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Global Perspectives	Telling China's Story to the World
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1

Unit

The Mission of Chinese Youths



There is no orthodox, fixed version of socialism. A blueprint will become a bright reality only when we combine the basic principles of scientific socialism with China's realities, historical and cultural traditions, and contemporary needs, and constantly analyze and summarize the lessons gained from our practice.

Xi Jinping, speech at the ceremony commemorating the bicentenary of the birth of Karl Marx, May 4, 2018

Socialism with Chinese characteristics is a fundamental achievement of the Party and the people, forged through innumerable hardships and great sacrifices, and it is the right path for us to achieve national rejuvenation.

Xi Jinping, speech at a ceremony marking the centenary of the Communist Party of China, July 1, 2021



Lead-in

The May 4th Movement was a critical moment in the course of modern China. As a major student-led movement protesting against the unfair treatment inflicted on China at the Paris Peace Conference, it embodied China's struggle against a feudal warlord government that yielded to foreign imperialism and aroused enthusiastic support of the Chinese people from all walks of life nationwide. The May 4th Movement symbolized the pioneering efforts of intellectuals in pursuit of national salvation and modernization, promoted the spreading of Marxism in China, and prepared the ideological foundation for the establishment of the Communist Party of China (CPC) in 1921. Some called the movement the “Chinese Enlightenment,” while others referred to it as a “transformation of Chinese politics, society, and culture.”

The text in this unit is part of the speech made by President Xi Jinping at a conference marking the centenary of the May 4th Movement (April 30, 2019). It reinforces the far-reaching significance of the movement for realizing national independence and prosperity, and conveys the CPC's ardent expectations of contemporary Chinese youths. As China enters the new era, a young generation that embraces and revitalizes the spirit of the May 4th Movement is the guarantee of success in realizing the Chinese Dream of national rejuvenation.

Read and Respond



Bas-Relief Depicting the May 4th Movement on the Monument to the People's Heroes, Beijing

Read the following text and write an essay of 100-200 words in response to one of the following questions.

- 01 More than 100 years have elapsed since the May 4th Movement of 1919, a movement which left a lasting legacy in modern Chinese history. Choose one aspect of the legacy that you consider most relevant to China today, and explain why.

- 02 President Xi has mentioned the concept of the Chinese Dream in the text several times and on many other occasions. Do some research and explain what this concept means.

- 03 In your opinion, which aspect of the text is the most thought-provoking? Why?

Text

Carry On the Legacy of the May 4th Movement, and Be Worthy of the New Era

- ¹ Under the leadership of the Party, we have opened up the path of Chinese socialism, formed its theoretical framework, established its system, developed its culture, and brought it into a new era. The Chinese people have unprecedented confidence in the path, theory, system and culture of Chinese socialism, and the prospects for national rejuvenation have never been brighter.
- ² In the new era, the theme and direction of the Chinese youth movement and the mission of Chinese youths are to uphold the leadership of the CPC, and work along with other people to realize the Two Centenary Goals¹ and the Chinese Dream of national rejuvenation.
- ³ Youth is the most active and energetic element among all forces in society. You are the hope and future of our country. Today, in the most promising period of the Chinese nation, young Chinese are endowed with rare opportunities to achieve things, and the mission to shoulder great responsibilities. In this new era, you should continue to carry forward the spirit of the May 4th Movement and take on your mission to realize national rejuvenation. You should meet the expectations of our Party and our people, be worthy of the trust of the nation, and live up to the demands of this great era.
- ⁴ First, Chinese youths in the new era should establish great ideals.
- ⁵ The ideals and beliefs of youths have a bearing on the future of a country. Young people with great ideals and firm beliefs are the driving force that builds an invincible nation. High ambitions can stimulate your potential to forge ahead, so that you will not drift aimlessly like a boat without a rudder. It is said that “a person who aspires to be a saint will become a saint; and

a person who aspires to be a sage will become a sage.”² Young people have different life goals and career choices. But only when you integrate your goals with those of the nation and the people, advance with the times, and share the aspirations of the people will you live up to your values and realize the lofty goals of life. Disregarding the needs of the country and the interests of the people, those who are self-centered will find a narrower path ahead.

- 6 Young Chinese in the new era must have belief in Marxism, faith in Chinese socialism, and confidence in realizing the Chinese Dream. You must go out to the people, embrace the new era and the new world, and realize your ideals and beliefs in building your careers, so that the years of your youth will sparkle with innovation and creation.
- 7 Second, Chinese youths in the new era should love our country.
- 8 Dr Sun Yat-sen said that the biggest thing for a citizen is “knowing how to love one’s country.” Whoever does not love their country—or even worse, deceives and betrays their motherland—is a disgrace and has no place anywhere in the world. Love of our country, the feeling of devotion and sense of attachment to our motherland, is a duty and responsibility for every Chinese. It is the foundation on which young Chinese in the new era can become winners in life. In contemporary China, the essence of patriotism is loving our country, our Party and socialism all and at the same time.
- 9 Young Chinese in the new era should follow the instructions and guidance of the Party, and show concern and affection for our country and our people. You should dedicate yourself to the country and the people, demonstrate patriotism with lifelong sincerity and drive, and let the great banner of patriotism fly high in your heart.
- 10 Third, Chinese youths in the new era must shoulder your responsibilities.
- 11 The times call for responsibility, and our young people must take up the responsibility for national rejuvenation. As Lu Xun the great writer said, young people “have strength to spare; they can turn a dense forest into flat land, plant trees in the wilderness, and dig wells in the desert.” In the new journey towards national rejuvenation, we need to respond to major

challenges, guard against serious risks, overcome real obstacles, and resolve difficult problems. All these urgently demand the will to step forward in the face of difficulties. As long as young people are brave enough to shoulder responsibilities and fight hardships and risks, Chinese socialism will be full of vitality, potential and hope.

- 12 Young people must maintain your courage, fearing nothing and forging ahead in spite of difficulties and dangers. You should stand in the forefront and be the pioneers of national rejuvenation. There are people who are afraid to experiment and try out new things, or treat responsibilities as burdens and losses, or shirk their responsibilities and attend only to their own business. All such thoughts and acts are undesirable and those who entertain them will accomplish nothing and never be able to truly enjoy life.
- 13 Chinese youths must cherish this new era and grow with it. In the new era, you must work hard to perform on the vast stage of reform and opening up and on the journey to realizing the Chinese Dream. And you should endeavor to become morally, intellectually, physically, and aesthetically equipped to join and carry on the socialist cause.
- 14 Fourth, Chinese youths in the new era must work hard.
- 15 Hard work paints a bright backdrop for a young life. As Mao Zedong said, “Should I have 200 years to spare, I will surely swim for 3,000 *li* (1,500 km).” The mission of national rejuvenation must be achieved through hard work, as must the ideals of life. Without an arduous popular struggle, carried out especially by generations of young people, there would have been neither the present new era of Chinese socialism nor a future in which we will realize national rejuvenation. Over thousands of years, the Chinese nation has suffered numerous hardships, but none of them could defeat us; instead, they have lifted our national spirit, willpower and strength. Today, our living conditions have improved, but we, especially our young people, must retain the spirit and fine tradition of hard work. There will definitely be daunting challenges and even perilous storms in the new journey towards national rejuvenation. The spirit of arduous struggle is especially needed during the process. Hard work is not just a ringing slogan; it is about doing small things, completing every task, and fulfilling every duty. The road of hard work will

not be smooth, instead it will be cobbled with hardships and full of ups and downs. The strong can always rise from setbacks; they are never discouraged.

