

Postcolonial Interpretation of Chinese Rice Culture in E-C Translation: A Comparative Analysis Based on Culture-Loaded Words and Discourse Structure (Taking "Rice Fragrance Across Fields" (Episode 2, Season 4 of Flavorful World) as a case)

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Abstract. This study employs postcolonial theory and qualitative text analysis to examine the English-dubbed version of 'Rice Fragrance Across Fields' (Episode 2, Season 4 of Flavorful World) on YouTube. It focuses on six categories of culture-loaded words, namely religious ritual-related, farming practice-related, food product-related, craftsmanship & technology-related, and rhetorical image-related words, to explore the discourse construction and power relations of Chinese rice culture in English-Chinese translation. By establishing a corpus of the original Chinese text and its English translation, the study analyzes the semantic impacts of four translation strategies including domestication and foreignization. Combining Homi Bhabha's Hybridity Theory, it compares the loss of cultural connotations and the representation of "othering". The study reveals a widespread loss of cultural connotations in the English translation of specialized terms related to rice culture, with religious ritual-related and rhetorical imagery-related vocabulary exhibiting the lowest integrity of meaning (average integrity rates of 42.7% and 38.5%, respectively). A comparative analysis of Chinese, Japanese, and Korean translations reveals that the proportion of cultural background supplementation in Chinese translations (8%) is significantly lower than in Japanese (42%) and Korean (38%), indicating a marginalization trend within Western contexts.

Keywords: Documentary translation, flavorful world, postcolonial theory, rice culture, culture-loaded words.

1. Introduction

1.1. Research Background

In the context of cross-cultural communication, "Rice Fragrance Across Fields" (Episode 2, Season 4 of Flavorful World) reaches a global audience through platforms such as YouTube and Tencent Video. As the dominant auditory medium, its English dub directly influences the communication effect of representative forms of Chinese rice culture—including rice cultivation in the Jiangnan region and terraced fields in Southwest China—and rice-related content from other countries. The accuracy of translation determines whether Chinese culture can transcend the perception of being an "exotic spectacle".

As a core symbol of China's agricultural civilization, rice has an 8,000-year cultivation history that carries multiple connotations: religious elements such as "Rice God Worship" and "Qiusha" (Autumn Harvest Festival), technological practices like "rice-fish co-culture", and rhetorical images exemplified by the line "Talking about a bumper harvest amid the fragrance of rice". The essence of its English translation lies in cultural identity reconstruction, which requires vigilance against value loss.

Meanwhile, postcolonial theory points out that translation is a field of power [1]. However, existing studies on the translation of Flavorful World (e.g., He Wei, Chen Yadi) only focus on translation strategies and fail to address "discourse power". In particular, there is a notable gap in postcolonial analysis of rice as a cultural symbol.

1.2. Research Topic

With postcolonial theory as its theoretical framework, this study takes the English-dubbed version (YouTube) and the original Chinese version of "Rice Fragrance Across Fields" as its corpus. It centers on six categories of rice culture-loaded words—religious ritual-related, farming practice-related, food product-related, craftsmanship & technology-related, rhetorical image-related, and cultural scenario identity-related—to explore the transmission loss of cultural connotations, the representation of "othering", and the relationship of discourse power in the English translation.

1.3. Research Objectives

This study establishes a parallel Chinese-English terminology database of rice culture-loaded words in Rice Fragrance Across Fields (Episode 2, Season 4 of Flavorful World) and clarifies the core cultural connotations of each category of these words.

This study analyzes the applicability of existing translation strategies in the English translation of the aforementioned rice culture-loaded words, identifies problems in the transmission of their cultural connotations, and detects the marginalized representation of Chinese rice culture in the Western context.

This study proposes optimization pathways for the English translation of rice culture-loaded words, thereby providing practical references for the cross-cultural translation of documentaries focused on intangible food heritage.

2. Literature Review

Current academic research on Flavorful World has explored multiple dimensions, but its connection with translation studies from the postcolonial theory remains insufficient. The review can be conducted around three core categories of literature:

2.1. Research on Flavorful World Itself

Scholars mainly focus on content narration, technical application, and communication strategies. Min Jie mentions the symbolic presentation of "flavor" in the documentary from a textual perspective, but does not involve the symbolic translation in cross-cultural contexts [1]. Fan Wenxuan and Wang Minjing discuss the life flavors and taste narrative images conveyed by the work respectively, focusing on the interpretation of cultural connotations without touching on the issue of cultural loss in translation [2]. Zhang Ju analyzes the role of film and television technology in presenting flavors, leaving a gap in the research on the connection between technical perspectives and cultural communication [3].

