

Impact of Book Translations from Chinese to Sinhala for Intercultural Communication: Special Reference to Sri Lanka

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How to cite this paper: Nirosha Neranjala Dissanayaka, D.D. and He, M.X. (2023). Impact of Book Translations from Chinese to Sinhala for Intercultural Communication: Special Reference to Sri Lanka. *Open Journal of Modern Linguistics*, 13, 831-849. <https://doi.org/10.4236/ojml.2023.136048>

Received: September 30, 2023

Accepted: November 27, 2023

Published: November 30, 2023

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Abstract

Chinese diplomacy has a huge role in shaping the Sino-Sri Lanka relationship. As a result of this relationship, the improvement of cultural exchanges between two nations has gradually increased. It is indisputable that book publication in a country is a field of getting more attention locally and internationally. The writers and publishers of translating books and literary work can build up intercultural communication through the dissemination of books. In order to examine the impact of book translations from Chinese to Sinhala for intercultural communication in Sri Lankan context, a mixed method was applied for this study by combining quantitative and qualitative methods such as literature review, observations, interviews, and questionnaires. The interviews were conducted for 45 minutes with each respondent of the selected owners of publishing institutes and translators. The random sampling was used to collect quantitative data from 200 respondents. The results revealed that the publications in the 1980s are no longer accessible despite information about their existence. A comprehensive list of these translations was not available from a single source. The 41% of respondents absorbed the Chinese language and culture by using Chinese-translated books, newspapers, magazines and the internet. Compared to the interest of other Chinese cultural elements, there is no significant difference in the percentage of the respondents who are interested in reading Chinese-translated books and other publications, which is about 8% of the respondents. Chinese-translated books and other publications in Sri Lanka can effectively provide individuals with the opportunity to experience diverse Chinese cultural elements. This study suggests that persisting in combining nationality with the world and strengthening the reading of overseas book genres and content recipients' en-

vironment are the needs of the hour.

Keywords

Book Translation, Publishing Institutions, Sino-Sri Lanka Relationship, Publishers, Intercultural Communication

1. Introduction

The world is experiencing intercultural communication which is driven by the advancement of science, technology and globalization. Societies are becoming more interconnected and the requirement of effective communication among societies is more popular. According to Matthews and Thakkar (Matthews & Thakkar, 2012), as society becomes more global, the ability to communicate through cultural boundaries becomes increasingly important (p. 321). In contemporary society, there is a noticeable trend of increased interrelations which is leading to interactions among individuals from diverse linguistic and cultural backgrounds. This phenomenon is primarily driven by various factors which include business transactions, military alliances, scientific collaborations, educational exchanges, media interactions, entertainment activities, tourism, and the movement of the people resulting from labor demands or political disputes (Ulvydiene, 2013). Therefore, in this context, the role of book translation in contemporary society is crucial for intercultural communication.

From the perspective of the cultural relationship between China and Sri Lanka, it is important to take into account the earliest written literature produced by each country on the other. Many Sinhala texts such as *Butsarana*, *Dahamsarana*, *Jātaka-Atuva Gatapadaya* written in the 12th century have also made reference to China (Colombage, 2018). Cultural translation is considered one of the most important and complex translations. If a translator does not have the cultural context of the source language, it will be very difficult to convey the full meaning of the cultural patterns included in the source text (Ulvydiene, 2013).

It is essential to study the current situation in this field of translating books from the Chinese language into official and link languages in Sri Lanka. The importance of literary relations has become increasingly prominent in the globalized era. The history and evolution in respective publishing fields are discussed in forthcoming chapters.

Furthermore, this study enriches the intercultural communication background of Sri Lanka by contributing to the field of translation studies by exploring the challenges and obstacles in translating Chinese literature into Sinhala. The findings can support actionable recommendations to enhance the quantity and quality of translation and publishing by promoting cooperation between countries. This may lead to enhanced intercultural communication between two countries. The identification of existing translated books in Sri Lanka is a fun-

damental factor in recognizing the challenges and strengths of the cultural relationship between the two countries and its limitations. The study of Chinese translated book genres in Sri Lanka is supportive of finding out existing demand for Chinese-translated publications and the market sphere.

The selection of this research is rational due to the importance of book translation conducted in Sri Lankan context with focus on the impact of translation in Chinese language to Sinhala language which is vital to foster intercultural communication in post Belt and Road era. Books not only transmit knowledge and ideas but also carry cultural values, traditions and perspectives. There is a lack of studies done in this area. Therefore, through examining the impact of translating Chinese books into Sinhala language, readers can learn how this cultural exchange influences intercultural communication, cultural understanding, and the development of bilateral relationships in respective sectors between China and Sri Lanka. In addition to that, identifying diverse book genres contributes to the comprehensive understanding of Chinese cultural diversity.

This research can contribute to the existing knowledge in the field of intercultural communication, and provide insights to the decision-makers, publishing sectors and educators. Moreover, by examining the impact of the book translation sector from Chinese to Sinhala in Sri Lanka it has insights into how this cultural exchange influences intercultural communication, cultural understanding, and the development of bilateral relationships in respective sectors between China and Sri Lanka. Identifying diverse book genres contributes to the comprehensive understanding of Chinese cultural diversity.