- 16 In the new era young Chinese must forge ahead as brave and devoted pioneers in the forefront of the times against all difficulties and obstacles, and work hard to blaze new trails, achieve successes and create miracles that will astonish the world.
- 17 Fifth, Chinese youths in the new era must have remarkable abilities.
- 18 Youth is a golden age for developing skills through hard work. “If you idle away your youth and achieve nothing, it’s no good lamenting in old age.”³
- 19 In this new era, knowledge updates quickly, the social division of labor is becoming more refined, and new technologies, models, and forms of business are emerging one after another. This not only provides a broad stage for young people to display your talents, but also raises new and higher requirements for your abilities. To achieve your ideals or to shoulder the mission of the times, young people must cherish and do justice to the prime of youth, study hard to acquire scientific knowledge, improve your capabilities, hone your skills, and keep up with new developments around the world in terms of thinking, vision, ideas, and level of understanding.
- 20 Chinese youths in the new era must have a stronger sense of urgency in learning, and work hard on studying the Marxist stance, viewpoint and methodology. You must master knowledge of science and culture and professional expertise. You must improve your attainment in humanities by educating yourselves and tempering your character through study. You must acquire more skills and become more professionally competent at work, so that you will be able to serve the people and make innovative and creative contributions to the country.
- 21 Sixth, Chinese youths in the new era should temper your moral character.
- 22 A person cannot succeed without virtues. This makes morality essential. The Chinese nation has been trying to attain moral qualities that repose in the heights of excellence. To build China into a strong modern socialist

country, we must enrich ourselves not only materially but culturally and ethically. Cultural and ethical progress is more lasting, more profound and more powerful. Young people must integrate sound moral appreciation and conscious moral development with active moral practice, to improve yourselves and maintain moral integrity. This way you will travel further in the correct direction on the path of life.

- 23 Faced with a complex and changing international landscape, young people must differentiate between truth and falsehood and keep to the right path, and never blindly follow what others say or do. Facing temptation from the outside world, you must remain resolute, strictly abide by rules, create a better life with hard and honest work, and never be opportunistic or become conceited. While enjoying the good times, you should remember those who fought to make the present possible and work to repay them. You should be grateful to the Party, the country, the society and the people. You are expected to go through hardships, understand what life entails, get to know people's concerns and real problems, and identify the true meaning and value of life and work.
- 24 In the new era young people must nurture and practice the core socialist values, draw nourishment from traditional Chinese virtues, learn from heroes and role models of the times, and enhance your moral integrity through introspection. You should recognize illustrious virtue, follow social ethics, and restrict personal desires, while guarding against temptations such as worship of money, self-indulgence, overly self-centered pursuits, and historical nihilism. You should aim high and look far to pursue a more lofty and fulfilling life, so that integrity and vitality will prevail throughout our society.

Notes

- 1 The Two Centenary Goals were put forth by the CPC for building socialism with Chinese characteristics. See Note 5, Page 116 for detailed information.
- 2 Wang Shouren: *Rules for Students at Longchang (Jiao Tiao Shi Long Chang Zhu Sheng)*. Wang Shouren (1472-1529), better known as Wang Yangming, was a neo-Confucian philosopher and educator of the Ming Dynasty.
- 3 Quan Deyu: "A Reflection on My Life" (Fang Ge Xing). Quan Deyu (759-818) was a writer and official of the Tang Dynasty.

Analytical Reading

Understanding the text

1 The following outline presents an overview of the text. Fill in the blanks to complete the outline.

Part I (Paras. 1-3): The mission of Chinese youths in the new era

To uphold the _____, and work along with other people to realize the _____ and the Chinese Dream of _____.

Part II (Paras. 4-24): How Chinese youths can accomplish the mission in the new era

- First, _____.
- Second, _____.
- Third, _____.
- Fourth, _____.
- Fifth, _____.
- Sixth, _____.

2 Discuss the following questions in pairs and share your ideas in class.

1. President Xi says, “Youth is the most active and energetic element among all forces in society. You are the hope and future of our country.” (Para. 3) Find other sayings, proverbs or famous quotes about the importance of youth for society.
2. How do you interpret the spirit of the May 4th Movement?
3. Why should Chinese youths in the new era establish great ideals?
4. President Xi says, “In contemporary China, the essence of patriotism is loving our country, our Party and socialism all and at the same time.” (Para. 8) How do you understand this statement?
5. How can young people “truly enjoy life” according to President Xi?

6. Why does President Xi stress the need for Chinese youths to carry on the fine tradition of hard work in the new era? How might this be interpreted under today's circumstances?
7. In this text President Xi encourages Chinese youths in the new era to develop remarkable abilities to achieve ideals and shoulder the mission of the times. What particular abilities do you think you must develop at college to prepare yourself for future challenges?
8. What particular virtues does President Xi highlight as fundamental for Chinese youths? Which virtue is most relevant to you personally? Why? What else would you like to add to the list?
9. President Xi says, "Faced with a complex and changing international landscape, young people must differentiate between truth and falsehood and keep to the right path, and never blindly follow what others say or do." (Para. 23) What do you think young people can do at college to cultivate such a quality?

Critical thinking

3 Discuss one of the following questions in small groups and share your ideas in class.

1. "Mr Democracy" and "Mr Science" were advocated by the youths of the May 4th Movement period as the two fundamental strategies to save China. In the new era, they are still regarded as pivotal by the CPC. Use examples to illustrate the importance of democracy and science in our pursuit of national rejuvenation.
2. Each generation has its own mission. Great changes have taken place in China and the world since the May 4th Movement. What do you think is the mission of your generation in the new era? How are you going to fulfill your mission personally?
3. President Xi says, only when "you integrate your goals with those of the nation and the people, advance with the times, and share the aspirations of the people will you live up to your values and realize the lofty goals of life." Search for some cases from all walks of life in China to illustrate how to integrate the goals of individuals with those of our nation and the people.

Global Perspectives

Read the following review of the legacy of the May 4th Movement. Write a summary of 200-300 words.



Exhibition Celebrating the Centenary of the May 4th Movement at Renmin University of China

- ¹ **T**he May 4th Movement occurred on May 4, 1919 when a group of young students protested against the Beiyang Government's weak diplomatic response to the Treaty of Versailles, marking the beginning of China's New Democratic Revolution. It was a significant turning point in modern Chinese history, laying the groundwork for the foundation of the CPC in July 1921. In December 1949, the Chinese government declared May 4 China's Youth Day to honor the patriotic anti-imperialist and anti-feudal May 4th Movement. From then on, China celebrates the Youth Day every May 4.
- ² Under the CPC's leadership, China is no longer a country at the mercy of the Western colonial powers. Through tenacious struggles, it has achieved the historic transformation from standing up and growing prosperous to becoming strong. According to Benjamin Avichai Katz Sinvany, a scholar from Hopkins-Nanjing Center, Johns Hopkins University, "In many ways, the CPC has achieved the May 4th goal of rebuilding China and becoming politically and economically competitive on the world stage. China can now boast of a seat on the UN Security Council and the second largest economy in the world. Indeed, many Chinese have a lot to be proud of. If this is how China chooses to understand May 4th

