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The development of science, education, and culture within the Chinese nation constitutes a focal point of contemporary regional studies.

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Abstract

Purpose/Significance The Chinese nation comprises multiple ethnic groups. Through five millennia of development and overcoming numerous adversities, it has gradually forged Chinese culture embodying ethnic solidarity, love of peace, continuous innovation, pursuit of happiness, and other values. **Method/Process** This study employs historical research methodology to analyze literature in traditional Chinese, simplified Chinese, Japanese, and English, focusing on examining the process from the anti-fascist war in World War II to the sublimation of national spirit. **Results/Conclusion** The research proposes future-oriented recommendations: strengthening cross-strait cooperation in science, education, and culture to create a new realm for the Chinese nation.

Full Text

Preamble

The Development of Chinese Science, Education, and Culture: A Current Focus in Regional Studies

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Abstract

[Purpose/Significance] The Chinese nation comprises multiple ethnic groups. Over five thousand years of development, it has overcome numerous difficulties to gradually forge Chinese culture characterized by national unity, love of peace, continuous innovation, and the pursuit of a happy life. **[Method/Process]**

This article employs historical research methods to analyze literature in traditional Chinese, simplified Chinese, Japanese, and English, focusing on the process from the anti-fascist war of World War II to the sublimation of the national spirit. **[Results/Conclusion]** The research proposes a future-oriented development strategy: strengthening cross-strait cooperation in science, education, and culture to create a new horizon for the Chinese nation.

Keywords: Chinese culture; regional research; peaceful development; community with a shared future; reading culture

Classification Number: G122 (Cultural Studies)

The essence of the Chinese Dream is national prosperity, national rejuvenation, and the people's happiness [01]. This represents the goal pursued by contemporary youth and the responsibility they bear. The line “The sea has no calm period, my heart has no end”—a verse from the eminent Ming-Qing scholar Gu Yanwu—embodies the indomitable spirit of the Chinese nation: its willingness to sacrifice, endure humiliation, and build strength grain by grain [02]. This treasured national spirit shines brightly because it reveals the conscience and character of intellectuals. Since modern times, countless Chinese people have carried the ideal expressed in the line “One heart for the Chinese Dream, a poem for all ages” [03], striving for peace, stability, and subsequent prosperity. This historical inheritance represents a unique feature of Chinese culture. The process of national spirit sublimation during the anti-fascist war seventy-five years ago merits particularly deep research, reflection, and systematic analysis.

I. A Century of Great Unity: The Chinese Nation's Resistance Against Oppression

From the late Qing dynasty through the War of Resistance, China essentially suffered continuous blows from great powers, lost national self-confidence, and fragmented into scattered, warlord-dominated territories. Nationalism emerges when individuals within a nation or nation-state place their commitment to the nation above themselves, their families, localities, classes, or any other group they might represent.

In 1890, the Anglo-French allied forces occupied the capital, forcing the imperial court to flee. By 1900, the situation had worsened: the Manchu ancestral homeland was occupied by Japanese and Russian forces, followed by the Russo-Japanese War of 1904-05 fought on Chinese territory. Meiji Restoration Japan unexpectedly defeated Russia, one of the great powers, but the war occurred on Chinese soil. The Boxer Rebellion was ultimately suppressed by foreign invaders, and the Qing court was forced to cede more important southern territories (concessions) to foreigners to prevent foreign troops from advancing north toward the imperial seat. A century ago, China's central government went bankrupt, lost successive wars, mortgaged most of its future income to foreign powers, and faced frequent domestic subversive movements [04]. The crumbling

Chinese nation, following the empire's collapse, descended into warlordism, civil war, and the dispersion of its constituent ethnic groups.

Although the Qing dynasty succeeded in integrating Mongolia, Manchuria, Tibet, Muslims, and other non-Han peoples into a new form of Chinese nation that transcended political structures, the modern state had not yet been established, the national spirit remained incompletely awakened, and national self-confidence could not be built. The stark contrast between people's expectations for a rejuvenated Chinese nation and flourishing Chinese culture and the reality of fragmented regional regimes and a weak central government was painful.

