

are said to be atheistic (nastika). And so they are, not so much because God is not accepted in them, but because they do not accept the authority of the Vedas. But what is all the more interesting and baffling is the fact that, out of the six schools which are said to have the Vedas as their source-Vedanta, Purva-Mimansa, Sankhya, Yoga, Nyaya and Vaisesika-the first goes beyond God in some of its aspects, the second and third are clearly and openly atheistic, and about the other three there is a controversy whether or not they accept a Creator God. Thus 'God' is not the source of unity among the Indian religions.

## Paper VI

# The Concept of an Asian Community and the Unity of Thought Systems Seen from Chinese Thought

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### Part A

The early classical work of the Confucian school of China, the *Biography of Gong Yang of the Spring and Autumn Period*, explains the description of history by Confucius (B.C. 551—B.C. 479), saying that some of the historical events were witnessed by himself (during his lifetime), others were told by people he had heard of (times before him) and still others were told by people he had never met (remote times). In his *Notes on Gong Yang of the Spring and Autumn Period* He Xiu (129—182) of the Eastern Han Dynasty extended (further developed) the above view by claiming that remote times were times of trouble, past times were times of peace and present times were piping times of peace, expressing vaguely an idea of evolution of history from chaos to order and from order on a small scale to order on a large scale. This was a general reference and not a particular one to any era.

The noted leader of modern China's Reform Movement, Kang Youwei (1858—1927), developed this "theory of the three kinds of times" claiming that the times of trouble referred to monarchism, i.e.

feudalist society, the times of peace to constitutional monarchism, i. e. capitalist society and the piping times of peace to democratic republicanism, i.e. the most ideal future of Great Harmony without nations. The philosophical creed of the diehards in China's history was that "the universe does not change, nor will the Tao" (the Tao is a Chinese philosophical term, meaning principle, truth or thought). Consequently in politics they held that the "ancestor's established practice must not be changed" and that "whoever talks inscrupulously about reform is either foolish or presumptuous." Kang You-wei was the first of China's bourgeois reformists to put forward the ideal of great harmony. To seek truth of making China rich and strong he "read the past, investigated the present and observed China and the whole world" (see his book *On the Great Harmony*). In accordance with the theory of evolution of history he expounded and proved that human society, from primeval barbarism to civilization and from low level to high level until the future of great harmony, was a process of increasing civilization. He maintained that change and evolution was a universal law governing all matters and argued that the cause of China's backwardness lay in its "stagnation": undemocratic in politics, natural and closed to international intercourse in economy, and rigid and ossified in ideology and culture as a result of the imperial civil service examinations. But unfortunately he attributed the cause of social development to "benevolence", maintaining that a couple of sages of foresight could propel society forward if they were able to rid themselves of selfishness and advocated reform.

The pioneer of China's democratic revolution Sun Yat-sen (1866—1925) pushed the idea of the Great Harmony to a new height. His doctrine of the Three People's Principles and revolutionary practice made indelible magnificent (significant) contributions to China. He held that the focus of history was still the "people's livelihood" as material civilization played an important role in social life and "only after material and spiritual civilization are suited to each other can progress be made." (*Selected Works of Sun yat-sen*, Chinese ed, 1st vol., p.126) He pointed out that social history was not the manifestation of a certain "absolute idea," nor a lump of clay molded

at will in the hands of outstanding people. "The world trend," like "the Yangtze and the Yellow Rivers, though full of twists and turns in their course, will eventually run towards the east". (*Selected Works of Sun Yat-sen*, 1st vol., p.15) Sun Yat-sen cherished clear, open-minded ideas and as early as 1911 he already emphasized that "to develop industry and commerce one has to practise open-door policy. Open-door policy means letting foreigners come to China and run industry and commerce." ("Sun Yat-sen's open minded ideas," *Solidarity* newspaper, June 4th, 1988, 2nd page). Time and again he talked about and wrote down slogans like "the world trends are vast and mighty, whoever goes with them will prosper and whoever goes against them will perish," and "the practice of the greatest Tao is one for all." On his death bed he still held the idea of the need to "arouse the masses of people" and regard the greatest majority of China's population—the peasants, their rise with force and spirit as "the starting-point of the success of revolution." (*Selected Works of Sun Yat-sen*, Chinese ed., 2nd vol., p.921) Therefore, "modern Chinese, . . . are all successors of Sun Yat-sen's revolutionary cause." (*Selected Works of Mao Tse-tung*, Chinese ed., 5th vol., p.311)