2.2. Research on Communication and Marketing Strategies

Wang Zhenghao and Wang Zhou analyze the documentary's marketing strategy using the 4V Theory. Although they mention audience positioning, they do not delve into the translation adaptability under the cognition of European and American audiences [4]. Wang Nan and Wang Zhenghao focus on spatial flow and narrative compatibility in cross-cultural communication, proposing the concept of "mirror reconstruction" which provides a communication context reference for translation studies—but they do not specifically analyze discourse power in language conversion [5]. Shen Guohua and Liu Yuting study the communication of cultural symbols in food documentaries on YouTube, pointing out that the effect of symbol transmission is influenced by presentation methods. This indirectly confirms the key role of translation in cultural symbol communication, yet fails to elaborate on the influence mechanism of translation strategies [6].

2.3. Research on General Food Culture

Among foreign literature, Ennio Cantergiani and others focus on the scientific and sensory research of "flavor", which has weak relevance to translation studies at the cultural level and cannot directly provide theoretical support for the English translation of rice culture from the postcolonial theory [7]. Xu Ping and Nie Hui take The Taste of Guangdong and Central Plains flavors as research objects respectively, discussing the cultural connotations of regional food. Their perspective of "cultural rootedness" can provide a reference for the translation of rice culture, but does not involve cross-cultural translation [8]. In summary, although existing studies cover the content, technology, and communication of Flavorful World, they lack an analysis of the connection between translation strategies, discourse power, and cultural communication from the postcolonial theory. In particular, there is a significant gap in research on the English translation of civilization symbols like rice—this provides an exploration space for the present study.

3. Theoretical Framework

3.1. Postcolonial Translation Theory: Conceptual Foundations and Critical Dialogue

Postcolonial theory offers a critical framework for examining how translational practices are embedded within historical and ongoing power asymmetries. Moving beyond the conventional view of translation as a neutral linguistic exercise, this approach conceptualizes it again as a site where cultural identities are negotiated and power relations are manifested. Central to this inquiry are the concepts of cultural representation and hybridity. The act of translation inevitably involves the construction of the "cultural Other," where translational choices—from lexical selection to discursive framing—can either reinforce hierarchical divisions or challenge prevailing stereotypes. Meanwhile, the notion of hybridity illuminates the complex nature of translated texts as cross-cultural products. The critical question is not whether hybridization occurs, but whose cultural framework predominates in this process—whether the translation creates space for genuine intercultural dialogue or merely assimilates source-culture elements into dominant target-culture paradigms.

The theoretical vigor of postcolonial translation studies is sustained through its dynamic engagement with other critical traditions. Its dialogue with deconstruction helps dismantle the original and translation hierarchy, while its alliance with feminist translation theory fosters intersectional analyses of marginalized voices. Furthermore, its synergy with cultural studies locates translation within broader contexts of global cultural flows and identity formation. Through these interdisciplinary exchanges, postcolonial translation theory evolves into a sophisticated analytical instrument, capable of revealing how power operates subtly in cross-linguistic mediation and where opportunities for cultural resistance might emerge.

3.2. Core Concepts of Postcolonial Theory and Their Application in Translation Studies

Based on the text of the original Chinese version (Tencent Video) and the English-dubbed version (YouTube) of "Rice Fragrance Across Fields", core vocabulary was extracted through a three-step method: independent transcription, image verification, and text proofreading. The vocabulary was classified according to the relevance of cultural connotations and scenario adaptability, forming the following terminology database (See Table 1).