Most heartbreaking was the cession of Taiwan. Compared to previous aggressions—the Opium Wars, the Anglo-French expedition, the Sino-French War, and the Eight-Nation Alliance—the humiliation after the First Sino-Japanese War in 1894 reached its zenith, creating a national division that persists to this day. Although this awakened Chinese intellectuals, it could not prevent subsequent tragedies. After the war, the Qing court was forced to choose among three Japanese proposals, though Japan had already decided on the third: ceding Taiwan, where resistance against Japanese takeover erupted [05]. In other words, the earliest heroic resistance against oppression occurred in Northeast China and Taiwan. Figures like Qiu Fengjia, Wu Tangxing, Xu Xiang, Jiang Shaozu, and Lin Kungang in Taiwan fought courageously, unwilling to become slaves or sever Chinese bloodlines [06], while Japanese suppression and slaughter of Taiwan's indigenous peoples continued until 1905 [07]. In the 1918 preface to *General History of Taiwan*, Lian Heng wrote: “History is the spirit of a nation and a mirror for humanity... The ancients said: a state may perish, but its history cannot be destroyed... Our ancestors crossed the great sea into this wilderness to colonize this land for their descendants' eternal enterprise—how great their achievement!” [08] When oppressed, Chinese society unites regardless of differences. Even in feudal times, the folk saying declared: “How can you say you have no clothes? I share my robe with you. The king is raising an army; let us repair our spears and halberds. We share your enmity!” [09] Literally meaning: “Who says we have no clothes? I share my battle robe with you. Join the righteous army, prepare your weapons, and fight the common enemy with shared hatred!” This signifies the determination to set aside all disputes, status, and wealth for shared sacrifice, mutual resistance, and common prosperity to achieve peace and development. A century ago, the Chinese nation's resistance against oppression was both heroic and tragic.

Notably, Japanese educator Izawa Shuji went to Taiwan around 1895, during and after the First Sino-Japanese War. During the colonial period, he vigorously promoted colonial education policies, teaching Japanese to Taiwanese people and inventing a method of using Japanese kana to spell Southern Min dialect. This progressed through three stages of colonial indoctrination: the translation period (1895-1897), direct Japanese instruction (1898-1912), and teaching

Japanese through Japanese (1913-1945). During colonial rule, the Japanese reduced Chinese language courses from five to two hours per week until complete abolition in April 1937, entering the “imperial subjectification” education period [10]. However, the ideology of “equal treatment” under assimilation and imperial subjectification merely masked colonial hypocrisy. This “education” served wartime mobilization needs, preparing Taiwan’s Han and indigenous peoples for the “East Asian Integration” war effort, allowing the colonized to “live not as Japanese, but die as Japanese ghosts” [11][12]. Thus, a century ago, the Chinese nation suffered oppression due to weakness, yet resistance, Chinese voices, and national spirit persisted constantly.

“Since modern times, achieving the great rejuvenation of the Chinese nation has become its greatest dream. The Chinese people, with indomitable perseverance and the determination to fight enemies to the bitter end, to restore what was lost through self-reliance, and to stand proudly among the world’s nations, have continuously strived for over 170 years to realize this great dream” [13]. Seventy-five years have passed since Taiwan’s recovery, and the Chinese nation is gradually rejuvenating. Both sides of the strait should join hands to create the future of the Chinese nation and bring new hope for world peace.

II. The Chinese Nation’s Sacrifice and Struggle for World Peace

The diligent and courageous Chinese people form the backbone of the nation’s continuous survival and development [14]. The War of Resistance began with the Mukden Incident, arousing the Chinese people’s will to survive. This primal will to live enabled them to resist Japanese militarism’s powerful military forces despite extremely harsh conditions: the 800 Heroes in Shanghai [15][16], anti-Japanese guerrillas in the Northeast [17][18], and the sacrificial opening of the Burma Road [19]. Apart from Chinese forces, American, British, and Australian armies in other East Asian regions could not withstand the Japanese onslaught [20]. During the 14-year war from 1931 to 1945, all parties and factions of the Chinese nation united to fight foreign invaders, making horrific sacrifices.