Last October, while talking about the guiding thought for future work, General Secretary Zhao Zi-yang said that "the key question is that we must do away with the historical idealist conception of discussing socialism in an abstract way devoid of productive forces and draw a clear demarcation line between scientific socialism and various kinds of Utopian socialism." He also mentioned that "as far back as the revolutionary war period we already pointed out clearly: whether the effects shown in the Chinese people, from the policies and practice of any political party, are good and great or not depends, in the last analysis, on whether they are conducive and how conducive to the development of the productive forces. At that time only by first overthrowing the rule of the reactionary class and freeing the working people from political oppression and economic exploitation could we liberate productive forces. Consequently, class struggle was the focus. Now the case is different, . . . the development of productive forces has become the direct central task." He mentioned the necessity of adhering to the "four basic principles,"

reform and opening to the outside world. Only by doing so can we obtain stability and unity and further liberate productive forces which are still fettered. He went on to say: "China will continue to pursue firmly independent, peaceful foreign policies. . . . together with the world's peace-loving peoples and nations to make efforts to promote the continuous development of international situation in direction favourable to the world's people and world peace." (see *Collection of Documents of 13th Congress of the Communist Party of China*, pp. 59—64)

## Part B

Based on the above analysis, the study of the contemporary world, and the prediction of the future, all in the light of Chinese thought, it can be seen that the world has a series of complicated and difficult problems. However, it also shows a more positive and beautiful future than ever before. The vitalizing of Ancient Asia is both an opportunity and challenge.

The characteristics of the present day world and the trends of its development are as follows:

1. Science and technology are in the midst of rapid development. The microelectronic technology will be directed to superconduction, artificial intelligence, bioengineering, space technology, and new material technologies, the technology to explore the ocean and the depths of the earth. In 21st c., this will bring about a great change in the systems of industry, communication, transportation and agriculture as well as social structures, which are built on the present technologies. The extensive use of nuclear fusion and extraction of heavy hydrogen from the sea will provide inexhaustible energy. Some scientists predict that mankind's entire productivity will be biologicalized and that bio-technology will change the existing production (see Japanese "Frontierer Humans" plan).
2. Worldwide commodity economy has reached its initial stage of maturity. The integration of world economy is increasing. The signs of this integration are the deepening of the basis of international commodity exchange and international division of work, the

unprecedented widening of international trade whose growth rate surpasses that of the total economic output value, the formation of the system of international finance, the transfer of the possession of science and technology, the international circulation of economic information, the expansion of the international floating and transaction of labour force (in the early 80's the employment of foreign personnel by multinational companies totaled 16 million), the strengthening of the ties of economy among world's nations and the various fields of world economy and the deepening of the internationalization of production. All this indicates that the world commodity economy is beginning to mature as an organic whole.

3. The development of science, technology and economy promotes the progress of the human society. The democratization of human society is increasing. The development of science and technology has become the chief source in the increase of social wealth, which forms the practical basis for wiping out wars. The large-scale development and perfection of nuclear weapons after World War II has increasingly rendered the arms race meaningless. The signing of the U.S and Soviet medium-ranged guided missiles brought destruction to nuclear weapons for the first time since mankind had possession of such weapons.

This decision seen from the long-term point of view, may become a decisive turning-point in the Eastern-Western relationship. Peace and development has become the main topic for the contemporary world. The East and the West will proceed from confrontation to dialogue and replace the former with the latter. Looking back on history and ahead into the future we can see that no nation is capable of world hegemony in the contemporary world. If the 9th c. was a unipole age (the British Empire), and the 20th c. a dual-pole (the United States and the Soviet Union), the 21st c. will surely be a poly-pole age, an age in which war by violent means will disappear and mankind will achieve peace and prosperity. Of course, factors damaging detente still exist. The possibility of regional conflicts, local wars and certain confrontations cannot be ruled out. While old hot points (e.g. Afganistan, Cambodia) may disappear, new ones may appear. But none of these will change the general trend of peace

and development.

