of review on hermeneutics and the lack of this relevant research, the author utilizes two bibliometric instruments to analyze the data collected from the Web of Science Core Collection, hoping that clear insight into hermeneutics can be provided and scholars can explore new research perspectives.

From 2012 to 2021, 3,101 papers are retrieved from the WoS core database. The ten years have witnessed the initial stage, rapid-growth period, its peak, and slump of research on hermeneutics. This field contains a wide range of topics, including phenomenology, nursing, psychology, education, and theology.

Next, the United States is the most productive country in this field and plays a prominent part. At the same time, England, South Africa, and Canada contribute a lot to this field. On the whole, countries publishing a large number of papers are from Europe, South America, Africa, and Oceania, respectively, and most of them are from Europe, which concludes that Asian countries pay less attention to this field and there is an imbalance across districts. Hermeneutics originated in Europe, which may partly cause this phenomenon. The University of Pretoria has the largest number of publications among institutions. It is from South Africa, which means that nearly a quarter of the number of publications in South Africa comes from the University of Pretoria. Furthermore, some countries and institutions will cooperate with others to some extent.

Analyses of keywords include timeline view, citation bursts, co-occurrence analysis, and overlay visualization. From the timeline view, important keywords that emerged in each year can reflect research focus in each year and general research direction. From “cancer patient, body, palliative care” to “law, language, innovation, big data,” each year shows something new in hermeneutic research. From citation bursts, some new keywords can be easily captured together with their period, which can embody the extent of people’s interest and research value. Like “symptom” with five years timespan presents a high value and more interest from scholars. Co-occurrence analysis shows several different clusters, which means keywords with high correlation will be divided into the same cluster. Overlap among those clusters indicates their connections to the study of hermeneutics. Due to the different colors on overlay visualization, the latest research on hermeneutics can be gotten easily. The keywords with yellow color are scholars’ new research foci. Various information on hermeneutics can be obtained from keywords analysis.

Co-citation journals prove that a whole research trend on hermeneutics focuses on the medical field. *Social Science & Medicine* with a high h-index of 213, *Journal of Advanced Nursing* with an h-index of 136, and other high-citation journals are relevant to the medical field, which shows that applying hermeneutics to medical studies is of great significance.

Briefly speaking, the study of hermeneutics is involved with many other disciplines. It contains medical studies, psychology, education, theology, and so on. Through hermeneutic methods, more information and understanding about one subject can be obtained and further promote the development of this subject.

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Evaluation of Machine Translation in English-Chinese Automatic Subtitling of TED Talks

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Abstract

With technology becoming an essential competitive factor for subtitle translation services, the quality of machine subtitle translation in the current era deserves further examination. This paper examines the Chinese translation of 20 Ted Talks subtitled by an automatic subtitling software under the frame of the FAR model. This paper examines if machine subtitle translation has semantic, contextual, grammatical or spelling errors, idiomatic errors, syncopation and inappropriate synchronization, as well as wrong reading speed and paragraph length. It also emphasizes the need to broaden new perspectives on the quality of machine subtitle translation.

Key Words: machine translation, automatic subtitling, English-Chinese translation, translation technology, TED Talks

1. Introduction

In the era when data-driven statistical machine translation is dominant, scholars explore the application of machine translation in subtitling. With the development of speech-to-text technology and neural network machine translation, video subtitle synchronization translation technology has developed rapidly, and a number of scholars propose new methods to improve its accuracy. In China, the study of audiovisual translation continues to evolve and has become an important area of translation studies, receiving more attention. At the same time, China's domestic audiovisual market is booming and growing in influence. In the age of AI, as international exchange unfolds widely and intensively, speed is increasingly pursued, and to achieve this, the strong involvement of electronic technology, the emergence of language localization projects, the use of translation memories, the popularity of machine translation, and even the application of AI technologies with greater efficacy have all improved the efficiency of human communication to varying degrees. At the same time, the broad vision of introducing localization, corpus, project management, programming and other elements that were not previously part of the translation field is popular.

In the field of subtitle translation, time is of great importance and AI subtitle translation tools can contribute a lot to solving the time problem. In the age of globalized and intelligent information, one of the main challenges facing translation and cultural communication is the fact that the huge number of subtitle translation tasks exceeds the capacity of a limited number of translators, i.e. how to quickly translate the urgently needed film and television productions in a limited time frame. Some scholars point out that "there is an underlying criterion in the field of subtitle translation, that is, whoever can get the work on screen in the shortest time will win more attention and market" (Wang & Xi, 2014: 34).

With a short time frame, it is inevitable that problems such as inconsistent translations of front and back terms, haphazardly conducted or even ignored review and proofreading sessions, and frequent errors occur. In addition to time problems, fansubbers also have problems with the division of labor and collaboration between members, mainly due to differences in a professional level and time and place, which makes it difficult for members to coordinate their work effectively and for multiple people to work together, resulting in inconsistencies in the overall language style of the film or television production. Machine subtitle translation can complement human translation in terms of unified terminology, improved translation efficiency and clear division of labor, and has enormous advantages. However, the quality of machine-translated subtitles has not received enough attention in academics. "Little has been asked about new technological developments such as computer-aided translation software, terminology technology, and speech recognition technology in subtitle translation, and little research has been done on the speed efficiency and quality assurance of subtitle translation." (Wang & Xi, 2014: 34), so the quality of machine subtitle translation in the new era is worth exploring.

Besides, the quantitative methods are rarely adopted in the Chinese context in audiovisual translation field. Cao points out that "there are still many shortcomings in domestic Internet subtitle translation research, the most obvious of which is that a large proportion of articles still follow traditional translation theories to evaluate the translation quality of subtitles." (2017: 28) Throughout the local Chinese studies, most of them adopt the traditional translation theory rather than the assessment model specific to subtitle translation to explore translation quality. Huang and Zhang point out that domestic audiovisual translation research should "maintain the usual case studies and theoretical interpretations while exploring and using advanced empirical research tools."(2019: 85).

In 2017, Jan Pedersen, a Swedish scholar, proposed a model for assessing the quality of inter-lingual subtitling, the FAR model, filling a gap in assessing of inter-lingual subtitling quality. He argues that before the FAR model was proposed, subtitle quality was mainly assessed by subtitle norms and industry judgments, while the FAR model takes into account all factors and uses quantitative methods to calculate it. (2017: 214) In this model, F refers to Functional Equivalence and A refers to Acceptability while R refers to Readability. Also, Peterson (2017) uses the FAR model to study 16 versions of Swedish subtitles for 10 English-language films to compare and analyses the differences between subtitling teams and official standard subtitles, which proved that the model could be adapted accordingly to the subtitling standards of different language regions.

Pedersen (2017) categorizes translation errors into three dimensions in the FAR model: functional equivalence, acceptability and readability. Functional equivalence is to convey both what is said and what is meant. Acceptability is used to assess the extent to which the translation conforms to the linguistic norms of the target language. Readability relates to the technical specifications of the translation of subtitles. The author sets the smallest unit of quality assessment at the subtitle itself (one to two lines), which not only ensures the integrity and relative independence of the meaning group, but also improves the operability of the assessment model. The formula for calculating the overall subtitle quality score is $N-F-A-R/N*100$, where N is the number of units, i.e. the number of subtitles, and F, A and R are the points deducted for the three main types of error.

A number of subtitle translation tools have been developed by domestic businesses, such as NetEaseSight, RenRen Translation Vision, SubtitleTone, etc. NetEaseSight was launched in May 2017, which is based on advanced Neural Network technology, combined with data mining, algorithmic recommendation and other capabilities to aggregate overseas content in one click, quickly translate the full text through machine translation and automatically generate subtitle files. On 28 May, 2018, RenRen Translation World was created and developed by the original RenRen Video founding team, combining multi-person collaboration management with AI video translation technology provided by NetEaseSight, which has 15 years of experience in video translation and has rich video translation experience and corpus resources. In addition to automatic subtitle generation, the software also provides a crowdsourcing translation platform, a translation collaboration platform, official translation services and video translation tools. Therefore, this paper selects the subtitles automatically generated by the NetEaseSight platform as the object of research and conducts a quality assessment.

In this paper, the author will select the subtitles automatically generated by the NetEaseSight platform as the object of research and conducts a quality assessment. The author uses the top 20 TED talks uploaded on the NetEaseSight platform to generate machine translated subtitles. The author examines the accuracy of speech recognition and cut scores, applying the FAR model to evaluate the quality of machine-translated Chinese subtitles.

Table 1. Top 20 TED Talks

| Sequence Number | The Name of the Ted Talk | The length of the Talk | Key Words |
|-----------------|---|------------------------|-----------------------------------|
| 1 | Do Schools Kill Activity | 19:08 | Creativity; Culture; Dance |
| 2 | This Is What Happens When You Reply to Spam Email | 09:52 | Comedy; Curiosity; Communication |
| 3 | Your Body Language May Shape Who You Are | 21:00 | Body Language; Brain; Business |
| 4 | How Great Leaders Inspire Action | 17:44 | TEDx; Business; Entrepreneur |
| 5 | Inside the Mind of a Master Procrastinator | 13:55 | Brain; Comedy; Decision-Making |
| 6 | The Power of Vulnerability | 20:04 | TEDx; Communication; Culture |
| 7 | How to Speak So That People Want to Listen | 09:41 | Culture; Sound; Communication |
| 8 | My Philosophy for A Happy Life | 12:45 | Happiness; Personal; Growth; Self |
| 9 | The Next Outbreak We're Not Ready | 08:20 | Disease; Ebola; Global Issues |

| | | | |
|----|--|-------|-------------------------------|
| 10 | What Makes A Good Life Lessons from The Longest Study on Happiness | 12:37 | TEDx; Aging; Data |
| 11 | Looks Aren't Everything. Believe me, I'm A Model. | 09:22 | TEDx; Beauty; Culture |
| 12 | Why People Believe They Can't Draw and How to Prove They Can | 15:03 | Art; Design; Potential |
| 13 | 10 Things You Didn't Know About Orgasm | 16:24 | Culture; History; Humor |
| 14 | The Orchestra in My Mouth | 11:42 | TEDx; Creativity; Music |
| 15 | How to Spot A Liar | 18:30 | Culture; Psychology; Science |
| 16 | The Art of Misdirection | 08:30 | Crime; Entertainment |
| 17 | The Power of Introverts | 18:44 | Business; Culture; Psychology |
| 18 | How I Held My Breath for 17 Minutes | 20:16 | Biology; Magic; Medicine |
| 19 | The Danger of a Single Story | 18:29 | Africa; Culture; Identity |
| 20 | My Stroke of Insight | 18:38 | Biology; Brain; Consciousness |

2. Literature Review

2.1 Previous Research on Machine-Translated Subtitles

Machine subtitling has been around since 2000 when Popowich (2000) built a fully automated, large-scale multilingual machine translation system, ALTo, using interpretation-based learning techniques. The system is evaluated in three ways: correct; acceptable though unsatisfactory; unacceptable. The system was evaluated manually in English-Spanish pairs with an accuracy of 70-80%. Armstrong (2006) conducts a real-user evaluation of an example-based machine translation (EBMT) of English subtitles into German and Japanese and presents the advantages of machine translation and identifies a number of issues that need to be addressed, including the need for more creativity when restructuring translations and the problem of sentence segmentation.

Volk (2008) investigates rule-based, instance-based and statistical-based machine subtitle translation respectively and concludes that the machine subtitle translation system is capable of producing passable subtitles. Sousa (2011) conducts experiments to evaluate a phrase-based SMT system for English Portuguese using the Moses toolkit and Google Translate, and scored the quality of the output using the Bilingual Evaluation System (BLEU), with the final results showing that post-editing of pre-translated subtitles by subtitlers would be less time-consuming. Aziz (2012) assesses the quality of caption generation using Google Translate built by Moses and two phrase-based statistical machine translation systems, calculated using the BLEU, Translation Editing Rate (TER) metric, presented a positive attitude toward machine translated captions.