Japanese militarists’ deceptive tactics and blind confidence ultimately caused a massive, prolonged, irreversible human disaster, most horrifically exemplified by the Nanjing Massacre [21]. China’s anti-fascist war preceded Europe’s, spanning three periods: the Northeast anti-Japanese guerrilla activities beginning with the Mukden Incident (September 18, 1931), the full-scale war declared after the Marco Polo Bridge Incident (July 7, 1937), and the Pacific War triggered by Japan’s attack on Pearl Harbor (December 8, 1941). These were not isolated battles but an interconnected series of wars [22]. For instance, the separation of North China continued the Manchurian Incident (from 1931 to the Tanggu Truce of May 31, 1933, and the North China separation work from June 1, 1933, to July 6, 1937), which then triggered full-scale war. This war’s development connected to World War II, leading to the Pacific War’s outbreak. During these fifteen years, Japan’s armed aggression against China never ceased but expanded

[23]. However, attempts to destroy and divide China never succeeded; instead, they stimulated Chinese national unity.

The Mukden Incident occurred on September 18, 1931. Under the slogan “East Asian Integration,” many Japanese considered this substantive war of aggression not a war but “bandit suppression” work. Even at the 1933 League of Nations meeting, Japanese bureaucrats didn’t view the war as destructive but as positive. Until 1935, though Japanese soldiers continuously bullied Chinese people with force, no large-scale battles occurred between China and Japan. Subsequently, a series of million-strong military confrontations erupted. After capturing Wuhan and bombing Chongqing in October 1938 and blockading the coastline, most countries would have surrendered—but China did not, because the Chinese spirit sustained it [24]. Japanese military and political figures consistently underestimated Chinese resolve, interpreting outward humility, forbearance, and even war avoidance as merely reflecting China’s insufficient national power and cowardly politicians. However, Japanese militarists overlooked the Chinese nation’s spirit of sacrifice and struggle and greatly underestimated its capacity to endure humiliation.

“Some say: Without later U.S. and Soviet involvement, China could never have defeated Japan. Even if it ultimately won, it was a ‘miserable victory’ because the cost was too great.” This is incorrect. Examining the details of resistance history reveals: “...In spring 1945, as the war ended, Japanese China Expeditionary Force Commander Yasuji Okamura locked himself in a small dark room, planning an attack on China’s wartime capital, Chongqing... Meanwhile, Chongqing’s Nationalist government prepared contingency plans: if the situation deteriorated, they would relocate the capital to Xikang Province (parts of present-day Sichuan and Tibet) on the southwestern border to continue fighting... Such a China could not be defeated by Japan!” [25] During the war, although China received Soviet and American aid in early and later stages, victory’s primary spirit lay in Chinese unity—especially young people’s selfless sacrifice for the greater good.

Yet the Chinese nation strives for peaceful development and did not seek revenge after victory. Its sacrifice and struggle aim for world peace, not new conflicts and oppression. “During these fifteen years, Japanese forces occupied Chinese territory, ruling Chinese people by force. But they faced heroic resistance from a Chinese nation fighting for independence and liberation... Due to weak racial distinction awareness and thin consciousness of battlefield guilt, they committed cruel acts of destruction, arson, looting, rape, and murder against civilians... The human and material losses China suffered in the Sino-Japanese War are incalculable. Since this was Japan’s war of aggression and China was the victim, even if China renounces compensation claims, this experience of being perpetrators should remain a deep pain in Japanese hearts” [26]. The Chinese nation has an ancient saying: “Virtue is one; movement is never unlucky. Virtue is two or three; movement is never not dangerous. Only fortune and misfortune do not err—they depend on people. Heaven sends disasters or auspiciousness based

on virtue!” [27] Meaning: If character is upright and pure, actions will not be unlucky; if character violates morality, results will be risky. Fortune and misfortune depend entirely on human conduct. This reflects the different choices, paths, and consequences between the Chinese nation’s sacrifices for world peace and Japanese militarists’ reckless attempts to prove strength after leaving Asia for Europe. Japan ultimately faced reckoning and bombing, and its aggression became historically scrutinized.