2. Literature Survey

2.1. The Concise History of China-Sri Lanka Relationship

The relationship between China and Sri Lanka stretches back to thousands of years. It dates back to the fourth century AD and a Chinese monk Fa-Xian visited Sri Lanka at that time. According to Fa Xian's "Records of the Buddhist Kingdoms" (also known as *Fo Guo Ji* or *The Travels of Fa-hsien*), he spent two years in the monastery of Abayagiri Viharaya of Anuradhapura studying Buddhism (Attanayake, 2023).

Relations between China and Sri Lanka have been renewed since Sri Lanka's independence. Especially in the 1950s, China recognized Sri Lanka and developed trade ties with them. In this context, the Rubber-Rice Pact was signed between China and Sri Lanka in 1952. This is the first time that China signed an agreement with a non-communist government. Subsequently, relationships between China and Sri Lanka have enlarged to many extents (Irfan & Fowsar, 2020).

Fa-Xian spent two years in Anuradhapura translating Buddhist scriptures in the 5th century and took them back to China. The mutually supportive aspects of economic and other development approaches between the two countries have played a prominent role in the publishing sector (Dissanayaka, 2023). In history,

Sri Lanka has sent delegates to ancient China and promoted Buddhism in order to spread Buddhism in China. In fact, this is a special moment of the cultural relations between China and Sri Lanka.

Sri Lanka was a colony of three Western powers from 1505 to 1948. After independence in 1948 till 1977, there was a golden period for local intellectuals to showcase their creative work. “In the context of cultural relations between China and Sri Lanka, it is important to note the earliest written literature produced by each country on the other. China is also mentioned in many Sinhala books such as *Butsarana*, *Dahamsarana* and *Jātaka-Atuva Gatapadaya* written in the 12th century” (Colombage, 2018, p.115-116).

In the mid 1950’s, Chinese children’s books were translated into Sinhala and published in Peking (now Beijing). From the year 1977 to 2007, the focus of the literature was due to government policies driven by the ultra-open economic system. It has adversely affected Sri Lankan society. However, this trend has improved since 2010 (Kulatunga, 2019).

The economic relationships between the two nations have developed over the years with novel growth since 2005 (Thamim et al., 2020). In May 2013, during Sri Lanka’s former President’s visit to China, both sides decided to enhance the China-Sri Lanka relationship to a strategic cooperative partnership of sincere mutual support and eternal friendship (Zreik, 2018). The friendship and cooperation between Sri Lanka and China could be further expanded into an everlasting bond and mutually beneficial ties.

2.2. History of China Sri-Lanka Publishing

According to Thoradeniya (Thoradeniya, 2019), the historical data on Chinese literacy translated into Sinhala has more than 90 years of history. The first instance of translating a Chinese book into Sinhala can be traced back to 1921 such as the translation of “Fa Hien’s (Fa-Xian) Buddhist Kingdoms and Travels” by W. Charles de Silva. The book contains a saying that it was “transcribed into Sinhalese and embellished with historical antiquity” (p. 116).

These books continue to be in high demand and are being locally reprinted in Sri Lanka. Particularly, Su Tong’s *The Red Lantern* remains popular along with various other Chinese children’s books. Nevertheless, from 1977 to 2007, the emphasis on the literature was limited due to government policies that were driven by the ultra-open economic system. However, this trend has improved since 2010 (Kulatunga, 2019).

In 1955, the Lanka China Friendship Association published a Sinhala translation of the play *The White-Haired Girl* (*Dhawala Keshee*) which was translated into Sinhala language. The opera called *Hishidur* a young woman who fell victim to the Chinese landlord aristocracy before the revolution was later adapted into a film. The production of the “White-Haired” (*Dhawala Keshee*) Peking opera received the Stalin Prize and Gold Award at the Prague International Film Festival (Kalinga, 2021).

“*Giri Kula and Sanda Madala*” published in 1971 was an illustrated article on ancient Chinese poetry. In 1973, they published a book entitled “Old Chinese Poetry” (*Perani Cheena Kavi*). During the 1960s and 1970s, “Chinese Literature” was one of the most accessible foreign magazines which provided insights into the literature and art of various countries. In addition, short plays and poems published in the Chinese Literature Magazine were also translated into Sinhala. The story titled “One Event” (*Ektara Siddiyak*) was translated into Sinhala and published in the weekly short story collection “*Rasa Katha*” during the 1960s and 1970s. In 1965, a collection of short stories depicting life in China was published in Sinhala under the title “Homeward Journey” (*Gedara Yaddi*). “Culture and Godzilla” (*Sanskruitiya Saha Godzillakaranaya*) book includes two articles about the Chinese poetic tradition. Interestingly, “Flowers on both sides of the road” (*Maga Depasa Mal*) is also a commendable attempt to fill that gap in Sinhala translations of Chinese literature (Kalinga, 2021).

Translation work plays a significant role in the dissemination of cultural elements to another society by offering novel experiences to Sri Lankan readers in different cultural patterns. Translations of various genres of Chinese books are essential for cross-cultural transmission. The translators must consider the context, origin and intended application of the source text in the target language. Furthermore, they need to identify the dialects and cultural elements which were presented in the source books.

The relationship between two territories can be strengthened in diverse fields due to the similar nature of social relations. However, English translations of Russian, Soviet, Indian, African and Latin American literature are the most common texts for a dominating language. Expert translators can minimize the damage by producing successful English-to-Sinhala translations (Abeyasinghe, 2021). Reading translated books allows one to gain knowledge about other cultures, customs, language patterns and history.

