

The Conception and Operating Mechanism of the New Platform for Fujian-Taiwan Historical and Cultural Exchange

Yu Chen^{1,*}

¹Fine Arts & Design College of Minjiang University, Fuzhou, Fujian, China

*Corresponding author. Email: 1195593682@qq.com

ABSTRACT

Fujian and Taiwan are separated by a strip of water, the customs are the same, and the people of the two provinces are close to each other. The cultural exchanges between Fujian and Taiwan have very close historical origins. This article starts with reviewing the history of cultural exchanges between Fujian and Taiwan. While summarizing the achievements of cultural exchanges between Fujian and Taiwan and analyzing existing problems, it proposes that it is necessary to integrate and coordinate, strive to build a new platform for historical and cultural exchanges between Fujian and Taiwan, and innovate the exchange mechanism and specific methods between Fujian and Taiwan.

Keywords: Fujian and Taiwan, history and culture, exchange platform

I. INTRODUCTION

Fujian and Taiwan are separated only by a strip of water, with the same customs and being close to each other like flesh and bones. For a long historical period, Taiwan was a part of Fujian. Most of Taiwan's native residents have immigrated from the mainland China, especially from Fujian. Therefore, the Fujian-Taiwan culture has a very close relationship of origin, which is a historical process of inheritance, integration, exchange and development. After the reform and opening up, Fujian took full advantage of Fujian and Taiwan's "five connections" and location advantages, and used special policies granted by the central government to resume exchanges after more than 30 years of isolation between the two sides of the strait. With the deepening of exchanges, the problems and obstacles in the exchanges between Fujian and Taiwan have also continued to appear, restricting and hindering the pace of exchanges between the two places. How to improve the long-term exchange mechanism, give play to the core power of Fujian and Taiwan's unique regional culture, and promote the continuous expansion of Fujian-Taiwan historical and cultural exchanges and cooperation is a realistic issue that needs to be solved urgently.

II. THE HISTORY OF CULTURAL EXCHANGE AND INTEGRATION BETWEEN FUJIAN AND TAIWAN

Fujian and Taiwan are separated by a water and have a natural geographical connection. According to

paleogeology and archaeological studies, Taiwan Island was originally part of the ancient Chinese land, and Taiwan was connected to Fujian through the Dongshan Land Bridge. The geographical connection between Fujian and Taiwan has closely linked Taiwan's natural history and human civilization history with the mainland of China.¹ Paleanthropologists have proved that the long-standing cultural connection between Fujian and Taiwan can be traced back to the Paleolithic period. Fujian and Taiwan are even more closely related in terms of primitive cultural connotations due to their geographic relationship. For example, at the Donghuaqiu site in Pingtan, Fujian, many complete pot-shaped kettles and pottery cups have been unearthed. Experts from Southeastern Archaeological Research of the Institute of Archaeology of the Chinese Academy of Social Sciences pointed out that "from the perspective of pottery, ornamentation, and vessel type, the utensils here and at the Guishan and Kequtou sites are basically the same as the cultural relics in Taiwan. It can be judged that there was a certain settlement exchange between Pingtan and Taiwan at least three thousand years ago."

From the Spring and Autumn to the Qin and Han Dynasties, the "Baiyue people", an indigenous people living on the southeast coast of the mainland, was a people who were good at building boats and traveling across oceans. Many of the Fujian and ancient Yue people drifted across the Taiwan Strait, landed and

¹ The Yanhuang Culture Research Association of Fujian Province, ed. *Annals of Fujian and Taiwan Relations*, Fujian People's Publishing House, Dec. 2008. p1.

migrated to Taiwan Island, and became one of the ancestors of the Gaoshan tribe in Taiwan.² Lian Heng also pointed out in the "Taiwan General History": "It might be said that Chu beated Yue, and the descendants of Yue moved to Fujian, lived on the sea or lived in Penghu." They brought advanced production technology to Taiwan and other areas. During the Sui and Tang Dynasties, some Fujian people came to Taiwan for development. During the Song and Yuan dynasties, the relationship between Fujian and Taiwan became closer. In the Yuan Dynasty, the imperial court set up the Penghu Inspection Department in Penghu to administer Penghu, Taiwan and other islands, under the jurisdiction of Tong'an County, Quanzhou Prefecture. This is the beginning of the establishment of a formal government agency by the Chinese mainland government in Penghu. At the same time, Fujian merchants transported earthen beads, agates, and gold beads to Taiwan and Penghu to exchange sand gold, sulphur, and deer skins with local residents. The political and economic relations between Fujian and Taiwan had further deepened and expanded. In the Ming Dynasty, Fujian people established villages on the west coast of Taiwan to live in harmony with Taiwanese residents. Studies have shown that Hokkien dialect has become the main language in Taiwan since the mid-Ming Dynasty. Merchants on the sea in Yuegang "sell things to two oceans to take place of farmers and merchants, and they are everywhere".³ Zheng Chenggong's recapture of Taiwan was an epoch-making event and created a new situation for the development of Taiwan. During the Ming Dynasty, when Zheng ruled Taiwan, Taiwan generally implemented the same political, economic, legal and other feudal systems as the mainland, and initially established a Chinese cultural system in Taiwan. Taiwan "from now on entered the gate of feudalism".⁴ After the Qing court unified Taiwan, the Qing court established officials in Taiwan and established the Taiwan government, which was subordinate to Fujian Province. And Qing court strengthened the management of Taiwan in administration, and in cultural education, Taiwan has followed the traditional Chinese education model. Taiwanese folklore was almost a copy of Fujian's customs, and the religious beliefs of Fujian and Taiwan were in the same line.

