



Confucius Institute
Faculty of Arts, University of Colombo

The 2nd International Research Symposium on
Understanding Chinese
Language and Culture - 2021

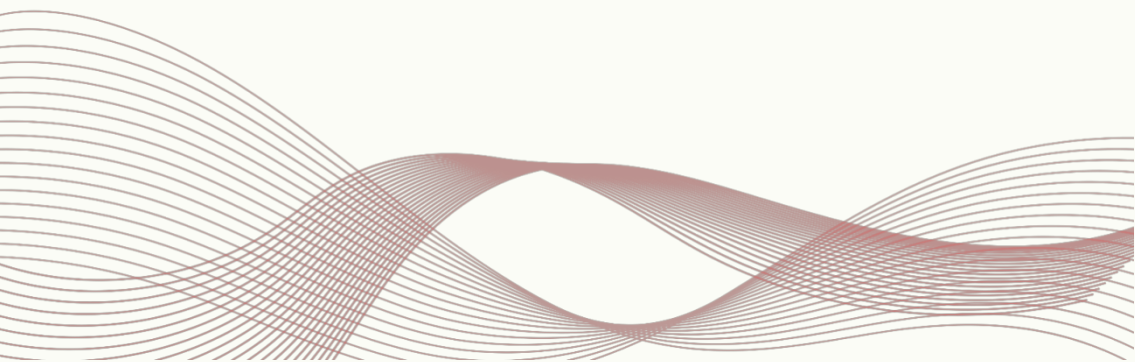
PROCEEDINGS
16th DECEMBER 2021





CONFUCIUS INSTITUTE
FACULTY OF ARTS
UNIVERSITY OF COLOMBO

**THE 2ND INTERNATIONAL RESEARCH SYMPOSIUM ON
UNDERSTANDING
CHINESE LANGUAGE AND CULTURE
(UCLC-2021)**



Understanding Chinese Language and Culture (UCLC 2021)
University of Colombo, Sri Lanka

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University of Colombo

Vision

Strive to be a centre of excellence of regional and international repute, building synergies between knowledge, education, research and entrepreneurship.

Mission

To be a centre of excellence in teaching and research, with commitments to producing human talents of high standards and social responsibility, who are innovative with independent thinking and analytical skills, contributing to national development.

Faculty of Arts

Vision

To be a centre of excellence in Creative thinking, Teaching, Research and Community outreach in the South Asian Region.

Mission

To promote collectively scholarship, critical inquiry, competencies and skills in the Social Sciences and Humanities in keeping with the highest academic and ethical standards in teaching, research, training and evaluation.

Confucius Institute

Vision

Strive to be a centre of excellence of regional and international repute, building synergies between knowledge, education, research and entrepreneurship.

Mission

To be a centre of excellence in teaching and research, with commitments to producing human talents of high standards and social responsibility, who are innovative with independent thinking and analytical skills, contributing to national development.

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Message from the Vice-Chancellor, University of Colombo
Senior Professor Chandrika N. Wijeyaratne

It is my pleasure and privilege to send this message of felicitation to the Dean of the Faculty of Arts, the two Directors of the Confucius Institute and the Co-chairs, along with the members of the Organising Committee, on the occasion of the 2nd International Research Symposium on Understanding Chinese Language and Culture (UCLC 2021), organised by the Confucius Institute, Faculty of Arts, University of Colombo.



The Confucius Institute at the University of Colombo (CIUC) is the nerve centre of our university for promoting the teaching of Chinese language and culture, thereby encouraging collaborative research between Sri Lanka and China. Established as a collaboration between two Chinese universities - Beijing Foreign Studies University and Honghe University - with the University of Colombo, the metropolitan location of the CIUC has enabled the institute to render a valuable service. Additionally, active networking with the Universities of Peradeniya, Ruhuna and Sri Lanka Buddhist and Pali University, through the Teaching Spots established in those universities is commendable. It is with much pleasure I claim that the available data confirm a rising interest amongst Sri Lankans to learn Chinese language.

Understanding Chinese Language and Culture (UCLC 2021), initiated in 2020, was the first annual conference on Chinese language and culture in the Sri Lankan university system and it remains the only such conference in the country to date. It is now an important calendar event of the CIUC and a platform for researchers to discuss Chinese language and culture from theoretical, methodological, empirical, and practical perspectives. Research sessions on religion and philosophy in China, international relations between China and Sri Lanka, modern and traditional Chinese culture, teaching Chinese as a foreign language (TCFL), and pedagogical issues in relation to teaching the Chinese language generate timely and imperative discussions applicable to the current context. I am certain that the deliberations would entail high quality outputs that will pave the way for even more fruitful research in future.

I convey my best wishes for a successful symposium.

**Message from the Dean, Faculty of Arts,
University of Colombo**
Senior Professor Lasantha Manawadu

I hereby convey my heartiest compliments for the 2nd International Research Symposium on Understanding Chinese Language and Culture - 2021, organised by the Confucius Institute, University of Colombo (CIUC). I hope this outstanding collaboration centered



on Chinese language and culture will be a landmark between the two countries' research and cultural exchanges. Through this, Sri Lankan and Chinese researchers are providential to share their research on Chinese language and culture.

It gives me pleasure to share that Confucius Institute at the University of Colombo is currently engaged in many projects to enhance teaching and promoting Chinese language and culture, which is further strengthened by the 'one belt and one road initiative'. Confucius Institute is the pioneering and leading centre in Sri Lanka for studies on Chinese language and culture and it has successfully organised Chinese certificate courses, HSK and HSKK proficiency tests for both internal and external students who are passionate learners of Chinese language.

Furthermore, I wish to take this opportunity to thank our Vice-Chancellor, University of Colombo, Senior Professor Chandrika N. Wijeyaratne, for her constant support and guidance extended our way. All Heads of Departments in the Faculty and Directors of Institutes are much appreciated for their assistance rendered to CIUC. Finally, my sincere thanks are extended to the Co-Chairs of the symposium; Professor Wimal Hewamanage (Sri Lankan Director), Professor Ma Zhongwu (Chinese Director), and Ms. Shi Qiao - Chinese Coordinator, and other staff members of the Confucius Institute for their diligent performance and sedulous commitment towards the success of the Institute as well as the annual symposium.

Finally, I convey my best wishes for the symposium and all the researchers for their future endeavours.

**Message from the Directors, Confucius Institute,
University of Colombo
Professor Wimal Hewamanage & Professor Ma Zhongwu**

We take great privilege and honour in welcoming you to UCLC 2021, the International Research Symposium on Understanding Chinese Language and Culture.



Confucius Institute at University of Colombo (CIUC) is committed to achieve excellence in teaching Chinese language and culture. Our goal is to produce the most preferred choice of students to achieve excellence in education and research activities. Due to the emerging demand for learning Chinese language and culture, CIUC could thrive as we took successful steps enhancing and promoting studies in Chinese language and culture. Signing teaching spot agreements with Vidyarthana Vidayathana Pirivena, University of Peradeniya, University of Ruhuna and Buddhist and Pali University are some of the recent advances of CIUC. Our core values of knowledge, character, excellence, integrity, transparency, quality, teamwork, execution with passion, trust and student-centricity are all closely integrated into our academic programmes to provide a better learning experience to our students.

This year marked the receipt of a total of 54 abstracts, out of which 33 abstracts were selected to be published following a rigorous reviewing process. We would like to thank our resource persons for their commitment and all the reviewers for reviewing abstracts.

We are grateful to our Vice Chancellor, Senior Professor Chandrika N. Wijeyaratne, University of Colombo, for her unwavering support over the years and for accepting our invitation to attend the symposium. Further, we wish to extend our sincere thanks to our keynote speaker, Professor Bu Xiaoji, Dean, Faculty of Humanities, Honghe University, and a special note of appreciation is directed at Senior Professor Lasantha Manawadu, Dean, Faculty of Arts, University of Colombo. The support and encouragement of “Beijing Foreign Studies University” and “Honghe University” is much appreciated.

We welcome you all to the symposium, and our heartiest wishes are extended to all participants for scaling better success and achieving newer heights in future.