2.3. Book Translation and Spread of Culture

The translation plays a paramount role in every society. In the process of translation, the difference between the two languages must be clearly taken into account. The usage of translation skills and the text material in the source language are flexibly replaced by the target language. Chinese is a very rich language and possesses a vast literature and culture. Poetry, short stories, novels, dramas, movies and any such art represents contemporary society. Books and other publications are known as an input of society. It can be said that the reflection of society through books includes the contemporary changes in society as well as cultural characteristics. It is not surprising that certain anomalies are naturally found in books due to the constant changes in social formation (Dissanayaka, 2023).

The rapid development of diplomacy and international cooperation in modern China has raised the importance of the effectiveness of translation to the

outside world to a new level. Accuracy and efficiency of translation are critical to achieving clear intercultural communication (Zhang, 2021). The social origins and identities of language speakers are conveyed through language (Rubavathanan, 2021). Over the centuries of philosophical reflections on translation, written texts have taken center stage.

Despite the recognition of translation studies (TS) from the 1970s, the emergence of the descriptive paradigm led to more systematic (and contextualized) investigations of practices and norms of translation. However, the primacy of the text-based approach has remained largely unchallenged (Silva, 2020).

According to Zhang (Zhang, 2021), the differences between the source language and the translation must be fully comprehended but the ideological meaning expressed in the text should not be ignored. On the one hand, the translator must accurately understand the true intention of the author of the source text and then the translation can adequately convey its content and ideas. Further, the translator must also in consideration of the dissimilarities in cultural background, ideology and approachability between the readers of the source text and translated text and adjust translation strategies accordingly (p. 24).

There is the potential to translate books from one language to another. In such a case, the cultural components of the country in books were created to be absorbed and spread. It allows the reader to know the cultural conditions of another country as well as sometimes unknowingly adapt to that culture. Accordingly, Chinese translations have also spread to other countries (Dissanayaka, 2023). The diffusion is also known as cultural diffusion which is a social process through elements of culture spread from one society or social group to another. It means that it is in essence a process of social change.

It is also the process through which innovations are introduced into an organization or social group. Sometimes, it can be called the diffusion of innovations. The key things that are spread through diffusion include ideas, values, concepts, knowledge, practices, behaviors, materials, and symbols (Crossman, 2023).

Through translation books, readers are exposed to Chinese literature, culture and historical backgrounds by allowing them to acquire knowledge and information about Chinese cultural patterns. Additionally, translation work serves as a bridge to link different societies by promoting intercultural communication. Though, it is vital to ensure accurate and culturally sensitive translations to preserve the essence of the original works.

2.4. Intercultural Communication and Interaction

Intercultural Communication is a complex concept with different meanings and interpretations. According to Klyukanov (2005), intercultural communication is “a process that is inherently variable and subject to interpretation”. Individuals and groups bring their own unique and special meanings to the term. Based on the basic sense, intercultural communication means that a particular type of

culture and form of communication interacts or intersects within a particular space, time, and context (Patel et al., 2011).

Intercultural communication is interpersonal interaction between people from various groups who differ from each other in knowledge and symbolic behavior in terms of cultures, norms, traditional practices, etc. Thus, it can be said that the behavior, communication and concepts of people from different countries and communities influence intercultural communication. The culture has a huge impact on communication (Zaw, 2018).

The present research and contemporary frameworks for intercultural communication have generally not paid much attention to mediated interactions, even though they present themselves as interactions by feature speakers of diverse languages and cultural settings. This is largely explained by the keen interest of the researchers to see the interpreter as the main protagonist who exclusively addresses and manages aspects of intercultural communication (Hlavac & Xu, 2020).

The most difficult problems in intercultural communication are cultural dissimilarities, newness and incompatibility among individuals. Intercultural communication competence is an individual's ability to understand key issues involved in communicating a language in diverse cultural contexts. These cultural differences convey different meanings and values attached to a social system which requires a great deal of understanding on the part of speakers participating in intercultural communication (Kandambi, 2020).

According to a direct impact on sociolinguistic characteristics, it is essential to be conscious of China's socio-political changes when translating cultural terms in Chinese sources. Teaching, translating and interpreting culturally stimulated content are difficult tasks in intercultural communication and in foreign language pedagogy (Dassanayake, 2022).

The effective distribution of books and other publications between the two regions are further proof of the global circulation of knowledge, languages and culture. There is a need for people in Sri Lanka who use Chinese books and understand Chinese language and culture. Thus, this research examines the literary landscape of Chinese books translated from the Chinese language into the official and link languages of Sri Lanka to foster the Sino-Sri Lanka relationship.

3. Methodology

This study focuses on the impact of book translations from Chinese to Sinhala on intercultural communication in Sri Lankan context. The primary and secondary sources used, the quantitative and qualitative research methods were applied to collect information and data for this study. The literature survey, interviews, and observations were done, and questionnaires were distributed accordingly. **Figure 1** illustrates the flow chart of the collected data by using above-mentioned methods.

