**汉译英参考译文：**

**Vitality of the Fine Traditional Chinese Culture**

The fine traditional Chinese culture is both rich and profound, as demonstrated in a wealth of classic works, in a great variety of cultural heritage and in historical and cultural cities across China. This cultural value is also kept alive in our people, our daily lives, our land, our language and social mores. Chinese President Xi Jinping remarked that “we should draw nourishment and vision from our fine traditional Chinese culture shaped and developed by generations of us Chinese, inherit and carry forward our cultural genes and present the cream in our thoughts and ideas so that its appeal can be appreciated by all”. We should gain a full and keen understanding of the unique creativity, values, visions and distinctive features of the Chinese culture and appreciate the vitality of the fine traditional Chinese culture.

Among the major civilizations in the world, both ancient and contemporary, the Chinese civilization has its distinctive features. For example, the Chinese civilization is positive in approaches, as demonstrated in this famous saying: “as heaven maintains vigor through movement, a man of virtue should constantly strive for self-improvement”. It stresses the need for people to follow nature’s way and takes a positive attitude towards life. The Chinese civilization also values application, which is shown in the advocacy of applying learning to meeting social needs. Confucius was revered as a sage in ancient China; an important reason for this is that he strove to improve social ethos with his own integrity, words and deeds to foster goodness and bring it to all.

The evolution of human civilizations shows that there is a difference in the cultural values they foster, with some advocating the need for learning, while others pursuing military prowess. Such differences lead to distinctive paths of development of different cultures. For instance, the fine traditional Chinese culture values its own ethos, notably virtue. The advocacy and respect for virtue are a defining feature of the fine traditional Chinese culture. Ancient Chinese sages maintained that those who govern should follow the principles of “practicing self-cultivation, keeping families harmonious, exercising good governance, and bringing prosperity to all” and “sages in character and sovereigns in status”. This means that those who govern should have not only the authority associated with their position but also the personal virtue that sages had. Confucianism believes that those who govern should rule by virtue and lead the people with virtue so as to gain their support and achieve prosperity across the land. Another example is reverence for unity of all in the Chinese culture, which means taking a holistic approach to all things. The fine traditional Chinese culture turns moral standards, family ethics, interpersonal relations, belief, ideals, existence, nature and other values into one overarching vision. It finds expression in such sayings as “maintaining unity between nature and man” and “nature and man responding to each other” in ancient times. Such thinking, which brings together nature and interpersonal relations, moral standards and politics as well as belief and character, is the advocacy of unity. A third example is the importance attached to change. It is observed in *The Book of Changes* that “when you reach the limit, you should change, and change will lead to progress”. Zhuangzi, an ancient Chinese thinker, stressed that “one should adapt to the changing times”. These examples show the value placed on change by ancient Chinese. Pursuing change enables the Chinese nation to view things in an evolving context, embrace and draw on new things. Thus, we Chinese do not fear change; rather, we are eager to bring about change, and that is how we have sustained the growth of the Chinese civilization to this day.

The fine traditional Chinese culture is the cream of the Chinese civilization, and it has shaped the Chinese ethos. Here are three examples:

The first one is the humanness of a man of virtue. A man of virtue refers to one who is well-educated, possesses high moral standards and is regarded as a moral paragon. The humanness of a man of virtue is reflected in his words, deeds and behavior, which are neither servile nor overbearing, but are instead unpretentious, decent, composed and open and above the board. Since ancient times, people have elaborated on the humanness of a man of virtue. For instance, Confucius believed that men of virtue should pursue harmony while maintaining diversity, which means that the harmony between men of virtue is built on the basis of maintaining individuality. In *Records of the Grand Historian*, Sima Qian observes that “a man of virtue is neither frightened when misfortune strikes nor overjoyed when good fortune comes”. This means that a man of virtue should be firm, steady, sensible and composed in behavior.

The second example is the dialectical spirit of the golden mean, which is an important concept in the fine traditional Chinese culture. This means taking a focused, balanced, normal and common-sense approach. Confucius believed that one who lacks good education and a sensible approach will fail to see the whole picture and can even act in a destructive way. On the other hand, a man of virtue acts with common sense and handles things with proper measures, which is an impartial and unbiased approach. The dialectic spirit of the golden mean is vital to such a big and populous country as China. Only by giving full consideration to the big picture can a big country focus its energy on addressing the complex issues facing it.

The third case in point is the spirit of “The Foolish Old Man Who Moved the Mountains”. The spirit of persevering to the very end at whatever costs, enduring hardships and even risking one’s life to pursue a noble cause with no regrets is vividly illustrated in Chinese mythology and history. This spirit finds expression in the legends of the mythical bird Jingwei tirelessly filling the ocean with twigs and stones and the foolish old man who moved the mountains. It also resounds in the historical stories of The Orphan of Zhao, one of self-sacrifice to help others and King Goujian enduring insults and hardship to reclaim his throne. Such a spirit has been passed down to us from generation to generation and will be continuously enriched in the development of history.