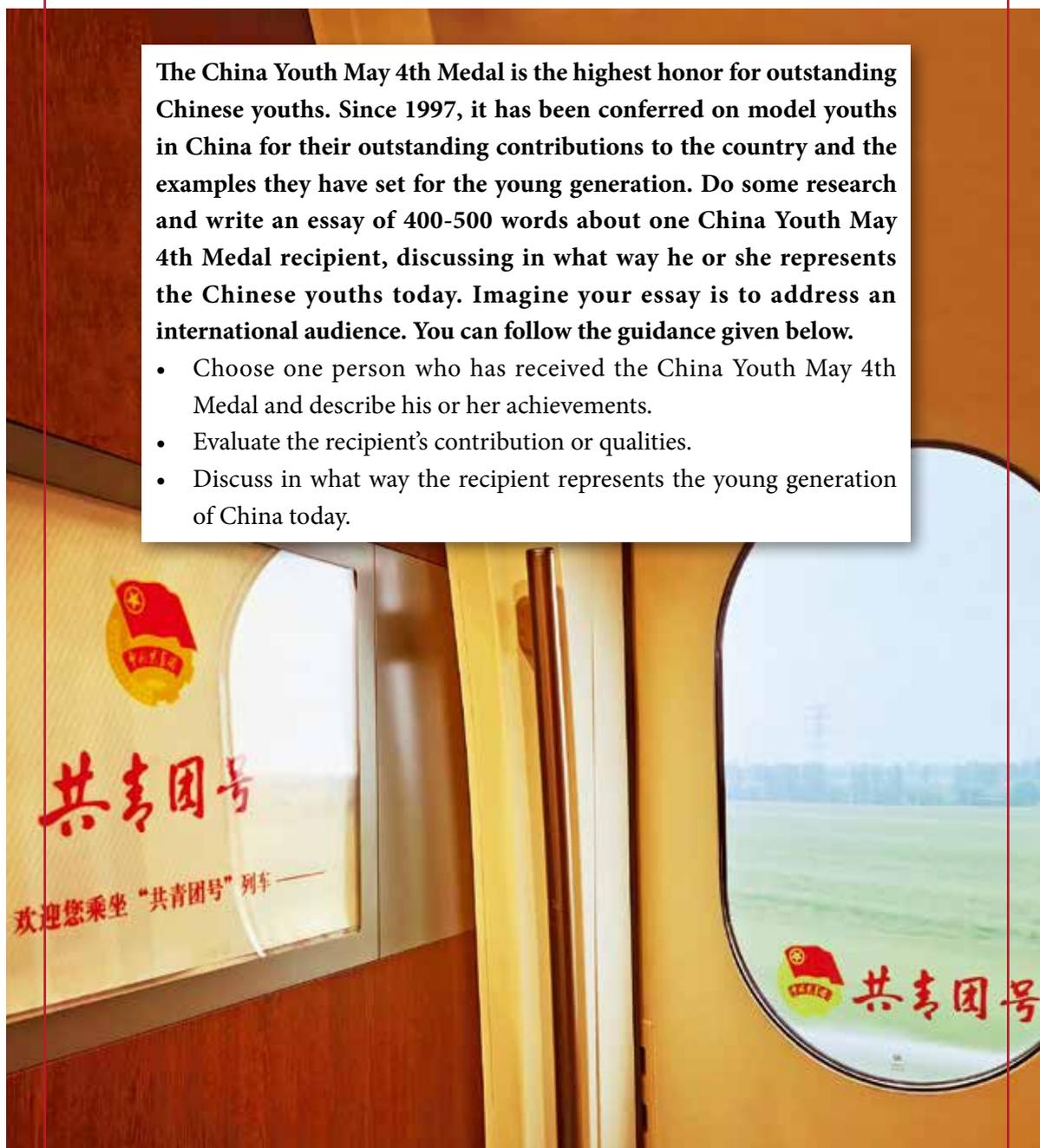
from the vantage point of the 21st century, then its legacy is one of affirmation for the CPC—that in a time of hardship and ideological turmoil, the Communist Party provided sound and steadfast guidance to China and the Chinese people through the tumultuous 20th century.”

- 3 Today, the May 4th spirit—patriotism, progress, democracy and science—has been passed down to the young generation in China.
- 4 The May 4th spirit motivates Chinese youths to uphold patriotism in the new era. For example, Chinese youths have emerged more confident and more patriotic after the outbreak of the COVID-19 pandemic. According to a survey by the China Youth Daily, the average score of national pride among young Chinese aged 18 to 35 was 9.57 out of 10 in 2020, up from 9.18 in a similar survey in 2019. In another survey conducted by the Global Times Research Center in April 2021, approximately 90 percent of young Chinese believe China should not “look up to the West” anymore due to multiple reasons, including China’s socioeconomic development and the West’s failure in handling the COVID-19 pandemic. When talking about Chinese youths’ remarkable optimism and increasing national pride, Zak Dychtwald, CEO of Young China Group, said, “There’s the sense that they don’t want to westernize as they modernize. What they witness in their lifetime is this rags-to-riches story without parallel on the world stage. And they feel that exceptionalism. They are proud of that.”
- 5 The May 4th spirit inspires Chinese youths to play a pioneering role in helping realize China’s national rejuvenation. In the new era, Chinese youths are indeed the pioneers in the process of China’s realization of national rejuvenation, making remarkable achievements on the front line in many areas of society. Two typical examples are the Chang’e-4 lunar landing mission team and the Beidou team. The average age of the Chang’e-4 lunar landing mission team was 33 years old. Due to its outstanding achievement of completing the first soft landing on the far side of the moon, the Chang’e-4 lunar landing mission team was awarded the Team Gold Medal by the British Royal Aeronautical Society (RAeS) in November 2019, making it the first team from China to be awarded the Team Gold Medal since the inception of the RAeS in 1866. The average age of the Beidou team was 35 years old. It is because of this team’s great contribution that China has managed to break the West’s technological monopoly of the Navigation Satellite System.
- 6 Today, Chinese youths are expected to connect their own destiny with the destiny of China and contribute their share to national rejuvenation, at a time when China faces very different challenges and international responsibilities than it did over 100 years ago.

Telling **China's Story** to the World

The China Youth May 4th Medal is the highest honor for outstanding Chinese youths. Since 1997, it has been conferred on model youths in China for their outstanding contributions to the country and the examples they have set for the young generation. Do some research and write an essay of 400-500 words about one China Youth May 4th Medal recipient, discussing in what way he or she represents the Chinese youths today. Imagine your essay is to address an international audience. You can follow the guidance given below.

- Choose one person who has received the China Youth May 4th Medal and describe his or her achievements.
- Evaluate the recipient's contribution or qualities.
- Discuss in what way the recipient represents the young generation of China today.



Language in Focus

Words and phrases

1 Complete the following sentences by filling in each blank with an appropriate word or phrase from the box below. Change its form if necessary.

hone	prevail	blaze	temper
embrace	endow...with	live up to	do justice to
aspire to	have a bearing on	ups and downs	forge ahead
attend to	be worthy of	try out	

- The Decision proposes reform measures to improve the mechanisms and institutions for the integrated development of urban and rural areas: One, accelerating the building of a new type of agricultural operation system. Two, _____ farmers _____ more property rights. Three, promoting equal exchanges of factors of production and balanced allocation of public resources between urban and rural areas.
- Let our officials be true and practical, dedicated to work and bold to shoulder their responsibilities, so as to _____ the expectations of history and the people.
- The people _____ a better education, more stable jobs, higher incomes, reliable social security, better medical and health care, improved housing conditions, a beautiful environment, and richer intellectual pursuits and cultural entertainment.
- Maritime peace _____ the safety and interests of all countries, and thus needs to be protected and cherished by all.
- We should have the courage to break new ground and _____ new experiments, and at the same time, make active yet prudent efforts to advance reform swiftly and steadily.
- In implementing this strategy, we should _____ both general planning and specific, critical problems.
- When a gentleman errs, his mistake is as visible as a solar or lunar eclipse, but when he corrects it, he _____ respect again.
- In general, our relations have been improving over the decades, which is a reflection of the trend of history, despite the occasional _____.