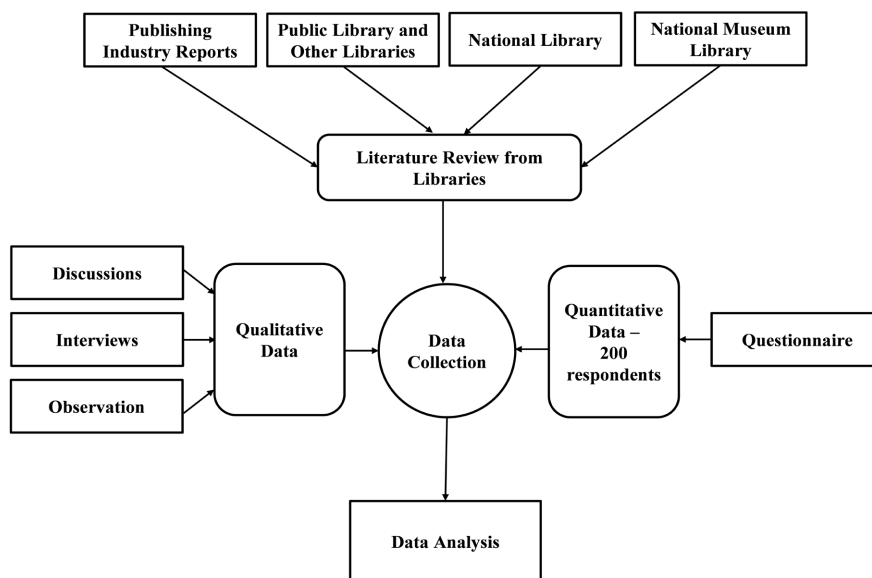


Figure 1. Flow chart of data collection.

3.1. Qualitative Technique

The purposive sampling technique was applied when collecting data from owners of publishing institutes and translators. The interviews were conducted for 45 minutes with each respondent of the selected owners of publishing institutes and translators. Consequently, relevant publishing institutes of Sri Lanka were contacted. The required data were collected by referring to catalogs and data in the National Museum Library, National Library, Public Library and other libraries in Sri Lanka. The discussions and interviews were conducted with members of Sri Lanka Book Publishers Association, proprietors, and editors of publishing institutes, journalists, academics, translators and Chinese book readers in Sri Lanka.

The key questions were asked during the interview such as the availability of Chinese translated books, category, details of author, translators, publishers, challenges, weaknesses, available opportunities to engage in translation work and market sphere. In addition to these questions, the availability of stock or copies in Sri Lanka and the translation process were clarified as other important queries. The interviews were conducted for about 45 minutes with each respondent of the selected owners of publishing institutes and translators followed by discussions and observations.

3.2. Quantitative Technique

The online questionnaires were distributed among various communities and social groups in Sri Lanka using WhatsApp, WeChat, Email and Viber. The 200 people responded to this survey. When collecting data about publishing institutes, translated book publishers and their expansion, number of books published and book publishing genres the researcher assisted in filling the questionnaires while asking the details and data were collected accordingly. The overall respondents represented urban, suburban and rural areas of Sri Lanka. Random

sampling was used for quantitative data collection through the public.

4. Results and Discussion

The rapid and very fruitful cooperation in the publishing sector between the two countries has a solid basis that is closely connected with the relations laid by the earliest historical ties between the two territories. It is very crucial for the character and the future of the publishing cooperation between the two territories.

4.1. Chinese Translated Publications in the Early Period of Sri Lanka

According to Thoradeniya (Thoradeniya, 2019), twelve categories of Chinese literature have been translated into Sinhala. That includes Travel/Emigration literature, Buddhist literature and Buddhist stories, Folk literature comprising parables and folk tales, Books on the art of war, Political Literature, Theory of literary criticism, short stories, Drama, Poetry, Childhood stories, Youth novels and novels (p. 116).

According to the present study, the list of translated publications in the early period of Sri Lanka is given in **Table 1**. When considering the time span of Chinese books translated in Sri Lanka, the collected fiction and non-fiction books belong to the 1960-1996 period. It seems that most of the publications have been done by the Sri Lanka Communist Party, Education and Publishing Unit during this period. As listed in **Table 1**, most of the books represented political and historical content in China.

Accordingly, Local experts have been actively engaged in the translation of Chinese modern and contemporary books dissemination. In addition to the old-age publications, there are recent Chinese publications that were translated into Sinhala, Tamil and English languages. The registered number of publishers in Sri Lanka Book Publishers Association (SLBPA) is 146 publishers.

4.2. Chinese Books Translated and Published by Various Publishers in Sri Lanka

As shown in **Figure 2**, among those publishers 35 institutes have published Chinese books in Sinhala language. The total number of published books is 316. A large number of books were published by the Neptune publisher which is 119. That is more than 1/3 of the total published books. Accordingly, the Neptune publisher plays a major role in publishing book translations from the Chinese language in Sri Lanka.

According to **Figure 2**, there is no significant difference in the number of published books by Kadulle, Aruna and Godage that is 30, 27 and 24 respectively. The total of this number is 25.6% out of the whole published books in the selected sample. It seems that moderate roles will be played by the Pahan, Fast, Samudra and Sandakada publishers which are 16, 14, 14 and 11 respectively. The other publishers can be considered as the minority of Chinese book publishers in Sri Lanka which is 19.3% out of the total publishers.

Table 1. List of Chinese-translated publications in the early period of Sri Lanka.