III. Today: The Chinese Nation Strives for a Happy Life for All

“Building a prosperous, democratic, civilized, and harmonious modern socialist country and achieving the great rejuvenation of the Chinese nation is the greatest dream of the Chinese people since the Opium War and represents the nation’s highest and fundamental interest” [28]. Before and after the full-scale war, the concept of the modern Chinese nation spread more widely, becoming an important condition for modern Chinese national identity and a significant outcome of the War of Resistance. During this process, the “Chinese nation” concept among the Nationalist government, the Chinese Communist regime, and numerous intellectuals both within and outside political parties acquired new contemporary significance. This upward striving, difficulty-defying, sacrificing, and dedicating spirit for future generations constitutes the crucial root of Chinese national rejuvenation. Since mainland China’s reform and opening, it has made substantial progress in all aspects—social, political, economic, cultural, ecological, military—placing national rejuvenation on a broad avenue.

The pursuit of a happy life is the most enduring force driving human civilization’s progress. In the new era, people’s aspirations for a better life have grown stronger: they hope for better education, more stable jobs, more satisfactory income, more reliable social security, higher-level medical and health services, more comfortable living conditions, a more beautiful environment, richer cultural and spiritual life, and for children to grow, work, and live better [29]. In Chinese culture and history, the phrase “The people are the foundation of the state; when the foundation is solid, the state is at peace” [30] holds extremely important status, meaning: The people are the root of national development; only by ensuring their peaceful lives can national tranquility be guaranteed. This articulates the people-centered philosophy—a fundamental guiding principle in Chinese governance emphasizing people-oriented statecraft. Currently, mainland China is promoting economic development to improve people’s livelihoods, centering on the people, responding to their expectations, and delivering tangible benefits. While continuously expanding economic aggregate, it strives to ensure reform and development outcomes benefit the broad populace more fairly [31].

Although China is richly endowed with resources and its people are diligent and gentle—fine traditions that remain part of the national spirit—this has unfortunately led foreigners to mistake the Chinese nation as easily bullied and enabled

a few corrupt officials to form exploitative classes lacking ambition. Our ancestors once said half-jokingly yet seriously: “Large rats, large rats, do not eat my millet. For three years I’ve served you, yet you never care for me. I swear to leave you for that happy land” [32]. Meaning: Rats, rats, stop eating my grain. I’ve served you for years without regard for my situation; I vow to leave you for a joyful, comfortable place. Therefore, even the best development philosophy will fail if “large rats” exist, allowing corruption, deceit, and oppression to run rampant. Since 2012, the mainland central government has maintained a zero-tolerance anti-corruption campaign with no forbidden zones, full coverage, and strong deterrence, investigating both bribe-takers and givers. Public officials, including those in public institutions and schools, who failed to repent and report after 2012, especially those who continued unabated after 2017, are dealt with severely. The central government has established priorities: those fully exposed and those obstructing comprehensive anti-corruption efforts are investigated first. Statistics show that from January to November 2019 alone, 1,841 fugitives were repatriated, including 816 public officials, with 4.091 billion yuan recovered. To further enhance the rule-of-law standardization of fugitive repatriation and asset recovery, supervisory commissions cooperate internationally through criminal justice assistance, extradition, and repatriation based on relevant international conventions, bilateral treaties, and anti-corruption law enforcement cooperation memoranda [33]. Only by rectifying conduct and atmosphere can subsequent national governance and reform development proceed.

The national governance system is the institutional framework for managing the state under Party leadership, encompassing economic, political, cultural, social, ecological civilization, and Party building mechanisms, laws, and regulations—a complete set of closely connected, coordinated national institutions. National governance capacity is the ability to manage social affairs using these institutions, including reform, development, stability, internal and foreign affairs, national defense, and Party, state, and military governance [34]. National governance operates at three levels: high-level central leadership provides overall guidance, navigation, and exemplification; middle management performs agency, execution, and coordination functions; and the grassroots level, directly interfacing with the people, serves as the foundation and stabilizer. The national condition aggregates specific local conditions—grassroots matters are neither too big nor too small. The sayings “A thousand threads above, one needle below” and “Without a solid foundation, the earth shakes and mountains tremble” reflect that all political, legal, and cultural-educational work must be implemented at the grassroots [35]. For example, after solving basic subsistence, greater attention is needed to help impoverished areas achieve moderate prosperity.