9. Writers and artists should take a people-centered approach and draw inspiration from everyday life and the experiences of the people to produce works that _____ our times.
10. After many years of efforts, we have improved people's conditions and _____ a development path suited to China's reality.
11. We will work with our African friends to _____ a new era of mutually beneficial cooperation and common development.
12. We should enhance our ability to distinguish between right and wrong on political issues, maintain our political resolve, navigate political currents, and forestall political risks. A key aspect of this is to _____ the ability to analyze and resolve problems from a political perspective.
13. We need to promote the core socialist values, strengthen political and moral education, improve the nomination and commendation of role models who act bravely for justice, and let integrity and justice _____ in the whole society.
14. Young people should aim high, acquire more knowledge, _____ their will, and make their formative years richly rewarding ones in an era of progress.
15. Throughout his 70-year political career, he exhibited the indomitable courage to _____ with reform and an innovative spirit to think ahead and lead the way forward.

Translation

2 Translate the following sentences into English, paying special attention to the meaning of the expressions in bold.

1. 新时代中国青年要自觉**树立和践行社会主义核心价值观**, 善于从中华民族传统美德中汲取道德滋养, 从英雄人物和时代楷模的身上感受道德风范, 从自身内省中提升道德修为。
2. 勿忘昨天的苦难辉煌, 无愧今天的使命担当, 不负明天的伟大梦想, 以史为鉴、开创未来, 埋头苦干、勇毅前行, 为实现第二个百年奋斗目标、**实现中华民族伟大复兴的中国梦**而不懈奋斗。
3. 新中国成立 70 年来, 我们党领导人民创造了世所罕见的两大奇迹。一是**经济快速发展**奇迹……二是**社会长期稳定**奇迹。
4. 在中国共产党领导下, 我们开辟了**中国特色社会主义道路**, 形成了**中国特色社会主义理论体系**, 建立了**中国特色社会主义制度**, 发展了**中国特色社会主义文化**, 推动**中国特色社会主义**进入了新时代。

Discourse and rhetoric

3 Complete the following passage by choosing an appropriate sentence from the box to fill in each blank.

Facing the mighty tide of the times and the great expectations of the people for a better life, we must not become complacent or slacken off in the slightest. We must redouble our efforts and forge ahead relentlessly to advance the cause of building Chinese socialism and endeavor to realize the Chinese Dream of the rejuvenation of the Chinese nation.

—1. _____ It is not an easy path. We are able to embark on this path thanks to the great endeavors of reform and opening up made in the past 30 years and more, the continuous quest made in the 60-plus years of the PRC, a thorough review of the evolution of the Chinese nation in its 170-plus years of modern history, and carrying forward the 5,000-plus years of Chinese civilization. 2. _____ The Chinese nation has extraordinary capabilities, with which it has built the great Chinese civilization and with which we can expand and stay on the development path suited to China's national conditions. 3. _____

—To realize the Chinese Dream, we must foster the Chinese spirit. 4. _____ This spirit unites the people and pools their strength, and it is the source for rejuvenating and strengthening the country. 5. _____ Our people of all ethnic groups must foster the great national spirit and follow the call of the times, strengthen our inner bond of unity and perseverance, and vigorously march towards the future.

- A. Patriotism has always been the inner force that binds the Chinese nation together, and reform and innovation have always been the inner force that spurs us to keep abreast of the times in the course of reform and opening up.
- B. The people of all ethnic groups in China should have full confidence in the path, theory and system of socialism with Chinese characteristics, and steadfastly forge ahead along the correct Chinese path.
- C. It is the national spirit with patriotism at its core, and it is the spirit of the times with reform and innovation at its core.
- D. This path is deeply rooted in history and broadly based on China's present realities.
- E. To realize the Chinese Dream, we must take our own path, which is the path of building socialism with Chinese characteristics.

4 Identify the rhetorical and stylistic devices employed in the Chinese sentences and their English translations. Comment on the effects of the rhetorical or stylistic devices in each pair.

1. 青年志存高远，就能激发奋进潜力，青春岁月就不会像无舵之舟漂泊不定。

High ambitions can stimulate your potential to forge ahead, so that you will not drift aimlessly like a boat without a rudder.

2. 奋斗是青春最亮丽的底色。

Hard work paints a bright backdrop for a young life.

3. 在实现中华民族伟大复兴的新征程上，必然会有艰巨繁重的任务，必然会有艰难险阻甚至惊涛骇浪。

There will definitely be daunting challenges and even perilous storms in the new journey towards national rejuvenation.

Ancient Chinese Wisdom

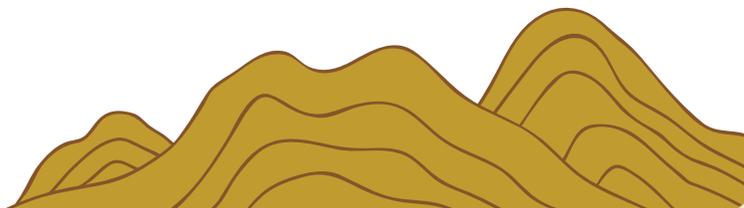
Explain the following quote and reflect on its contemporary relevance.

Just as heaven keeps moving forward vigorously, a man of virtue should strive continuously to strengthen himself.

Just like the earth, which is generous and peaceful, a man of virtue should have ample virtue and accommodate all things.

(天行健，君子以自强不息。地势坤，君子以厚德载物。)

From *The Book of Changes* (《周易》)



Further Reading

- 1 “Uphold and Develop Socialism with Chinese Characteristics”, *The Governance of China* (Volume I, Pages 23-26)
《毫不动摇坚持和发展中国特色社会主义》，出自《习近平谈治国理政》（第一卷，第 21—24 页）
- 2 “Achieving Rejuvenation Is the Dream of the Chinese People”, *The Governance of China* (Volume I, Pages 37-39)
《实现中华民族伟大复兴是中华民族近代以来最伟大的梦想》，出自《习近平谈治国理政》（第一卷，第 35—37 页）
- 3 “Develop and Popularize Marxism in the Modern Chinese Context”, *The Governance of China* (Volume II, Pages 68-70)
《继续推进马克思主义中国化时代化大众化》，出自《习近平谈治国理政》（第二卷，第 65—68 页）

8

Unit

Harmony Without Uniformity



Diversity spurs interaction among civilizations, which in turn promotes mutual learning and further development.

Xi Jinping, keynote speech at the opening ceremony of the Conference on Dialogue of Asian Civilizations, May 15, 2019

We must uphold the greater good and pursue shared interests. This means we should act in good faith, value friendship, champion moral principles and uphold justice.

Xi Jinping, speech at the Central Conference on Foreign Affairs, November 28, 2014



Lead-in

In the aftermath of 9/11, the Western media's excessive focus on cultural and religious differences between Western civilization and non-Western civilizations hastened the rise of xenophobia in Western countries. Against this backdrop, Kofi Annan, then UN secretary-general, launched the initiative of the Alliance of Civilizations in July 2005 to encourage member states to engage in the dialogue of civilizations. Since then, most UN member states have warmly supported the initiative, recognizing the significance of intercultural and interreligious dialogue in bridging divides and promoting tolerance and harmony among nations.

Upholding the traditional Chinese value of “harmony without uniformity,” China has long been a strong supporter of the dialogue between civilizations. President Xi Jinping has shared China's unique view of world civilizations with the international community on multiple occasions in recent years. According to him, exchanges and mutual learning among civilizations can serve as a bridge of friendship, a driving force for human progress, and a bond for world peace. The text in this unit is part of the speech made by President Xi at the UNESCO Headquarters (March 27, 2014), in which he emphasizes the importance of exchanges and mutual learning among civilizations.