Name of the translated book	Author	Category	Year	Publisher
1) Where is Sino-Indian relations? (<i>Cheena Indeeya sabandakam koibatada</i>)	Theja Gunawardhane	Political	1962	Swadeshi Printers
2) Mother Sirima (<i>Sirima Amme</i>)	Rajasekara	Political	1967	D. Dikson De Silva
3) China's Great Proletarian Cultural Revolution (<i>Cheenaye shreshtha nirdhana panthi sanskrutika viplawaya</i>)	-	Political	1967	Praja Publishers
4) The role of the Chinese Communist Party in the National War (<i>Jaathika Yuddayedi Cheena Communist pakshaya sathu kaaryabharaya</i>)	-	Political	1968	Kamkaruwa Publishers
5) Museum of Chinese History-Concise History of China (<i>Noothana Cheena Ithihasaya-Cheena Ithihasa Katuge, Cheena Ithihase Luhudin</i>)	Siripala Leelaratne	History	1978	Aruna Publishers
6) Chinese government's war preparations (<i>Cheena aanduwe yuda soodanama</i>)	Boris Soborov	Political	1979	Sri Lanka Communist Party, Education and Publishing Unit
7) China after Mao (<i>Maogen Pasu Cheenaya</i>)	-	Political	1979	Sri Lanka Communist Party, Education and Publishing Unit
8) Maoism slogans and practice (<i>Maowadaya satanpata ha vyawaharaya</i>)	Wladimir Glenov	Political	Not available	Sri Lanka Communist Party, Education and Publishing Unit
9) China is devouring Asia (<i>Cheenaya Asiawa gilagane</i>)	Ernest Henri	Political	Not available	Sri Lanka Communist Party, Education and Publishing Unit
10) Southeast Asia: China's Influence (<i>Agnidiga Asiawa: Cheenaye Balapem</i>)	A publication of the Sri Lanka Study Circle on International Relations.	Political	1981	Chamara printers and publishers
11) Chinese Foreign Ministry Statement and Other Documents on the Sino-Indian Border Issues (<i>Cheena-Indeeya desha seema prashnaya gena Cheena videsha amatyanshaye prakashaya saha venath liyakiyawil</i>)	Information Department of the Embassy of the People's Republic of China in Sri Lanka.	Political	1961	Gunaratne and Printers
12) Song of Youth (<i>Yauwana Geethaya-1</i>)	Ananda Kumara	Literature	1996	Godage Publishers

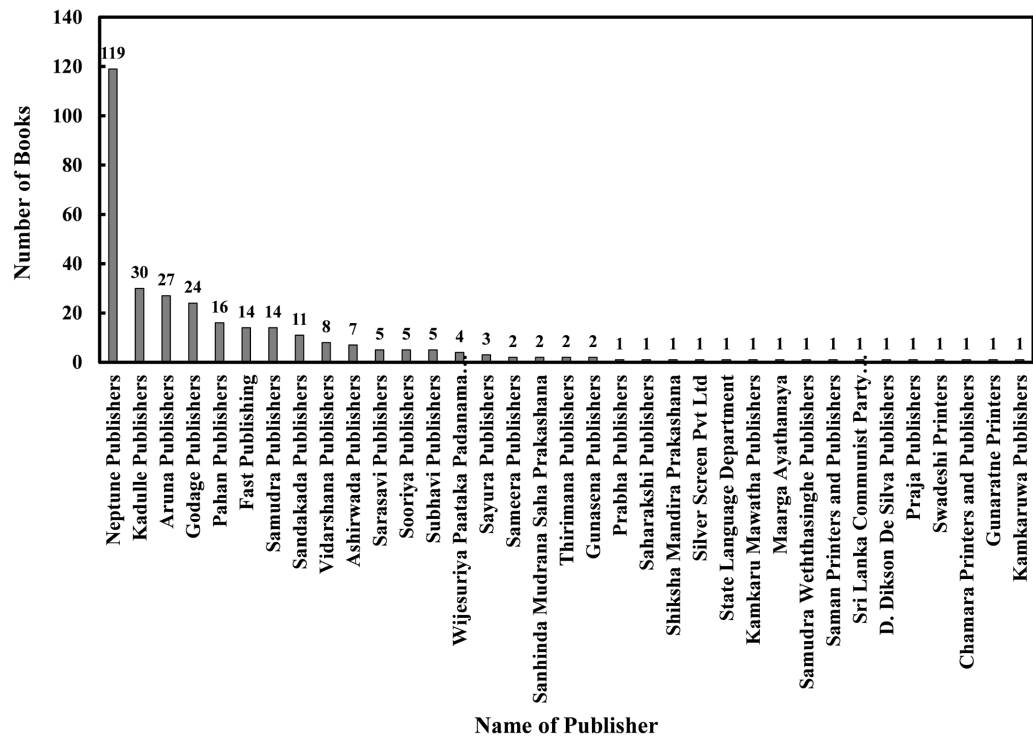


Figure 2. Number of Chinese books translated by the publishers in Sri Lanka.

4.3. Chinese Translated Books According to Genre

As shown in Figure 3, the type of genre published by the different publishing institutes can be categorized into three categories: fiction, non-fiction & fiction and non-fiction. As illustrated above, the majority of 185 books represent the fiction and non-fiction category, while the second highest number of 120 books represent the fiction books and the lowest number of 11 books represent the non-fiction category.

The selection of book genres for the translation work depends on the desire of publishing house owners and the interest of translators in Sri Lanka. Most publishers have published young adult books, literary fiction, history fiction, classics, fairy tales, fables and folktales, fantasy, political, travel, autobiography and memoir, and children's books. It seems that only non-fiction books represent the lowest amount of the study according to the selections of publishers and translators based on readers.

4.4. Chinese Book Translations Publishing According to Languages

According to the study, translated languages are identified in three categories such as only Sinhala language, Sinhala and English language and Sinhala, Tamil and English languages. As depicted in Figure 4, the majority of 195 books were translated from Chinese language into Sinhala. The second-highest number of 119 books fall into Sinhala, Tamil and English categories. The lowest representation of the study represented 2 books in Sinhala and English language category.