Etchegoyhen (2014) conducts experiments based on approximately one million aligned parallel subtitles and 15 million monolingual subtitles in 14 bidirectional language pairs, using BLEU and TER scores to assign a positive rating to each machine-translated subtitle and a survey with user feedback to assess the quality of the machine-translated subtitles. Despite the positive comments on the quality of machine subtitle translations, not all of these studies have been well received. O Hagan (2003) compares English-Japanese online machine-translated subtitles (powered by the Amikai translation engine) for *The Lord of the Rings* with human-translated Japanese subtitles and showed that the actual match between a translation memory and translated text and the repetition of translated text was not satisfying. Diaz-Cintas and Remael (2014) conclude that it will be several years before machine-translated subtitles reach a sufficient level of linguistic quality to fully meet the needs of translation consumers.

Although foreign scholars have long been involved in research on machine subtitling translation, there is still a large gap in this area in China, and there are only a few articles in the domestic literature at present. Wang and Xi point out that "although the research on the direction of film and television subtitle translation in China has become more in-depth in the past ten years, most of the research results still mainly focus on the main problems in the translation process and the corresponding translation strategies, etc." (2014: 33). It can be seen that most studies are conducted from a traditional perspective while little research

has been conducted on some new topics such as computer-aided translation software, terminology technology, and speech recognition technology.

Wang and Xi (2014) analyze the problems faced by subtitle translation and focus on explaining that computer-aided translation technology can help unify terminology in subtitle translation by extracting high-frequency terms (names of people, places, objects, organizations, etc.) and making a terminology database that can be shared by translation team members, saving time and labor, and also ensuring the uniformity and consistency of the translation of the same terminology in the whole film and television work. The article illustrates the extremely important role played by computer-aided translation technology in improving the quality and efficiency of subtitle translation, and concludes by pointing out that computer-aided translation technology is of great significance in promoting cultural communication, enriching the content of subtitle translation teaching and expanding the scope of current translation studies.

Yu (2019) conducts an experiment on machine subtitle translation, based on two videos of lectures on design thinking and water resources, with English as the main language and English to Chinese subtitle translation. The thesis concludes that the AI (Artificial Intelligence) hyped by subtitle translation platform vendors cannot produce high quality subtitle translations on their own for the time being, while the human-computer interaction subtitle translation model of machine translation and human proofreading can greatly improve the speed of subtitle translation while ensuring the quality of subtitles. However, the paper still has shortcomings: the selection of corpus content is relatively single topic; only two test platforms are selected; only a typical case is selected by individuals, no acceptance study is conducted, which is too subjective.

A recent study by Xiao and Gao (2020) is more cutting-edge, using the “FAR model” constructed by Pedersen to evaluate the quality of subtitles automatically generated by “NetEaseSight” from English to Chinese subtitles and NetEase Open Classes using TED talks as the source material. The results show that there is still a large gap between the two. By combining the advantages of machine and human, the development of machine subtitle translation is more promising. It can be said that this paper is groundbreaking. However, the paper also has a slight flaw in that the sample is a 14 minute 8 second video of a TED talk, which is a somewhat small sample size. If the sample size can be expanded by this research path, it can provide more research space and development possibilities for Chinese audiovisual translation research.

Wang and Li (2020) argue that artificial intelligence has empowered translation technology, providing basic and global technical support for subtitle translation, and the importance and urgency of research on subtitle translation technology is becoming increasingly prominent. They use literature analysis to sort out the current status of research on subtitle translation technology, analyze its main problems, explore future development trends, and put forward targeted suggestions to dovetail with national cultural communication. It also proposes recommendations to expand the research on subtitle translation technology, strengthen education on subtitle translation technology and promote the innovation mechanism of integration of government, industry, academia, research and application in the field of subtitle translation.

2.2 Previous Research on Quality Assessment of Subtitles

The seminal research on subtitling quality assessment can be traced back to Brondeel’s (1994) study. He examines three levels of equivalence of subtitling, arguing that subtitling must be closely approximate to the spoken source language in relation to discourse. Karamitroglou (1998) suggests that the practice of television subtitling must maximize the enjoyment and understanding of the target film by making the inserted text as readable and accessible as possible. Gottlieb distinguishes between subtitling and other forms of translation in terms of four simultaneous symbolic channels (i.e. image, sound, dialog and subtitles) from a multimodal perspective and argues that examining the subtitler’s language goal and camera movements first instead of individual lexical pieces affords them linguistic freedom. As a result, it is vital to analyze the subtitle as a whole and strive to recover the semantics of the original work while analyzing the quality of subtitling. (2001: 19)

Diaz-Cintas (2001) focuses on the subtitling decision-making process, arguing that because subtitlers prefer to use other semiotic qualities of the film, the quality of an audiovisual translation must be assessed by subtitlers. (2001: 205) To measure the effectiveness of dialog translation, he summarizes five major elements of subtitling, which are discourse cohesion and coherence, subtitling to achieve the same effect as the original, reproduction of different linguistic systems, implementation of compensatory strategies, and the absence of defects or errors. Bittner (2011) suggests six factors that influence the translation process, including: textual form, culture, translator, source text, politics and client. He provides a detailed grammatical and contextual analysis of the subtitles of Chapter 14 of the *Murder on the Orient Express* film. The paper points out the importance of the quality of subtitles in film as an art form, as they are an integral part of the film.

Pedersen (2017) proposes three criteria for evaluating the quality of interlingual subtitles: whether the subtitles convey the speaker’s meaning, whether the subtitles are correct and natural in the target language, and whether the subtitles can be read fluently and without interruption. He explores the quality indicators by which professional subtitle translators and viewers judge subtitling, exploring how influencing factors such as letter breaks, synchronization and display speed affect subtitle

quality, and ultimately concluding that professional subtitle translators and viewers have different attitudes to subtitle condensation and that different groups judge subtitle quality differently.

Wang and Li (2020) point out that the development of speech recognition technology has made the research on quantitative assessment of audiovisual translation a new hotspot in the current international translation research. The current situation of quantitative assessment of audiovisual translation in foreign countries is systematically reviewed, and it is found that audiovisual translation products are the main object of quantitative assessment research. The existing assessment models mostly adopt the error deduction system. Besides, pluralism and communicative nature are the characteristics of quantitative assessment research of audiovisual translation. For the international research trends and the current situation of domestic research, the assessment theory construction and quantitative model application of audiovisual translation may become a new direction for future research.

At the same time, in addition to the above-mentioned subtitle translation assessment criteria, quality assessment of machine subtitle translations might take the form of various indications. Machine subtitle translation quality can be assessed either automatically or by human assessors. Automatic evaluation was created to lower the cost and time of assessment because manual evaluation is time demanding. BLEU, National Institute of Standards and Technology (NIST), Translation Edit Rate (TER), and Word Error Rate are the five basic automatic evaluation metrics used to evaluate machine translated subtitles (WER). The number for BLEU (Papineni, 2002) is 0 to 1, with higher scores reflecting better translations. The bottom bound is 0 in NIST (Dodgington, 2002), but there is no theoretical limit, with higher scores reflecting better translations. The WER (Och, 2003) scale ranges from 0 to 1, with lower values indicating better translations. With better translations, TER (Snover, 2005) has a lower score. The lower the word error rate (WER) indication, the better the translation.

Audiovisual translation studies are expanding in today's world, and it has become an essential subject of translation studies that is garnering greater academic attention. Simultaneously, China's domestic audiovisual market is booming, and its influence is growing, thus the quality of subtitle translation in the Chinese context is worth investigating. However, for domestic studies in China, most of them use traditional translation theories to investigate the quality of translation rather than assessment models specific to subtitle translation, and there are only a few quantitative studies that use special subtitle assessment models like the FAR model. This paper will conduct a quantitative analysis of the machine subtitle translation of TED Talks based on the FAR model from the three criteria introduced by the model: functional equivalence; acceptability; readability.

3. Results and Analysis of automatic subtitling from the FAR model

3.1 Results

Table 2. Score Calculation of Automatic Subtitling of Top 20 TED Talks

| Sequence Number | The Name of the Ted Talk | Functional Equivalence Penalty Score | Acceptability Errors Penalty Score | Readability Errors Penalty Score | Number of Subtitles |
|-----------------|---|--------------------------------------|------------------------------------|----------------------------------|---------------------|
| 1 | Do Schools Kill Activity | -74 | -2 | -43.75 | 164 |
| 2 | This Is What Happens When You Reply to Spam Email | -49 | 0 | -15.15 | 82 |
| 3 | Your Body Language May Shape Who You Are | -16 | -2 | -44.5 | 193 |
| 4 | How Great Leaders Inspire Action | -13.5 | -0.5 | -32.5 | 170 |
| 5 | Inside the Mind of a Master Procrastinator | -9 | -0.75 | -21.75 | 128 |
| 6 | The Power of Vulnerability | -25.5 | -0.5 | -24.5 | 187 |
| 7 | How to Speak So That People Want to Listen | -12.5 | -1 | -16.25 | 94 |
| 8 | My Philosophy for A Happy Life | -5.5 | -0.75 | -7.75 | 111 |
| 9 | The Next Outbreak We're Not Ready | -4.5 | -0.25 | -6 | 80 |

| | | | | | |
|----|--|-------|-------|--------|-----|
| 10 | What Makes A Good Life Lessons from The Longest Study on Happiness | -4 | -0.25 | -8.5 | 112 |
| 11 | Looks Aren't Everything. Believe me, I'm A Model. | -10.5 | -0.25 | -17 | 88 |
| 12 | Why People Believe They Can't Draw and How to Prove They Can | -14 | -0.5 | -18.75 | 136 |
| 13 | 10 Things You Didn't Know About Orgasm | -18 | -0.5 | -18.5 | 145 |
| 14 | The Orchestra in My Mouth | -9.5 | 0 | -1.5 | 114 |
| 15 | How to Spot A Liar | -17.5 | -1.25 | -35.25 | 173 |
| 16 | The Art of Misdirection | -16.5 | -1.25 | -21.5 | 73 |
| 17 | The Power of Introverts | -13.5 | -1.5 | -41.25 | 163 |
| 18 | How I Held My Breath for 17 Minutes | -17.5 | 0 | -41.25 | 183 |
| 19 | The Danger of a Single Story | -17 | 0 | -17 | 174 |
| 20 | My Stroke of Insight | -14.5 | 0 | -16.25 | 165 |

Table 3. Score of Automatic Subtitling of Top 20 TED Talks

| Sequence Number | The Name of the Ted Talk | The Score of Functional Equivalence | The Score of Acceptability | The Score of Readability | The Final Score |
|-----------------|--|-------------------------------------|----------------------------|--------------------------|-----------------|
| 1 | Do Schools Kill Activity | 54.14 | 98.77 | 73.16 | 26.38 |
| 2 | This Is What Happens When You Reply to Spam Email | 39.51 | 100 | 81.17 | 20.68 |
| 3 | Your Body Language May Shape Who You Are | 91.71 | 98.96 | 76.94 | 67.72 |
| 4 | How Great Leaders Inspire Action | 92.06 | 99.71 | 80.88 | 72.65 |
| 5 | Inside the Mind of a Master Procrastinator | 92.97 | 99.41 | 83.01 | 75.39 |
| 6 | The Power of Vulnerability | 86.36 | 99.73 | 86.90 | 72.99 |
| 7 | How to Speak So That People Want to Listen | 86.70 | 98.94 | 82.71 | 68.35 |
| 8 | My Philosophy for A Happy Life | 95.05 | 99.32 | 93.02 | 87.39 |
| 9 | The Next Outbreak We're Not Ready | 94.38 | 99.69 | 92.5 | 86.56 |
| 10 | What Makes A Good Life Lessons from The Longest Study on Happiness | 96.43 | 99.78 | 92.41 | 88.62 |
| 11 | Looks Aren't Everything. Believe me, I'm A Model. | 88.07 | 99.72 | 80.68 | 68.47 |
| 12 | Why People Believe They Can't Draw and How to Prove They Can | 89.71 | 99.63 | 86.21 | 75.55 |
| 13 | 10 Things You Didn't Know About Orgasm | 87.59 | 99.66 | 87.24 | 74.48 |
| 14 | The Orchestra in My Mouth | 91.67 | 100 | 98.68 | 90.35 |
| 15 | How to Spot A Liar | 89.88 | 99.28 | 79.62 | 68.79 |
| 16 | The Art of Misdirection | 77.40 | 97.95 | 70.55 | 46.23 |
| 17 | The Power of Introverts | 91.72 | 99.08 | 74.69 | 65.49 |

| | | | | | |
|----|-------------------------------------|-------|-----|-------|-------|
| 18 | How I Held My Breath for 17 Minutes | 90.44 | 100 | 88.11 | 78.55 |
| 19 | The Danger of a Single Story | 90.23 | 100 | 90.23 | 80.46 |
| 20 | My Stroke of Insight | 91.21 | 100 | 90.15 | 81.36 |

3.2 Analysis

3.2.1 Functional Equivalence

Functional equivalence in the FAR model refers to that a subtitle would convey both what is said and what is meant. Thus, the errors are analyzed from both the saying and the meaning. The penalty points for semantic equivalence are minor: 0.5, standard: 1, and serious: 2. Pedersen states that “A serious semantic equivalence error scores 2 penalty points and is defined as a subtitle that is so erroneous that it makes the viewers’ understanding of the subtitle nil and would hamper the viewers’ progress beyond that subtitle.” (2017: 219) However, in the model, it does not detail about the minor and standard errors much. In this case, a standard error means an error that makes the sentence unintelligible but does not hamper the whole subtitle. A minor error refers to an error that does not convey the word-level functional equivalence.