4. Non-violent competition will sharply increase in various fields, particularly in science, technology, economy, talent, etc. Peaceful competition will characterize the international situation. Peaceful competition, as political slogan raised over 30 years ago to attempt to prevent nuclear wars, has now proved its value and is universally accepted.

In world politics, the role of economy as a means to political ends is very obvious. Changes in nation's economic conditions eventually govern its choice of foreign policies. Conflicting interests in the economy constitute the source of complicated international political struggles. The economic growth and strength of a nation increasingly depend on the advance of science and technology as well as on the quality of education and talent. It can be predicted that as the differences between East and West are reduced, the differences among the developed capitalist countries may be sharpened. The confrontation between the two systems of the East and of the West is still obvious. The two systems will continue to compete in a peaceful manner and co-exist for a long time to come. Will mankind's destiny ultimately belong to capitalism, socialism-communism or the "principle of homogeneity"? From the point of view of Chinese ideology we believe it will belong to the "Great Harmony" without nations. The imbalance between developed and developing countries, the serious problem of heavy debts of the third world, and the falling prices of primary products, in the level of development in a given period of the future, and the gap between the rich and the poor may widen in the future, these phenomena will also be reflected in politics in certain forms.

5. The world's long-existing social problems will develop further and the contradictions between man and nature will sharpen. For example, the majority of world's population still has poor standards of living: serious lack of hygien facilities, extensive illiteracy and low standard of knowledge. The aging of social structure and urbanization are becoming ever more serious and the rural areas declining. Anti-social

phenomena are escalating such as dope-taking, embezzlement, bribery, crime, illegal redistribution of value (black market) and the growth of evil forces in the underworld. On the other hand social prosperity will bring to some people a sense of decadence, loneliness and dissatisfaction, causing spiritual and neural pathological changes.

The development of modern science and technology brings both benefit and harm to mankind, for instance, destruction of the ecosystem, environmental pollution, population explosion, energy crisis, resource dry-up, cultivated land deterioration, forest denudation and desert expansion. All these problems are related to this development. Now the capability and scope of man's utilization of an assault on nature has overpowered nature's ability to recover itself and has drastically reduced man's room and leeway for self-introspection. As man's ability to transform nature has reached world level, global problems are confronting mankind.

### Part C

In summing up historical experience and looking into the 21st century, many contemporary futurologists are mostly of the opinion that in the past military affairs conditioned politics and ruined the economy. The once mighty big powers such as the Ottoman Empire, Spain, Holland, Tzarist Russia, the British Empire, France, Germany all concentrated their national strength on military expansion, failing to establish a stable and permanent economic base. In their ascent, they overstretched themselves resulting in the beginning of their decline even while in their prime. Likewise, today the United States and the Soviet Union have passed their prime. Their respective economic power is declining. While they are tired from safeguarding their vested interest, new technical breakthroughs and economic growth are enabling other countries to rise rapidly, forming step by step new political and economic centers. Contemporary and 21st century concept holds that good economy means good politics, which is an important mark of increasing the civilization of mankind.

The Asian Community means the co-operation and union of the various sovereign states of Asia. Its founding is the outcome from the development of the world situation. Asian countries need to

thoroughly break away from backwardness, to promote economic integration and quicken the step of development in order to become the world's political, economic and cultural centers alongside Europe and North America.

Its mission is to promote ever-lasting and friendly co-operation among the peoples of Asia, to make the Asian Continent a peaceful and neutral area free from any form of foreign intervention, to enhance the stability and prosperity of Asia and to establish the principles of mutual relations. This includes mutual respect for each other's independence, sovereignty, territorial integrity, national and religious features as well as non-intervention to the extent that no country should under any circumstances be authorized to interfere with affairs which in nature come within another country's jurisdiction. The members of the community have the resolution and sincerity to seek to prevent the occurrence of disputes. In case of disputes they should restrain themselves from resorting to force or threat of force and persist at all times in settling conflicts and contradictions between regions or countries through friendly consultations. The community devotes itself to the strengthening of economic, scientific, technical, cultural, educational cooperation and development, to the promotion of economic integration of Asia, the modernization of Asian countries, the democratization of politics and the realization of the optimum economic development of each country. To achieve all this, the community will adopt appropriate regional strategies for economic development and mutual assistance. It will not only by no means engage in building exclusive and closed rampart but also make obvious, favourable, regional arrangements. It will be a centre for coordinating the actions of various Asian countries. Any Asian country is eligible for its membership and will become a member upon recommendation by the standing council and approval by the congress.