Read and Respond



Read the following text and write an essay of 100-200 words in response to one of the following questions.

- Q1** What are the potential benefits of exchanges and mutual learning among civilizations?
-
- Q2** What are the major obstacles to exchanges and mutual learning among civilizations?
-
- Q3** In your opinion, which aspect of the text is the most thought-provoking? Why?

Text

Exchanges and Mutual Learning Make Civilizations Richer and More Colorful

- ¹ **C**ivilizations become richer and more colorful through exchanges and mutual learning, which form an important driver for human progress and global peace and development.
- ² To promote exchanges and mutual learning among civilizations we must adopt a correct approach with some important principles. They, in my view, contain the following:
 - ³ First, civilizations come in different colors, and such diversity has made exchanges and mutual learning among civilizations relevant and valuable. Just as the sunlight has seven colors, our world is a place of dazzling colors. A civilization is the collective memory of a country or a nation. Throughout history, mankind has created and developed many colorful civilizations, from the earliest days of primitive hunting to the period of agriculture, and from booming industrial revolution to the information society. Together, they present a magnificent genetic map of the exciting march of human civilizations.
 - ⁴ “A single flower does not make spring, while one hundred flowers in full blossom bring spring to the garden.” If there were only one kind of flower in the world, people would find it boring no matter how beautiful it was. Be it Chinese civilization or other civilizations in the world, they are all fruits of human progress.
 - ⁵ I have visited the Louvre Museum in France and the Palace Museum in China, both of which house millions of art treasures. They are attractive because they

present the richness of diverse civilizations. Exchanges and mutual learning among civilizations must not be built on the exclusive praise or belittling of one particular civilization. As early as over 2,000 years ago, the Chinese people came to recognize that “it is natural for things to be different.”¹ Greater exchanges and mutual learning among civilizations can further enrich the colors of various civilizations and the cultural life of people and open up still greater alternatives in the future.

- ⁶ Second, civilizations are equal, and such equality has made exchanges and mutual learning among civilizations possible. All human civilizations are equal in value, and they all have their respective strengths and weaknesses. No civilization is perfect on the planet. Nor is it devoid of merit. No single civilization can be judged superior to another.
- ⁷ I have visited many places in the world. What interested me most during the trips was to learn about differing civilizations across the five continents, what makes them different and unique, how their people think about the world and life and what they hold dear. I have visited Chichen Itza, a window on the ancient Maya civilization, and the Central Asian city of Samarkand, an icon of the ancient Islamic civilization. It is my keenly felt conviction that an attitude of equality and modesty is required if one wants to truly understand various civilizations. Taking a condescending attitude towards a civilization cannot help anyone to appreciate its essence, and may risk antagonizing it. Both history and reality show that pride and prejudice are the biggest obstacles to exchanges and mutual learning among civilizations.
- ⁸ Third, civilizations are inclusive, and such inclusiveness has given exchanges and mutual learning among civilizations the impetus to move forward. The ocean is vast because it refuses no rivers. All civilizations are crystallizations of mankind’s diligence and wisdom. Every civilization is unique. Copying other civilizations blindly or mechanically is like cutting one’s toes to fit one’s shoes—impossible and highly detrimental. All achievements of civilizations deserve our respect and must be cherished.
- ⁹ History proves that only by interacting with and learning from others can a civilization enjoy full vitality. If all civilizations are inclusive, the so-called “clash of civilizations” can be avoided and the harmony of civilizations will

become reality; as a Chinese saying goes, “Radish or cabbage, each to his own delight.”

- ¹⁰ Having gone through over 5,000 years of vicissitudes, the Chinese civilization has always kept to its original root. As an icon, it contains the most profound pursuits of the Chinese nation and provides it with abundant nourishment for existence and development. Deriving from Chinese soil, it has come to its present form through constant exchanges with and learning from other civilizations.
- ¹¹ In the 2nd century BC, China started the Silk Road² leading to the Western Regions. In 138 BC and 119 BC, Envoy Zhang Qian³ of the Han Dynasty (206 BC-AD 220) made two trips to those regions, disseminating Chinese culture and bringing into China grapes, alfalfa, pomegranates, flax, sesame and other products.
- ¹² During the Western Han Dynasty (206 BC-AD 25), China’s merchant fleets sailed as far as India and Sri Lanka where they traded China’s silk for colored glaze, pearls and other products.
- ¹³ The Tang Dynasty (618-907) saw dynamic interactions between China and other countries. Historical records reveal that China exchanged envoys with more than 70 countries, and Chang’an, the capital of Tang, bustled with envoys, merchants and students from other countries. Exchanges of such a magnitude helped spread Chinese culture to the rest of the world and introduce other cultures and products to China.
- ¹⁴ During the early 15th century, Zheng He⁴, a famous navigator of the Ming Dynasty (1368-1644), made seven expeditions to the Western Seas, reaching many Southeast Asian countries and even Kenya on the eastern coast of Africa, leaving behind many stories of friendly exchanges between China and countries along the route.
- ¹⁵ During the late Ming and early Qing (1644-1911) dynasties, the Chinese people began to access modern science and technology through the introduction of European knowledge in the realms of astronomy, medicine, mathematics, geometry and geography, which helped broaden the horizons of

Chinese people. Thereafter, exchanges and mutual learning between Chinese civilization and other civilizations became more frequent. Naturally, there were conflicts, frictions, bewilderment and denial, but the more dominant features of the period were learning, digestion, integration and innovation.

- 16 Buddhism originated in ancient India. After it was brought to China, the religion went through an extended period of integrated development with the indigenous Confucianism and Taoism, and finally became Buddhism with Chinese features, thus greatly impacting the religious beliefs, philosophy, literature, art, etiquette and customs of China. Xuan Zang⁵, an eminent monk of the Tang Dynasty, who endured untold sufferings as he went on a pilgrimage to ancient India for Buddhist scriptures, gave full expression to the determination and fortitude of the Chinese people to learn from other cultures. I am sure you have heard of the Chinese mythological classical novel *Journey to the West*⁶ based on his stories.
- 17 The Chinese people enriched Buddhism and developed some special Buddhist thoughts in the light of Chinese culture, and helped it spread from China to Japan, Korea, Southeast Asia and beyond.
- 18 Over the last 2,000 years religions such as Buddhism, Islam and Christianity have been introduced into China, nurturing the country's music, painting and literature. China's freehand oil painting, for instance, is an innovative combination of its own traditional painting and Western oil painting, and the works by Xu Beihong⁷ and other master painters have been widely acclaimed. China's Four Great Inventions—papermaking, gunpowder, printing and the compass—brought drastic changes to the whole world, including the European Renaissance. Its philosophy, literature, medicine, silk, porcelain and tea have been shared by the West and become part of its people's life. The book *Travels of Marco Polo* provoked widespread interest in China.
- 19 I think some of you might be familiar with the terracotta warriors and horses⁸ of the Qin Dynasty (221-207 BC), one of the eight wonders in the world. After his visit to the site, President Chirac of France remarked that a visit to Egypt would not be complete without seeing the pyramids, and that a visit to China would not be complete without seeing the terracotta warriors and horses.