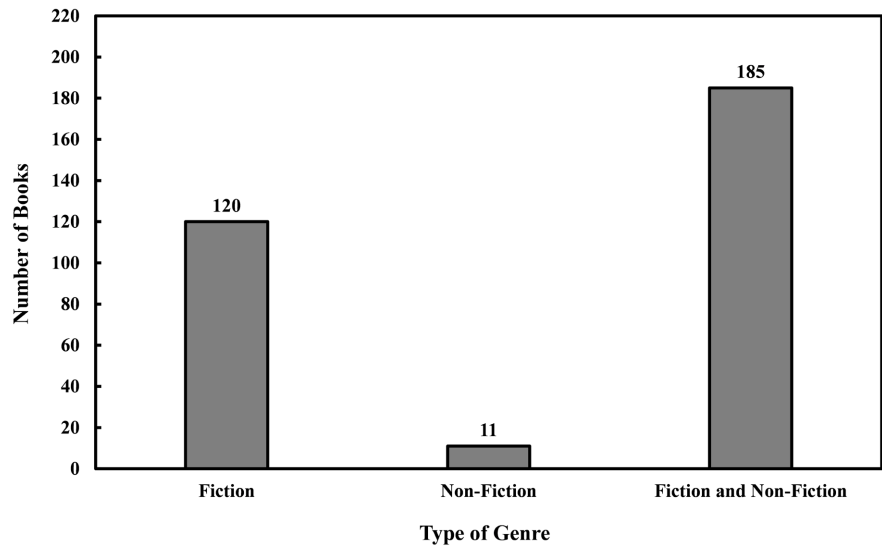


Figure 3. Number of Chinese-translated books according to genre.

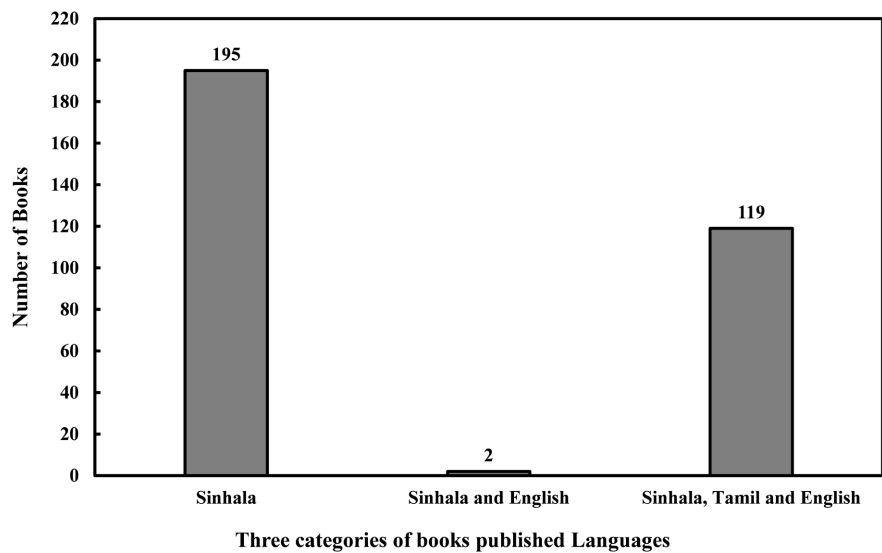


Figure 4. Relationship between the number of Chinese books and published language categories.

After the Belt and Road Initiative, several publishing houses have signed agreements with Chinese publishing houses. As a result of these initiations, the book translations from Chinese language into Sinhala have increased rapidly and Tamil translations are also done by the publishers in small amounts. Recently, the IBMC Publisher has entered into Chinese book translation work and three Children’s book series have been translated into Sinhala language.

4.5. Level of Education and Media of Experiencing Chinese Language and Culture

Figure 5 illustrates the relationship between the level of education and media of experiencing Chinese language and culture. In this study, nine media were selected,

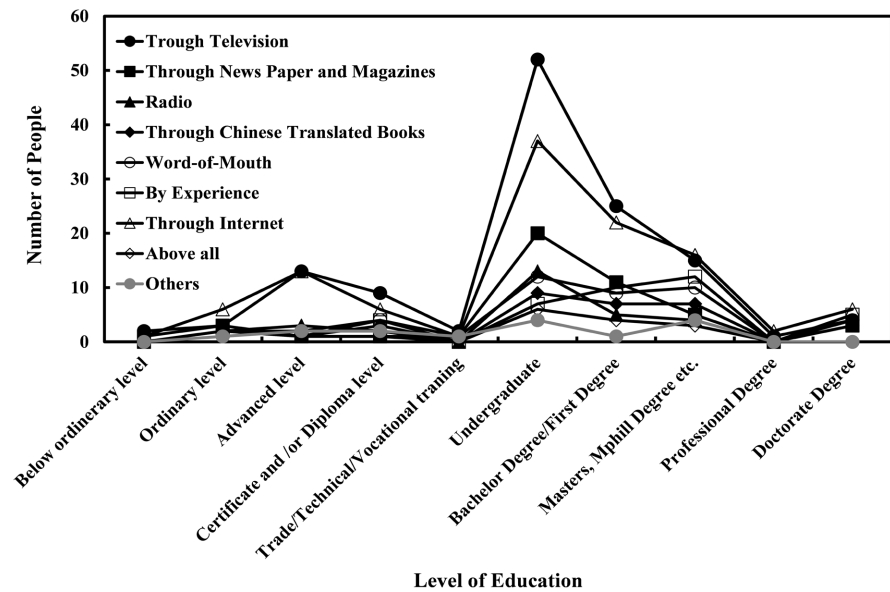


Figure 5. Relationship between level of education and media of experiencing Chinese language and culture.

which are through television, newspapers and magazines, radio, Chinese translated books, word-of-mouth, experience, the internet, and including above all and others.