Translation Example 1:

Source: Do Schools Kill Activity

ST (Source Text): They have become frightened of being wrong. And we run our companies like this. We stigmatize mistakes.

MST(Machine Source Text): They have become frightened of being wrong, and we run our companies. This, by the way, we stigmatize mistakes.

MTT (Machine Translated Text): 他们害怕犯错 而我们管理自己的公司 顺便说一下 我们对错误进行污名化
MTT in pinyin: tā men hài pà fàn cuò ér wǒ men guǎn lǐ zì jǐ de gōng sī shùn biàn shuō yī xià wǒ men duì cuò wù jìn xíng wū míng huà

BT (Back Translation): They're afraid to make mistakes and we run our own company. By the way, we stigmatize mistakes.

The speaker wants to put forward that in the company’s operations they have such problems, but there is no link in the translation, which causes the audience to hardly understand this sentence. In the translation, it is indicated that every person has a company, which contradicts the fact that there is only one company in ST. The example of companies shows the stigmatized wrong understanding of making mistakes. This belongs to the serious mistakes for the reason that this hinders the understanding of the particular sentence and the whole context. This mistake may be caused by the translation engine.

Translation Example 2:

Source: This Is What Happens When You Reply to Spam Email

ST: Now, my hand was kind of hovering on the delete button, right? I was looking at my phone. I thought, I could just delete this. Or I could do what I think we’ve all always wanted to do.

MST: Now my hand was kind of hovering on the delete button, right as you are, I was looking at my phone, I thought I could just delete this, or I could do what I think we’ve all.

MTT: 我的手好像停在删除按钮上 就像你一样 我看着我手机 我想我可以直接删除这个 或者我可以做我认为我们都做过的

MTT in pinyin: wǒ de shǒu hǎo xiàng tíng zài shān chú àn niǔ shàng jiù xiàng nǐ yí yàng wǒ kàn zhe wǒ de shǒu jī wǒ xiǎng wǒ kě yǐ zhí jiē shān chú zhè gè huò zhě wǒ kě yǐ zuò wǒ rèn wéi wǒ men dōu zuò guò de

BT: My hand seems to be resting on the delete button, just like yours, and I’m looking at my phone and I think I could just delete this, or I could do what I think we both did.

This subtitle is translated wrongly for the reason that in the following sentence, the speaker is trying to telling the things she always wants to do. The things haven’t been done but, in the translation, the things are expressed to have been done in the past. This may confuse the audience’s feeling of time and the chronological order of the speech. This distorts the semantic meaning of the sentence, but does not affect the audience’s understanding of the above, which can be called a standard error. This error is caused by wrong segmentation of MST.

Translation Example 3:

Source: The Power of Introverts

ST: When I was nine years old, I went off to summer camp for the first time. And my mother packed me a suitcase full of books.

MST: When I was nine years old, I went off to summer camp for the first time, and my mother packed me his suitcase full of books.

MTT: 当我九岁的时候 我第一次去夏令营 我的母亲给我装了他的箱子装满了书

MTT in pinyin: dāng wǒ jiǔ suì de shí hòu wǒ dì yī cì qù xià líng yíng wǒ de mǔ qīn gěi wǒ zhuāng le tā de xiāng zi zhuāng mǎn le shū

BT: When I was nine years old, I went to my first summer camp and my mother packed me his suitcase full of books.

The original sentence means that when the speaker went off to the summer camp for the first time, his mother helped him pack his suitcase. However, in the translation, the ownership of the suitcase is incorrectly translated, which confuses the reader about the logic of the story. This minor error is caused by the error of the speech recognition.

3.2.2 Acceptability

Pedersen (2017) argues that acceptability refers to how closely the target text adheres to the target language's norms. This category contains faults that make the subtitles sound foreign or otherwise odd. These flaws can sabotage the illusion contract by drawing attention to the subtitles. Pedersen points out that "These errors are of three kinds: 1) grammar errors 2) spelling errors, 3) errors of idiomaticity." (2017: 220)

Translation Example 4:

Source: Your Body Language May Shape Who You Are

ST: In a few minutes, and I'm hoping that if you learned to tweak this a little bit, it could significantly change the way your life unfolds.

MST: In a few minutes, and I'm hoping that if you learned to tweak this a little bit, it could significantly change the way your life unfolds.

MTT: 在几分钟内 我希望如果你学会稍微调整一下 它可以极大地改变你的生活展开的方式

MTT in pinyin: zài jǐ fēn zhōng nèi wǒ xī wàng rú guǒ nǐ xué huì shāo wēi tiáo zhěng yī xià tā kě yǐ jí dà dì gǎi biàn nǐ de shēng huó zhǎn kāi de fāng shì

BT: In a few minutes I hope that if you learn to tweak it a little it can dramatically change the way your life unfolds

In Chinese "life" and "unfold" do not appear together. "Unfold" means "to become open" and in this context, it means life goes on. This is an error of idiomaticity.

Translation Example 5:

Source: How Great Leaders Inspire Action

ST: And I love asking businesses, what's your conversion on new business And they love to tell you, oh, it's about 10% proudly, well, you can trip over 10% of the customers.

MST: And I love asking businesses, what's your conversion on new business And they love to tell you, oh, it's about 10% proudly, well, you can trip over 10% of the customers.

MTT: 我喜欢问企业 你在新业务上的转化率是多少 他们喜欢自豪地告诉你 哦 大约是10% 好吧 你可以绊倒超过10%的客户

MTT in pinyin: wǒ xǐ huān wèn qǐ yè nǐ zài xīn yè wù shàng de zhuǎn huà lǜ shì duō shǎo tā men xǐ huān zì háo dì gào sù nǐ ó dà yuē shì 10 hǎo ba nǐ kě yǐ bàn dào chāo guò 10 de kè hù

BT: I like to ask businesses what your conversion rate is on new business, and they like to proudly tell you, oh, it's about 10%, well, you can trip up more than 10% of your customers.

To collocate with customers, the word "trip" cannot be directly translated into Chinese. It means you can outperform some customers in this case. The use of the word "trip" in Chinese is an idiomatic error.

3.2.3 Readability

Readability errors mean that viewers cannot read the subtitle effortlessly. In the FAR model, there are three parameters including segmentation and spotting; punctuation and graphics; reading speed and line length. In the results, errors of segmentation and spotting and reading and line length are found.

Translation Example 6:

Source: Your Body Language May Shape Who You Are

ST: So how many of you are sort of making yourself smaller Maybe you're hunching, crossing your legs, maybe wrapping your ankles Sometimes we hold onto our arms like this.

MST: So how many of you are sort of making yourself smaller Maybe you're hunching, crossing your legs, maybe wrapping your ankles Sometimes we hold onto our arms like this.

MTT: 你们中有多少人 在把自己变小 也许你们在驼背 交叉双腿 也许裹着脚踝 有时我们像这样抱着胳膊

MTT in pinyin: nǐ men zhōng yǒu duō shǎo rén zài bǎ zi jǐ biàn xiǎo yě xǔ nǐ men zài tuó bèi jiāo chā shuāng tuǐ yě xǔ guǒ zhe jiǎo huái yǒu shí wǒ men xiàng zhè yàng bào zhe gē bó

BT: How many of you are making yourselves smaller, maybe you're hunching over, crossing your legs, maybe wrapping your ankles, sometimes we're holding our arms like this.

There are no spaces in the sentences in this translation and the segmentation is hard for the audience to follow.

In the FAR model, it only discusses that having too long lines will be difficult for the viewers to follow. However, a specific guideline for Chinese-English pair is not drawn up. According to Xiao (2020), translation over 30 characters in the target language can be called a standard error and translation over 20 characters but below 30 in the target language can be called a minor error. In this case, translation over 40 characters is defined as a serious error.

Translation Example 7:

Source: This Is What Happens When You Reply to Spam Email

ST: Now my hand was kind of hovering on the delete button, right as you are, I was looking at my phone, I thought I could just delete this, or I could do what I think we've all.

MST: Now my hand was kind of hovering on the delete button, right as you are, I was looking at my phone, I thought I could just delete this, or I could do what I think we've all.

MTT: 我的手好像停在删除按钮上 就像你一样 我看着我的手机 我想我可以直接删除这个 或者我可以做我认为我们都做过的 (50 characters)

MTT in pinyin: wǒ de shǒu hǎo xiàng tíng zài shān chú àn niǔ shàng jiù xiàng nǐ yí yàng wǒ kàn zhe wǒ de shǒu jī wǒ xiǎng wǒ kě yǐ zhí jiē shān chú zhè gè huò zhě wǒ kě yǐ zuò wǒ rèn wéi wǒ men dōu zuò guò de

BT: My hand seems to be resting on the delete button, just like yours, and I'm looking at my phone and I think I could just delete this, or I could do what I think we both did.

Translation Example 8:

Source: Looks Aren't Everything. Believe me, I'm A Model.

ST: I am on this stage, because I am a pretty white woman in my industry, we call that a sexy girl.

MST: I am on this stage, because I am a pretty white woman in my industry, we call that a sexy girl.

MTT: 我站在这个舞台上 因为在我的行业里 我是一个漂亮的白人女性 我们称之为性感女孩 (36 characters)

MTT in pinyin: wǒ zhàn zài zhè gè wǔ tái shàng yīn wèi zài wǒ de háng yè lǐ wǒ shì yí gè piào liàng de bái rén nǚ xìng wǒ men chēng zhī wéi xìng gǎn nǚ hái

BT: I'm standing on this stage because in my industry I'm a beautiful white woman who we call a sexy girl.

Translation Example 9:

Source: The Danger of a Single Story

ST: Is how impressionable and vulnerable we are in the face of a story, particularly as children.

MST: Is how impressionable and vulnerable we are in the face of a story, particularly as children,

MTT: 我们在面对一个故事时是多么的易受影响和脆弱 尤其是作为孩子 (28 characters)

MTT in pinyin: wǒ men zài miàn duì yí gè gù shì shí duō me de yì shòu yǐng xiǎng hé cuì ruò yóu qí shì zuò wǒ men de hái zǐ

BT: How impressionable and vulnerable we can be when faced with a story, especially as children

4. Conclusion

The age of Artificial Intelligence has arrived with the advancement of information technology and computer hardware, and AI is employed in the form of Machine Translation (MT) to carry out translation duties. The usage of speech recognition translation technology has given rise to the creation of machine subtitling translation as machine translation continues to evolve. More and more translation is done by AI translation as the speed and quality of translation improves thanks to efficient machine translation facilitated by cloud-based systems. Machine-translated subtitles are generated by a large number of free and open-source tools in the industry. Although machine translation is quick and inexpensive, its accuracy is not always guaranteed.