- ²⁰ In 1987 this national treasure was listed as one of UNESCO's World Cultural Heritage Sites. Many Chinese legacies are ranked as World Cultural Heritage Sites, and World Intangible Cultural Heritage Sites and are listed on the Memory of the World Register. Here, I'd like to express my heartfelt thanks to UNESCO for its contribution to the preservation and dissemination of Chinese civilization.
- ²¹ Today, we live in a world with different cultures, ethnic groups, skin colors, religions and social systems, and all people on the planet have become members of an intimate community of shared future.
- ²² The Chinese people have long come to appreciate the concept of "harmony without uniformity."⁹ Zuoqiu Ming¹⁰, a Chinese historian who lived 2,500 years ago, recorded a few lines by Yan Zi¹¹, prime minister of the State of Qi during the Spring and Autumn Period (770-476 BC) in *Zuo's Chronicles (Zuo Zhuan)*¹²: "Harmony is like cooking thick soup. You need water, fire, vinegar, meat sauce, salt and plum to go with the fish or meat. It is the same with music. Only by combining the texture, length, rhythm, mood, tone, pitch and style adequately and executing them properly can you produce an excellent melody. Who can tolerate soup with nothing but water in it? Who can tolerate the same tone played again and again with one instrument?"
- ²³ On the planet, there are more than 200 countries and regions inhabited by over 2,500 ethnic groups with a multitude of religions. Can we imagine a world with only one lifestyle, one language, one kind of music and one style of costume?
- ²⁴ Victor Hugo once said that there was a prospect greater than the sea—the sky; there was a prospect greater than the sky—the human soul. Indeed, we need a mind that is broader than the sky as we approach different civilizations, which serve as water, moistening everything silently. We should encourage different civilizations to respect each other and live in harmony, so as to turn exchanges and mutual learning between civilizations into a bridge promoting friendship between peoples around the world, an engine driving human society, and a bond cementing world peace. We should draw wisdom and nourishment and seek spiritual support and psychological consolation from various civilizations, and work together to face down the challenges around the globe.

- ²⁵ In 1987, 20 exquisite pieces of colored glaze were brought to light from an underground tomb of Famen Temple in Shaanxi, China. They proved to be Byzantine and Islamic relics brought to China during the Tang Dynasty. Marveling at these exotic relics, I was struck by the thought that we should appreciate their cultural significance rather than simply admiring their exquisiteness, and bring their inherent spirit to life instead of merely appreciating the artistic presentation of life in the past.

Notes

- 1 *The Mencius (Meng Zi)*.
- 2 The Silk Road was a trade thoroughfare on land connecting ancient China with South Asia, Western Asia, Europe and North Africa through Central Asia. The name derives from the bustling trade in silk and silk products from China to the Western Regions.
- 3 Zhang Qian (?-114 BC) was a minister of the Western Han Dynasty. He was dispatched by Emperor Wudi as an envoy to the Western Regions (a historical name specified in the Han Dynasty that referred to the regions west of Yumen and Yangguan passes) in 138 BC and 119 BC, respectively, to seek alliances among local ethnic groups to fight against the Xiongnu, an aggressive tribe. His travels, as far as Central Asia today, tightened the ties between the Central Plains and the Western Regions and contributed remarkably to the opening of the ancient Silk Road.
- 4 Zheng He (1371 or 1375-1433 or 1435) was a navigator of the Ming Dynasty. He began his service at the imperial court in the early Ming Dynasty and was later promoted to be the Grand Director (*Taijian*) of the Directorate of Palace Servants. He eventually served as chief envoy during his seven grand sea voyages between 1405 and 1433 when he traveled to more than 30

countries and regions in Asia and Africa, including Southeast Asian countries, the Indian Ocean and the Red Sea, as well as the East Coast of Africa and Mecca—the sacred place for Islamic pilgrimages (Zheng He was a Muslim.). His expeditions were dubbed Treasure Voyages, which greatly boosted the economic and cultural exchanges between China and other Asian and African countries.

- 5 Xuan Zang (600 or 602-664), also known as Tang Seng, was an eminent monk of the Tang Dynasty, translator of Buddhist scriptures, and co-founder of the Vijnaptimatrata (Consciousness-only) School. He took Buddhist orders at the age of 13, after which time he learned from many masters who confused him with different ideas, causing him a dream of journey to India—the Western Regions. His dream came true in 629 (or 627) when he headed to India for the study of Buddhist sutras. After his return to Chang’an, capital of the Tang Dynasty, Xuan Zang committed himself to translating 75 Buddhist scriptures in 1,335 volumes and writing a book, *Great Tang Records on the Western Regions* (*Da Tang Xi Yu Ji*).
- 6 *Journey to the West* (*Xi You Ji*) is a mythical novel attributed to Wu Cheng’en (c. 1500-c. 1582), a novelist of the Ming Dynasty. It recounts the legendary pilgrimage of the Tang Dynasty monk Tang Seng (Xuan Zang), who traveled to the Western Regions (India) to obtain sacred texts (sutras) with his three disciples, Sun Wukong (Monkey King), Zhu Bajie (Pig of the Eight Prohibitions), and Sha Wujing (Friar Sand), and returned after many trials and much suffering subduing demons and monsters. It is dubbed one of the four great classical novels of Chinese literature, the other three being *Three Kingdoms*, *Outlaws of the Marsh* and *A Dream of Red Mansions*.
- 7 Xu Beihong (1895-1953) was a master painter and fine arts educator.
- 8 Terracotta warriors and horses of the Qin Dynasty (221-207 BC) were archaeological discoveries from the mausoleum of Emperor Yingzheng (259-210 BC), or the First Emperor of Qin—the first to unify feudal China. They were listed as one of UNESCO’s World Cultural Heritage Sites in 1987.
- 9 *The Analects of Confucius* (*Lun Yu*).
- 10 Zuoqiu Ming (556-451 BC) was a historian in the State of Lu during the Spring and Autumn Period.
- 11 Yan Zi (?-500 BC), also known as Yan Ying, was a prime minister of the State of Qi during the Spring and Autumn Period.
- 12 *Zuo’s Chronicles* (*Zuo Zhuan*), also known as *Zuo’s Commentary on the Spring and Autumn Annals*, is believed to have been written by Zuoqiu Ming. Acclaimed as one of the Chinese Confucian classics, it is one of the three “commentaries” on the *Spring and Autumn Annals*, along with *Gongyang’s Commentary on the Spring and Autumn Annals* (*Gong Yang Zhuan*) and *Guliang’s Commentary on the Spring and Autumn Annals* (*Gu Liang Zhuan*).

Analytical Reading

Understanding the text

- 1 The following diagram presents the key points of the text. Fill in the blanks to get a general idea of the text.

Thesis statement

Civilizations become richer and more colorful through _____
_____, which form an important _____
for human progress and global _____.

Principles to follow

- Civilizations come in different colors, and such _____
has made exchanges and mutual learning among civilizations
_____.
- Civilizations are _____, and such _____ has made
exchanges and mutual learning among civilizations _____.
- Civilizations are _____, and such _____ has given
exchanges and mutual learning among civilizations _____
_____.

Supporting examples of exchanges and mutual learning among civilizations in Chinese history

- In the 2nd century BC, China started _____ leading
to the Western Regions.
- During the Western Han Dynasty, China's merchant fleets sailed as far as
_____.

(To be continued)

(Continued)

- During the Tang Dynasty, China _____ with more than 70 countries.
- During the early 15th century, Zheng He made seven expeditions to _____.
- During the late Ming and early Qing dynasties, the Chinese people began to access _____ through the introduction of European knowledge.
- Over the last 2,000 years religions such as _____ have been introduced to China, nurturing the country's music, painting and literature.
- China's Four Great Inventions— _____ — brought drastic changes to the whole world.

Attitudes we should take towards different civilizations

- We should encourage different civilizations to _____ and live in harmony.
- We should draw wisdom and nourishment and seek _____ and _____ from various civilizations, and work together to face down the challenges around the globe.