Biography of the Keynote Speaker

Professor Bu Xiaoji

Professor Bu Xiaoji

Dean, Faculty of Humanities

Honghe University, China



布小继教授，红河学院人文学院院长，文学博士，红河学院云南边疆文学与文化研究中心负责人，主要研究方向为中国现当代文学与云南地方文化。出版专著《阐释与建构——张爱玲小说解读》、《张爱玲改写改译作品研究》、《抗战时期的云南文学艺术》、《中国现代汉英双语作家研究》等 5 部，编著《云南抗战文学作品选读》等 3 部，发表论文 40 余篇。主持并完成各级各类项目 9 项。出版诗文集 1 部。

Professor Bu Xiaoji is the Dean of the School of Humanities, Honghe University and the Head of the Yunnan Frontier Literature and Culture Research Centre. He obtained Ph.D. in literature and his main areas of research are modern and contemporary Chinese literature and Yunnan local culture.

He has published five research books: *Interpretation and Construction: An Interpretation of Zhang Ailing's Novels*, *Research on Zhang Ailing's Rewriting and Translated Works*, *Yunnan Literature and Art during the Anti-Japanese War*, *Research on Modern Chinese-English Bilingual Writers*, and also edited *Yunnan Anti-Japanese Literature Works* with three volumes. Prof. Bu has published more than 40 research papers as well as a collection of poems and essays.

中国现代文化的多面性、复杂性与创新性

布小继

红河学院，人文学院

中国现代文化缘起于新文化运动，立足于传统并在充分吸收域外滋养的基础上发展起来。内涵丰富、来源广泛、影响深刻，通过内外交流强化自身的现代性品格，由本土实践呈现出旺盛的发展势头。鲁迅等文学思想家开创的启蒙文化，形成了“批判国民性”一脉，以老舍、张爱玲、赵树理、余华、贾平凹等文学家为代表；陈独秀、李大钊等开创的革命文化一脉，是中国左翼文化的重要源头，共产党人邓中夏、瞿秋白及“左联”、延安文艺及建国后的主流文化证明了其生命力的顽强；胡适等人为代表的自由主义文化一脉，以继起的周作人、沈从文、京海派作家和汪曾祺等为代表。中国现代文化根植于中国实践、中国智慧，为世界提供中国方案和中国策略，有强烈的创新性。

关键词：中国现代文化，多面性，复杂性，创新性

The Versatility, Complexity and Innovation of Modern Chinese and Culture

Xiaoji Bu

Faculty of Humanities, Honghe University

Modern Chinese culture, originated from the New Culture Movement, is based on traditions and developed absorbing nourishment outside the region. It has rich connotations, comprehensive sources, and made profound influence. Further, it has been enriched through internal and external exchanges, demonstrating strong momentum of development of local practice. The enlightenment culture created by literary thinkers such as Lu Xun formed a line of "critical rationality" as represented by writers such as Lao She, Zhang Ailing, Zhao Shuli, Yu Hua, and Jia Pingwa. The revolutionary culture initiated by Chen Duxiu, Li Dazhao, etc., can be considered a line of left-wing culture in China. The main pillars of the Communist Party, Deng Zhongxia, Qu Qiubai, and the "Left Confederation" as well as Yan'an literature and art, and the mainstream culture following the emergence of People's Republic of China are all evidence of their tenacity. Modern Chinese culture is rooted in Chinese practice and wisdom, providing highly innovative and strategic Chinese solutions.

Keywords: *modern Chinese culture, multi-faceted, complex, innovative*

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University of Colombo



Confucius Institute



Honghe University



Beijing Foreign Studies University

Agenda: UCLC 2021
16th December 2021

- | | |
|------------------|----------------------------------------------------------------------------------------------------------------|
| 8.15am - 8.30am: | Invitees and participants join the symposium |
| 8.30am - 8.35am: | Lighting of oil lamp and national anthems |
| 8.35am - 8.40am: | Welcome speech by
Prof. Wimal Hewamanage
Sri Lanka Director,
Confucius Institute |
| 8.40am - 8.45am: | Address by Senior Prof.
Lasantha Manawadu
Dean, Faculty of Arts |
| 8.45am - 8.50am: | Address by Senior Prof.
Chandrika N. Wijeyaratne
Vice-Chancellor,
University of Colombo |
| 8.50am - 8.55am: | Launching conference proceedings
and Colombo Journal for Chinese
Studies |

- 8.55am - 9.00am: Introduction to Keynote Speaker by
Prof. Ma Zhongwu
Chinese Director,
Confucius Institute
- 9.00am - 9.30am: Keynote Speech by
Prof. Bu Xiaoji
Dean, Faculty of Humanities,
Honghe University
- 9.30am - 9.35am: Vote of thanks by **Ms. Shi Qiao**
Chinese Coordinator, Confucius
Institute

Session Schedule

- 10.00am - 11.35am: Session I (A, B, C)
- 1.00pm - 2.35pm: Session II (A, B)
- 2.45pm - 4.35pm: Session III (A, B, C)

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Biographies of Remarkable Monks and Vinaya Translations in view of the Belt and Road Initiative

Da Wu

Center of Buddhist Studies, University of Hong Kong

The most memorable fact of human history is that of a path-opening to help realize the affinity of mind and the mutual obligation of a common humanity. Such cross-cultural communication took place since the first century and the path was built between China and India by silk road as well as the shipping routes between Sri Lanka and China. The foundation for the interaction between culture and friendship among China, India, Sri Lanka and some Asian countries on the Belt and Road Initiative was laid about 2000 years ago by ancestors with infinite patience and sacrifice. In view of that, this essay seeks to explore some eminent monks who came to India and Sri Lanka to study and Indian masters who originated in Sri Lanka and China. Spread of Buddhist culture in China was further enriched by the arrival of monks - Kumārajīva, Punyatārāta, Vimalākṣa, Buddhajīva, Buddhābhaddra, Faxian, Gunavarman, Sanghavarman, and Yijing - during the Southern and Northern dynasties (420-589 C.E.) until the Tang dynasty (618-907 C.E.). Accordingly, this article mainly focuses on the Chinese Buddhist biographies collectively known as *Gaoseng Zhuan* 《高僧傳》 (*The Buddhist Biographies of Eminent Monks*), compiled by scholar-monk Huijiao's 慧皎 (497-554) around

530 C.E.. It will thus embark upon an overview on monastic biographies, so as to understand how eminent masters disseminated or translated major Indic Vinaya texts into Chinese in view of the “silk road” or “sea route”, after which major Vinaya sects were formed in Chinese Buddhism. Thus, this article provides a brief sketch of the Vinaya texts translation, and concentrates on Buddhist missionaries in China, India and Sri Lanka as recorded in Chinese Buddhist history in view of the Belt and Road Initiative.

Keywords: *eminent monk, biography, Buddhist translation, transmission, the One Belt and Road*

Translating Short Stories from Chinese to Sinhala: Strategies and Methods

Ven. N. Dhammadinna

*Centre for Chinese Studies, Department of Modern Languages,
University of Kelaniya*

The present status of Sinhala translations of modern and contemporary Chinese short stories reveals a predominance in indirect translation (ITr) method. For example, Lu Xun's short stories have been indirectly translated into Sinhala from English. Indirect translation is heavily loaded with negative connotations (Ringmar, 2012) and is often considered as a poor copy of another translation since it often entails a loss of detail with each successive passage through the process. At times, this literary translation method is misused because it is claimed to be profitable for publishing companies interested in economising translation expenses. Using mixed-method methodology, this research demonstrates the current status of Sinhala translations of contemporary Chinese short stories that heavily depend on indirect translation. Moreover, Chinese and Sinhala belong to different language families and it is quite possible for unnatural expressions, misinterpretations, inevitable losses of intended meaning to occur in the translating process. Nevertheless, indirect translations can also lead to some positive results. Scholars are of the opinion that had it not been for this practice, certain literary works from cultures

across the world would not have been translated into many languages. Accordingly, this research suggests that indirect translation method should be used in the process of translating Chinese texts into Sinhala only where absolutely necessary, because it increases the distance from the source text and hinders the intended meaning.