Several suggestions can thus be made to improve the translation quality of machine-translated subtitles. The accuracy of machine translation engines should be improved. Low-frequency and unusual terms, for example, are deleted from the machine translation engine during the training phase to minimize the model's complexity and conserve storage space. The translation accuracy of some words should be improved. Some words sometimes aren't in dictionaries and are used to name things like persons, places, organizations, and trademarks, as well as time, dates, numbers, and new words. Furthermore, despite the fact that the translation is quite fluid, readability is still a huge issue. A correct structural examination of the source text is essential to fundamentally tackle the problem of order in translations. Semantic analysis is the foundation and

requirement for correctly analyzing a sentence's grammatical structure. However, there is a scarcity of substantial research achievements in this field, necessitating a greater emphasis on its application.

Finally, the accuracy of speech recognition engines and the function of segmentation should be improved. Although the technical maturity of voice recognition has substantially advanced, it is still not possible to attain one hundred percentage accuracy. Speech interaction is influenced by a variety of elements such as background noise and speech speed, and recognition rates vary widely from scene to scene; speech recognition lacks the ability to amend text through context; and insufficient semantics are the key bottlenecks. To solve this problem, the algorithm must be improved as well as a huge amount of reliable data for algorithm training in order for the algorithm to reach a particular level of maturity. However, it should be noted that although machine translated subtitles are still not of sufficient quality to go directly to market and require post-translation editing, they are accurate in a certain degree, with no grammatical mistakes or missing words. Furthermore, the automatically generated timetable is saving subtitlers' time and enhancing efficiency.

The future of subtitle translation services will be more promising if post-translation editing and machine translation of subtitles can be effectively combined. This study aims to provide some insights for the industry to improve the quality of machine subtitle translation, as well as to provide theoretical support for the industry to adopt machine subtitle translation, and also to broaden new perspectives for the quality of machine subtitle translation in China.

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The Power of Teaching Discourse: A Case Study of the Students at West Virginia State University

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Abstract

Language, which reflects a civilization, is unique for human beings. Teaching discourse also plays an important role in the classroom. This paper intends to answer this research question through analysis of a questionnaire survey and three video clips: How does English function in university classes? With the assistance of Professor Barbara Ladner for her questionnaire distribution at West Virginia State University, the questionnaire was designed to survey the students at West Virginia State University. The result shows that English used in a class does the same function as a kind of teaching discourse. Teachers are suggested to employ proper strategies in vocabulary and expression to make the class effective and efficient. Additionally, three teaching video clips were explored for the investigation of teaching discourse, which shows that a well-structured teaching discourse can help a teacher conduct a successful class.

Keywords: teaching discourse, speech analysis, the power of language

1. Introduction

Teaching Discourse, Teaching Language, or Teacher Talk refers to the language the teachers employ when they instruct certain contents on a certain occasion at a certain time (Håkansson, 1986). Teaching discourse is not chatting or random talking but a kind of educational utterance with a specific aim that can inspire and enlighten students. Teacher discourse can be divided into different categories. For example, types of teacher discourse can include the teaching of knowledge, responses to students' questions, organization of teaching, and classroom management (Cullen, 2002). Meanwhile, according to Liu (2006), the types of teacher discourse include class discourse, instructing discourse, interactive discourse, and responsive discourse. Interactive discourse (language use) is the talking, answering, and discussing between teachers and students; responsive discourse is the evaluating action when teachers instruct students to do exercises. English as a teaching discourse in English classes in non-English countries are characterized by double functions, acceptance, periodicity, and repetition (Liu, 2006). These features help English serve the teaching contents and teaching objectives (Liu, 2006). Teaching's nature, contents, objects, and environment determine the characters of English in that context. As a kind of language, Teaching English (Teacher Talk in English) is different from other regular languages in terms of its functions.

Teaching Discourse (teacher's talk) is a special language used by teachers to communicate and interact with learners in the classroom (Tsui, 2008). In general, teacher discourse is related to the classroom environment, including repetition, paraphrasing for clarity, and interactions with learners such as questioning, answering, feedback, and evaluation. Foreign language teachers' classroom discourse research began in the 1950s (Tsui, 2008). Then several representative researchers such as Michael H. Long (1983), and Nunan (1991) analyzed teachers' classroom discourse from various perspectives and used various research methods, and achieved many results. For example, Long (1983) proposed for the first time the role of teachers' discourse in promoting second language acquisition. Nunan (1991) discovered that teacher discourse plays a crucial role in classroom organization and learners' language acquisition and even has a decisive role in the success or failure of classroom teaching. Furthermore, Demo (2001) conducted discourse analysis for language teachers; Walsh (2006) investigated classroom discourse and Walsh (2013) studied classroom discourse and teacher development. In China, English is a foreign language rather than a second language. Classrooms are the main source of English language learning in most places and even the only source in some places in China. Teachers' discourse is the main target language input of language

learners. Because of this, many scholars and researchers in China have done much research on the discourse of English classroom teachers.

The ability of college teachers can be divided into two parts, teachers' teaching ability and their language competence (Malamah–Thomas, 1987). Teachers' teaching ability means teachers' competence in their teaching career, which includes abilities in arranging classes, preparing classes, managing classes, and evaluating the students. This kind of ability influences the efficiency of learners' acquisition in the second language or foreign language class. Language class aims at improving learners' language competence. This ability of teachers can be enhanced with language ability. Teachers' competence can be expressed by language ability.

Most of the researches mentioned above addressed the situation of English as a teaching language in non-English-speaking countries. In that regard, certain questions intrigue us, for example: How is English processed if the class happens in English classes at a university in America, an English-speaking country? What kind of teacher ability do the students expect? What kind of language ability do students anticipate from teachers in class?

2. Research Aims

To discover the answers to the above questions, a questionnaire was made considering the following aspects:

1. Whether passionate (inspirational) language is more effective than “neutral” or objective language? This question is related to the “level” of vocabulary used by the teacher. This question asks: does “challenging” or slightly unfamiliar vocabulary help students learn?
2. Whether students learn better from the correction of “errors” or the praise of successful performance (or are both required?)
3. Which method is more effective, “lecturing” or eliciting important course content from students through questions and discussion?

Answers to the above questions will be listed in the later parts of this paper.

3. Survey Participants

For this research, 160 university students were chosen arbitrarily at West Virginia State University (WVSU) in America on January 1, 2017. WVSU is a public and historically black university founded in 1891 in Institute, West Virginia. This research concerns 24 majors (English, criminal justice, computer science, psychology, economics, sports study, business advertisement, business accounting, biology, sociology, business finance, math, education, chemistry, management, engineering, act education, communication, international relation, social work, etc.) of students including undergraduates and postgraduates at WVSU. A questionnaire was devised for them, including nine questions in total about successful teaching discourse. These questions include eight multiple-choice questions, and one open-ended question (see Appendix 1).

4. Data Analysis

Table1: Results of Questions 1-8 for the questionnaire

| Questions | a | | b | | c | | Total |
|-------------------|--------|------------|--------|------------|--------|------------|-------|
| | Number | Percentage | Number | Percentage | Number | Percentage | |
| Q1 Importance | 104 | 65.00% | 56 | 35.00% | 0 | 0.00% | 160 |
| Q2 Satisfaction | 26 | 16.46% | 44 | 27.85% | 88 | 55.70% | 158 |
| Q3 New Vocabulary | 131 | 81.88% | 24 | 15.00% | 5 | 3.13% | 160 |
| Q4 Specific Words | 137 | 85.63% | 8 | 5.00% | 15 | 9.38% | 160 |
| Q5 Passion | 153 | 95.63% | 7 | 4.38% | 0 | 0.00% | 160 |
| Q6 Correction | 131 | 81.88% | 21 | 13.13% | 8 | 5.00% | 160 |
| Q7 Encouragement | 118 | 74.21% | 15 | 9.43% | 26 | 16.35% | 159 |
| Q8 Methodology | 38 | 24% | 14 | 9% | 108 | 68% | 160 |

Q9. How does the language teachers use help and/or hinder your learning?

The answers by students to this question indicate that the teaching language of teachers is expected to be of enough strengths, which include strengths in quality, strategy, pronunciation, intonation, and vocabulary. The keywords in students' answers are as follows:

Table 2: Results of Question 9

| Aspects of language strengths | | Description |
|-------------------------------|------------------------------|---|
| Strong language | Quality | Passionate Open-minded |
| | Strategy | Repetition Communicative Constructive criticism Topic |
| | Pronunciation and intonation | Proper rhythm Not Too Fast |
| | Vocabulary | General A familiar, detailed, moderate amount of new Specific Low complex, clearly defined, in-depth, predictable used |

5. Findings

5.1 The importance of teaching language in a university class

Table 1 and Table 2 indicate that a majority of the participants of this research emphasized the importance of teaching discourse in class, but they were not so satisfied with teachers' ability to use language appropriately in class. Therefore, teachers have more room to improve themselves to meet students' demands in their language ability. This result shows teachers' language ability should meet students' high demands. Hence teachers should have a good mastery of the course they teach so that they can instruct professionally.

5.2 The importance of teachers' strong discourse in teaching

From the results of Q3 and Q4, it can be concluded that using passionate or inspirational language may be more effective than using neutral or objective language. Most participants hope and welcome more challenges to deepen their understanding of the learning material. For example, they hope teachers employ more specific words to help them understand the terms better. From the result of Q6 and Q7, we can conclude that students may learn better from the correction of errors or praise of successful performance. Meanwhile, they hope teachers could correct their errors through discourse. They need to get more improvement with teachers' help. Most teachers offer help with correctness, but the help is not adequate.

The results of Q8 show that most students believed that they could learn better through a mix of lectures and discussions. A minority of students prefer lectures or discussions. It is expected that teachers should be good at employing adequate methods to explain the learning material. Teachers are expected to do more interaction and activities with students. Therefore, they could correct their mistakes while listening and watching the students, giving them adequate attention. Teachers should be good at not only lecturing in class but also controlling the class in discussion. Lectures and discussions are expected to utilize different ways to present the course and train the students, requiring teachers to have good knowledge of the course and students. The desired lecture has one kind of interaction between students and teachers, which focuses on presenting and answering students' questions.

The results of Q9 indicate that students hoped their teachers could have a strong discourse with good communication skills, and constructive criticism, which could help them learn. The strong discourse here means very convincing and effective words in students' expectations. Sometimes if teachers use terms that students are not familiar with firstly or they speak too fast, then that kind of discourse can hinder students' learning.

6. Discussion

Halliday's theory of pragmatics considers language expression as an approach to realizing humankind's communication and interaction (Halliday 1994; Maybin 1994; Halliday & Matthiessen 2004). The theory identifies three types of functions (meanings) of a language: Ideational, Interpersonal, and Textual. Among the three meanings, the first two are closely related to teaching and the relationship between teachers and students. Furthermore, the first one is conceptual (ideational) meaning, which is expressed by the acquired experience or logic. The second one (interpersonal meaning) is the practical meaning, relating to the relationship between the two parties (speakers) carrying out the communication.

Discourse analysis studies the construction in terms of the beginning, transition, and making an ending (Greatbatch, 1988). This paper elaborates on the power of the three teachers' discourse from different aspects (e.g. creating context, semantics, and vocabulary), in order to investigate how teachers encourage the students greatly and how the teachers make the class effective.

To investigate the power of teaching discourse, we audited classes with some distinguished professors at WVSU. With the permission of Professor Ladner, Professor Hilou, and Professor P, three clips of video were recorded, lasting for more than

10 minutes in total. The videos were transcribed with the help of Josh Means, a good friend of ours at WVSU (see Appendix 1 for the transcription).

Consequently, we analyzed the three clips obtained. Based on Halliday's theory, the discourse in Clip 1 contains the ideational meaning of reflective thinking, which can be expressed by relating to the acquired experience. The interpersonal meaning contained in this clip is reflective writing. To make clear the interpersonal meaning for the students the teacher laid some foundation and provided guidance. At the beginning of the clip, the teacher employed an "if" clause to create an interactive context between the teacher herself and the students. Then the teacher made a comparison between a science class and the teacher's own class to capture students' attention and define the class topic. Finally, the teacher turned to the key point by illustrating the role of reflective thinking and its different levels. The teacher followed the interactive principle to devise discourse on students' feet. She employed the interactive strategy to make the lead-in successful.