2 Discuss the following questions in pairs and share your ideas in class.

1. How do exchanges and mutual learning among civilizations contribute to human progress and global peace and development? Use examples from the text to support your argument.
2. How can pride and prejudice become the biggest obstacles to exchanges and mutual learning among civilizations?
3. What were the impacts of Zhang Qian's two trips to the Western Regions?
4. What were some of the possible reasons for China's economic affluence and cultural prosperity in the Tang Dynasty?
5. What was the significance of Zheng He's seven expeditions to the Western Seas?
6. How did the introduction of European knowledge help broaden the horizons of the Chinese people in the late Ming and early Qing dynasties?

7. What kind of spirit did Xuan Zang embody regarding exchanges and mutual learning among civilizations?
8. What do “cultural significance” and “inherent spirit” mean in the last paragraph of the text?
9. Why does President Xi cite examples related to France several times throughout his speech to illustrate his intercultural communication experiences?

Critical thinking

3 Discuss one of the following questions in small groups and share your ideas in class.

1. Samuel Huntington, the late author of *The Clash of Civilizations*, claimed that post-Cold War conflicts would not occur between countries, but between different cultures or civilizations. To what extent do you agree or disagree with his scenario of international relations? Why?
2. Since 2013, China has been reviving the Silk Road with the Belt and Road Initiative (BRI), promoting cooperation between China and other BRI countries. In what aspects do you think BRI exemplifies the spirit of exchanges and mutual learning among civilizations?
3. The UNESCO Universal Declaration on Cultural Diversity states, “As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature.” How do you understand this analogy? How does cultural diversity contribute to exchange, innovation and creativity? Use concrete evidence to support your argument.

Global Perspectives

Read the following review of China's role in exchanges and mutual learning among civilizations. Write a summary of 200-300 words.



¹ In May 2019, China initiated the first Conference on Dialogue of Asian Civilizations (CDAC), which gathered more than 1,300 representatives from all 47 Asian countries, countries in other parts of the world, and international organizations. The week-long conference served as an open platform for mutual learning and development among Asian civilizations. In 2021, President Xi Jinping announced China's plan to host the second CDAC, solidifying China's continuous efforts to promote the dialogue of civilizations on and beyond the continent.

² China's stepped-up efforts to promote exchanges and mutual learning among civilizations have been applauded by international observers. As Rashid Alimov, former secretary-general of the Shanghai Cooperation Organization, notes, "There is no doubt that the conference will make its valuable contribution to the rapprochement with/between the peoples of Asia." Helmy al-Namnam, former Egyptian minister of culture, praises the

initiative as “a very important move to pave the way for the language of dialogue over the language of conflict.”

- 3 China’s engagement in exchanges and mutual learning among civilizations has a long history. One of the most renowned legacies of transnational contact is the Silk Road, a network of ancient trade routes that connected China with other parts of Asia, Europe and beyond. The passage of merchants and travelers of different civilizations resulted not only in commercial prosperity but also in cultural innovations in science, arts, literature, philosophy and religion along the Silk Road. Over millennia, the Silk Road developed and became a driving force in the formation of diverse societies across Eurasia and far beyond. The legacy of the Silk Road is long-standing and ongoing, reflected in the many distinct but interconnected cultures, languages, customs and religions that have developed along these routes.
- 4 Today, the Silk Road has become a metaphor for European and Asian cultural interchange. The Belt and Road Initiative upholds the Silk Road spirit of peace and cooperation, openness and inclusiveness, and mutual learning and mutual benefit, and has contributed greatly to exchanges among civilizations in modern times. For instance, China, together with ASEAN countries as well as Russia, Nepal, Greece, Egypt and South Africa, has developed about a dozen cultural exchange brands such as the “Silk Road Tour” and “Chinese/African Cultures in Focus.” Thanks to a joint effort of China, Kazakhstan and Kyrgyzstan, UNESCO has designated a 5,000 km section of the Silk Road network from Chang’an/Luoyang, the central capital of China in the Han and Tang dynasties, to the Zhetysu Region of Central Asia as a World Heritage Site. “The world needs some visions,” says Ueli Maurer, former Switzerland president. Notably, Maurer considers the BRI the most important investment project in the world for the next 100 years, which will benefit generations to come.
- 5 While exchanges and mutual learning among civilizations are promoted by the Chinese government, it should be noted that individuals in China have also contributed considerably to improving exchanges among civilizations. Liu Yuening, a Chinese dulcimer artist and professor at the Central Conservatory of Music, is a case in point. The dulcimer, which originated in the Middle East, was introduced to China through the Silk Road four hundred years ago. It is popular not only in many Asian countries such as India, Japan and Iran, but also in some European countries. By working with Indian artists to create a blend of Indian and Chinese music in 2013, Liu has turned the dulcimer into a platform to promote a dialogue of civilizations. In 2016, Liu led an ice-breaking trip to promote exchanges between Chinese and European dulcimer players. Her contribution to connecting civilizations with

music has been recognized by the European Institute for One Belt One Road Economic and Cultural Cooperation and Development, which honored her with the 2016 Euro-Sino Cultural Exchange Contribution Award. In 2018, Liu set up the Asian Dulcimer Association.

- 6 China's emphasis on exchanges and mutual learning among civilizations is an inclusive and powerful alternative to "the clash of civilizations," proposed by Samuel Huntington, late professor of political science at Harvard University. In characterizing conflicts in a post-Cold War era, Huntington posited in his 1993 landmark essay that the fundamental source of conflict in the post-Cold War era will not be primarily ideological or economic, but cultural. He claimed, "The principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future."
- 7 The concept of "the clash of civilizations" has since been countered empirically, logically and ideologically by many intellectuals and public figures around the world. Edward Said, late professor at Columbia University, argued in his famous response "The Clash of Ignorance" that Huntington's categorization omits the dynamic interdependency and interaction of civilizations. "Civilizations are not meant to make war," echoes Massoud Daher, professor at Lebanese University. "There is no clash of civilizations, but complementarity between them."
- 8 China's championship of exchanges and mutual learning, not conflict, among civilizations may find its deep roots in the rich tradition of Chinese culture. Laurence Brahm, founding director of Himalayan Consensus, alludes to the concept of non-duality, as reflected by the Chinese principles of yin and yang. According to Brahm, Western values are based on a core concept of duality, a zero-sum mentality evident in politics, economics and workplaces. However, Asian culture emphasizes a prior unity that evolves into derivatives of multiplicity that are interconnected, multi-dimensional and always interactive and synergistic. This creates a politics of consensus rather than a zero-sum game. "Asian politics is all about consensus. No side wins or loses; all sides move forward together."
- 9 Miguel Ángel Moratinos, high representative for the United Nations Alliance of Civilizations, highlights key elements of Chinese civilization as "fantastic thoughts" good for this world with so many differences, including "striving constantly for self-improvement," "great virtues perfecting all things" and "living in harmony and valuing differences." "All these shining ancient Chinese thoughts must be greatly valued and applied to modern bilateral and multilateral relations," Moratinos stresses.

Telling **China's Story** to the World

In small groups, conduct further research on an individual in ancient or contemporary China who (has) contributed to exchanges and mutual learning among civilizations. Prepare to give a 10-minute group presentation in which you tell his or her story to an international audience. You can follow the guidance given below.

- Select one particular individual that you are interested in, e.g. Xuan Zang (玄奘) mentioned in the text or other individuals such as Lin Shu (林纾) and Xu Yuanchong (许渊冲).
- Describe in detail how the individual (has) contributed to exchanges and mutual learning among civilizations.
- State briefly what lessons can be drawn from his or her experience.