After the middle of the 20th century, due to political reasons, the exchanges between Fujian and Taiwan have been isolated and abnormal. In the 21st century, a series of new breakthroughs have been made in the

exchanges between Fujian and Taiwan. The exchanges between Fujian and Taiwan present a situation of comprehensive, diversified, and multi-level exchanges, with traditional culture and new culture, and non-governmental and official exchanges coexisting. The Fujian and Taiwan culture has gone through vicissitudes of life in its historical changes, but it has always been attached to Chinese culture. Taiwan culture embodies the identity, development and integrity of the Chinese nation's culture in terms of origin, development, form, and influence. It is an extension and expansion of the Chinese nation's culture.

III. LIMITATIONS OF THE HISTORICAL AND CULTURAL EXCHANGES BETWEEN FUJIAN AND TAIWAN

In recent years, breakthroughs have been made in cultural exchanges and cooperation between Fujian and Taiwan, but there are still some limitations: First, the exchanges between Fujian and Taiwan are not balanced, and some activities are even one-way. This is the current overall status of cultural exchanges between Fujian and Taiwan; second, the exchanges and cooperation are not equal. The level of cultural exchanges between Fujian and Taiwan is relatively low, and there is relatively little deep-level cooperation; third, the degree of mutual openness between the two sides of the strait is different. In addition, Fujian itself also has the following constraints:

A. Insufficient overall planning and integration in resource sharing

According to the records, Fujian originally had obvious resource advantages in cultural exchanges between Fujian and Taiwan. However, in actual cross-strait exchanges, the concept of "a game of chess" is still lacking, integration and coordination are insufficient, and large-scale development and utilization haven't been carried out. For example, the three cities of Xiamen, Quanzhou, and Zhangzhou belong to the southern Fujian cultural region. They have the same language and customs as Taiwan, but they basically stand on their own ground and fail to form a joint force. They even compete and restrict each other, dispersing related research and human, material and capital investment. In the Hakka cultural exchanges between Fujian and Taiwan, the counties and cities in western Fujian also appear to be in their own way, without thinking and planning on a larger stand. To put it simply, it is a one-sided pursuit of "small and complete" and communication for the sake of communication. The Hakka cultural resources have not been integrated and systematically promoted, including poor brand building, insufficient scientific planning, and so on.

² He Mianshan, chief ed. *Fujian and Taiwan Regional Culture* [M]. Xiamen University Press, 2004, p7.

³ Lin Renchuan, Huang Fucai, *The Blended History of Fujian and Taiwan Culture* [M]. Fujian Education Press, 1997, p12.

⁴ Liu Danian, etc. *Overview of Taiwan History*, p19. Quoted in Shi Lianzhu, *Taiwan History*, Fujian People's Publishing House, 1980, p86.

B. The lack of a normalized non-governmental communication mechanism

In the current sensitive political environment on both sides of the strait, cultural exchange activities in a non-governmental manner can narrow the emotional distance, put aside ideology, and achieve the effect of moisturizing things quietly. At present, in cross-strait cultural exchanges, the government and relevant cultural departments are mainly at play. Non-governmental organizations, organizations, cultural intermediaries, and especially cultural enterprises dominated activities are few and have no influence. The channels for cultural exchanges of the activities of non-governmental organizations are not smooth, or they lack policy support, and the scale is relatively small. Because some cultural exchange projects to Taiwan do not have counterpart exchange organizations (departments), there is no such thing as a "regular, fixed number, fixed location" cultural exchange project.

C. A scientific and effective working mechanism has not been established

The main reasons why a scientific and effective working mechanism has not been established for cultural exchanges between Fujian and Taiwan are as follows:

- There is no special cultural exchange institution between Fujian and Taiwan, and there is a lack of special exchange foundations.
- The relevant local policy and regulation system is not yet complete, and there is a lack of overall thinking and long-term planning for cultural exchanges.
- For cultural exchanges with Taiwan, the funds are small and the scale is small, even leading to some activities of "empty forms but no substance".
- In terms of cultural exchanges with Taiwan, the procedures required to apply for approval are cumbersome, the processing time is long, and the efficiency is low, which also affects the conduct of cross-strait cultural exchanges.