Clip 2 demonstrates the ideational function (meaning). According to the speech, as a quote from Plato says that those who tell the stories rule society, whoever holds the power can control the information diffusion, and getting information can be realized through communication. This discourse illustrates that meaning for students through common examples. The interpersonal meaning in this discourse is that communication can enhance trade, which is exemplified by transactions between China and the U.S. To attract students' attention, Professor H began with an information topic, using an "and" sentence. Then the topic was explored with an election example to indicate the importance of information on Facebook, which creates a very understandable context to exchange ideas. Election and Facebook are both very familiar and well-known examples for most students, so the professor's discourse is quite interactive and convincing. This leads the discourse smoothly to the information topic, trade transaction, through the sentence "Advances in communication enhance trade..." And the example of selling books to someone in Turkey makes a good foundation for the following topic, the trade between the U.S. and China. The discourse guides students step by step, transitioning freely and easily from very common life experiences to a major topic. This follows the gradual strategy in discourse analysis.

The ideational meaning in Clip 3 is what science was like in the Middle Age. By stating the definition of science in the Middle Age, this discourse shows the interpersonal meaning, and the thought about the universal theory. First, the "look at..." phrase leads the students to focus on the topic, which helps to create a typical class environment. Like telling a story, the discourse begins with the history of science, directing students to different historical figures and events, for example, three famous astronomers and astronomy in the 16th and 17th centuries, the enlightenment revolution. Next, the discourse turns to the mathematics topic, introducing the key subject of science, Arabic numerals that students are familiar with. This part of discourse was employed very delicately and ingeniously to transit the former part to the key part. Then the discourse states the science concept and Newton's book on science. Nevertheless, Aristotle's theories play the leading role. As it comes back to the universe topic mentioned at the beginning, the topic-centered discourse strategy is used. In the end, the discourse goes into Copernicus's theory and development of thought about the universe. Gradually every topic connects with others very closely, though on the surface they seem separate.

7. Limitations

The reflection of teaching in this paper mainly focuses on the implementation of teaching activities and correcting errors, and the review of their interactions with students is relatively limited, especially teachers' discourse about evaluating their students' performance. It is discovered that teachers should strengthen their ability to reflect on their evaluation of student's classroom performance. By identifying which type of language use for evaluating students' performance that students are more likely to accept and which class evaluation language they dislike the most, teachers can use classroom evaluation language that is more suitable for students in the future, increase the interaction in the classroom between the teacher and students, and improve classroom efficiency.

In terms of the questionnaire survey and statistical analysis, this research on teacher talk style (in English) and teacher's classroom evaluation language have certain limitations. First, the case study was conducted through a small sample, which means that the overall number of college English teachers invited was not as sufficient as expected. Although it is representative to a certain extent, its results may not reflect the overall situation of the country. The review of the discourse of a limited number of teachers may not reflect the thoughts and opinions of all teachers having different teaching styles. Finally, due to the limitations of the author's ability, the questionnaire questions may not exactly match the research questions.

Furthermore, the correlation between teaching style and teachers' classroom evaluation language was not studied in depth. The study was of short duration, so if possible, a longer survey period can be used to obtain more reliable data. As for the teachers surveyed, the selection of male English teachers and female English teachers should be as balanced as possible. More importantly, further research should also invite more teachers as research subjects to make the results more representative. Besides, research tools should be better designed to improve their reliability and validity.

8. Conclusion

Teaching discourse is a crucial skill for a teacher to master in any class at any time. The teaching discourse in English plays a similar vital important role in class in English-speaking countries and non-English-speaking countries. Regardless of the major or course a teacher teach, a convincing and effective teaching discourse is an indispensable tool to be employed. The stronger the teacher's class discourse is, the more efficient the class quality can be. Additionally, a teaching discourse that is topic-centered and coherent in context is a strong one that can make a class effective.

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Appendix 1: The Questionnaire and Transcription of Three Video Clips

Questions 1-8 for the questionnaire

- Q1. Is applying good teaching discourse important to the success of a class?
A) Yes. B) Don't know C) No
- Q2. Are you satisfied with your major teacher's ability to use language appropriate to the class?
A) Satisfied B) Don't know C) Dissatisfied
- Q3. A teacher who uses the vocabulary of the course that is somewhat new to me
A) Challenges me to deepen my understanding of the material
B) Confuses me and makes it harder for me to learn new concepts
C) Makes the course content less interesting to me
- Q4. When the teacher uses specific vocabulary words from the lesson or course unit,
A) It helps me understand the terms better
B) It makes the key concepts less accessible
C) It makes it harder for me to keep up with the lecture or discussion
- Q5. A teacher who shows passion for a subject or opinion
A) Inspires me to form and express my position on course material
B) Makes me afraid to express a position that differs from the teacher's
C) Embarrasses me
- Q6. Teachers who mostly correct mistakes
A) Help me know what needs improvement
B) Make it hard for me to know what the correct answer or method is

- C) Discourage me in my studies
Q7. Teachers who mostly encourage what is good or correct in my work
A) Help me to build on successes
B) Make it hard for me to know what, if anything, needs to be corrected
C) Encourage me to keep trying
Q8. I learn best when the teacher
A) Explain course material through lectures
B) Gets the students to express course concepts through discussion
C) Uses a mix of lectures and discussion
Q9. How does the language teachers use help and/or hinder your learning?

Transcription of Teaching Video Clips

Clip 1

... If you are a social sciences major, you may be asked to do a reflection paper, to show how you feel, so that you don't project that onto those that you are helping. In a science course, you may be asked how you feel about your research, and it will be less subjective, and more reflective of your process. In this class, we will focus on personal reflection. Any kind of reflective thinking is a personal or informed response to experienced events. It is the processing stage. Even in science, you are having to think of your role as an investigator in the process. You revisit some experiences or results. Then you look at your assumptions or added values. At the highest level, which you may not get to in this paper, is to justify actions, find a deeper meaning, or evaluate how you could do better next time. Here in this paper, we want you to examine your assumptions, rather than just letting the event sit on its own. Reflective writing in this class is thinking to explore what you've learned and what the experience meant. It's a path to self-knowledge. It helps you to reinforce your writing skills. Some things that it is not is that it is not just telling the story or conveying what happened. It has to be deeper, to your reflection on it. It is not a straightforward comment on a simple problem you solved. The basic level of reflection is the description or document of an event. The next level is doing an analysis or context to think about the implications and generalize the various stages of the events or cause-and-effect relationships. The next level is looking at its relation to other things such as your expectations. That level can get you to understand what could have gone differently. This leads you to identify alternatives. You can discuss your perceptions and observations, questions that you had, problems where you concluded, or alternative interpretations. For example, a soldier told his superior officer that he would not salute him in training because he might accidentally salute him when in the warzone, and therefore the enemy could identify who is the superior officer and kill him, and then which would jeopardize the whole battalion. For the superior officer, it was a display of disrespect but for the soldier, it was a safety protocol. This demonstrates that when we reflect we can see different perspectives. — Professor Ladner

Clip 2

... And information went one way. Those who have power were able to diffuse information. Right now you can diffuse your information. That is one of the most important occurrences in human history. There was an election, in Gambia, and even though the candidate lost, he said he will stay in power. People who have access to Facebook were able to challenge this candidate. The information takes power from the most powerful. In 3 days, they ran him from power, and he left the country. Advances in communication enhance trade, banking, and international services in general. Trade transactions can be completed at a lightning speed, and money exchanged in real-time. You could sell your books to someone in Turkey and have the money in your account in minutes. Theoretically, there are two countries. One country is technology based and the other is manufacturing-based (cars, etc.). The U.S. is a technologically advanced country. The U.S. has technologically intensive products, which require knowledge. On the other hand, China is labor-intensive. The product is clothing, tools, and many other things. The U.S. can produce more efficiently with more technology, while China can produce more efficiently with manufacturing. There will be certain points of production where the U.S. or China would not be able to produce efficiently. However, suppose these countries engage in trade. Each country has a specialization, which means each country focuses on goods and services that they are good at (the U.S. is technological-based output, and China manufacturing-based goods). These countries can work together and keep a certain amount of production and export what is not necessary. — Professor Hailou

Clip 3

... Look at the three major astronomers in the 16th and 17th centuries. Also, the impact of a revolution. This is known as the enlightenment period, which is very important. Copernicus, Galileo, and Isaac Newton are astronomers. This will show us how the people in the Middle Ages thought about the universe. Some important concepts were in mathematics, such as the concept of zero and Arabic numerals. The Europeans learned from the Arabs, and that is why they called them Arabic

numerals, even though they come from India. Science was called natural philosophy. Science, the word, was popularized in the 19th century. Science was different than technology, and now we see technology as science. Newton 1687 published a very important book called *Mathematical Principles of Natural Philosophy* (Science). In those days, medieval science accepted Aristotle's theories of the universe, and they were regarded as true. The implication was that everything was created and that there were five basic elements. Everything was made of heavenly substance. So everyone believed that this was truthful. Later the scientific revolution gave theories that this was incorrect. Theories of evolution, Copernicus's theory that the sun was the center of the universe, and more. By 1500 many Europeans knew that the Earth was round knowledgeable people know the Earth was round. That is why Columbus sailed westward. That was in 1492. But then, they did not know that the Earth orbited the Sun. — Professor P

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Interconnectedness Between Culture and Nature: Eco-poetics in Niyi Osundare's *The Eye of the Earth*

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Abstract

In the spate of global warming that is causing toxic climate changes as a result of the industrial revolution and urbanization that have influenced man's culture (lifestyle), many scholars and ecologists have invigorated the need to preserve nature via scientific books, journals/articles, movies, novels, etc. However owing to the widely believed complexities in poetry, many do not still realize that poets all over the world (and Nigeria to be specific) have also responded to ecological issues by using poetry to create ecological consciousness. It is on this basis that this paper explores the poetic opus of Niyi Osundare, *The Eye of the Earth*, as it regurgitates the eco-poetic principle of interconnectedness between man and nature. The study aims to add to the existing knowledge of literary discourses in general. The study adopts a qualitative methodology by collecting data from books, journals, articles in libraries, and cyberspace. The study finds that the collection largely amplifies the degradational state of the earth, precisely in the Southwestern region of Nigeria. It also discovers that the collection shows the interconnectedness between humanity as a microcosm and nature as a macrocosm.

1. Introduction

This paper attempts a critical study of Niyi Osundare's collection of poems titled *The Eye of the Earth* (1986), concerning eco-poetics or ecological consciousness. It selects excerpts from some poems, structured into three movements in the collection that challenge its readers to environmental action and promote changes in the ways humans with their lifestyle treat nature. It also describes the local images used in the collections to show the interconnectedness of culture (microcosm) with nature (macrocosm), and how they both affect each other.

The term "Nigerian Poetry" defies a precise definition. However, this paper circumscribes Nigerian poetry as poetic verses about Nigerian societies with Nigerian tropes or thematic concerns, by a Nigerian poet and largely for the Nigerian people irrespective of the choice of diction. In other words, this description of Nigerian poetry includes poetry largely written in the English language as the country's lingua franca. It is on that basis that this paper considers the selected collection under the wider umbrella term of Nigerian Poetry.

Niyi Osundare is often classified to be among the second generation of Nigerian poets that emerged during and after the Nigerian civil war (1966-'70). This generational classification does not have a clear-cut demarcation as a poet like Wole Soyinka may be found within all three generational poetic forms and ideologies. Similarly, some of Niyi Osundare's works may be described to have transcended the second generation of Nigerian poets to the third generation or contemporary Nigerian poets –sometimes referred to as the Rising Voices. Nonetheless, Osundare is widely considered to be among the classification usually referred to as "the second generation of Nigerian poets" who are also sometimes described as the Alter-Native poets. The second-generation Nigerian poets provided an alternative or opposition to the first-generation's Eurocentric poetic forms by presenting a "Native" form that the common Nigerian people can identify with and comprehend.

