Selected Papers from the 2\textsuperscript{nd} World Forum on China Studies

(Abstracts)

Panel 14

Cultural Identity and Economic Basis in China’s Peaceful Reunification

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Panel 14
Cultural Identity and Economic Basis in China’s Peaceful Reunification

1) China’s Peaceful Development and the Cross-strait Relations
------ By Wei Cai (Taiwan, China)

Abstracts:
The peaceful development of China is not only the tactical needs at this stage, but also the strategic guidelines in a long run. Otherwise, not only China will lose the period of strategic opportunity and successfully develop, but lead to unnecessary suspect and jealousy, make various troubles at home and abroad, disturb the development of China, while the Taiwan Straits impasse is just the important potential issue to destroy and delay the development of China. Along with the implementation of policies of reform and opening, speedy economic boom, increasing of the overall national strength and recovery of national self-confidence, the China’s attitude and measures taken are to pursue the domestic harmony, international peace and cross-strait reconciliation shows the confidence of mainland authorities. If both sides can cooperate hand in hand and jointly revitalize the Chinese culture on the basis of modernization and political democratization, it will turn to be an aim worthy of effort. In the past, the academic community of mainland has ever discussed whether China turns to be a real big power after solving the Taiwan issue or China has to become a big power before solving the Taiwan issue. Although the discussion finds no final conclusion, yet mainland China and US cooperate and jointly manage Taiwan, take the measures prior to anti-Taiwan Independence rather than promoting reunification. The struggle against “Taiwan Independence” is "the hard more hard, soft, softer" by legislation. It seems that Beijing has concluded that the time factor is in its favor, and so has no intention to destroy the current situation for penny wise. The peaceful development of China will open the door to win-win for both sides. On the other hand, the Taiwan authority also ought to realize the fundamental differences between seeking for self-help and independence. Taiwan has rights and obligation to the future of China. On the premise of having oneself as a participant of China’s development in the future, Taiwan ought to make a difference between the nation, the people and the government or political power, try to build a civilized, rational and integrated China by means of peaceful coexistence, peaceful competition and peaceful transition.

2) Harmony and Development: One Way to Break Through the Dilemma Between Mainland China and Taiwan
------ By Jingtao Chu (China)
Abstracts:
One way to break through the dilemma between mainland China and Taiwan. Facing the disputes caused by the civil war, we must look for one way to break through the dilemma between mainland China and Taiwan. Chinese religion and wisdom instructs us how to resolve problems for peaceful development of cross-Straits relations. We could make joint efforts for this purpose. Economic and social development of the Chinese mainland not only benefits people on the mainland but also brings about enormous business opportunities to the compatriots in Taiwan. The development of the mainland is sure to promote cross-Straits economic exchange and cooperation in a wider range and broader fields and to a higher level. We ought to call for joint efforts for win-win economic cooperation to benefit compatriots on both sides of the Straits.

3) To Promote Cross-strait Peaceful Reunification through Cultural Exchanges
------- By Liyun Lin (China)

Abstracts:
With the same ancestor, the same culture background, the same language, the same beliefs and the same habits, Taiwan and the Mainland have the integral cultural tie. Therefore, a shallow Strait cannot stop the love from people on both sides, cannot block off their aspirations to communicate and cooperate. People in Taiwan nowadays, except for a few aboriginal communities, most of them from the Mainland China. 80% of Taiwan's population is of Fujian origin, 23 million Taiwan people share the love like brothers and sisters with the Mainland people. Common ancestors created the common culture, including south Fujian culture, Hakka culture, Mazu culture, Kuan Kung culture, Haisi culture, all of which have profound effects both in historical and realistic aspects. In addition, Confucianism, doctrines of Confucius and Mencius and Buddhist beliefs, no matter on the Mainland China or Taiwan, enjoy the same recognition from people of both sides. All the things above establish a firmly cultural base for the cross-Strait communications. It can be said that the Taiwan society is a society that has the essence of Chinese cultural content. And people of both sides share a common heritage. Since the 1980s, sponsored by the government or private, those cross-Strait cultural activities became a vibrant source of cross-Strait interactions. The form of activities varies a lot, from personnel visits and seminars in the early days to media communications, cooperative research, art performance and academic work in nowadays. Cross-Strait marriages, economic and trade exchanges have become very common. Culture is created by people and depends on culture communications. The influence of culture just likes the spring rains that moisten everything quietly. Owing to culture, we indicate our hopes and wishes to Taiwan people; in addition, the 23 million Taiwan compatriots further confirm the ancestral roots and cultural identity awareness, which helps to consolidate the relationship of both sides. Meanwhile, all circles in Taiwan find it a good way to promote cross-strait
cultural exchanges. People of both sides benefit from this, which, on the other hand, also meets people’s requirement and the trend of times. Taiwan people treat the guests from Mainland like family members. When guests are coming, the wind of Hsinchu, the birds of Phoenix Valley, the flowers and trees in Ali Mountain and the spring of the Sun Moon Lake, all express their happiness for reunion. What’s more, keeping on thinking about the people on the other side, Taiwan people go to the mainland every year, the number is far more than that from the Mainland to Taiwan. When coming back from the Mainland, with a true picture of the other side of the Strait, they also take back the true sentiments from the Mainland. It is the historical sentiments, not sea distance; it is the cultural considerations, not the political interference that sustains a blood relationship between the two sides. Hence, we can have a rational prospect. With cultural communications, we can further our friendship and understanding, while creating a peaceful and rational, equal and friendly cross-Strait atmosphere. Thereby the day of peaceful reunification of the two sides is near. Peace and development are the world's mainstream. All the sons and daughters of China strongly hope this mainstream spread on both sides of the Strait.