Keywords: *indirect translation, short stories, Chinese, Sinhala*

The Contemporary Relevance of Confucius's Ethical Theory

I.S. Dissanayake

Department of History, Faculty of Arts, University of Peradeniya

Kong Fuzi, or *Master Kung*, known throughout the world by the Latinized form of his Chinese name - Confucius, lived from 551 to 479 BCE (Dorothy & Hoobler 2009: 10). He was the founder and the teacher of Confucianism that became the ascendant philosophical system of China for more than 2,000 years. It has been imbued in every aspect of Chinese culture which steeps through its history, state affairs and social life. Most importantly, its ethics aided immensely to shape the society for it had a positive impact on people's daily lives. In fact, a large number of people still visit Confucius' birthplace in the Chinese city of *Qufu* which is considered as a UNESCO World Heritage Site. The main objective of this research is to explore the causes of Confucianism and its philosophical morals to be embraced by people. It further analyses the causes that led to the existence of values and rites of Confucianism to date. The research is based on primary and secondary data obtained from both published sources and articles. Conclusive evidence brings into light that Confucian ethical theory has impacted the lives of the ancient Chinese citizens as well as the modern world due its substantial teachings, virtues and great quotes. Its moral ethics have inspired others to accomplish

many victories and to be productive to the society. Thus, there is no doubt that Confucian ethics will continually shape our lives at present as well as in future, because as Dr. Joseph Murphy declared, water takes the shape of the pipe it flows through. Similarly, the life principle in you flows through you as per the nature of your thoughts. Therefore, it is believed that Confucian ethics and thoughts would shape people's lives meaningfully throughout difficult and challenging times.

Keywords: *Confucius, ethics, theory, contemporary, importance*

The Impact of Sino-Sri Lankan Relationship on the Mass Media Industry in Sri Lanka

K.P. Gamage

Department of Mass Media, Sri Palee Campus

The unique location of Sri Lanka on the ancient Silk Road resulted in strong cultural, religious, and economic relationships between China and Sri Lanka. In 2017, Sri Lanka and China celebrated the 60th anniversary of establishing diplomatic relations and at present, the Sino-Sri Lankan relationships have extended to trade, infrastructure development, and Buddhist cultural relations. Most importantly, the Chinese government is currently involved in the expansion of Sri Lankan mass media industry through technological upgrades, research and training, media production, and infrastructure development. This paper therefore explores the impact of Sino-Sri Lankan relations on the mass media industry in Sri Lanka. Following a qualitative research methodology approach, secondary data were gathered from the official websites of Sri Lanka Rupavahini Corporation (SLRC), Sri Lanka Broadcasting Corporation (SLBC), Chinese Embassy and online newspaper articles, while online interviews were conducted with 10 selected journalists to gather primary data. As a thematic analysis of the data was conducted, it was discovered that the One Belt and One Road (OBOR) initiative

has played a major role in strengthening Sino-Sri Lankan relations. The annual training programmes offered by the Chinese government have resulted in enhancing skills of media personnel and developing research in the field. Further, Chinese government funding has enabled Sri Lankan journalists to participate in cultural exchange programmes and soft power outreach programmes as well as to develop media infrastructure and technology. This paper concludes by suggesting that journalist training should be quantitatively developed and a systematic programme for this should be implemented at the state level.

Keywords: *China, Sri Lanka, impact, mass media industry, One Belt One Road Initiative*

Master Huineng's Standpoint on 'Sudden' and 'Gradual' and its Relevance to Early Buddhism

W. Hewamanage

Department of Buddhist Studies, University of Colombo

Sudden and gradual are two of the most captivating themes in the southern and northern Buddhism in China, which was later disseminated to Theravada and Mahayana. Existing general understanding is that sudden realization is superior to that of gradual realization which is incomplete. As master Huineng states, Dharma is a single seed, but seeing it can happen fast or slowly. To rephrase, Dharma does not necessarily comprise sudden and gradual aspects, yet people are of diverse mental capacities ranging from clever to ignorant. In light of that assertion, it is problematic as to why Chan Buddhism is interpreted as the way of sudden realization. Therefore, this paper is centered on the concepts of sudden and gradual as mentioned in the Chapter 8 of *Platform Sutra* - the master piece of the sixth patriarch, master Huineng (638-713 CE). He represented the Chan School, an indigenous form of Chinese Buddhism. Since the discussion is based on the Platform Sutra and early Buddhist discourses and compare the explorations of master Huineng with the early Buddhist teachings depicted in the Pali Sutta Pitaka, a qualitative research methodology was adopted to conduct this research. Early Buddhist discourses state

that both methods of realization – sudden and gradual – fall under two terms *khippābhiññā* and *dandhābhiññā* correspondingly. Therefore, Chan expression on sudden realization is not a distinctive position of Chinese Buddhism, but a more propagated matter among Chan Buddhists that is based on the sixth patriarch's story. According to Chinese Buddhist master, Huineng is the 'homegrown' Buddha. Sudden realization stories were more attractive and well-merged with indigenous religious views on enlightenment, which thereby challenged the deferment of the enlightenment to the next life. Later, the notion was supported to refute the *arahanthship* which was highly associated with gradual realization in Theravada tradition.

Keywords: *sudden realization, gradual realization, Huineng, Cha'n Buddhism*

A Study on the Concept of Prapañca in Sarvāstivāda

Ven. Hai Hui

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The meaning of *papañca/prapañca* in Buddhism is quite complex. Although contemporary academic research has focused on the definition of *papañca* as per Pali Thripitaka, scarce attention has been paid to the existing Chinese literature of Sarvāstivāda that retain a comprehensive understanding of the concept of *prapañca*. Therefore, this paper attempts to clarify the conceptual meaning of *prapañca* based on Chinese literature. The concept of *prapañca* is generally translated as (xilun 戏论) the ‘gaming view’ as per the definition in Sarvāstivāda, where ‘Xi (戏)’ means ‘game’ and ‘Lun (论)’ means ‘speech’ or ‘theory’. Moreover, in modern Chinese Buddhist dictionaries, it is interpreted as a false and meaningless speech or view. However, according to the Abhidharmamahāvibhāṣa, *prapañcas* (xilun 戏论) are defined as ‘defilements’. The treatise juxtaposes *prapañca* with defilement, that is, ‘prapañca – defilement’, according to which, overcoming *prapañcas* is overcoming defilements. *Prapañcas* are twofold; ‘love (ai 爱) – prapañca’ and ‘view (jian 见) – prapañca’, which are all defilements. According to the Abhidharmavatara, the wrong views are prapañcas. Further, Abhidharmakośabhāṣya held that the secular words of

prapañcas belong to evil views (xielun 邪论) and unanswered questions in Buddhism are *prapañcas* because such questions cause contradictions. Nyāyānusāriṇī, on the other hand, defines *prapañca* as distress (*renao* 热恼/*saṃtāpa*) and considers that the essence of twelve sense spheres is leaking, which in turn is a distress (*renao* 热恼/*saṃtāpa*). Therefore, the twelve sense spheres are considered to possess *prapañcas*. This treatise acknowledged that there must be an extinction of no *prapañca*, that is nirvana – a constant that exists as a real entity. In addition, this treatise recorded a statement that the *prapañca* is contrary to the immeasurables (kindness, compassion, joy and selfless giving). All defilements (huo 惑) such as greed (tan 贪) are called *prapañcas*. This treatise refers to the concept of ‘*prapañca* - words (xilunyun 戏论语)’, which means that *prapañca* can be an utterance. *Prapañcas* are also claimed to generate wrong views that cause contradictions. There are some clear records of the concept of *prapañca* in the existing literature of Sarvāstivāda, which is why it is of vital importance to correctly understand the meaning of this concept and to verify the rationality of the definition of *papañca* as per Theravada commentaries.

Keywords: *prapañca* *papañca*, *Sarvāstivāda*, *Nyāyānusāriṇī*

A Study on the E-Learning of Chinese Language in the General Education System, Sri Lanka

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Mandarin Chinese is the most widely spoken language in the world. The “Belt and Road Initiative” considerably strengthened Sino-Sri Lankan bilateral relations during last few years, thus making Chinese language an outstanding foreign language in terms of its economic and social importance of China to Sri Lanka. In order to promote Chinese language learning in the general education system, Sri Lankan educationists have designed a Chinese language curriculum focusing on the success gained by local students in global contexts. At present, the COVID-19 induced changes in the education system has paved the path for a distinctive rise in e-learning where teaching is undertaken remotely and digitally. Similarly, the Chinese language learners in Sri Lanka too are engaged in e-learning which enables all learners to study from home without having to attend face-to-face teaching-learning at school. E-learning (often used interchangeably with online-learning) is a form of distance education that involves the use technology as the medium of the learning process where teaching is entirely delivered through the internet (Siemens et al., 2015). This study focuses on identifying

challenges encountered by learners of Chinese language as they engage in e-learning during the COVID-19 crisis. It further focuses on utilising the best methods and modes to engage and motivate the learners of Chinese language as they learn online while exploring causes for the challenges faced by teachers and students engaged in this task. The findings based on the online survey and interviews demonstrated that students prefer online activities than traditional methods of learning Chinese. The findings also revealed the inadequacy of ICT infrastructure and the lack of technological knowledge that negatively impact on the learners of Chinese language at schools. However, the study suggests that blended learning has a positive effect on learning Chinese than using traditional face-to-face teaching-learning methods. This study intends to facilitate students and teachers in Teaching Chinese as a Foreign Language (TCFL) to meet the 21st century teaching and learning challenges using technology and e-learning skills in education.