Statue of Monk Xuan Zang , Xi'an, Shaanxi Province

Language in Focus

Words and phrases

- 1** Complete the following sentences by filling in each blank with an appropriate word or phrase from the box below. Change its form if necessary.

bustle	disseminate	condescend	nurture
provoke	be struck by	in the light of	a multitude of
come to	leave behind	keep to	devoid of
go through	derive from	give full expression to	

- _____ facts have shown that many problems within the Party are attributed to weak political commitment and a lack of regular and sound political activities.
- On the afternoon of May 4, 1919, over 3,000 students of Peking University and other schools protested against the treaty and the compromise of the Beiyang Government, _____ a quick response throughout the country.
- Our Party and people stand together through storm and stress, _____ thick and thin together, and keep flesh-and-blood ties, which is the basic guarantee of the Party in overcoming all difficulties and risks.
- The Chinese nation, which since modern times began had endured so much for so long, has achieved a tremendous transformation: It has stood up, become better off, and grown in strength; it has _____ embrace the brilliant prospects of rejuvenation.
- Publicity is necessary to encourage the public to learn from role models, and to _____ a positive atmosphere of respecting, emulating, honoring and caring for heroes.
- A Party member _____ ideals lacks an essential quality—as does one who engages in empty talk about lofty ideals without doing anything.
- As long as we _____ the goal of building a global community of shared future and work hand in hand to fulfill our responsibilities and overcome difficulties, we will be able to create a better world and deliver better lives for our peoples.
- When I visit Africa, I _____ always _____ two things. One is its

continuous progress. Each time I come to Africa, I am deeply impressed by new progress in development, which is most encouraging. The other is the warmth of the African people.

9. Over the past four years, China and Arab states have worked together to develop Belt and Road cooperation _____ regional realities, to combine collective action with bilateral cooperation, and to promote development while upholding peace.
10. The very purpose of developing socialist democracy is to _____ the will of the people, protect their rights and interests, spark their creativity, and provide systemic and institutional guarantees to ensure the people's position as masters of the country.
11. China's battle against poverty has entered the toughest stage. To achieve our goals, we must carry on the fight with firmer resolve, clearer thinking, more targeted measures, unique intensity, and concerted action, _____ no single poverty-stricken area or individual.
12. The confidence in our culture is a more fundamental, broader and more profound faith in the development of China. It _____ our splendid 5,000-year history and is embedded in decades of a revolutionary struggle that embodies the deep-rooted spiritual pursuits of the Chinese nation, and represents the unique cultural identity of the Chinese people.
13. During its 5,000-year history, the Chinese nation has created a brilliant and profound culture. We should _____ the most fundamental Chinese culture in a popular way to attract more people to participate in it, matching modern culture and society.
14. There is no manual to which we can refer in promoting reform and development, neither do we have any need for _____ instructors to lecture our people.
15. The ancient Silk Road witnessed _____ scenes of visiting emissaries and traveling merchants jostling one another on the land and numerous ships calling at ports.

Translation

2 Translate the following sentences into English, paying special attention to the meaning of the expressions in bold.

1. 两千多年的交往历史证明, 只要坚持**团结互信、平等互利、包容互鉴、合作共赢**, 不同种族、不同信仰、不同文化背景的国家完全可以共享和平, 共同发展。

2. 弘扬丝路精神，就是要促进文明互鉴。人类文明没有高低优劣之分，因为平等交流而变得丰富多彩，正所谓“五色交辉，相得益彰；八音合奏，终和且平”。
3. 我们应该以海纳百川的宽广胸怀打破文化交往的壁垒，以兼收并蓄的态度汲取其他文明的养分，促进亚洲文明在交流互鉴中共同前进。
4. 要统筹国内国际两个大局，树立更宽广的世界眼光、更宏大的战略抱负，胸怀祖国，兼济天下，推动构建新型国际关系，推动构建人类命运共同体。

Discourse and rhetoric

3 Complete the following passage by choosing an appropriate sentence from the box to fill in each blank.

Ladies and gentlemen,
Friends,

We Asian countries are closely connected and share a natural bond of affinity. 1. _____
Going forward, we need to see where the world is heading, ride the trends of the times, and turn our people's longing for a better life into reality.

—2. _____ Upholding peace is the responsibility of every country. When peace is interrupted by conflict or war, economic growth, decent lives, social stability and people-to-people exchanges will fall by the wayside. We the people of Asian countries wish to live and work in contentment and security, free from fear. We hope that all countries will respect and trust each other, live in harmony, and interact with each other in a manner that transcends national boundaries, time and space, as well as the differences between civilizations. 3. _____

—We Asian people hope to see common prosperity in Asia. Economic growth sustains a civilization, and prosperity underpins the progress of a nation. 4. _____ This must change. We Asian people long for a decent life free of poverty. 5. _____ This will enable us to eradicate the poverty and backwardness that still plague people in some countries. It will enable our children to live a carefree life and bring happiness to all families.

- A. We hope that countries will work together to promote economic globalization and make it more open, inclusive, balanced, and beneficial to all.
- B. We have passed through similar historical trials, and we cherish the same dreams for the future.
- C. In some parts of Asia, people—women and children in particular—are still suffering from poverty, hunger, and disease.
- D. We should work together to safeguard peace, something that is far more precious than gold.
- E. We Asian people hope to see peace and stability across Asia.

4 Identify the rhetorical and stylistic devices employed in the Chinese sentences and their English translations. Comment on the effects of the rhetorical or stylistic devices in each pair.

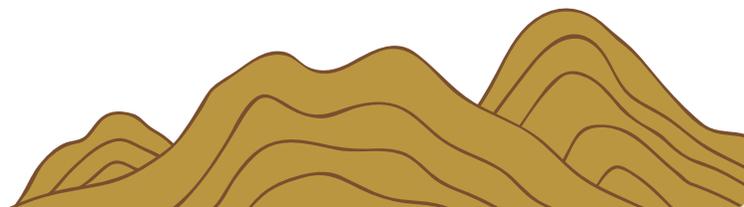
1. 若以水济之，谁能食之？若琴瑟之专一，谁能听之？
Who can tolerate soup with nothing but water in it? Who can tolerate the same tone played again and again with one instrument?
2. 如果只有一种生活方式，只有一种语言，只有一种音乐，只有一种服饰，那是不可想象的。
Can we imagine a world with only one lifestyle, one language, one kind of music and one style of costume?
3. 中国有 960 多万平方公里土地、56 个民族，我们能照谁的模式办？谁又能指手画脚告诉我们该怎么办？
China is a country with a land area of over 9.6 million square kilometers and a population of 56 ethnic groups. Whose model should we copy? And who is qualified to throw their weight around and tell us what to do?

Ancient Chinese Wisdom

Explain the following quote and reflect on its contemporary relevance.

Oceans do not reject any water, so that they can become extremely large. Mountains do not reject any earth or stone, so that they can become extremely high. (海不辞水，故能成其大。山不辞土石，故能成其高。)

From *Guan Zi* (《管子》)



Further Reading

- 1 “Create an Asian Community of Shared Future Through Mutual Learning”, *The Governance of China* (Volume III, Pages 540-547)
《深化文明交流互鉴，共建亚洲命运共同体》，出自《习近平谈治国理政》（第三卷，第 465—472 页）
- 2 “Meet the People’s Expectation for a Better Life”, *The Governance of China* (Volume III, Pages 503-509)
《把世界各国人民对美好生活的向往变成现实》，出自《习近平谈治国理政》（第三卷，第 433—438 页）
- 3 “Work Together to Build the Belt and Road”, *The Governance of China* (Volume II, Pages 553-566)
《携手推进“一带一路”建设》，出自《习近平谈治国理政》（第二卷，第 506—517 页）