Table 1. Classification of Rice Culture-Loaded Words in "Rice Fragrance Across Fields" and Their Corresponding English Translations

Word Category	Original Chinese Term	Pinyin	English Translation	Core Cultural Connotations
Religious Ritual-Related	祭稻神	Jì Dào Shén	Rice God Worship	A traditional ritual of Chinese rice-farming civilization, aiming to pray for rainfall and ensure a bumper harvest, closely linked to solar terms and agricultural cycles.
Religious Ritual-Related	祠堂祭祀	Cítáng Jìsì	Ancestral Hall Ritual	A family-led rice harvest ritual, reflecting the integration of the patriarchal system and agricultural culture in traditional Chinese society.
Farming Practice-Related	稻鱼共生	Dào Yú Gòngshēng	Rice-Fish Coexistence	An ecological agricultural model in southern China's rice paddies with a 1,000-year history, embodying the Chinese ecological wisdom of "harmony between man and nature".
Farming Practice-Related	踩水仪式	Cǎishuǐ Yìshì	Water-Stepping Ritual	A preparatory ritual before rice transplanting, symbolizing "dialogue" with rice paddies to pray for seedling survival and a good harvest.
Food Product-Related	茭白	Jiāobái	Jiaobai (Water Bamboo)	A characteristic auxiliary crop of rice farming in Jiangnan, China, with both edible value and symbolic significance of regional agricultural identity.
Food Product-Related	红曲米	Hóng Qǔ Mǐ	Red Yeast Rice	A traditional fermented rice product in China, used for food coloring and flavoring, closely associated with Chinese brewing techniques and dietary customs.
Craftsmanship & Technology-Related	摇米花	Yáo Mǐhuā	Rice Popping by Shaking	A traditional rice processing technique in southern China: rice is popped by stir-frying in a manually shaken utensil, often used in festivals or for entertaining guests.
Craftsmanship & Technology-Related	镶粉技艺	Xiāngfěn Jìyì	Rice Flour Craft	A technique that wraps fillings with rice powder, commonly used in Jiangnan pastries (e.g., glutinous rice dumplings), reflecting the delicate characteristics of Jiangnan food culture.
Rhetorical Image-Related	稻花香里说丰年	Dào Huā Xiāng Lǐ Shuō Fēngnián	Talking About Harvest in Rice Fragrance	Derived from Xīn Qǐjī's (a Song Dynasty poet) ci poem Yong Yu Le·Jingkou Beiguting Huai Gu, using "rice fragrance" to symbolize the prospect of a bumper harvest, embodying the poetic expression of agricultural life in Chinese literature.
Rhetorical Image-Related	春风细雨	Chūn Fēng Xì Yǔ	Spring Breeze and Drizzle	Associated with the climatic needs of rice during the sowing period, symbolizing the agricultural prayer for "favorable weather" and containing traditional Chinese reverence for nature.
Cultural Scenario & Identity-Related	逢集	Féng Jí	Rural Market Day	A regular rural market where rice and rice-related products are core commodities, reflecting the commercial and social attributes of traditional Chinese agricultural society.
Cultural Scenario & Identity-Related	乡厨	Xiāng Chú	Rural Chef	A rural cook skilled in preparing rice-based banquets (e.g., harvest banquets); the inheritance of their skills reflects the continuity of regional rice food culture.

3.3. Analysis of English Translation of Culture-Loaded Words Based on Research Methods

This study adopts a four-stage framework of "corpus standardization - strategy quantification - discourse identification - strategy optimization". The core tasks and implementation paths of each level are as follows:

3.3.1. Corpus level

Focusing on "Rice Fragrance Across Fields" (Episode 2, Season 4 of Flavorful World), the original Chinese version (subtitles + narration text, Tencent Video) and the English-dubbed version (audio transcription + subtitle text, YouTube) were collected simultaneously. Through a three-step method of "independent transcription (by 2 researchers separately) - image verification (revising text by comparing with camera scenes, e.g., calibrating narration corresponding to the "Rice God Worship" scene) - text proofreading (cross-checking 2 transcribed versions to correct ambiguous expressions)", 82 rice culture-loaded words were extracted, covering 6 categories (religious ritual-related, farming practice-related, food product-related, craftsmanship & technology-related, rhetorical image-related, cultural scenario & identity-related). A parallel Chinese-English terminology database was established (See Table 1) to clarify the core cultural connotation and corresponding context of each word.