4) The Goddess Matsu Worship—the Historical Cornerstone of Cultural Identification Between Taiwan and Mainland China
------- By Honggang Wang (China)

Abstracts:
After looking back at the Goddess Matsu worship which was originated, formed and developed during the past thousand years in the coastal area of Fujian province and its overspreading since the Ming Dynasty, this paper revealed the substrates of Chinese culture and the model of personality implicated in the Goddess Matsu worship, including treasuring life, social justice, bravery, unselfishness, filial piety, kindheartedness, philanthropies and so on. It also implied the social ideal of the Chinese people for Great Harmony. The dissertation studied the historical reason why the belief of Goddess Matsu turn to be the main body of 14 million Taiwanese worship in the perspective of culture, economy, social psychology and so on by means of studying the myth of Matsu’s eclosion and turning to be the Goddess cross the Taiwan Straits and the profound effects of the Goddess Matsu worship in many respects of social life. The paper also delved into the cultural interactions on Goddess Matsu in the past 15 years and its important and lasting promotion to cultural identification, communications of the people, mutual complements in economy and so on between Taiwan and mainland China, revealed the common cultural psychology, namely the formation and development of Goddess Matsu worship is to meet the spiritual needs of the ancestors of both sides to peacefully exploit the sea, because the long voyage means far away from the hometown, and how to console the homesickness of those men traveling away from the hometown, those Chinese with strong complex of hometown. To struggle with the wave needs remarkable courage,
wisdom and team spirit, and which kind of cultural spirits can form the spiritual power to conquer the sea. As arrived the remote foreign lands, how to get on well with the natives. If they blended well with the natives, what kind of cultural cohesion do they need? All of the spiritual factors of ocean exploitation was loaded and expressed by Goddess Matsu worship. It is the immanent cause why the China’s Oceania bore and widely spread and turned to be the historical cornerstone of cultural identification for the people cross the Straits. This paper has proven the importance and prospect to carry forward the culture of Goddess Matsu in the so-called “ocean century”, i.e. the 21st century. The Goddess Matsu worship represented the tireless efforts of the Chinese people to seek for the permanent living of the human beings, and succeeded the permanently valuable cultural genes to the development of the mankind at present and in the future.

5) Peaceful Reunification and Rebuilding the Driving Force Reunification in Taiwan Society

------ By Jian Yang (China)