Niyi Osundare is born in 1947 in Ikere-Ekiti, Ondo State where he had his early education. He obtained a degree in English at the University of Ibadan, in 1972. He had his M.A from Leeds University in 1974, and his Ph.D. in 1979 from York University, Toronto. He has published other collections of poetry which include: *Songs of the Marketplace* (1983), *Village Voices* (1984), *A Nib in the Pond* (1986), *Songs of the Season, Waiting Laughters* (1990), *Tender Moments* (2006), etc. *The Eye of the Earth* has, since publication in 1986, been awarded the Association of Nigerian Authors (ANA) Prize for poetry, and the Commonwealth Poetry Prize.

The collection was published at a time when there was a flourishing ecological movement with various groups showing a general global concern over the poor state of the earth in which the modern human lifestyle or their poor treatment of nature (through industrial pollution, deforestation, desertification, etc.) is highly regarded as the causal factor to the poor state of the environment. Osundare buttresses the inspiration for the collection in the preface he wrote for the collection this way:

The vision which provokes this question is, in the main, not very distant from that which has fired The Green Peace, The Women of Greenham Common, Operation Stop the Desert, The Save the Amazon Committee, and the millions of human beings who frequently troop out in European and American cities, urging that we give the human race priority over the arms race. Waters are dying, forests are falling. A desert epidemic stalks a world where the rich and ruthless squander earth's wealth

on the invention of increasingly accomplished weapons of death, while millions of people perish daily from avoidable hunger. Tomorrow bids us tread softly, wisely, justly, lest we trample the eye of the EARTH. (Osundare 1986).

This study hereby briefly discusses Eco-poetics, also known as Ecocriticism or Green Studies to further foreground the interconnectedness between culture and nature that is echoed in the selected collection of poems.

2. Hermeneutical Framework: Ecocriticism

In the words of Charles Bressler (2011), “Dating from the late 1980s, ecocriticism is the latest emerging field in literary studies that directly relates who we are as human beings to the environment”. Bressler explains ecocriticism is an eclectic group of writers, critics, and theorists who emphasize the place, nature, and the physical world, attesting to the interconnectedness between humans (their culture) and nature.

Cheryll Glotfelty and Harold Fromm are unarguably notable proponents of the theory that takes an earth-centered approach to literary studies. However, it was in 1993 that ecocriticism gained a strong presence in literary criticism through the enormous contribution of Glotfelty. In *The Ecocriticism Reader: Landmarks in Literary Ecology* (1995), edited by Cheryll Glotfelty and Harold Fromm, a succinct definition is given thus, “Simply put, ecocriticism is the study of the relationship between literature and the physical environment.” Glotfelty herself acknowledges that she did not coin the term and that honor goes to William H. Rueckert in whose article, *Literature and Ecology: An Experiment in Ecocriticism* (1978) the word first appeared.

Another leading ecocritic is Lawrence Buell (1995), who declares that ecocriticism is a study of the relationship between literature “and the environment conducted in a spirit of commitment” to environmental praxis. According to Bressler (2011), through examining texts that highlight the natural environment, ecocritics entreat people to participate in practices that will change their environment and their material world, encouraging them to become guardians of their planet, not only for themselves but also for posterity or future generations.

Historically, great writers such as Ralph Waldo Emerson, Henry David Thoreau, William Wordsworth, and many others have written about nature and used pastoral imagery. Long before these writers, from antiquity, writers have shown the relationship between man and nature, raising environmental concerns (Nwagbara, 2013). This notion makes Bressler conclude that “‘nature literature’ is as old as Western literature itself.” The interconnectedness between culture and nature is as old as man’s existence, by extension.

There is no precise set of assumptions for Ecocriticism, just like many other modern literary theories. However, some of the key tenets of ecocriticism that guide the analysis of this study are:

- The emphasis on the interconnectedness of all things – including nature and culture.
- The advocacy for a literal “saving” of planet Earth, not only for present generations but also for generations to come
- The belief that human culture is connected to the physical world; that is, humanity, the microcosm, directly affects and is affected by the physical world, the macrocosm. (Bressler 2011)

By using the above ecocritical principles (Oguntuase, 2019), this paper attempts to assess human lifestyles or cultural interconnectedness to the earth’s living organisms (plants and animals) and their environment. It keenly observes the selected collection’s Nigerian environment and how the poet-persona seeks to demonstrate how man’s culture affects nature.

3. Ecological Consciousness in Niyi Osundare’s *The Eye of the Earth*

3.1. *Interconnectedness and Exaltation of Nature Over Culture*

The opening poem to the collection, “Earth” describes the earth and its nexus to humans. Apart from this introductory poem that appears to define the ecosphere of the planet earth, other poems in the collection are structured into three movements subtitled: “back to earth”, “rain songs”, and “home call”.

In weaving the natural image of the poem “Earth”, the poet vividly shows the connection between the earth as nature and humanity with all its lifestyle or culture. The opening lines of this poem suggest the relation of the earth to humans this way, “Temporary basement/and lasting roof”. These lines suggest the earth is only a “temporary basement” as humans are on it temporarily but after death, the earth becomes their “permanent roof” when buried or covered with the earth. The poem further describes the earth paradoxically as a “breadbasket/and compost bed” (lines 5-6). The foregoing lines also show the interconnectedness of nature with humans. The same earth that provides the “breadbasket” – foods that humans need for survival, also provides the graveyards where humans decay to nourish the earth that has fed them. The poem then describes some natural compositions or features on the planet earth, such as “rocks and rivers”, “muds and mountains”, the sea, moon, and the sky. These help to vividly create the natural image of the earth. The poem “Earth” concludes as the poet-persona exalts nature with a native diction that stands as a monometer thus “*Ogeere amokoyeri*” which translates as “the one that

shaves his head with the hoe”. There seems to be a conscious advocacy for simple agricultural tools that do not cause havoc on the planet. The poet-persona recommends such simple traditional farm tools as the “hoe”, in opposition to the use of heavy tractors or modern mechanization used in agriculture.

The first movement of the collection “back to earth” has three poems titled “Forest Echoes”, “The rocks rose to meet me”, and “harvest call”.

3.2. *Yearning for the things of the Past*

The poem “Forest” is mainly “shades and shadows of a remembered landscape” (Osundare 1986, xii). In the preface of the collection, Osundare himself reveals that the poem, “Forest” shows nostalgia – a longing for the beauty and serenity of the environment in the past. The poet reveals that the poem “echoes of an Eden long departed when the rain forest was terrifying green though each tree, each vine, each herb, each beast, each insect, had its name in the baffling baptism of Nature.” The poem laments that the beauty of the forest has been reduced to only remembrance in the concluding stanza of the poem thus, “And now/Memory,/loud whisper of yester-voices/confluence of unbroken rivers/ lower your horse of remembrance” (lines 278-282). Most of the trees so vivaciously native to this forest have met a rapid death in the hands of timber merchants whose exploitative culture or lifestyle is symbolized in the poem as *agbegilodo* (timber lorry). The poem shows interconnectedness that reveals man’s degradation of the forest is indirectly the depletion of human’s natural beings thus, “wounded by wanton matchets,/bled by the curing cutlass of the *babalawo*/the homing sun closes your weeping wounds/even as your doctor juice simmers/in the portion at dusk” (lines 92-96). The poem creates a nostalgic mood as the persona recalls wonderful nature images of some of the forest’s compositions. It describes the component of the forest as “to this forest of a thousand wonders” (line 3). The poem describes the rich green nature of the forest with lots of wild animals such as the “elulu” – a kind of bird that chirps beautifully at regular hours of the day, serving as “the clock” for the rural dwellers. However such beautiful and functional existence of the Elulu bird was before urbanization, in which the modern man’s lifestyle through tree cutting and urbanization begin to affect forestation. Other animals such as the chameleon, weaverbird, praying mantis, millipede, and wonderful plants such as the *patonmo* (a plant with small leaves which fold up when touched: also called “touch-me-not”), etc. are succinctly picturized in the poem to show the modern man’s lifestyle has resulted to the scarcity of these species of nature, especially in urban areas.

Similarly, the poem “the rocks rose to meet me” describes the natural images of some of the rocks in the persona’s rural environment. Famous names of rocks in Osundare’s hometown in Ikere-Ekiti, Ondo State are used to create natural imagery of the rocks that have stood for ages. Such names of rocks as the Olosunta and the Oroole are reasserted in the poem. Olosunta for instance, as a huge rock in Ikere that is worshiped yearly during the famous Olosunta festival and is now reputed to be a repository of gold, is highly eulogized in the poem. The poet-persona in this poem recalls the miraging experience of the rocks rising to meet it whenever it journeys home. The rocks rose to welcome the prodigal persona thus, “Unwearying wayfarer/your feet wear the mud of distant waters/your hems gather the bur/of farthest forests;” (lines 17-20). However, the effect of modern man’s lifestyle on nature is described in this poem with the case of Olosunta. The rock, Olosunta is personified to be complaining because of the gold miners who degrade it through their digging or gold mining. The persona laments, “Olosunta spoke/his belly still battleground of god and gold”. These lines suggest that modern man has polluted the sacred place of the rock by exploiting it of its natural deposit –gold, and show man’s unhealthy relationship with nature. The latter line shows the vicinity of the rock as “belly”, which is solely used for religious purposes in the past, in contestation. The premise has now become an area where both worshippers and gold miners contend for space –a battle for the rock between people who stay true to their ancestral religious worship and the miners interested in material possessions. Thus, the love for gold or material possession is a kind of new religion introduced by modern man. The persona thus questions man’s gold mining culture rhetorically this way, “But how dig the gold/without breaking the rock?”. The persona further espouses Charles Darwin’s theory of evolution in its description of how the rock is formed thus, “older than God/hieroglyphed when earth was molten pap/sculpted into stone by the busy hands/of wind and water”. This is a notion from positivism that asserts nature such as the rocks naturally evolved from stages as opposed to any religious myth of creation. The devastating effect of man’s lifestyle on nature or the rock to be precise is portrayed in the concluding lines of the poem thus, “with such defiant brows/with such unfurrowed faces/Just what have the rains been doing?”

Nonetheless, the significance of nature to man is elaborated in the poem “Harvestcall”. The earth provides the foods needed for man’s survival. However, despite nature’s inevitable relevance to mankind, the persona laments man’s poor response to equally treating nature well. The concluding lines reinstate the ecological awareness of global warming this way, “with our earth so warm/How can our heart be so cold?” These lines thus suggest the conflicting situation between man and nature –the earth is described as “so warm” but man’s “hearth” –a symbol of man’s home that is described to be opposingly cold due to man’s poor relation with nature.

Other poems in *The Eye of the Earth* that capture ecological concerns and advocacy are “Let the Earth’s Pain be Soothed”, “First Rain”, “Rain-Coming”, “Raindrum”, “Who says that drought was here?”, “Meet me at Okeruku”, “Farmer-Born”, “Dawn call” etc.

3.3. *Man’s Degradation of Nature*

Desertification is one of the negative effects of human activities on the environment. The precluding poem, “Eyeful Glances” of the second movement in the collection reinstates the ecological consciousness against desertification due to human activities or lifestyles. The change in the climatic conditions of the postmodern world is depicted in the poem. “Eyeful Glances” opens with the issue of desertification thus, “The desert caller/comes on a camel/of clouds”. The harsh weather is described in the poem as “whispers urgent tidings/in the ears of my skin”. The persona hyperbolizes the lack of rainfall as “a few teasing drops/on earth’s gaping lips/vanishing like droplets/on a steel plate/hot with the forge’s red rage”. The lack of rainfall is further emphasized in the poem thus, “a timid rain peeps behind the clouds/then recoils/abandoning the world”. The absence of rain is personified as timid and peeping behind the clouds without falling due to man’s manhandling of the earth.

In addition, the poem “Ours to Plow, Not to Plunder”, which is arguably the most widely analyzed piece in the collection, raises ecological consciousness. The poem opens with advocacy for man to protect the earth from the use of modern huge agricultural mechanization and supports the use of simple traditional farm tools such as “hoe”, “mattocks and matchets” during planting and “calabash trays and rocking baskets” for harvesting and carrying farm produces. The stanzas following three stanzas in the poem then reinstate the results of using simple farm tools as bountiful harvests and a flourishing state of the earth. The persona in these stanzas appeals to man to desist from his mechanized treatment (poor treatment) of his environment and allow nature to follow its natural cause this way, “let wheatfields raise their breadsome hands”, “Let water spring” by using simple farm tools that do not harm the earth in any way, instead they beautify it in the metaphor that “the hoe is her barber”. The persona in the concluding stanza of the poem reminds humans of their duties to the planet that determines their survival thus, “This earth is/ours to work not waste/ours to man not to maim/This earth is ours to plow, not to plunder.”