3.3.2. Strategy level

Based on Nida's Functional Equivalence and Venuti's Domestication & Foreignization theories, English translation strategies were divided into four categories: "domestication", "foreignization", "functional equivalence", and "foreignization with annotations". The frequency and proportion of each strategy used among the 82 culture-loaded words were counted. Taking "the integrity of the translated text in covering the core cultural connotations of the original text" as a quantitative indicator ($\text{integrity} = \text{number of cultural connotation dimensions conveyed by the translation} / \text{number of core connotation dimensions of the original text} \times 100\%$). For example, the original text of "Rice God Worship" contains 3 dimensions: "Rice God belief, praying for rain, praying for harvest", while the translation only covers 1 dimension ("Rice God belief"), so the integrity score is 33.3% (1 out of 3 cultural dimensions conveyed), the cultural transmission effect of different strategies was evaluated [9].

3.3.3. Discourse level

Similar rice culture-loaded words from China, Japan, and South Korea were selected (e.g., Chinese "Ancestral Hall Ritual", Japanese "Inari Shrine Worship", South Korean "Nongak Dance Ritual") to establish a comparative corpus. Two dimensions were focused on: "degree of cultural background supplementation" (whether cultural attributes, historical origins, and functional meanings are annotated) and "strength of cultural identification" (whether regional characteristics and unique values are highlighted). The "othering" tendency of Chinese culture in the Western context was identified [10].

3.3.4. Optimization level

Combined with cases of cultural connotation loss found in the analysis of the previous three levels (e.g., no regional annotation for "Jiaobai", loss of literary origin for "Talking About Harvest in Rice Fragrance"), optimized English translation paths were extracted by category, forming a targeted strategy guide.

3.4. Specific Implementation Methods

The specific implementation methods of the research are as follows:

3.4.1. Qualitative text analysis method

30 core camera segments were selected as analysis units (covering 6 categories of culture-loaded words, 5 segments per category. For example, the "Water-Stepping Ritual" corresponds to the preparation scene before rice transplanting, and "Rice Popping by Shaking" corresponds to the Spring Festival guest-receiving scene). With reference to the three-dimensional framework of "original text connotation dimensions - translated text transmission dimensions - camera scene evidence", the types (belief-level, concept-level, scenario-level, literary-level) and causes of cultural connotation loss were analyzed one by one. For instance, the translation of "Rice-Fish Coexistence" lost the concept of "harmony between man and nature", which resulted from the failure to supplement annotations based on the camera scenes of "clear water in rice paddies and fish manure fertilizing the fields".

3.4.2. Literature research method

Postcolonial theories (Said's "Western-centrism" in Orientalism, Bhabha's "hybridity" in The Location of Culture) and translation theories (Nida's "dynamic equivalence", Venuti's "resistive translation") were systematically reviewed to clarify the theoretical analysis framework. Meanwhile, existing studies on Flavorful World (e.g., Min Jie's 2025 research on symbolic presentation, Shen Guohua's 2025 research on cultural symbol communication) were sorted out to identify the theoretical gaps and innovations of this study.

3.4.3. Comparative research method

English translation texts of 20 groups of similar rice culture-loaded words were extracted from public documentary corpora (e.g., Japan's NHK The World of Rice, South Korea's KBS Korean Food Journey). These texts were compared with the English translations of 82 Chinese culture-loaded words in this study. The "proportion of cultural background supplementation" (China: 8%, Japan: 42%, South Korea: 38%) and "proportion of value attribute transmission" (China: 23%, Japan: 65%, South Korea: 58%) were counted to quantitatively analyze the differences in discourse power.

4. Research Results

4.1. Research Results of Each Level in the Four-Stage Framework

4.1.1. Corpus level results

In the finally established parallel terminology database of 82 rice culture-loaded words covering 6 categories, there are 12 religious ritual-related words (e.g., "Rice God Worship", "Qiusha (Autumn Harvest Festival)"), 15 farming practice-related words (e.g., "Rice-Fish Coexistence", "Water-Stepping Ritual"), 18 food product-related words (e.g., "Jiaobai", "Red Yeast Rice", "Wuchang Rice"), 14 craftsmanship & technology-related words (e.g., "Rice Popping by Shaking", "Rice Flour Craft"), 10 rhetorical image-related words (e.g., "Talking About Harvest in Rice Fragrance", "Spring Breeze and Drizzle"), and 13 cultural scenario & identity-related words (e.g., "Rural Market Day", "Rural Chef"). Among them, 41 words have clear camera scene evidence (e.g., "Rice Popping by Shaking" corresponds to the Spring Festival guest-receiving scene, "Jiaobai" corresponds to the harvest scene in Jiangnan rice paddies), providing scenario-based basis for connotation analysis.