Keywords: *Chinese language, e-learning, general education, Sri Lanka, teaching and learning*

Teaching in the Time of COVID-19: Sri Lankan Students' Perceptions on Learning Chinese Characters via Online Teaching

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The COVID-19 pandemic has made a significant impact on global economics, public health, social wellbeing, and especially the education sector. Since the inception of 2020, educational institutes across the globe from elementary to tertiary level have collapsed due to frequent lockdowns and the rapid growth of Coronavirus. Therefore, the majority of universities and academic institutions have shifted to online Learning Management Systems (LMS) such as Blackboard, Moodle, Microsoft teams, and Zoom, etc. Similarly, the University of Kelaniya implemented a Computer Assisted Learning system (CAL) to upload teaching material and to conduct online lectures. Using this online system to teach Chinese characters for beginners' level, first-year undergraduates was a challenging task as the batch comprised more than 200 students. In comparison to the traditional physical class room where all four skills of language learning - writing, reading, listening and speaking - are incorporated in the teaching process and monitored closely while directly interacting with the learners, online teaching of Chinese

characters prevents teachers from maintaining face-to-face interaction with learners, which thereby hinders the opportunity to provide real time feedback. As a result, CAL-based online teaching of Chinese characters showcases several pitfalls including the difficulties faced by learners in identifying multiple meanings, pronunciations, and stroke patterns. Therefore, this study aims to investigate Sri Lankan students' perceptions on learning Chinese characters through online lectures and to suggest innovative teaching methodologies to overcome the challenges. The data were collected through a questionnaire administered among a sample of 60 first-year undergraduates reading for the Bachelor of Arts (B.A) general degree programme at the Department of Modern Languages, University of Kelaniya. The findings revealed that the main difficulty of learning Chinese characters online was identifying the correct use of stroke patterns. Apart from that, some learners were unable to pronounce the sounds of the characters correctly and could not differentiate the meaning of similar characters. Furthermore, the learners were demotivated by the repetitive errors that occurred while writing Chinese characters as the teacher was unable to correct the mistakes of students virtually. The research findings further revealed that the use of a writing pad instead of a mouse to write Chinese characters allowed teachers to write the letters neatly and that the use of GIF and animated images enabled the learners to easily identify Chinese characters and writing patterns. Accordingly, the study suggests that the first-year course delivery of the Chinese B.A.

General Degree should be revised with innovative teaching methodologies appropriate for online teaching to make the learning of Chinese characters an interesting and stress-free experience.

Keywords: *COVID-19, students' perceptions, Chinese characters, Chinese as a foreign language, online teaching*

Effective Teaching Strategies for Online Teaching of Chinese Characters in Sri Lanka

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Teaching Chinese characters is one of the essential components in the process of teaching Chinese as a foreign language. Effective teaching strategies therefore are of great importance in teaching Chinese characters, especially in relation to online-teaching. The current study attempts to examine certain strategies used to improve online teaching of Chinese character writing in Sri Lanka. Data were collected through questionnaires administered among 55 Sri Lankan university and high school students and interviews with 15 teachers. Findings of this study reveal two major aspects considered by teachers when selecting teaching strategies: learning interest cultivation and literacy improvement. The findings categorize a total of eight effective Chinese character teaching strategies, namely: contradiction creation strategy, whole body reaction strategy, communication and experience strategy, diversified evaluation strategy, situational memory strategy, character family literacy strategy, Chinese character game strategy and animation interpretation strategy. Furthermore, this paper assesses the difficulties in implementing the said teaching strategies, especially with regard to online teaching. It is

notable that resultant findings and suggestions of the current study can be generalized for offline teaching as well.

Keywords: *Chinese characters, online teaching, teaching strategy, Sri Lankan students*

Adapting the Classroom for Flexible Learning: Perceptions of Chinese Triennial Students

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The Confucian tradition not only emphasizes the importance of education for personal improvement and societal development, it also focuses on human perfectibility, educability, and moral education. The aim of this research is to analyse the impact of Chinese culture in adapting the online classroom to provide a flexible learning experience taking into consideration the opinions of Chinese triennial students. The study employed a phenomenological methodology to explore learners' lived online experiences in order to obtain an in-depth understanding of possible cultural challenges. With the use of random and purposive sampling techniques, data were collected from 30 students in Chinese universities. While questionnaires (as Google Forms) and interviews were used to collect data, they were analysed using descriptive and inferential statistics. Data analysis showed that participants' cultural backgrounds influenced their online behaviour. All participants claimed to have online learning experience since they wanted to try a new learning experience and enhance their career development in future. Further, participants strongly agreed with the idea that their perceptions on the impact of Chinese culture on their online

learning would help teachers understand the learning difficulties prevalent in the online education of Chinese students. It further aims to assess in what ways the Chinese culture can influence their online learning. Finally, the paper argues that one reason for this is the introduction of e-learning and the student-centered learning model which called for a drastic shift in students who were used to teacher-centered didactic educational cultures.

Keywords: *cultural impact, e- learning, impacts, perceptions*

A Comparative Analysis between Chinese and Sri Lankan Food Cultures

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Food is not only the basis of nutrition for humans, but also an essential component in the growth of society as well as human civilization. It is crucial for human existence. Nevertheless, different countries, cultures, and ethnic groups have diverse food and food habits. This paper examines the differences between the food cultures of China and Sri Lanka and it aims to identify certain values, similarities and differences in the food cultures of both countries. It further analyses the cultural communication between both countries and its potential to improve cultural communication on food culture. In the course of this paper, a qualitative methodology is followed to evaluate the differences between Chinese and Sri Lankan food cultures. Therefore, the preparation of food, establishment and maintenance of an interpersonal relationship in view of food culture, and the differences between food cultures of China and Sri Lanka can be considered unique cultural phenomena. Currently, food industries of both countries tend to constantly adjust to the general trend of modernization.

Keywords: *cultural communication, food culture, food preparation, interpersonal relationship, traditional diet*

A Study on the Challenges Faced in Online Chinese Language Learning in Sri Lanka during the COVID-19 Pandemic

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The education sector worldwide is currently affected by the global COVID-19 pandemic which is considered the most recent disaster. As a result of that, the regular on-site teaching and learning process was transformed into an online process. This transition was embraced by Chinese language learners to enhance their knowledge and skills. Nevertheless, it is undeniable that both benefits and pitfalls can be observed in online education. Hence, this study tends to identify the challenges faced by learners of Chinese language who pursue lessons online. As per the analysis of interviews, recordings, and the questionnaire survey, it was discovered that online education is a novel experience for students in the sample and the majority of them make use of minimal facilities, lower technology literacy, and fewer financial resources. Sri Lanka is not digitally smart enough to suddenly and entirely transform education into an online enterprise. Therefore, it is inevitable that learners are not sufficiently equipped with network facilities to face the online learning crisis. Despite the pitfalls

of online learning, this tech-savvy generation has become innovative, and creative thinkers have the potential to minimise drawbacks of online Chinese language learning using diverse self-study methods. Similarly, it is recommended that Sri Lankan education administrators should have a rationale to enhance the quality of teaching models and the efficiency of online learning by facilitating learners with required resources.

Keywords: *alternative learning methods, challenges, Chinese language learning, language learner, online learning*

A Study on Vocabulary Learning Strategies Used by Sri Lankan Learners of Chinese Language

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The use of vocabulary learning strategies is a major aspect that determines the success of vocabulary acquisition of a foreign language. The purpose of this study is to discover how Sri Lankan students of Chinese language speak and write the language. The study also intends to examine the nature of and differences in vocabulary acquisition strategies and the frequency of such usage by foreign language learners. In order to collect data, 40 university students were given questionnaires that consists of 25 questions including multiple choice and open-ended questions on vocabulary learning strategies. The findings of this study identified that Sri Lankan students learning Chinese often encounter issues in relation to learning and memorising vocabulary although vocabulary acquisition has been recognised as crucial to learning a foreign language. The findings further demonstrate the differences between effective and ineffective learners. It was discovered that successful students possess a positive attitude and employ a variety of learning strategies. In fact, they use six methods in co-learning – developing an interest in Chinese, listening and reading, learning words in conversations, attempting various

sentence patterns, using a bilingual (electronic) dictionary, reading Chinese novels or watching Chinese movies in their spare time, and studying spellings (pinyin).