The ancient saying states: “Virtue brings order; lack of virtue brings chaos” [36]. In November 2013, Xi Jinping visited Shibadong Village in Xiangxi Prefecture, Hunan, to see ethnic minority villagers, expressing his desire to see real villages without temporary tidying to truly understand living conditions. There, he proposed “targeted poverty alleviation,” becoming one of the most important concepts in subsequent poverty elimination efforts. In February 2018, Xi Jin-

ping emphasized that socialism aims to let all ethnic groups live happy, beautiful lives. The most arduous and heavy tasks in building a moderately prosperous society lie in impoverished areas, especially deeply impoverished regions—no matter how hard this bone is, it must be chewed; no matter how difficult this battle, it must be won. On the path to comprehensive moderate prosperity, not a single ethnicity or family should be left behind. That afternoon, he inspected Tianfu New Area in Sichuan, encouraging enterprises to seize opportunities, actively develop military-civilian integration industries, improve independent innovation and international competitiveness, and promote the transformation from Made in China to Created in China, from Chinese speed to Chinese quality, and from Chinese products to Chinese brands [37]. This demonstrates attention to all Chinese brothers' difficulties in development and employment while simultaneously promoting high-tech demonstration parks, inheriting the scientific development concept and the strategy of rejuvenating the nation through science and education, and driving the implementation of innovation-driven development policies.

Scientific and technological innovation and application are crucial means of modern national governance. With the deepening practice of Digital China construction, the beautiful vision of “promoting informatization to better benefit society and the people” is becoming a vivid reality in daily life. A new wave of digitalization has quietly begun in China. The deep development of digitalization, networking, and intelligence enhances social operation's wisdom level and empowers national governance capacity modernization. This year, various regions have accelerated the deployment of new infrastructure like 5G networks and data centers. For example, Fujian Province proposes to basically build itself into a national southeast regional network hub and maritime digital Silk Road information and communication hub within three years; Zhejiang Province plans to invest nearly one trillion yuan in three years to become a leading province in new infrastructure investment [38]. While continuously increasing infrastructure construction in developed coastal trade regions, driving development westward into western China has long been a method to balance uneven regional development and achieve breakthrough innovation.

Striving for a happy life for all means placing people's lives before any rights, positions, or power during major crises. COVID-19 is the most severe infectious disease pandemic in a century—the largest major public health emergency with the fastest spread, widest infection range, and most difficult prevention and control in history, posing a serious threat to people's lives and safety, causing huge shocks to economic operation, and bringing severe tests to governance capacity. Under the central government's coordinated epidemic prevention and control, mainland China took the lead in restoring economic growth among global economies, ranking at the forefront in both epidemic prevention and economic recovery [39]. In the first half of 2020, mainland China's economy fell then rose, with steady recovery. China will become the only major economy to achieve positive GDP growth this year.

The Chinese nation's efforts extend beyond its own poverty alleviation to sharing development fruits with other nations worldwide for common development and future planning. The Chinese cultural concept "Tolerance makes virtue great" [40] is not easily understood. Only with forgiving and tolerant magnanimity can morality be broad. Without mutual accommodation, trivial matters can escalate into major disputes. Conversely, when one develops well and still thinks of helping others, all-encompassing virtue ultimately yields mutually beneficial friendship. Economic development is the material foundation for improving people's livelihood; discussing livelihood improvement without economic development is like water without a source or a tree without roots. Enhancing people's well-being is the fundamental purpose of development [41]. Over 40 years after reform and opening, mainland China has lifted 750 million people out of poverty, contributing over 70% to global poverty reduction. While advancing its own poverty alleviation, China has consistently provided assistance to developing countries within its capacity [42]. Having liberated ourselves from oppression, we will not oppress others but hope everyone can develop freely and progress together—this is the rejuvenation of the Chinese nation and the sublimation of nationalism.