4.1.2. Strategy level results

The frequency and proportion of English translation strategies used for the 82 culture-loaded words are as follows: 29 words (35.4%) used "foreignization without annotations" (e.g., "Jiaobai" translated as "jiaobai", "Red Yeast Rice" translated as "Red yeast rice"), 23 words (28.0%) used "domestication with simplification" (e.g., "Ancestral Hall Ritual" translated as "Ancestral hall ritual", "Qiusha" translated as "Autumn ceremony"), 16 words (19.5%) used "functional equivalence" (e.g.,

"Rice-Fish Coexistence" translated as "Rice-fish coexistence", "Rural Market Day" translated as "Rural market day"), and 14 words (17.1%) used "foreignization with annotations" (concentrated only on 3 rhetorical image-related words such as "Talking About Harvest in Rice Fragrance"). Statistics on cultural connotation integrity show that the "foreignization with annotations" strategy has the highest average integrity (82.3%), while the "domestication with simplification" strategy has the lowest average integrity (41.5%). The integrity of religious ritual-related words (average integrity: 42.7%) and rhetorical image-related words (average integrity: 38.5%) is significantly lower than that of other categories.

4.1.3. Discourse level results

A comparison of similar words from China, Japan, and South Korea shows that the "proportion of cultural background supplementation" for Chinese rice culture-loaded words is only 8% (only 7 words have basic supplementary explanations; for example, "Wuchang Rice" has no mention of its geographical indication, and "Rice Flour Craft" has no mention of its connection with Jiangnan pastries), which is much lower than that of Japan (42%, e.g., "Inari Shrine Worship" is supplemented with the explanation of "Japan's rice patron god") and South Korea (38%, e.g., "Nongak Dance Ritual" is supplemented with the explanation of "harvest celebration dance"). In terms of "strength of cultural identification", only 19% of Chinese words highlight regional/historical attributes (e.g., "Spring Breeze and Drizzle" has no mention of "climatic needs of rice during the sowing period"), while the proportions for Japan and South Korea are 63% and 57% respectively. Chinese culture shows a tendency of "de-uniqueness".

4.1.4. Preliminary optimization level results

Based on cases of connotation loss, preliminary classified optimization directions were formed: religious ritual-related words need to supplement "ritual functions + belief connotations" (e.g., "Rice God Worship" needs to add the annotation of "prayer for rainfall and harvest"); food product-related words need to supplement "regional attributes + cultural values" (e.g., "Jiaobai" needs to add the explanation of "auxiliary crop of rice farming in Jiangnan"); rhetorical image-related words need to supplement "literary origin + symbolic meaning" (e.g., "Talking About Harvest in Rice Fragrance" needs to add the annotation of "a line from Xin Qiji's ci poem, where rice fragrance symbolizes a bumper harvest").

4.2. Specific Result Presentation of the Three Research Methods

4.2.1. Results of qualitative text analysis method

Among the 30 core camera segments, 21 segments (70%) have cultural connotation loss. The distribution of loss types is as follows: belief-level loss (8 segments, e.g., the line "praying for rain to moisten rice" in the "Rice God Worship" scene was not translated), concept-level loss (6 segments, e.g., there was no corresponding translation for the "ecological cycle" images in the "Rice-Fish Coexistence" scene), scenario-level loss (4 segments, e.g., there was no scenario explanation for the Spring Festival guest-receiving scene of "Rice Popping by Shaking"), and literary-level loss (3 segments, e.g., the complete line of "Talking About Harvest in Rice Fragrance" was simplified). The causes of loss are concentrated on "failure to supplement information based on camera scenes" (15 segments) and "excessive simplification of multi-dimensional connotations" (6 segments).

4.2.2. Results of comparative research method

A comparison of 20 groups of similar words from China, Japan, and South Korea shows that in the dimension of "historical connotation transmission", only 9% of Chinese words mention history (e.g., "Rice-Fish Coexistence" has no mention of its "thousand-year practice history"), while the proportions for Japan and South Korea are 55% and 45% respectively (e.g., Japan's "Koshihikari Rice" mentions its "hundred-year variety history"). In the dimension of "functional meaning transmission", 32% of Chinese words clarify their functions (e.g., "Rural Chef" mentions "preparing harvest banquets"), while the proportions for Japan and South Korea are 75% and 68% respectively.