Keywords: *effective learner, foreign language learner, ineffective learner, vocabulary learning strategies*

An Analysis on Introduction to the Stages of Preliminary Practices of Lam Drey Teaching: Clear Teachings on the Three Types of Perception

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Lam Drey teaching has been renowned in Tibetan Buddhism. Since many Esoteric Buddhist practitioners attained Buddhahood through Lam Drey teaching, it is highly acknowledged in Tibetan Buddhism as well as Sakya tradition to date. Nonetheless, in Chinese Buddhism, Lam Drey teaching is hardly known and practised by people. Therefore, “Introduction to the Stages of Preliminary Practices of Lam Drey Teaching: Clear Teachings on the Three Types of Perception” has been translated by the author with the intention of making practitioners and researchers aware of the invaluable teachings of Lam Drey. This article examines the lineage and relevant literature of Lam Drey teaching while commenting on the Madhyamika view of Lam Drey teaching. Further, it interprets the dharma teaching of “Introduction to the Stages of Preliminary Practices of Lam Drey Teaching: Clear Teachings on the Three Types of Perception” in relation to possible means of gradually reaching enlightenment through transformation of perception which is of three types; the

defiled perception that belongs to sentient beings, sensational perception that belongs to yogi and practitioners with meditation experience and pure perception which is the state of mind required to obtain enlightenment.

Keywords: *Lam Drey teaching, preliminary practice, three types of perception, lineage, Madhyamika*

An Overview on the Economic Relationship between China and Sri Lanka

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China has become an indispensable partner in Sri Lankan economic development in the 21st century, so much so that it has resulted in a robust growth in the relationship between these two countries. Hence, the current study attempts to fill the literature gap regarding the economic relationship between Sri Lanka and China, specifically in the area of trade and finance. The present study was mainly based on past literature, for it intended to identify different trade agreements and trade and financial relationships between the two countries. Sino-Sri Lankan trade relationship which was initiated in 1952 from the Rubber-Rice Pact remarked one of its distinct points by providing 270,000 metric tons of rice importation and purchasing 50,000 tons of rubber. This deal was the most useful trade arrangement signed by Sri Lanka, as China offered 40% more than the market price for rubber and sold rice for less than a third of the market value. Establishing China-Sri Lanka Joint Trade Committee in 1982, signing Economic and Trade Cooperation Agreement in 1984, initiating Sri

Lankan-Chinese Joint Commission in 1991, creating Sri Lanka-China Business Cooperation Council in 1994, signing Memorandum of Understanding on Trade and Economic Cooperation in 2013, and Asia Pacific Trade Arrangement (APTA) are the notable landmarks of Sino-Sri Lankan trade agreements. This flourishing trade relationship between the two countries resulted in the exportation of raw coconut coir, rubber, tea, garment and clothing accessories, diamonds, and precious stones, while machinery, boilers, cotton, fertilizer, iron, and steel were imported. In the context of financial assistance, China has not only made investments in Sri Lankan trade, infrastructure, and defense, but also provided grants and loans for irrigation projects, port development, transport, and power plants. Therefore, as one of the countries that possesses largest and strongest economies in the world, China has played a significant role in Sri Lankan economy. Hence, the current study illustrates the strengthened economic relationship between these two countries while bridging the literature gap in this area of research.

Keywords: *China, financial relations, Sri Lanka, trade agreements, trade relations*

The Cult of Kuan-yin in Saddharmapuṇḍarīka Sūtra and its Dissemination in China

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The *Saddharmapuṇḍarīka Sūtra* (妙法蓮華經) is commonly accepted as the earliest teaching on Kuan-yin's cult, and was instrumental in disseminating the belief and practice of Kuan-yin to Chinese Buddhist schools in general and Tiantai school (天台宗) in particular. Accordingly, Kuan-yin (觀音) became the most popular and reverend Bodhisattva of Chinese Buddhism, making Kuan-yin a phenomenon in Chinese culture. In light of that, this article presents a brief introduction of *Saddharmapuṇḍarīka Sūtra* and its significant doctrines in order to illustrate the theory of *ekayāna* (一乘) and skillful-in-means (方便) as the practice way to present Bodhisattva Avalokiteśvara who guides all sentient beings to gain the full awakening. Thus, this study demonstrates the role of *Saddharmapuṇḍarīka Sūtra* in disseminating the belief and practical theory of Kuan-yin's cult that became the leading spiritual practice to free Chinese Buddhist believers from suffering. Most importantly, it focuses on Kuan-yin's six ways of practising Buddha-Dhamma; namely, merit-making, giving perfection, behaviour transformation, mental development, cognitive transformation, and skillful-in-means in *Lotus Sūtra*,

and its relationship to Chinese Buddhist thoughts. Through inter-textual analyses and interpretations of *Saddharmapuṇḍarīka Sūtra* and its related texts, this study analyses the cult of Kuan-yin in *Saddharmapuṇḍarīka Sūtra* and its contribution to Chinese Buddhism, while highlighting the need for future research to examine other sutras to better understand the Kuan-yin cult.

Keywords: *Kuan-yin, Avalokiteśvara, Tiantai School, Saddharmapuṇḍarīka Sūtra.*

A Comparative Study on the Characteristics of Buddhist Scripture Translations by Chinese and Foreign Monks

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Through comparative study and historical data analysis, this paper compares the characteristics of Buddhist scripture translations by Chinese and foreign monks. The purpose of translating Buddhist scriptures by overseas monks was different as they were unaware of what was needed or lacking in the Chinese Buddhist circle before they came to China to preach the Dharma. Even though foreign monks' translations of most Buddhist classics were done without a clear purpose, their intention was to disseminate the Dharma of Tripitaka. The Chinese monks who went west in search of Dharma had limited understanding of Indian Buddhism, yet they had a relatively clear understanding of their own needs and goals for dharma seeking. Therefore, compared to western monks coming from the east, the Chinese monks who went west had a more specific goal in the translation of classics. Furthermore, the number of western monks who came to China by sea and the number of classics translated far exceeded the number of Chinese monks who went west to seek dharma. However, it should be noted that there are some similarities between them as well. Firstly,

this process of translation has exerted a great influence on the study of the Theravada sutra of Buddhism in China because it is directly translated from Sanskrit sutra of India and Ceylon Pali sutra. Secondly, the content and the time period of Buddhist scripture translations by Chinese and foreign monks are evidence of the development and evolution of Indian Buddhism. In short, despite the differences and similarities in translations of Buddhist scriptures by Chinese and foreign monks, Buddhist culture was spread and developed through two-way interaction. Further, Mahayana Buddhism originated from India with Chinese characteristics was formed in China and it continues to play an important role in the development and dissemination of Buddhism.

Keywords: *Buddhist scriptures, spreading characteristics, by sea*

A Study on the Difficulties Faced by School Children in Learning Chinese Vocabulary via Distance Learning (with Special Reference to Richmond College, Galle)

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Along with the COVID-19 pandemic, the school teaching and learning process changed from onsite to online abiding by social isolation measures. As a result, teaching methods have been rapidly transformed to better fit the situation. In this context, the main objectives of this study are to identify the difficulties faced by school students in learning Chinese vocabulary via distance mode and testing the efficacy of applications introduced to overcome those difficulties. The study site was Richmond College, Sri Lanka - the only male school in the Galle district that offers Chinese Language as a subject in the school curriculum. The data were gathered by administering a survey questionnaire among 25 language learners between the ages of 15-18 years. GMeet and Zoom were found to be the most used applications in online classes and the lessons were conducted using the whiteboard, PowerPoint Presentations, interactive videos and Kahoot!

application. Most students (72%) found it difficult to remember pinyin as they learned online using the traditional teaching aids. 52% of students faced difficulties in remembering Chinese characters. 40% of respondents were of the opinion that they faced difficulties in remembering the meaning of vocabulary items. Furthermore, when a random group was tested in a Kahoot! learning session to measure the effectiveness of new technological methods, the students were asked to mention their preference for using the Kahoot! application to learn vocabulary. Accordingly, 90% of the group was highly satisfied with the Kahoot! application. Interactive PowerPoint presentations were preferred by 75% of students. In terms of teaching, attracting the students' attention, time management, and adaptability seemed to be the challenges faced in many online classes. In view of these findings, we suggest educators to use more technologically effective methods such as online applications, websites, online vocabulary games such as Kahoot! and interactive presentations to teach Chinese vocabulary in virtual classrooms.