IV. Both Sides of the Strait Belong to the Chinese Nation and Should Jointly Create a New Era

A crucial indicator of modernization is the transition from material to ecological civilization. During the anti-fascist war, nationwide mobilization, emphasis on and protection of science, education, and culture, population migration and exchange, and various united spirits of national salvation accumulated and condensed the experience of national integration and development—"born for China, dying for China" [43]. After these experiences, among the Chinese nation's brothers, "you have me within you, and I have you within me," each maintaining characteristics while learning from and absorbing one another. The primary reasons are the long history and the fact that immigration and ethnic integration promoted gentle economic exchange. Under institutional guarantees, all ethnic cultures can fully develop without class or national oppression; loving the Chinese nation has become the trend for common development and creating a prosperous new era [44].

Compatriots on both sides of the strait are all Chinese. The natural sentiment and national identity of sharing weal and woe and mutual assistance cannot be changed by anyone or any force! [45] Both sides share the same root and origin in Chinese culture. Therefore, cross-strait cultural exchange is normal; lack of exchange is abnormal. Due to various reasons, the two sides have long been separated, but as one Chinese nation, they should be like the verse: "Dead or alive, far or near, I made my promise: I hold your hand, to grow old with you" [46]—a relationship of "through life and death, separation and reunion, I once promised you: I am willing to hold your hand and grow old together with you." Taiwan once briefly implemented a movement to "revive Chinese culture

as its responsibility,” but this movement, while waving the banner of “Chinese culture,” essentially excluded dissenters. Today, encouraging, motivating, and rewarding Chinese cultural societies, associations, and groups, including those in Taiwan, to produce high-quality literary and artistic works and discover excellent traditional Chinese cultural elements may be most important. At minimum, people should embrace Chinese culture, discuss it, and hold more down-to-earth cultural activities.

Contemporary China advocates the core socialist values of prosperity, democracy, civilization, harmony, freedom, equality, justice, rule of law, patriotism, dedication, integrity, and friendliness. These core values embody contemporary Chinese spirit and crystallize the common value pursuit of all people [47]. Taiwan culture should also integrate into the new era’s Chinese culture as an important component. We should analyze, research, develop, and publicize the excellent Chinese national spirit in Taiwan’s society and history, and develop new directions, methods, and approaches for Chinese culture to become Chinese people’s pride and an important part of Chinese culture.

Cultural soft power embodies a nation’s cultural cohesion, vitality, and resulting attractiveness and influence. Throughout history, any great power’s development process involves not only increasing hard power like economic aggregate and military strength but also enhancing soft power like values and ideology [48]. Currently, new demands for cross-strait cultural exchange have emerged. Some parents in Taiwan worry about “de-Sinicization” measures that may make it difficult for future generations to deeply understand Chinese culture. All outstanding literary and artistic workers’ creative lives originate from the people, and all outstanding creations serve the people [49]. If positive, healthy development orientation and creative innovation can be pursued in cuisine, song, dance, and crafts, both sides will flourish. Taiwan parents and children can use the Internet Plus to understand Chinese culture’s history and development and practice it in daily life—for example, through bow-tying, paper-cutting, ethnic dancing, and organizing group activities and individual competitions—to cultivate the next generation’s Chinese cultural identity and innovation.

Education is a crucial cornerstone for national rejuvenation and social progress, decisive for achieving the great rejuvenation of the Chinese nation [50]. Comprehensively expanding educational exchange is significant for promoting new Chinese cultural development. Deepening and broadening exchanges in technical and vocational education, special education, art education, and primary and secondary education enhances complementarity and integration beyond higher education. Expanding exchanges across all educational fields and levels involving Taiwan, providing future job opportunities, will create more integration and mutual benefits.

In the networked, digital, and community-based era, establishing diversified educational exchange methods can make education more flexible and diverse. This requires building good network communication mechanisms, promoting network ethics and civilization, and creating a healthy network ecology to make cy-

berspace clearer [51]. If curricula, examination systems, and classroom teaching limit extracurricular and lifelong learning's expandability, establishing a modular curriculum organization system of "open educational resources" and fully utilizing Internet Plus teaching models may enable people to spontaneously access MOOCs, live broadcasts, and interactive learning through online classrooms or mobile learning software, thereby enhancing learning.