3.4. *Protecting Extinction of Other Species/Regaining Nature*

The poem, “They too are the earth” advocates for the protection of other species whose gradual extinction is caused by man’s domineering activities. The persona defends other species by asserting, “they too are the earth.” This suggests the earth does not belong to humans alone, so humans should coexist with nature. In the first quintet, the persona suggests the death of animals whose skins or hide are being used by man to make modern wears such as shoes as well as the death of some plants such as the rubber tree used by man to make tires used by modern vehicles – “They are the earth/under snakeskin shoes and Mercedes tires”. It uses the analogy of “beggars” to compare man’s interrelated significance to nature as man’s accomplishments are “swansongs” – a farewell performance, especially before retirement.

The persona also defends nature by speaking against deforestation as well as the sand filling or displacement of water in naturally riverine areas thus, “They too are the earth/the sweat and grime of/millions hewing wood and hurling water”. However, the poem concludes by wondering with rhetorical questions if humans are part of the earth because they keep destroying that (nature) they know they cannot survive without. The persona rounds off this notion thus, “Are they of this earth/who fritter the forest and harry the hills/Are they of this earth/Who live that earth may die/Are they”. The fact that modern lifestyles or culture is the basis upon which man lives, even though these lifestyles affect nature, man is being cautioned to consider the interconnectedness between himself and nature because it is impossible for man to live while the earth dies.

The aforementioned poems in the collection are in the form of free verse with most of the lines presented as run-on-line or enjambment which helps their ecological content to flow and be graspable, even for an average reader of poetry. As an Alter-Native poet, Osundare successfully uses local flavors in poetic diction such as “*Ogeere Amokoyeri*”, “*Olosunta*”, and others already shown above. All the above-mentioned poems from *The Eye of the Earth* are also rich with figurative expressions and literary aesthetics that are, but are not limited to, the use of nature imagery, metaphor, personification, and rhetorical question, just to highlight a few as already described above.

4. Conclusion

Having explored some ecocritical praxes in the collection of poems titled *The Eye of the Earth*, this paper wraps up that Nigerian poetry has contributed to ecological discourses. Poetry, in general, remains a viable and potent genre that can be used to disseminate information in disciplines beyond those in the Arts and Humanities. Osundare’s delineation of the confluence between human culture and nature, using the poetry genre, shows Nigerian poetry also responds to its environmental issues and tries to curb them through ecological consciousness-raising.

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A Tentative Study on Translation Tactics of Culture-loaded Words Based on Domestication and Foreignization: A Case Analysis of *The Last Emperor* Film

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Abstract

Against the backdrop of globalization, the world has become interdependent, and cross-cultural communication between countries is more often than before. As a modern mass communication medium, the film plays an overriding role in cross-cultural communication between different cultures. However, the ever-ballooning domestic demand in China for international films sheds light on the importance of subtitle translation. Yet, cultural differences make it hard to translate many culture-loaded words with unique national hallmarks in the original films. Revolving around the 1987 film *The Last Emperor*, this paper selects several typical representative culture-loaded words from the film subtitles. This paper examines factors that may sway the selection of translation tactics for culture-loaded words through the lens of domestication and foreignization. In addition, it delves into the translation methods for translating such words. In doing so, it is hoped that the cultural connotations behind the language could be faithfully conveyed and that the cultural exchanges between countries and nations can be better promoted.

Keywords: culture-loaded words, domestication, foreignization, translation tactics

1. Introduction

1.1 Research background

The role of translation is pivotal and self-evident in human history, civilization, and cultural exchanges. It has facilitated the interaction between languages and promoted cross-cultural communication. Yet, the role of the translator has been controversial since ancient times, and there is a noted saying in ancient Rome that “the translator is the rebel.” The reason is that no matter how hard the translator strives for fidelity to the original, he cannot fully achieve the effect of the original. Translation is the exchange of two cultures, and for a genuinely successful translator, familiarity with two cultures is even more important than mastery of two languages. Film subtitle translation differs from other forms of translation in that it is not simply a language conversion but also involves cultures (Bi, 2002). Language, as a carrier of culture, is a prominent part of the culture. Therefore, culture-loaded words, the concentrated expression of traditional culture, play a paramount role in cross-cultural communication. Excellent literary works are the epitome of a country’s culture, serving as a window for potential readers worldwide to know more about China. For this reason, the following principles should be followed when translating culture-loaded words.

- (1) Reproduction of the meaning of the source language vocabulary is preferred to the reproduction of the form.
- (2) Word selection should take into account the context in which the source language vocabulary is used.
- (3) Key implicit meanings of source language words should be translated into non-implicit meanings.

The Last Emperor, a 1987 epic biographical drama film, relates the story of Aisin Gioro Puyi from the emperor of the feudal dynasty to the ordinary citizen of the Republic. The English film with a strong Chinese flavor was well-received when it premiered in Italy. Some specific terms and common sayings with folk characteristics in the movie set off a wave of understanding of Chinese culture abroad. *The Last Emperor* is a restoration of Chinese history, which inadvertently spread Chinese culture to the whole world. In 1988, the film won the 60th Academy Awards for Best Picture, Best Director, Best Cinematography, and nine other awards; it broke through film technology at that time, setting numerous new movie records. In light of this, studying culture-loaded words in such a film is significant and persuasive.

1.2 Research purpose

Translation can break down the barriers of language. In a globalized world, cultural exchanges between different countries are frequent, and subtitles of films serve as a vital form of cultural and artistic communication, according to Chen (2010). For example, although foreigners shot the film *The Last Emperor*, its theme is still Chinese, so many culture-loaded words appear

in the film and represent Chinese culture. Nowadays, most people choose to acquire cultural knowledge by watching films, so the study of the subtitle translation of *The Last Emperor* is of cultural significance.

Since the original lines of the movie *The Last Emperor* are in English, the following issues regarding the translation of the culture-loaded words in the film should be considered:

- 1) Did the foreign director modify or distort Chinese cultural elements in the film's subtitles?
- 2) What translation strategies, domestication, or foreignization, did the translators use for the Chinese culture-specific vocabulary during the Chinese translation of the film with the addition of Chinese subtitles?
- 3) Is domestication or foreignization appropriate for translating this film?

2. Literature Review

2.1 Previous research on subtitling translation

Fodor (1976) studied the dubbing translation of film and television works systematically from the perspectives of linguistics, semiotics, psychology, and aesthetics and so on. Karamitroglou (1998) found that the attempt in film translation nowadays is rather to describe the various subtitling conventions being followed. Thus, according to him, there is a lack of fresh or trending translation methods in subtitling. As a consequence, Karamitroglou (2000) concentrated on the make-up of the realization of all kinds of translation products in subtitling translation. Besides, Dananb (2002) assumes that the choice of either dubbing or subtitling is based on major factors extending the cultural identity of a nation. Xu and Zhang (2002) defined domestication and foreignization in this way: "domestication and foreignization refer to the cultural transformation involved in translation, the former being source language culture oriented, i.e., culture-oriented, and the latter being target language culture oriented, i.e., culture-oriented. Foreignization assumes that the translation should try to adapt to and accommodate the culture of the source language and the wording habits of the original author. Domestication, on the contrary, advocates that the translation should try to adapt to and take care of the cultural habits of the target language. To help readers remove linguistic and cultural barriers when they read translated works, Professor Xu (1980) published *Culturally Loaded Words and English Language Teaching* in Modern Foreign Languages.

2.2 Previous research on translation purpose, text type, readership, and ideology

To achieve a particular translation purpose, Guardini (1998) suggested that translators approach the practice of subtitling with a background in the theory of translation and subtitling. Li (2005) maintained that every human activity has a purpose, and so does the translation. Some Western scholars put forth teleology, the rudimentary functionalism theory. Throughout the history of Chinese translation, domestication and foreignization have each taken the lead due to the different purposes of the translators. For example, Yan Fu and Lin Shu, representatives of the modern Chinese translation community, advocated domestication translation for foreign cultures. In contrast, Lu Xun espoused foreignization for foreign cultures. Yan Fu's translation of *The Treatise of Heavenly Evolution* is deemed a model of domestication translation, which was translated for a particular audience at a certain time and with a specific purpose. To make the scientific views in the original text more understandable to the Chinese people and attract Chinese readers, Yan Fu intentionally rewrote the source-language text. Lu Xun's apparent tendency toward foreignization was dictated by his purpose in translation, which was to develop Chinese culture through foreign culture.

According to Mao (2013), text is the basis for translation, as it is the rudimentary unit that carries the meaning. When translating, the translator must consider the type of text, because different text types affect the choice of translation strategy. Translations from this perspective can be divided into instrumental and documentary translations. Instrumental translation refers to translation as a tool to convey information in communicative activities. This type of translation emphasizes the transmission of information and mainly includes non-literary works, such as advertisements, news, reports, scientific and technological materials, promotional materials, official letters, etc. By harnessing domestication translation, the message can be better conveyed, and the strategy of using the target language and culture as the home is more helpful in achieving the transfer of foreign information. Documentary translation refers to the communicative activity of translation as a medium to express the actual color of the source culture to the target audience. In this case, the specific linguistic form of the source language author or speaker is as important as its content, and translators have to utilize foreignization strategies to deal with it.

Readership is another factor that influences the choice of translation strategy. In the relationship between author, work, and reader, the reader is a vital, historical, active, and creative force. Thus, Yan (2008) held that a thousand readers will have thousands of different interpretations of *Hamlet*. The target readers are foreigners, so through foreignization, translators can introduce a country's culture to foreign readers while preserving the style of the source language, making the readers feel fresh and curious about the city. On the other hand, suppose the target readers are natives or foreigners conversant with their own culture. In that case, domestication can curtail the distance between the text and the target readers and make the readers read with ease and comfort. Ideology is the product of a particular society and culture. When human beings emerged and

fostered a culture, they also created ideology. As an act of cross-language and cross-cultural communication, translation is inevitably marked by ideology from the beginning, according to Li (2001). When introducing the ideas contained in the discourse of a foreign culture into the local culture, translators will inevitably make their value judgments about the foreign culture's values and then decide whether the translation strategy should be straightforward or bent to its meaning. Cultures with robust economic and political foundations have entrenched ideologies that generally dub foreign cultures inferior and thus repudiate other cultures. Therefore, in translating the source language and culture, translators intentionally add, delete, or domesticate translations to suit the ideological needs of the target culture.

Admittedly, there has been a wealth of research on subtitling translation from different perspectives. Also, studying the translation of culture-loaded words has captured the ever-growing attention of foreign language scholars and linguists in China and beyond. Nevertheless, it seems to the authors that there remains a void in translation subtitles from the angle of history, society, and language itself. Thus vindicated, this paper intends to make a tentative study to approach the subtitle translation by taking *The Last Emperor* as an example. In doing so, it is hoped that the cultural connotations behind the film could be loyally tapped, dissected, and conveyed to the target viewers, thus facilitating cross-cultural exchanges beyond borders.

3. Translation of Culture-Loaded Words in *The Last Emperor*

3.1 Translation of Culture-loaded Words about History in *The Last Emperor*

The Last Emperor was directed by Italian director Bernardo Bertolucci and co-produced by Italy, China and Britain. The film premiered in Italy in October 1987. The film relates the story of Aisin Gioro Puyi, from the emperor of the feudal dynasty to the ordinary citizen of the Republic. The English film with glaring Chinese chrematistics was well-received when it was rolled out in Italy. Some specific terms and common sayings with folk characteristics in the film prompted a wave of understanding of Chinese cultures abroad. Besides, *The Last Emperor* is a vivid restoration of Chinese history and objectively spreads Chinese culture to the outside world, according to Fan (1998). In 1988, the film won the 60th Academy Awards for Best Picture, Best Director, Best Cinematography, and nine other awards; it broke through the film technology of its time and set numerous new movie records. Thus vindicated, studying culture-loaded words in such a film is significant and persuasive.