Keywords: *Chinese as a foreign language, distance learning, vocabulary, school children, beginners*

佛教对话是推动建设中斯命运共同体的有效方式

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文明因交流而多彩，文明因互鉴而丰富。中国、斯里兰卡均有各自特色的璀璨文明，开展文明交流互鉴，是推动两国文明共同进步和推动两国和平发展的重要动力。由于中斯两国均有悠久的佛教信仰传统，存在广阔的共识和对话空间，因此，基于民间佛教文化、信仰基础上的和平对话是在文化上缔造两国人民你中有我、我中有你的命运共同体的重要方式。在佛教对话的基础上，中斯两国可以把双边对话拓展到一切有利于构建中斯命运共同体的文化领域。可以利用目前已有的国际论坛、民间非政府组织平台、高校学术交流等平台进行中斯两国的佛教对话。

关键词：佛教对话；人类命运共同体；和平

海外汉语教师的主体身份建构与传统文化传播有效性研究

——以日本亚细亚大学为个案

Mengyun Chen 陈孟云

Yunnan University of Finance and Economics

汉语教师承载着教授语言和传播文化的双重任务，因而教师的主体身份构建对汉语教学及传统文化传播有效性起着重要的作用，对于非汉语环境下的汉语教学往往会因跨文化交际误解而导致学生学习受挫，因而语言教学必然要结合传播中国优秀传统文化，教师的话语身份构建凸显出它的重要性。只有明确汉语教师主体身份以中国知识分子一份子的身份建构才能避免单纯的只教授语言而教学，而是在语言教学中输出国学知识和传播中国文化价值观。本文以日本亚细亚大学为个案，通过亚细亚大学汉语教师的文化背景展开对教师主体身份建构与传统文化传播有效性研究。在海外，汉语教师主要由本土教师、华裔教师和赴任国汉语教师组成，这三类型的教师由于主体身份建构不同因而汉语教学及传统文化传播的有效性也呈现出个体差异。本文从提高汉语教学质量视角探讨在日本的汉语教师的主体身份建构与传统文化

传播有效性互为张力的关系, 探寻建构汉语教师主体身份中
传统民俗文化内涵促进汉语教学的重要作用。

关键词: 海外汉语教授, 文化传播, 教学难点

后疫情时代孔子学院发展挑战、机遇与变革趋势

Wei Huang 黄薇

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疫情全球化背景下，传统教育面临着极大的冲击。疫情直接影响到孔子学院教学模式、教学效果、人员往来、教育公平等方面。在“疫情将与人类长期共存”的后疫情时代，孔子学院的发展和未来走向将面临全新的挑战。一是线下教育将被线上或者线上线下相结合的组合教育模式所替代。二是科技的应用正在快速改变对教育的传统认知。三是教师运用现代教育技术、心理调适、教学资源等方面没有充分的准备。四是斯里兰卡孔院的外方合作院校对在线教学这种新兴模式的认知和接受过程比较缓慢。五是斯里兰卡整个国家从软硬件设施存在的客观困难，直接挑战到教育公平。但“危机之中育新机”，给孔子学院一个重新审视未来发展的机会，应该顺应大势，对网络教育资源库建设、加快基础通讯网络设施建设、加强教师在线教学技能培训、探索线上线下融合的混合式教学实践等内容进行变革。斯里兰卡的孔子学院应该联合起来，统一认识、顺应大势，在孔院长远发展规划中充分考虑网络教学资源库建设；尤其是国别化、本土化的教

学资源。主动去适应新教学模式，及时向政府谏快对基础通讯、网络设施的建设，以减少数字鸿沟对教育公平的影响。加强对师资队伍在线教学技能培训，探索线上线下融合的混合式教学实践。

关键词：*线上教育、孔子学院、挑战、机遇*

中国现代文学课的教学难点以及教学方法上的思考 ——以斯里兰卡凯拉尼亚大学汉语专业四年级学生为例

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文学是语言的艺术,通过对文学作品的阅读与欣赏不仅能使学生获得对文学作品本身的感受和理解,也能让学生了解文学作品中所呈现的地理,历史,政治制度和社会风俗等中国文化。本文将凯拉尼亚大学汉语专业四年级现代文学课程的52个汉语水平达到 HSK 三级或 HSK 四级水平的学生作为研究对象,对其进行了问卷调查和访谈,了解了目前学生对文学课程学习的难点以及存在的问题,并提供一些教学方法上的参考意见。通过调查发现,被调查的学生没有看过中国文学作品,而且大部分对文学不感兴趣。主要原因是学生接触汉语时间较短,而文学课词汇量大,内容多,语法难点多,这些因素削弱了学生的学习积极性和学习主动性。学生学习难点通常就是教学的重点,教学要讲究方法,要激发学生的学习兴趣就需要进行有效的课堂教学方法改革。缺乏阅读习惯是阻碍学生培养中国文学语感,提高学习兴趣的主要因素。本人结合研究对象,从以下几个方面进行了适合凯拉尼亚大学汉语专业四年级现代文学课程的教学方法改革。首先,鼓

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励学生看中国小说僧伽罗语翻译版，然后，在课堂上进行讨论，让学生了解文学作品的创作背景。其次，提供加注拼音的文学材料，让学生容易看懂作品的内容。此外，充分利用优秀的文学作品改编的电影、电视剧、话剧等电子化教学资源，激发学生的学习兴趣也是不可缺少的。另一方面，加强师生互动，利用文化对比的方法，向学生提问书中的内容。一些经典的现代诗歌可以让学生背诵、朗读，引导学生思考并说出自己的感想。除了教学方法的改革，在教学期间，还附加让学生介绍作家和代表作品，朗读诗歌作品等教学活动，并作为平时成绩监控学生学习。教授中国文学是对外汉语教学中必不可少的一环，以学生为主，结合教学对象调整教学方法才能使中国文学课的课堂教学变得越来越好。勇于改变，大胆创新，就一定能够探索出提高中国文学课教学效果的有效方法。

关键词：中国文学，教学难点，教学方法，斯里兰卡学生

林兆恩格物工夫

Le Li 李乐

School of Philosophy, Wuhan University

林兆恩是晚明时期深受阳明学影响的民间宗教家、思想家，他十分推重《大学》的格物工夫。故本文围绕林兆恩的格物工夫，借助心理学理论（心流理论、接纳与承诺疗法）对他的格物工夫进行详细的现代性的诠释。林兆恩以“格去其非心”的格物工夫为循序渐进的“有渐之学”。初学者应从心之知觉着手，通过“念念只在于背”的主敬工夫以惩治经验意识、存养心之知觉，由工夫以复本体，从而达到格去“物欲”与“意见”的目的。既而对于有所成的学者，林兆恩主张其修养“即心即物”的“合内外”的应物工夫，“即本体以为工夫”，使心之本体自然发用至人伦日用之中，从而格去对“念念在于道”之格物工夫本身的执著。由此，学者足以格去非心，臻至体用一如的化境。

关键词：林兆恩，格物，主敬，知觉

从“天”的文化意涵嬗变看中国早期政治哲学思想的 滥觞

Qiling Lin 林期玲

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“天”的概念在中国传统政治中具有重要意义。考察“天”的文化意涵嬗变，可以窥见中国早期政治哲学思想的滥觞。从远古时期到殷商再到周朝，它经历了从人格神意义的“天帝”到哲学意味的“天道”的演变过程。自此政教关系发生了不可逆转的决定性变化，奠定了中国传统政治的基本走向。

“天”仍被掌政者作为其政权合理化论证的工具，然而真正的政治主体为君王。“天”成为中国传统政治的形式主体，对中国传统政治哲学的形成和天下体系的建构发挥着关键的作用。一方面，统治者需要它来对其政道与治道的合法性给出说明；另一方面，儒家用它来制衡、鞭策统治者，使统治者不得不担负起“敬天爱民”的使命；然而“天”的不言，也注定了一些弊端。