IV. ESTABLISHING A LONG-TERM MECHANISM FOR CULTURAL EXCHANGE BETWEEN FUJIAN AND TAIWAN

In order to promote the normalization of Fujian-Taiwan historical and cultural exchanges and make it more lasting, broader, and more in-depth, it is necessary to first improve the existing mechanisms to achieve mutual benefit and win-win between Fujian and Taiwan. To this end, this article makes the following recommendations:

A. Improving the mechanism of resource integration and sharing

It is important to integrate the unique cultural resources between Fujian and Taiwan, and establish a cross-regional cultural development pattern. It is also important to improve the sharing mechanism of cultural information resources. Also, it is necessary to construct a provincial cultural industry network, database, expert database, etc., apply modern information technology, and share information with Taiwan's cultural industry through the Internet, wireless communication network and other new communication media; secondly, it is a must to build a document sharing platform. It is of great significance to develop a long-term document sharing plan, establish a Fujian-Taiwan library resource sharing system. The two provinces need to develop a variety of inter-library cooperation methods, exchange or donate publications, inter-library loan, exchange various catalog indexes, joint procurement, joint cataloging, establish version libraries, online information services, and establish document databases for online retrieval, etc.

B. Constructing an exchange mechanism for non-governmental organizations

In the non-governmental political exchanges between Fujian and Taiwan, non-governmental organizations have always played an important role. Based on this basic resource, it is necessary to take advantage of the situation, build a long-term non-governmental exchange mechanism, and fully mobilize the strength of joint non-governmental exchange organizations to promote comprehensive and multi-field cultural exchanges between Fujian and Taiwan. It is a necessity to actively cultivate various non-governmental organizations in Taiwan. They need to establish a special Fujian-Taiwan historical and cultural exchange organization to strengthen the coordination and organization of exchanges between the two places. The government needs to encourage and support Fujian and Taiwan community organizations to carry out exchanges and collaboration. It includes supporting the interaction of non-governmental organizations in Fujian and Taiwan, building communication networks and platforms between non-governmental organizations, expanding the platform for cultural exchanges between Fujian and Taiwan, establishing long-term counterpart exchange channels, and ensuring the regularity, long-term nature, linkage and extensiveness of non-governmental exchanges between the two places, so that Taiwan-related non-governmental organizations can carry out cultural exchange projects on a regular basis, with fixed numbers and locations.

C. *The operating mechanism of cultural exchanges needs to be innovated*

The industrialization of culture will promote the upgrading and development of cultural exchanges. Fujian-Taiwan cultural exchanges must explore effective and feasible operating modes, especially the market-oriented, socialized, and project-oriented operating modes that promote cultural exchanges, optimize the Taiwan policy environment, coordinate and do a good job in guaranteeing services for Taiwan-funded enterprises and talents, and speed up the construction of cross-strait cultural industry cooperation parks. It is necessary to actively attract Taiwanese groups or individuals to invest in cultural industries in Fujian, and build cultural industry cooperation bases, R&D institutions and marketing centers across the Taiwan Strait; at the same time, it is also necessary to encourage Taiwanese cultural businesses to come to Fujian to establish joint ventures, wholly-owned performance venues or operating units, and establish Fujian-Taiwan Cultural industry market network. They can take the market operation method. In terms of cultural dissemination, Fujian and Taiwan can jointly create a batch of film and television works reflecting the historical relationship between Fujian and Taiwan, develop export products that promote Southern Fujian culture, Hakka culture, shipping culture, Mazu culture, and Zhuzi culture, market operations, and expand marketing.

D. *Establishing a protection and inheritance mechanism for historical and cultural resources*

Ancestral temples, ancestral tombs, folk houses, temples and some cultural relics and historical sites, including dialects, folk customs and other intangible cultures, have always been the common foundation and spiritual bond between Fujian and Taiwan. To expand the historical and cultural exchanges between Fujian and Taiwan, it is a must to attach great importance to the unique advantages of Fujian and Taiwan's ancestral culture. In accordance with the relevant contents of the "Regulations on the Protection of Folk Culture in Fujian Province", the government can further refine and formulate a plan for the protection of folk culture. People need to do a good job in the general survey of the unique cultural resources of Fujian and Taiwan, and organize the power of people, associations, scientific research, and academies to collect and sort out the cultural resources of Fujian and Taiwan such as opera, cultural relics, folklore, and traditional folk customs. It is necessary to conduct a comprehensive survey of the Taiwan-related folk cultural heritage of the province, and record and save the survey data in the form of words, pictures, images, sounds, etc. For historical and cultural materials that are on the verge of loss, it is also necessary to focus on supporting and digging hard to

lay a solid foundation for the construction of Fujian-Taiwan cultural exchange planning.

V. CONCLUSION

Both history and reality have shown that whether Fujian's location advantages can be used well and "the strategies to Taiwan" can be implemented well has a bearing on the overall situation and long-term development of Fujian. Therefore, it is necessary to build a long-term mechanism for cultural exchanges between Fujian and Taiwan, and set up special historical and cultural exchange institutions between Fujian and Taiwan to strengthen exchanges between the two places and promote the development of exchanges towards professionalism and industrialization. It is a specific measure to write the great article "on Taiwan" and implement policies well "on Taiwan".

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