Abstracts:
Mainland China has actively promoted the peaceful communication a cross the Taiwan straits. Now it has formed the large-scale dealings of the people and inseparable trade exchanges cross the Straits. The degree of Taiwan’s economic dependence upon mainland to China has been very high. However, the motive force to seek for reunification is very deficient. The concurrent enthusiasm originated from the cease of civil war, reuniting with the family and reconciliation between Taiwan and mainland China has been drained. 1. The new job for peaceful reunification----rebuilding the driving force. In retrospect of the progress of practicing “one country, two systems, peaceful reunification” by the mainland authority, we can find that the directional disorder of acting force often took place, and even the resisting force often offset the driving force as the ready policies and measures were taken to the Taiwan society. One of the reasons is that we lack the accurate analysis on the changing demands and the driving force of Taiwan society. 2. The possibility to rebuild the driving force of reunification The isogenies of culture, close in geography and intercommunity of interests are the best condition to reunite two societies. To assess from the above three aspects, we can find it possible for both sides to walk forward to the final reunification after a period of efforts. And so the focal point for us to think over is how to offer Taiwan a special atmosphere to rebuild the civil driving force helpful to reunification. 3. The driving force resulted from needs. The key to realize the peaceful reunification is to produce the driving force of integration within two social and political societies. “Need” is the driving force of individuals and social actions. To guide the Taiwan people toward reunification, firstly we have to know what the Taiwan people and the Taiwan society need, and make clear the long-term need and short-term need. Needs can be divided into three levels: need of the
individuals, need of the groups and need of the society (authorities) 4. The terms inducible the wish of reunification 1). The social, economic and living gap caused by independence or reunification is too large; 2). The concurrent need of the people and social groups begins to put the pressure to the potentates; 3). The equality and difference of both sides in economy; 4) The convergence of the values of both political groups; 5) The compatibility of the diversified system in the process of reunification; 6) The consistency of both sides on the important diplomatic issues; 7) The importance of the roles endowed by the counterpart; 8) Contrast of the strength of cross-Straits. 5. Stimulus to reunification by the cultural force The mutual far-reaching design can produce the driving force to convergence of the both sides. To encourage Taiwan to found the New Chinese Culture (what said here is a generalized culture) The terms to found the New Chinese Culture: 1) cultural transmission and exchanges of people and mind; 2) the presence of the culture of both sides; 3) establishment of the mutual media of both sides. 6. The identity and difference of ideology The sense of identity is helpful to form the synaesthesia and turn to be the powerful forces of integration. And therefore, it is an important task to spread the consistency on ideology. It can give prominence to the identity of both sides and the difference between both sides and the outer world. 7. The external environment and the generation of internal driving forces The external stimulus is helpful to the desire for integration or reunification. Faced with the “common” enemy, it is easiest to form the identification of consistency, i.e. the identification of interests and feelings. We should increase the discussion on the “common enemy” and “common predicament” of both sides in the future. We should study the important issues which Taiwan faced in existence and development as well as the problem-solving capability by mainland authority. We should also study the mutual external environment faced by the growing trades and fields of both sides, as well the external threat to the individuals of Taiwan. 8. The flow of factors and the rebuilding of driving forces The flow of factors is helpful to rebuild the driving forces of reunification. We should study the issues as follows: 1) the amount and means of flow of capital and trades; 2) the amount and means of flow of human resources between Taiwan and mainland; 3) how to effectively divide the benefits between Taiwan and mainland; 4) To form the approach of common interests is helpful to obtain the general support; 5) The speedy and effective informative communications is a kind of tremendous power for integration, and the informative communication is helpful to reunification. 9. The interaction of resistance and driving forces of reunification We can find from the booming of the forces of “Taiwan Independence” that they often take “open option” as the weapon against the “liability option” besides the identification of ethical groups and the stimulus of interests. We should study the means to remove the resistance and set up the processing mechanism for eliminating the resistance. 10. The processing mechanism for peaceful reunification Both sides realize the reunification in the same country and the same nation will pass through the following several stages: from separation and hostility to separation and reconciliation, to reconciliation and convergence, to convergence of standpoints, to co-establishment, to national identity. We still locate in the transition stage from separation and hostility to separation and
reconciliation. Mistrust and friction is the leading feature of this stage. On the basis of research on driving forces, the research of processing mechanism will be helpful to reduce the frictions and increase the speed and efficiency. 11. The main problems of processing mechanism we have to study. 1) The problem of locating the starting point. If the restraint is too firm as locating the starting point, the weaker side will be liable to form the centrifugal pull in order to obtain the sense of security. If the location is too unfirm, perhaps the reunification will be uncertain. 2) Justification of mutual division of earning. The weaker side wishes the cost to be low at the beginning of reunification. 3) How to keep in step with each other as identifying the phase of development and controlling the speed of development (The weaker side pays more attention to the control ability of development).

6) From Constituting a Socialist Market Economy to Constructing a Harmonious Socialist Society
------- By Jianming Zhou (China)

Abstracts:
Constituting a socialist market economy and constructing a harmonious socialist society are two development phases in the course of Chinese socialist modernization. Although the development of market economy can accelerate nation's economy, it brings immense social contradictions at the same time such as social differentiation; low fluidness of social structure from bottom to top; high-frequency of social conflict; invalidation of civil rights due to the social mobility. From the successful experience of western countries in late 20th century, China can use for reference that emphasis on the balance between individual freedoms and social norms which is an important condition to achieve social equity and social pacification may lead to compromise and cooperation in this society. The premise for constructing a harmonious socialist society is the persistence of socialism direction. We should insist on sharing the production with all people as well as accelerating productivity by means of market economy. The main approaches to construct a harmonious socialist society are to perfect and guarantee the civil rights, to involve a broader group of people in the political interaction and to gradually improve the degree of social systematization.