关键词：天，化意涵，嬗变，早期政治哲学思想

斯里兰卡萨伯勒格穆沃大学本土中文教师汉语文化课 教学策略研究

R.A.R.P. Maduwanthi

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汉语现在已经成为全球比较热门的语言，斯里兰卡学汉语的人也在逐渐增加。其中，斯里兰卡萨伯勒格穆沃大学（以下简称“萨大”）是汉语学习的重要教学点之一。语言与文化密不可分，中国文化课是萨大四年制汉语专业课程中最核心的课程。本文认为，不同文化背景的人在交流过程中一定会产生障碍和冲突，在中国文化这门课中了解这些问题并提出相应的对策，可以更加有效地促进两国之间的文化交流。本文主要采用问卷法、访谈法和课堂观摩法收集资料，还结合了自身的教学经历。最后通过数据的整理和分析，提出了相应的教学策略。希望本研究能对斯里兰卡汉语教学起到一定的参考作用。

关键词： 萨伯勒格穆沃大学，本土中文教师，文化教学，策略

对外汉语教材编写的历史发展概况

S.N. Priyangika

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University*

自 1954 年出版《语法教材》到现在，对外汉语教材编写历史已有 67 年。截止到 2021 年，对外汉语教材已经出版了 18,000 多种，但仍然存在学习过程中师生对教材不完全满意的情况，教材编写仍有很大提升空间。《语法教材》是第一部铅印的对外汉语教材，该教材以语法体系为纲。此后，1958 年商务印书馆出版的《汉语教科书》教材是新中国成立以后第一部正式出版的对外汉语教材，该教材也是以语法为纲，吸收了当时汉语传统语法和结构主义语法的研究成果。从 1972 年出版的《基础汉语》到 1977 年出版的《汉语课本》都采用句型教学法。1980 年出版的《基础汉语课本》是结构法代表的最高水平的教材。1981 年出版的《实用汉语课本》是第一部专供国外使用的基础汉语教材，采用句型、功能、结构相结合的教材编写原则，重在培养学生的语言交际能力。随后出版的《初级汉语课本》、《现代汉语教程》等教材很大程度地帮助外国学生提高了听说读写各项技能。本研究为定性研究，以 20 世纪 80 年代至 21 世纪初的对外汉

语教材为主要来源,书、期刊、文章和网站记录为次要来源。通过研究,探讨 20 世纪 80 年代至 21 世纪初出版的对外汉语教材发展情况。调查发现,20 世纪 80 年代至 21 世纪初,对外汉语教材编写大体经历了结构、句型阶段,结构与功能相结合阶段,结构、功能、文化相结合阶段,任务型阶段等这四个阶段。可以细分为:20 世纪 50 年代到 70 年代是结构法时期;80 年代是结构与功能相结合的时期;90 年代是结构、功能、文化相结合的新的教材编写时期。相继出现的种种对外汉语教材有效地帮助外国学生提高了语言技能,这符合语言教学的主要目的。对对外汉语教材编写历史发展概况进行研究,无论是对对外汉语教材编写的未来发展,还是对学生的教学都大有裨益。

关键词: *对外汉语教材, 历史发展, 结构, 功能, 任务型*

斯里兰卡汉语教师在线教学影响因素研究——以斯里兰卡高校汉语教师为例

R.M.P.P. Rathnayake

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本研究旨在探讨斯里兰卡汉语教师在新冠疫情期间面临的教学障碍，以及新冠疫情对汉语教学质量的影响。随机抽取 25 名斯里兰卡高校汉语教师，通过微信、WhatsApp 进行访谈，对各位教师的反馈进行了定量和定性分析，结果表明，网络线路、课时安排、学生出勤率、课堂活跃度等是线上教学的关键点，在线课堂上学生缺乏参与感和动机，课堂气氛过于活跃呈现的视觉和听觉效果偏于凌乱混杂，如若过于沉闷无趣，会增加机器隔断人与人面对面交流的距离感。因此笔者认为关注和加强网络环境运行、增添教学辅助工具、研发线上课特色是减少障碍的举措。为了更好地了解在线课堂的建设与教学情况，本文对其进展开研究，旨在分析其中的不足，对此提出一些相关建议。

关键词：斯里兰卡汉语教师，在线教学，障碍

二十世纪初期中国与斯里兰卡佛教交流网络的形成

Ting Shen 沈庭

School of Philosophy, Wuhan University

自中国“近代佛教复兴之父”杨文会与锡兰佛教大师达摩波罗（Anagarika Dharmapala）会面肇始，中国佛教与锡兰（即今斯里兰卡）等南亚佛教之间的交流便密切起来，经过杨文会、太虚、法舫等与达摩波罗、纳啰达等几代人的努力，中国与南亚佛教界在近代日益建立了较为稳定的佛教交流网络，加之日本佛教界在其中也扮演了重要角色，实际上在近代亚洲形成了一个佛教场域。中国与锡兰佛教在互动中调适出一套处理彼此关系的策略和方式，太虚等中国佛教徒以“大乘佛教”自居，而视锡兰佛教为“原始佛教”的代表，然而，以达摩波罗为代表的锡兰佛教界早期也自认为是“大乘”，他在 1892 年的文章中直接指出，他不同意将北传佛教视作大乘，而将南传佛教视作小乘的作法，他认为“大乘”一词适用于伟大的上座部（Sthaviravādas），“小乘”则适应于那些被北传佛教宗派排挤的佛教徒，但是在与中国佛教交流时避免了自称“大乘佛教”的做法。

关键词：二十世纪佛教，斯里兰卡佛教，原始佛教，大乘佛教

分析泰语的 *กว่า* 在汉语中的词义，探讨针对泰国学生 对外汉语教学的研究

Liqiong Shen 申丽琼

Confucius Institute, University of Colombo

本文通过对泰语语料的翻译、整理和分析，以广州外国语大学编写的《泰汉词典》（1990）对“*กว่า*”的注释分类作为分类依据，对比分析了“*กว่า*”在汉语中对应的七种形式。我们发现泰语的“*กว่า*”在汉语中有多种对应形式，除了词典中给出的注释以外，还发现泰语的“*กว่า*”可以对应汉语的“更”、“比……更……”、“才”、“差不多”等。针对泰国学生出现此类偏误的情况，对对外汉语教学做了一些反思，并对汉语教师提出了一些教学建议。希望能对汉泰翻译及对泰汉语教学有一定的借鉴意义。

关键词：“*กว่า*”，对应形式，泰语语料，汉语，对比分析

斯里兰卡学生习得汉语“比”字句偏误分析

M.M.Y.C. Sumuduni

University of Kelaniya

“比”字句是斯里兰卡汉语学习者面临的语法难点之一。由于本土学习者学汉语的时间不长,掌握的词汇量和语法知识比较有限,很容易受到母语语法规则的影响,另外,他们对“比”字句的句法、语义和语用规则都知之甚少,在使用“比”字句时很容易出现各种偏误。因此,本文利用专门设计的测试问卷收集了大量的偏误语料,对偏误进行记录和整理后,梳理出了学习者习得“比”字句时产生的偏误类型:词序不当、词语误用、绝对副词误用、句式杂糅、其他等。产生偏误的主要原因为母语负迁移及目的语语法规则掌握不牢固等多种原因。最后,笔者对学生的偏误情况做出较合适的解释,并提出有针对性的教学建议,以期帮助学生更好地掌握“比”字句。

关键词: “比”字句, “比”字句习得研究, 偏误分析, 对外汉语语法教学, 僧伽罗语母语者

禅宗思想对苏轼词作的影响

Fengling Sun 孙凤玲

School of Philosophy, Wuhan University

集诗、词、赋、诗论于一身的苏轼，其思想渊源于儒释道三家文化。青年时期的苏轼，儒家的积极入世是其思想核心；乌台诗案后，接连遭贬的人生际遇，外儒转向内释，外求转为生命的内悟。他不仅深刻理解禅宗人生如梦、人生如寄、平常心是道、真如自性等核心要义，更通过禅坐证悟这一生命实相。贬谪期的词作，渗透着浓厚的禅宗核心义理。这些不断通过实修证悟的生命体悟，是有感而作，有为而作，以故为新，并通过浅易质朴的词作语言表达出来。