On the basis of Chinese culture, absorbing global values and building core socialist values is increasingly important. Core values construction is essentially human ideological and soul construction, focusing on cultivating socialist builders with correct worldviews, outlooks on life, and values. Cultivating new era talents requires strengthening moral education and cultural cultivation, promoting national and contemporary spirit, and strengthening patriotism, collectivism, and socialism education [52]. Mainland China's open qualification education certification system is already a measure directly benefiting Taiwan compatriots. Currently, Taiwan compatriots can apply for various qualifications in mainland China, but Taiwanese people find self-study and exam preparation difficult. If "Open Education Dissemination Centers" are established based on existing qualification certification curricula, local cram school teachers in Taiwan can be trained with certification qualifications and audit mechanisms, thereby enhancing policy effectiveness.

Inspiring people to aspire to Chinese national technological development and disseminating scientific knowledge is crucial. Taiwanese people often learn about mainland China's development through mass and social media, but Taiwanese media, to boost ratings and clicks, often exaggerate mainland technological development as "selling points" or sensationalize mainland threats. These extreme approaches prevent the vast majority from receiving correct information. In the direction of media integration development, various media resources and production factors are effectively integrated to achieve information content, technology applications, platform terminals, and management methods' mutual integration, creating new mainstream media with strong influence and competitiveness [53]. This direction can extend to science education. If measures like the "Science Popularization Base ABC Experimental Plan" are established to encourage digital content creation and expand influence in the digital economy era, correct information may be disseminated. Specific methods can include short videos, mobile apps, interactive games, and even personal visits to experience mainland technological development and quality-of-life improvements, appropriately alleviating Taiwanese media's distortion of mainland technological development.

Achieving national reunification represents the fundamental interest of the Chinese nation [54]. The beautiful verse "The male pheasant flies, its feathers fluttering. My longing, self-imposed barriers. The male pheasant flies, its voice rising and falling. Truly a gentleman, truly troubling my heart" [55] translates to: "The male pheasant flies far away, its wings beautifully spread. My beloved whom I day and night think of, causing endless longing and uncertain news. The male pheasant flies far away, its joyful singing resounding. Honest and

lovely person, endless longing wounds my heart.” Yet no poetry surpasses the sentiment between peoples or their earnest expectations: the sincere hope that the century-long tragedy of the Chinese nation can end soon. The pain of separation and death was borne and shielded by our forebears seventy-five years ago. This generation of the Chinese nation should be harmonious, heal wounds, and jointly build homes and rejuvenate the nation.

V. Intellectuals Worldwide Anticipate the Peaceful Development of the Chinese Nation

The Chinese Dream belongs to China and the world. Aligned with humanity’s pursuit of peace and development, it is an open, inclusive, and shared dream. The concept of a community with a shared future for mankind and the Belt and Road Initiative represent the international expression of the Chinese Dream, fundamentally distinguishing it from the American Dream and European Dream [56]. To the West, national rejuvenation may evoke fascism—one nation rising to suppress, enslave, rule, or eliminate others. However, Chinese national rejuvenation is completely different. China promotes building a new type of international relations based on mutual respect, fairness, justice, and win-win cooperation [57]. Chinese culture’s aspiration for peaceful development is: “Yo yo deer call, eating wild apples. I have honored guests; play the zither and blow the sheng” [58]—meaning deer call companions to eat mugwort in the wild, while I invite good guests with music. Thus, Chinese culture emphasizes peaceful development with nature to live a happy life and welcomes friends worldwide to develop and live well together. This five-thousand-year-old historical and cultural tradition, even in verifiable poetry, spans over 2,600 years.