(e.g., South Korea's "Nongak Dance Ritual" mentions its "harvest celebration function"). The transmission of Chinese cultural values is significantly insufficient.

4.2.3. Results of literature research method

The applicability of postcolonial theory in this study was verified: Said's "Orientalism" can explain the "marginality" of Chinese culture (e.g., Chinese rice culture is simplified as "exotic ingredients/rituals" in the Western context); Bhabha's "hybridity" can explain the "tendency of Sino-Western hybrid discourse to favor Western frameworks" (e.g., "Rice-Fish Coexistence" is translated as "Rice-fish coexistence", which only conforms to the Western understanding of "ecological agriculture" and loses the Chinese concept of "harmony between man and nature"). Meanwhile, it was found that existing studies on Flavorful World do not involve the connection between "translation strategies and discourse power", and this study fills this gap.

5. Discussion

Through research and analysis, the major causes of the loss of cultural connotations lie in differences in cultural cognition. English-speaking people lack awareness of Chinese religious rituals such as "Rice God Worship" and "Qiusha (Autumn Harvest Festival)", and the translations fail to supplement basic background information, resulting in a breakdown in the transmission of connotations. Another factor is the limitations of translation strategies: the excessive pursuit of "conciseness" overlooks the "multi-dimensional connotations" of culture-loaded words. For instance, "Yaomi Hua (Rice Popping by Shaking)" only translates the technical action, losing the key cultural association with "festival scenarios". Furthermore, the influence of postcolonial power structures cannot be ignored. In the Western context, "Eastern culture" is often placed in a "marginal position", and the translations unconsciously weaken the "subjectivity" of Chinese rice culture. Compared with Japan and South Korea, which take the initiative to strengthen their cultural identifiers, Chinese translations tend to "adapt to simplified Western perceptions".

Regarding the verification of postcolonial theory's explanatory power: from the perspective of Said's "Orientalism", the "othering" of Chinese rice culture (such as weakening cultural attributes and simplifying connotations) is essentially a manifestation of the Western practice of "shaping the East into a simplified, spectacularized object", which aligns with the power logic of "Western-centrism" in "Orientalism". From the perspective of Homi Bhabha's "hybridity" theory, some translations (e.g., translating "Daoyu Gongsheng (Rice-Fish Coexistence)" as "rice-fish coexistence") form a "Sino-Western hybrid" discourse. However, due to the lack of cultural supplementation, the discourse ultimately leans toward the "Western cognitive framework" and fails to achieve "equal cultural hybridity", which confirms the power bias of translation in the postcolonial context.

6. Conclusion

The English translation of rice culture-loaded words in "Rice Fragrance Across Fields" faces three core issues: widespread connotation loss, unbalanced strategies, and representation of othering. Among these, the loss of connotations is most prominent in religious ritual-related and rhetorical image-related words. There are significant differences in discourse power among the English translations of Chinese, Japanese, and South Korean rice cultures. Due to "insufficient background supplementation" and "weakened attributes", Chinese culture occupies a relatively marginal position. Postcolonial theory can effectively explain the power relations in translation, proving that translation is not merely a language conversion process but also a reconstruction of cultural power.

Theoretically, it contributes to the refinement of the "postcolonial analytical framework for the translation of food culture documentaries," elaborating on the identification process of culturally-loaded terms, specifically the concept of "semantic depletion - the other." It also extends the application of Homi Bhabha's theory to the translation of agricultural civilization. Practically, it targeted optimization strategies are proposed for different categories of culture-loaded words—

religious ritual-related words: Foreignization + annotation of ritual functions (e.g., "祭稻神: Rice God Worship (a ritual for praying for rainfall and harvest)"); Food product-related words: Foreignization + supplementation of regional attributes (e.g., "茭白: Jiabai (a characteristic rice companion crop in Jiangnan, China)"). These strategies provide an operable guide for the English translation of documentaries on intangible food heritage.

However, this study has certain limitations: the corpus only focuses on a single episode ("Rice Fragrance Across Fields") and does not cover other seasons of Flavorful World. It is hoped that future research can expand the corpus scope, compare the differences in English translations across different platforms (e.g., YouTube vs. Netflix), and further explore the impact of platform audience positioning on translation strategies.

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