关键词：苏轼，词，平常心是道，人生如梦，如来藏

21 世纪以来中国南传佛教发展观略

Ya Zhou 周娅

College of Ethnology & Sociology, Yunnan University

南传佛教在中国唯西南边疆省份云南省所独有。它与斯里兰卡、泰国、缅甸、老挝、柬埔寨等国佛教“法乳同源”，主要流传于该省西部和西南部的少数民族聚居区，信众主要包括傣族、布朗族、德昂族、阿昌族以及与傣族杂居的部分佤族、彝族和少量拉祜族和汉族等，信仰人口约 130 万。因为与周边国家在族缘、地缘、亲缘、教缘关系，南传佛教也成为中国文化尤其是中国宗教文化面向南亚东南亚较具特色与“亲近感”的文化交流管道之一。21 世纪以来，面对中国社会剧烈的现代化变迁，南传佛教在中国的发展出现了一些新的变化，如非传统信仰族群的增加、人群的“禅修热”进而增进了南传佛教在中国内地非传统信仰地区的传播等；但也面临诸如僧源减少、僧才培养较困难，加剧了南传佛教传统信仰地区的基层村落“有寺无僧”等现实问题。中国南传佛教正处于其现代性转型关键时期。

关键词：南传佛教，中国西南边疆，区域文化，现代性转型

Session Sechedule

The 2nd International Research Symposium on Understanding Chinese Language and Culture - 2021

Session I: 10.00am - 11.20am

Venue: A

Chair: Prof. Yang Li

Moderator: T.K.A.P. Kumara

Theme: Teaching Methods: Chinese Language & Culture

- | | |
|------------------------|-----------------------------------------------------------------------------------------------------------|
| 10.00am-10.05am | Introduction of the Chair by Moderator and Preliminary Remarks by the Chair |
| 10.05am-10.20am | 斯里兰卡学生习得汉语“比”字句偏误分析
- M.M.Y.C. Sumuduni |
| 10.20am-10.35am | Translating Short Stories from Chinese to Sinhala: Strategies and Methods
- Ven. N. Dhammadinna |
| 10.35am-10.50am | 中国现代文学课的教学难点以及教学方法上的思考——以斯里兰卡凯拉尼亚大学汉语专业四年级学生为例
- J.A.K P. Jayasooriya Menike |
| 10.50am-11.05am | 海外汉语教师的主体身份建构与传统文化传播有效性研究——以日本亚细亚大学为例
- Mengyun Chen 陈孟云 |
| 11.05am-11.20am | Q and A |

Session I: 10.00 am - 11.35 am

Venue B

Chair: Ven. Prof. Moragollagama Uparathana

Moderator: Ms. Shen Liqiong

Theme: Religion, Philosophy & Culture

10.00am-10.05am	Introduction of the Chair by Moderator and Preliminary Remarks by the Chair
10.05am-10.20am	从“天”的文化意涵嬗变 看中国早期政治哲学思想的滥觞 - Qiling Lin 林期玲
10.20am-10.35am	A Study on the Concept of Prapañca in Sarvāstivāda - Ven. Hai Hui
10.35am-10.50am	Master Huineng's Standpoint on 'Sudden' and 'Gradual' and its Relevance to Early Buddhism - W. Hewamanage
10.50am-11.05am	An Analysis on Introduction to the Stages of Preliminary Practices of Lam Drey Teaching: Clear Teachings on the Three Types of Perceptions - San Lang Duo Jia 三郎多加
11.05am-11.20am	The Contemporary Relevance of Confucius's Ethical Theory - I.S. Dissanayake
11.20am-11.35am	Q and A

Session II: 1.00pm - 2.35pm

Venue: A

Chair: Prof. Suranga De Silva

Moderator: Ms. Sadamali Wijeratne

Theme: Relations between China and Sri Lanka

- | | |
|----------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| 1.00pm-1.05pm | Introduction of the Chair by Moderator and Preliminary Remarks by the Chair |
| 1.05pm-1.20pm | An Overview on the Economic Relationship between China and Sri Lanka
- D.M.M. Sandeepani, P.N.M.M. Wijerathna, G.C. Samaraweera |
| 1.20pm-1.35pm | The Impact of Sino - Sri Lankan Relationship on the Mass Media Industry in Sri Lanka
- K.P. Gamage |
| 1.35pm-1.50pm | 后疫情时代的孔子学院挑战、机遇与变革趋势 - Wei Huang 黄薇 |
| 1.50pm-2.05pm | 二十世纪初期中国与斯里兰卡佛教交流网络的形成 - Ting Shen 沈庭 |
| 2.05pm-2.20pm | 佛教对话是推动建设中、斯命运共同体的有效方式 - Huiming Chen 陈慧明 |
| 2.20pm-2.35pm | Q and A |

Session II: 1.00pm - 3.05pm

Venue: B

Chair: Prof. Wimal Hewamanage

Moderator: Ms. Shi Qiao

Theme: Chinese Buddhism

1.00pm-1.05pm	Introduction of the Chair by Moderator and Preliminary Remarks by the Chair
1.05pm-1.20pm	A Comparative Analysis between Chinese and Sri Lankan Food Cultures - W.H.U.A. Priyanga
1.20pm-1.35pm	21 世纪以来中国南传佛教发展观略 - Ya Zhou 周娅
1.35pm-1.50pm	禅宗思想对苏轼词作的影响 - Fengling Sun 孙凤玲
1.50pm-2.05pm	Biographies of Remarkable Monks and Vinaya Translations in view of the Belt and Road Initiative - Da Wu
2.05pm-2.20pm	林兆恩格物工夫 - Le Li 李乐
2.20pm-2.35pm	A Comparative Study on the Characteristics of Buddhist Scripture Translations by Chinese and Foreign Monks - Fei Wang 王菲
2.35pm-2.50pm	The Cult of Kuan-yin in Saddharmapuṇḍarīka Sūtra and its Dissemination in China - Ven. Nguyen Ngoc Anh
2.50pm-3.05pm	Q and A

Session III: 2.45 pm - 4.20 pm

Venue: A

Chair: Prof. Ma Zhongwu

Moderator: Ven. Moragolle Nimalarathana

Theme: Teaching Chinese as a Foreign Language

- 2.45pm-2.50pm** Introduction of the Chair by Moderator and Preliminary Remarks by the Chair
- 2.50pm-3.05pm** A Study on Vocabulary Learning Strategies Used by Sri Lankan Learners of Chinese Language
- **D.M. Ruchini Piyumali**
- 3.05pm-3.20pm** 对外汉语教材编写的历史发展概况
- **S.N. Priyangika**
- 3.20pm-3.35pm** 斯里兰卡萨伯勒格穆沃大学本土中文教师汉语文化课教学策略
- **R.A.R.P. Maduwanthi**
- 3.35pm-3.50pm** Effective Teaching Strategies for Online Teaching of Chinese Characters in Sri Lanka
- **T.K.A.P. Kumara**
- 3.50pm-4.05pm** 分析泰语的 ท้า ใน汉语中的词义，探讨针对泰国学生对外汉语教学的研究
- **Liqiong Shen 申丽琼**
- 4.05pm-4.20pm** Q and A

Session III: 2.45 pm - 4.35 pm

Venue: B

Chair: Dr. Noel Dasanayake

Moderator: Ms. Roshani Wanninayake

Theme: Online Chinese Teaching and Learning

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|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2.45pm-2.50pm | Introduction of the Chair by Moderator and Preliminary Remarks by the Chair |
| 2.50pm-3.05pm | A Study on the E-Learning of Chinese Language in General Education System, Sri Lanka
- S.U. Kandambi |
| 3.05pm-3.20pm | Teaching in the Times of COVID-19: Sri Lankan Students' Perceptions on Learning Chinese Characters via Online Teaching
- K.B.G.W.S. Kariyawasam |
| 3.20pm-3.35pm | 斯里兰卡汉语教师在线教学影响因素研究——以斯里兰卡高校汉语教师为例
- P.M.P.P. Rathnayake |
| 3.35pm-3.50pm | A Study on the Difficulties Faced by School Children in Learning Chinese Vocabulary via Distance Learning (with Special Reference to Richmond College, Galle)
- I.D. Wijesekara, P.D. Wijesekara |
| 3.50pm-4.05pm | A Study on the Challenges Faced in Online Chinese Language Learning in Sri Lanka during the COVID-19 Pandemic - G.M.T.S. Ranathunga |
| 4.05pm-4.20pm | Adapting the Classroom for Flexible Learning: Perceptions of Chinese Triennial Students
- K.K.H.P. Nisansala |
| 4.20pm-4.35pm | Q and A |



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