The community is an organization for promoting social, economic and cultural development and the union of Asian countries. Whether it will become a political ally and achieve its political integrity depends on its future development and its practical exploits and success. Its member states are subject to the obligations to uphold

the principles, mission and nature of its organization, and submit to the community necessary economic statistics and information without jeopardizing the interest of their own country. Member states are also subject to the obligation of providing finance for the activities of the community, providing activity places and services including entrance and exit visas, as well as bearing allotted expenses for various activities, and participating in all activities held by the community. As for their rights, all member states would enjoy the following: the right to voice their opinions on the work of the community, make proposals and supervise and vote, the right to obtain from the community information and data necessary for economic, technical and cultural co-operation, the right to continue to develop bilateral and multi-lateral relations of co-operation both inside and outside Asia, the right of freedom of joining and withdrawing from the community as well as the right to enjoy equal opportunity of co-operation.

The organs of the Asian Community are: the congress, the standing council, the economic and social council, the committee of technical cooperation and cultural and educational development, the regional economic committee, the Asian parliamentary union, the secretariat, etc.

The headquarters and councils can be located in big cities of Asia with ample transport facilities.

The congress is composed of all the member states and holds a regular meeting annually at a fixed time. While the regular meeting is in the session, the plenary session is the supreme power organ. The congress enjoys extensive power—except those being handled at the standing council, all the important problems concerning the development of Asia can be discussed at the congress, which may make suggestions to the standing council. The congress also has the power of considering and making suggestions as to the general principles guiding and safeguarding international and Asian peace, development and prosperity; of discussing how to promote international cooperation in the fields of politics, economy, society, science, technology, culture, education, health and so forth; of accepting and examining reports submitted by the various organs

of the community ; of reelecting the members of the standing council and council members and appointing the secretary general ; and of discussing and deciding the budget of the community as well as the membership fee to be born by the various member states.

The standing council is a permanent body existing after the regular session is closed. It is responsible for implementing resolutions made by the congress and handling and readjusting the various relations in and outside the community. It has the power of investigating and mediating conflicts between Asian countries, and investigating circumstances which may lead to international friction. Consequently, it can make suggestions about how to handle them and adopting relevant measures. It also has the right to recommend new member states and the secretary general to the congress. The standing council makes suggestions first before the congress decides to suspend the rights of a certain member state or expel a certain member.

The standing council consists of a number of council states. Its actions concerning Asian problems are based on the principle of "Unanimity of the council." Regional problems can be solved in accordance with the opinions of the regional committee provided that two-thirds of the council states approve them.

The economic and social council is composed of over ten council states elected by the congress. It holds its regular meetings once every season to study and discuss Asian economy and society and other related problems, and make suggestions about these problems to the congress, member states or special organizations. Its routine work is carried out by its subordinate committees : the statistics, the population, the social development, the women's work, and the ethnic and religious affairs committees. In addition, four regional economic committees may be set up: the Far East and central Asian, the Pacific area and Southeast, the Indian Ocean area and South Asian and the West Asian economic committees. The Soviet Union may join the regional committee, but not as a member state of the community.

It may be imagined that promoted by the community and its economic and social council, the Asian countries will have established systematic and comprehensive agriculture and accomplished the

transformation from natural economy to specialized industrial economic area and new technology area by the end of the first half of 21st century. Natural economy and mere self sufficiency will no longer exist and be replaced by several decades of new technological industrial areas. By giving full play to their own resources and advantages and acting on the principle of mutual supply and making full use of new technological fruits it will become an integrated whole of production, research and education. The Asian number of high yield, high quality, high speed, high efficiency and high competitive enterprise blocs will emerge breaking regional and national administrative restrictions.