It is interesting to identify that the majority of respondents for all the nine media were from higher education levels which are from undergraduate to doctorate degree. That is about 78% of respondents. Based on this percentage, it is evident that the respondents of higher education levels nowadays are keener on collecting and gathering information about Chinese language and culture through these mediums to improve their knowledge. Surprisingly, undergraduates are the highest respondents of following the different media to experience Chinese language and culture which is about 34%. Compared to history, students at the Advanced level increased their interest in different Chinese cultural elements after introducing Chinese language to the Advanced level syllabus.

Therefore, Advanced Level students can be recognized in this study as the fourth highest respondents (about 8%) who experience the Chinese language and culture through the above mediums because of the introduction of the Chinese language to Advanced level education. Through Television and the Internet, it can be seen that the 1st and 2nd highest demanding mediums among the majority of respondents are 27% and 24% respectively. Whereas, compared to these percentages, there is no significant difference in the percentage of respondents who are interested in reading printed publications for experience in Chinese language and culture such as newspapers, magazines and Chinese-translated books which are about 17%.

However, it is very obvious that the internet in nowadays can be used as the best tool/source to explore and read the Chinese language and culture through

Chinese-translated books and other publications. Therefore, it is worth considering the internet, newspapers, magazines and Chinese translated books as a whole source to experience Chinese language and culture which is about 41% of interested respondents in this study.

4.6. Level of Education and Their Preference for Chinese Cultural Elements

As illustrated in **Figure 6** the relationship between the level of education and their preference for eleven Chinese cultural elements which are Chinese Language, Chinese Martial Arts, Chinese Traditional Music, Chinese traditional arts and crafts, Chinese traditional dance, Chinese food culture, Chinese Traditional rituals, Chinese translated books and other publications, Chinese architecture and including Above all and other preferences. The level of education ranges from below ordinary level to a doctorate degree.

Similar to **Figure 5**, it can be identified that the majority of respondents for all the eleven cultural elements were from higher education levels. That is about 82% of respondents. Based on this percentage, it is clear that the respondents of higher education levels nowadays adhere to Chinese language and culture to develop their future careers and professions. Despite this tendency, the undergraduates are the highest respondents of seeking different Chinese cultural elements which are about 43%. Similar to **Figure 5**, the same approach can be recognized in this study as the fourth highest respondents (about 7%) who are in the Advanced Level.

According to the descending order, Chinese language, Chinese food culture and Chinese martial arts can be reported as the 1st, 2nd and 3rd highest demand in

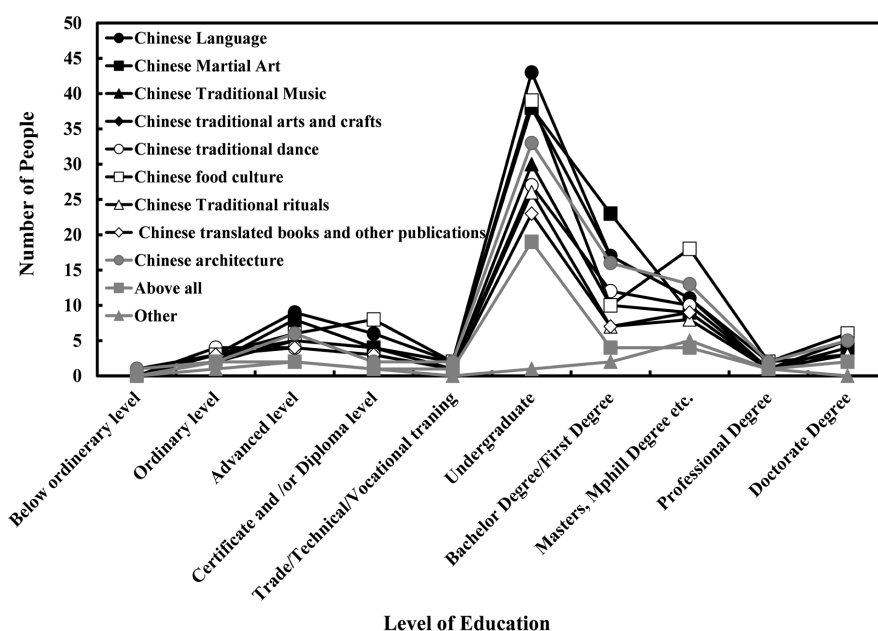


Figure 6. Relationship between level of education and their preference for Chinese cultural elements.

Chinese cultural elements among the majority of respondents which are 13%, 12% and 13% respectively. But, compared to these percentages, there is no significant difference in the percentage of respondents who are interested in reading Chinese-translated books and other publications, which is about 8%. Based on this study, it can be clearly said that the respondents can get experience in all these different Chinese cultural elements through Chinese-translated books and other publications in Sri Lanka.