The prosperity the Chinese nation pursues is common prosperity for all people, aiming to “let development outcomes benefit all people more fairly, continuously promote human comprehensive development, and advance toward common prosperity for all” [59]. Chinese national rejuvenation concerns not only Chinese people and overseas Chinese but also the future development of a community with a shared future for mankind. China was once the utopian 寄托 and fervent exploration target of the Western world, a model of a “civilized nation under heaven” [60]. British historian Arnold Toynbee noted in the 1970s that solving humanity’s 21st-century problems depends on Chinese culture in East Asian culture [61]. This shows that Westerners also anticipate Chinese cultural rejuvenation. The Chinese nation possesses traditional, long-standing, and globally influential scientific culture. *Tiangong Kaiwu* (The Exploitation of the Works of Nature) is a monumental work of Chinese science, technology, and civilization influencing later generations, amply confirmed in Joseph Needham’s *Science and Civilisation in China*, proving the Chinese nation possesses a scientific worldview and culture [62].

Currently, promoting extensive, multi-level, and institutionalized development of consultative democracy and using institutional systems to ensure the peo-

ple are masters of the country [63][64] have been practiced in mainland China for many years and continuously expanded and improved. China's political innovation experiments follow a different path from existing political models elsewhere; openness is gradually becoming an important institutional characteristic. Historically, any party or political group that is not open eventually becomes exclusive and closed, heading toward demise—only openness brings inclusiveness [65]. Inclusiveness is a historical and cultural characteristic of the Chinese nation. When different interest groups emerge, their opinions and demands are absorbed and reflected through various systems and mechanisms. A series of governance measures—from COVID-19 containment and poverty alleviation efforts [66], to the commitment to building a moderately prosperous society in all respects [67], to the anti-corruption campaign with “the determination to use strong medicine to cure ills and heavy penalties to restore order, and the courage to cure the bone and cut the wrist” [68]—are all vital to the Chinese nation's survival and development. Based on domestic achievements, mainland China also contributes greatly to the international community by providing medical supplies, debt relief or cancellation, infrastructure assistance, and joint governance in transnational anti-terrorism and anti-money laundering efforts. These are better understood as “natural manifestations of Chinese cultural spirit” rather than “external output,” as the Chinese nation has held these aspirations for millennia, implementing them when opportunities arise and enduring humiliation and forging ahead when facing adversity, as in the past century and seventy-five years ago.

Chinese leaders and intellectuals have always cherished a heart “like protecting a red infant” [69], avoiding war and unnecessary conflict, doing everything possible to secure people's food, clothing, housing, transportation, education, and entertainment, treating the masses like their own babies. The principle “Stabilize the people and they will be grateful; the common people will cherish it” [70] is engraved in the Chinese nation's consciousness. This peaceful thinking differs from that of exploiters, plunderers, and speculators. Colonialism, expansionism, and imperialism in modern human history were too brief; now intellectuals are gradually realizing that harming others ultimately harms oneself. China unswervingly follows the path of peaceful development [71]. Therefore, intellectuals and people of insight worldwide express expectations for the Chinese nation's peaceful development, as it is built not on colonialism, imperialism, or hegemonism but on peaceful coexistence. This concept comes from an ancient civilization's millennia-long experience. Short-term oppression and exploitation cannot last, maintain stability, or be anything but shortsighted robbing Peter to pay Paul. Peaceful coexistence serves everyone's greatest interests and security; clear-headed, justice-minded intellectuals express expectations for the Chinese nation's peaceful development. China's commitment to building a world of lasting peace, universal security, common prosperity, openness, inclusiveness, and clean beauty [72] aligns with world people's expectations.

At this moment, no matter how difficult the external environment, we should strive to open new situations and jointly develop the Chinese nation's science,

education, and cultural undertakings! Xie Lingyun's famous poem states: "Upholding integrity is not only for ancients; freedom from distress begins today!" [73] The term "freedom from distress" originates from the *Book of Changes'* Qian hexagram, meaning great virtuous people can withdraw from the world without worry. However, this poem's meaning is not escapism but points out: In developmental transition periods, only through lofty aspirations, down-to-earth work, low-key steadiness, and sincere hearts can one maintain national spirit and integrity, achieve harmony with the environment, and continuously thrive. Contemporary Chinese youth should shoulder the responsibility of realizing the Chinese Dream [74] and jointly create a new future for the Chinese nation.

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