History has rendered specific cultural connotations to the vocabulary, and hence each culture has its own unique historical and cultural phenomenon with the characteristics of time. Long (2011) held that the translation of culture-loaded words between China and the West in different historical and cultural contexts is a linguistic exchange and a cultural collision. Take the translation of the emperor's name as an example:

Translation example 1.

Source text: 袁家决定立你为新的万岁爷。

Source text Romanized: Āi jiā jué dìng lì nǐ wéi xīn de wàn suì yé.

Target translation: I have decided that you will be the new Lord of Ten Thousand Years.

China has been a country of etiquette since ancient times, so many "honorific" terms lie within the Chinese language. Throughout Chinese history, emperors also have various "honorific titles," "万岁爷" (wàn suì yé) being only one of them. The word "wàn suì yé" expressed the ruler's desire to live a long life and was also used to show the ruler's supremacy. Therefore, the translator cannot simply translate "wàn suì yé" as "the emperor," which will omit the cultural connotation and fail to achieve the purpose of spreading Chinese culture. The "lord" symbolizes supreme power and status in the West, just like the Chinese emperor. The translator uses domestication to translate "lord" to denote "emperor." Yet foreignization is adopted to translate "wàn suì yé" directly as "Ten Thousand Years." Finally, married with domestication and foreignization, "wàn suì yé" was translated as "the Lord of Ten Thousand Years." This translation not only allows foreign readers to understand the emperor's status, understand the emperor's different names in China, and spread Chinese history and culture but also conforms to the Chinese translation rules so that Chinese speakers can accept it.

Translation example 2.

Source text: 我住在这宫里好多个年头了，他们叫我老佛爷。

Source text Romanized: Wǒ zhù zài zhè gōng lǐ hǎo duō gè nián tóu le, tā men jiào wǒ lǎo fó yé.

Buddhism is a major player in Chinese culture, and together with Confucianism and Taoism, it forms the core of traditional Chinese culture and exerts a far-reaching influence on Chinese culture. Thus, Buddhism becomes the trust of people's souls and their aspiration for a better life in the future. In Chinese, there are many words and expressions with regard to Buddhism. The term "Master Buddha" was originally a respectful term for Sakyamuni (Buddha) but later evolved into a term used by Qing Dynasty subjects for the emperor, symbolizing the emperor's power and respect for the emperor. The most familiar in history is the old Buddha Cixi. Consequently, when translating such words, translators should not overextend them but adopt a direct domestication strategy. Thus, "老佛爷" (lǎo fó yé) is translated as "old Buddha," which not only allows foreign readers to read intuitively but also retains the cultural flavor behind it to the greatest extent.

In addition to the unique titles of the characters, the film also contains some particular place names that epitomize traditional Chinese history and culture.

Translation example 3.

Source text: 你知道吗，天黑以后，紫禁城里不准有男人。

Source text Romanized: Nǐ zhī dào ma, tiān hēi yǐ hòu, zǐ jìn chéng lǐ bú zhǔn yǒu nán rén.

Target translation: Men, you know, are not allowed in the Forbidden City after dark.

In ancient China, the emperor claimed to be the son of heaven to the outside world, and the place where the emperor lived was the imperial palace. The royal court could also be called the Purple Palace to underscore the supremacy of power. Why is the Purple Palace? Zhuang (2010) argued that purple was a symbol of nobility and power in the eyes of the ancient Chinese; many nobles in ancient China donned purple clothes, representing respectability. The emperor wields supreme power, the palace can only accommodate the emperor, and commoners are banned from entry, so the palace was a forbidden place in ancient times. The Purple Forbidden City is the residence of the emperor, which is directly translated as “The Purple Forbidden City.” Foreign readers who do not understand the origin of “Purple” will have an understanding that it means “Some purple no-entry place,” thus creating ambiguity. To better highlight the history and culture behind it, as well as to facilitate the understanding of foreign readers, the translator used addition and subtraction in domestication, omitted the translation of “purple,” and highlighted the feature of “Forbidden” to show the supremacy of the imperial power. The translator translated the “紫禁城” (zǐ jìn chéng) as “the Forbidden City.” This type of translation makes more sense and is easier to grasp.

3.2 Translation of Culture-loaded Words about Society in *The Last Emperor*

Social culture involves all aspects of people’s lives, such as customs and social traditions, different festivals and customs, different ways of addressing and greeting people in different cultures, etc.

Translation example 4.

Source text: 可是今天皇帝龙驭宾天了。

Source text Romanized: Kě shì jīn tiān huáng dì lóng yù bīn tiān le.

Target translation: But the emperor is on high, riding the dragon now!

The meaning of “龙驭宾天” (lóng yù bīn tiān) is: Riding the dragon to the sky and being a guest in the sky. The term is a euphemism for the death of an ancient emperor. In traditional Chinese culture, the dragon symbolizes power, nobility, and honor. The emperor believed that he was the “dragon,” so he had to leave riding on the dragon after his death. Nonetheless, in Western cultures, they argue that dragons are evil, standing for greed and brutality. The translator adopts the direct translation method in foreignization to translate the phrase “lóng yù bīn tiān” as “riding the dragon.” If people in western countries do not know the symbolic meaning of “dragon,” it would be hard to understand this euphemism of “death,” thus causing the misunderstanding of “the emperor rides the dragon.” Likewise, there are also euphemisms about death in the West, such as “be in heaven,” which should be translated as “But the emperor is in heaven now!” “Employing the domestication strategy will help Westerners better interpret the meaning of “lóng yù bīn tiān.”

Translation example 5.

Source text: 您瞧，它给皇上叩头呢。

Source text Romanized: Nín qiān, tā gěi huáng shàng kòu tóu ne.

Target translation: Ahh, see? He is kowtowing to Your Majesty.

In ancient feudal China, to show respect to their superiors, subordinates would usually crouch their bodies and kneel when facing their superiors, knocking on the ground with their foreheads, an act the Chinese call “叩头” (kòu tóu). Since foreign countries tend not to kowtow, it is fair to say that “kòu tóu” is a culture-loaded word bearing Chinese hallmarks. Thus, the translator adopts domestication and directly translates “kòu tóu” as “kowtow,” which can faithfully disseminate traditional Chinese culture to foreign viewers.

In addition, there are some words that reflect the unique customs of China.

Translation example 6.

Source text: 我建议你们坦白直相，否则别想过好日子。

Source text Romanized: Wǒ jiàn yī nǐ men tǎn bái zhí xiàng, fǒu zé bié xiǎng guò hǎo rì zi.

Target translation: I advise you to be frank and sincere. Otherwise, things can still go very badly for you.

Since ancient times, the Chinese have sought to live decent lives. Chinese people tend to pick an auspicious day for some festive events such as marriages and funerals, harbingering that the coming days will be smooth and safe. Here the translator does not dwell on the vocabulary and syntactic structure of the original text and does not directly translate “好日子” (hǎo rì zi) as “good day” but transmits the critical information of the original text into the translation, translating “别想过好日子” (bié xiǎng guò hǎo rì zi) as “go very badly for you.” If the translator of the film adopts the strategy of foreignization and translates “bié xiǎng guò hǎo rì zi” as “you do not have a good day,” English speakers will feel odd because the direct translation is “你

没有好的一天(Nǐ méiyǒu hǎo de yītiān)” and they can’t understand the meaning of “hǎo r ìzǐ.” Hence, the translation is “go very badly for you, “which can retain the true intention behind it to the greatest extent.

3.3 Translation of Culture-loaded Words about Language in *The Last Emperor*

As one of the crucial components of culture, language also embodies culture. Idioms bear distinct Chinese cultural characteristics and are the essence of the Chinese language. Sometimes, the meaning of idioms cannot be inferred from the meaning of a single word in a phrase.

Translation example 7.

Source text: 中饱私囊。

Source text Romanized: Zhōng bǎo sī náng.

Target translation: Filling their own rice bowls.

Here, “中饱私囊”(zhōng bǎo sī náng) means making money from one’s official duties for one’s benefit. Idioms are a feature of traditional Chinese culture, with fixed structural forms and sayings that indicate specific meanings. Therefore, it is difficult for idiom translators to find words with the same imagery in the translated language to express the culture behind them. At this point, the translator should focus on idiomatic meaning expression rather than imagery and cultural transmission so that the audience can understand the meaning. The translator of the film uses the domestication strategy to translate “zhōng bǎo sī náng” as “fill one’s rice bowl, “which is a correct way to transmit the meaning of the source language.

Translation example 8.

Source text: 皇上赐您二品顶戴花翎。

Source text Romanized: Huáng shàng cì nín èr pǐn dǐng dài huā líng.

Target translation: The Emperor awards you with the order of the Ruby Hat Button.

“顶戴花翎”(dǐng dài huā líng) is the decoration of the officials of the Qing Dynasty. “顶戴”(dǐng dài) is the official with the hat, the top of the cap inlaid with precious stones; “花翎”(huā líng) is a special reward of the emperor inserted in the hat decorations, generally made of peacock feathers. “dǐng dài huā líng” is the emperor’s reward to meritorious individuals or those who have made indelible contributions to the country. Besides, the top of the plume is also a symbol of power and status. If the translator simply translates it as “a hat, “the essential meaning of the word will be discarded, and foreign readers will be baffled. If an explanation follows the annotation, the length of the subtitles will increase again, which is not conducive to the viewers’ understanding. Here, the film directly translates “dǐng dài huā líng” as “the order of the Ruby Hat Button.” There are also some familiar phrases in the film that are worth studying.

Translation example 9.

Source text: 人之初，性本善。

Source text Romanized: Rén zhī chū xìng běn shàn.

Target translation: Man, his nature originally good.

“人之初，性本善”(rén zhī chū xìng běn shàn) is excerpted from the traditional Chinese enlightenment book *Three Character Primer*. The *Three Character Primer* has become a widely known and familiar phrase because it is short, concise, and catchy. The everyday language, with its fixed wording, tight semantic integration, and phonetic harmony, is a lexical unit that operates independently in the language. Therefore, it is difficult for the translation of a familiar language to find an exact cultural equivalent of the intended language in the translated language to express its cultural connotation. Therefore, the translator of the film translates “rén zhī chū xìng běn shàn” as “Man, his nature originally good, “translates “人性(rén xìng)” as “nature, “ and uses “originally” to modify “good” to convey the meaning of “人性本善(rén xìng běn shàn).” The phrase uses a domestication strategy to reproduce the original grammatical sentence structure in English when there is no way to retain the original syntax to achieve a natural flow and functional equivalence at the syntactic level of the target language.

4. Conclusion

This paper examines the translation strategies in *The Last Emperor* through domestication and foreignization to dissect culture-loaded words. It is discovered that some of these translations of historical and culture-loaded words leverage both domestication and foreignization, but mostly domestication, which provides an easy-to-understand expression of the translation and allows foreigners to grasp Chinese culture better. Some translators adopt domestication, while some harness foreignization when dealing with culture-loaded words. This paper argues that domestication is better because culture-loaded words mainly bear complex cultural imagery. If foreignization is adopted, it could make the target viewers misunderstand as they do not understand the meaning. Hence, approaching social culture-loaded words with domestication can explain the meaning behind the source language and avoid misunderstandings emanating from cultural differences. Due to the different linguistic habits and cultural traditions of different nationalities, there are often cases when the translation of culture-loaded words in the language is not known. This is the most appropriate time to use domestication, which can convey the meaning

of the source language without causing the audience to have an unpleasant viewing experience owing to the lack of understanding of the meaning of the subtitles.

Simply put, the use of both domestication and foreignization cannot be ignored. In addition, efforts should be made to analyze specific problems and strike a balance between these two strategies, not simply adopt one and completely reject the other. Instead, different tactics should be utilized to deliver a translation that meets the actual purpose or needs. In so doing, the translation of culture-loaded words can better play its role in cultural exchange.

At the same time, in the translation process, a qualified translator should always be aware of cross-cultural communication, which in turn calls for translators to be familiar with the cultural differences between China and the West, in a bid to surmount the difficulties encountered in the translation process.

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