For examining the impact of book translations from Chinese to Sinhala on intercultural communication, several concrete variables should be considered. These variables play a crucial role in understanding the influence of translated works on cultural understanding and intercultural communication. The key variables can be introduced as follows;

- 1) Evaluating the impact of translated Chinese books on intercultural understanding and appreciation.
- 2) Cultural context between source language and target language.
- 3) Necessity of Chinese translated books for Sinhala speaking audience.
- 4) Importance of linguistic adaptation of the Chinese texts into Sinhala.
- 5) Identification of dissemination of Chinese language and cultural elements.
- 6) Significance of improvement in translation work in various genres and uplift of market share.
- 7) Significance of the impact of translated books on the bilateral relationship between China and Sri Lanka.

By examining these concrete variables, it can be gained a comprehensive understanding of the impact of book translations from Chinese to Sinhala for intercultural communication and their potential implications for cultural exchange, understanding and bilateral relationships.

The restricted sales of translated books from Chinese to Sinhala in Sri Lanka can be attributed to socio-cultural matters, the limited scope of the publishing market, and a small reader base. One of the challenges is the lack of translators proficient in both Tamil and Sinhala, as well as English. The selection process of books to be translated into Sinhala must take into account cultural similarities, disparities, and the demand of the market. Thus, publishing companies also need the flexibility to select books according to prevailing market trends in Sri Lanka. Furthermore, some Chinese books are translated into English by China itself, therefore diminishing the requirement of English translations. Besides, the translators' comprehension of social-cultural perception and comprehension is vital in enhancing the overall quality of the translation field.

5. Conclusions

Cooperation between China and Sri Lanka with the Belt and Road Initiative could help both countries to achieve our national development visions. Among the registered publishers, 35 publishing institutes have published Chinese books in the official and link languages. The total number of published books is 316; As

the majority of 185 books represent the fiction and non-fiction category. The necessary policies, training opportunities and monitoring procedures should be formulated for the stabilization of quality translated works. Consequently, the necessity of qualitative improvement compared to the quantitative improvement of the translated book publishing sector shows a growing tendency. Based on interviews, observations, literature collection, and questionnaires, the following conclusions can be drawn.

1) There is a requirement in the publishing sector to develop integrated publishing and expand digital platforms and communication. Publishing is a significant way for Chinese culture to spread globally. It is undoubted that China's development will greatly and profoundly influence the process of Asia's cooperation and also the pattern of international relations. It should be noted that these cultural relationships between the two states are important milestones in publishing.

2) Chinese books have already been translated into Sinhala language but there are large volumes of the most important Chinese books and historical records which have yet to be translated. Therefore, it can be said that these interstate book publishing relations are vital for intercultural communication.

3) According to the quantitative data analysis, undergraduate students are the highest number of respondents who are seeking different media and various Chinese cultural elements which are 34% and 43% respectively.

4) The study reveals that considering the internet, newspapers, magazines, and Chinese-translated books as a collective source can provide individuals with an opportunity to experience the Chinese language and culture. Approximately 41% of the respondents in the study expressed interest in utilizing these sources.

5) Compared to the interest in other Chinese cultural elements, this study found that there is no significant difference in the percentage of respondents who are interested in reading Chinese-translated books and other publications, which is approximately 8% of the respondents. Therefore, it can be concluded that Chinese-translated books and other publications in Sri Lanka can effectively provide individuals with the opportunity to experience various elements of Chinese culture.

6) Translations have not gained significant popularity in Sri Lanka resulting in a limited market share for the publications. Additionally, there is a lack of effective mechanisms for promoting translated works and a lack of well-established professional platforms for both authors and translators such as insufficient training opportunities.

7) Even though a comprehensive list of the translations is not available in a single source, multiple sources provide information with shortcomings and weaknesses. Certain libraries have a lack of publications from the fifties or sixties and it is a challenge to obtain a complete record. The solution to this problem lies with a scholar who possesses these books personally and knowledge about the translated work. There are instances where publications from thirty or forty

years ago are no longer accessible, despite evidence about their existence.

8) Although translators expect a considerable amount of payment for their translation work, publishers find it difficult to pay sufficient money due to small readership and sales. The financial benefits are limited and insufficient but translators had to depend on their royalty payment or translation fee.

9) The maximum number of published copies is 1000, but mostly about 500 copies are printed per book. Currently, printing costs have affected the production of copies of books. According to the current economic condition in Sri Lanka, large volumes of books have limited sales. Accordingly, publishing industry professionals are quite reluctant to print large volumes of books due to high costs and sales issues. Therefore, it significantly affects when a second printing decision is taken by the publisher.

10) The removal of barriers and the move towards strengthening publishing attempts would create a large and homogenous market for international publishing corporations.

11) As most studies, translations and other published materials have always been Euro-centric, it is vital to understand that the Asia-centric approach is also important.

Therefore, it can be suggested that one of the noteworthy factors is the bilateral relations between the two countries which attach great importance to the book publishing sector. Finally, it can be recommended that persisting in combining nationality with the world and strengthening the studies of overseas book genres and content recipients' environment are the needs of the hour.

Acknowledgements

I should gratefully remember Prof. Ma Zhong Wu, School of International Journalism and Communication, Beijing Foreign Studies University, Department of Mass Media, Sri Palee Campus University of Colombo, Sri Lanka, Publishing Industries of Sri Lanka, Book Publishers Association of Sri Lanka, National Museums Library of Sri Lanka, Public Library of Sri Lanka, National library of Sri Lanka who supported me to improve the research on this approach.

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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