Asian monetary unit for common use will begin to be issued. The various countries will be opened to each other. The relations of peoples of different nationalities and religious beliefs will be harmonious. The slight population growth rate will have been attained. The improvement on the population quality and living condititons will take priority in social development. The modernization of the national economy and the multi-lateral relations of foreign trade between member states will enhance their sense of security and ensure regional peace and stability. This will channel weapons development into economic development.

The science, culture and education council is composed of over ten member states elected by the congress.

This establishment reflects the focal point of the work of the community for the central task of developing social productivity in order to vitalizing Asia. Promoted by this council, the level of the internationalization of science in various Asian countries will be greatly raised and join the world's most advanced rank. By then Asia will have established and developed in various fields and on various levels. The chronological structure and scientific function of the Asian science and technology system will be greatly renewed so as to meet the needs of the society and to seek wealth in a broad sense including man's future, ecological and social environment, population, culture, etc. This co-ordinated science tells us not only "how to do things" but also "what to seek" and "what should be done" so as to obtain an all-round and beneficial goal.

The study of basic sciences will provide us with more extensive and detailed background knowledge for the co-ordinated relation and development between nature and mankind in Asian societies. We can obtain greater ability to predict the consequences of various possibilities as a result of this study.

By the year of 2030 Asia will have wiped out illiteracy and made secondary education universal. By 2050 vocational education will have been extensively implemented. An anti-illiteracy campaign in science will have begun. By then Asia will not only be the region with the largest population but it will also be the region with the biggest number of university students, scientists and technicians.

First-rate international universities will have been set up in major cities of economically developed areas in Asia. These universities will have specialized colleges, and will be world-renowned in some disciplines. The enhancement of the level of foreign languages and the development of machine translation will have greatly reduced the communication barrier.

Education will no longer be confined to schools, but extended to the whole society. Education will be a life-long task. Traditional school education, social education and domestic education will merge into one. Computer terminals will be connected to schools, homes and student apartment buildings and educational procedures to every corner on TV. On the whole, educational and cultural development will become a universal business.

The breakthroughs in biology of the structure of human brain, the study of extra-sensory perception, the science of traditional Chinese medicine, educational psychology, etc. will give rise to Asian culture and education. As a result of the development in human intelligence, caused by subconsciousness education a great number of giants in science and culture will emerge in Asia. The monopoly of world's highest science awards by European and American scientists will disappear in 21st century. The Asian science and education council will devote itself to the planning of strategical development in this respect. It will draw up and implement programmes of scientific and technological cooperation, of raising development funds and of spreading advanced experience of Asia and

the world while surmounting various obstacles on the road towards advancement.

The task of the secretariat is to handle administrative and secretarial work of the various organs and to carry out the tasks entrusted by the executive standing council and other sections. The secretariat has a secretary general who is the central person for the administration to the community.

The secretariat also has a deputy secretary general, several assistant secretary generals and a number of high commissioners who are recommended by member states. They are recommended according to allocation. They are appointed by the secretary general. The personnel of the secretariat are responsible for the community. They should be devoted to their duty and never ask for or accept instructions from any other organizations, including the governments of member states.

The Asian parliamentary union consists of parliamentary representatives from the various member states. It serves as a supervisory and advisory body for the community. It is responsible for exchanging experience in the construction of the legislative system, the progress of democratization and for promoting the development of democratic construction of the government of the member states. Depending on the population, political and economic situations of the Asian countries the minimum representation for each country is three persons and the maximum fifty-one persons. The plan will be put forward by the standing council and then discussed and approved by the congress. The particular candidates will be elected by the parliaments of the various countries from their MPs.

The outstanding work of the Asian Parliamentary Union will enable the construction of democracy and a legal system of Asian countries. The Union will help Asia develop more rapidly and correctly. Backwardnesses including personality cult, which reflects the pre-capitalist relationship, will have been completely eradicated, and various social relations will be governed by law. Common people will take an active part in political affairs and their democratic rights will be fully respected and guaranteed. The leaders of the countries will all be democratically elected and fully embody the will of the

people. The governments will be honest and their duties and powers clear-cut. Their work will be highly efficient and factual. The officials will be capable and experienced. Various departments will form an organic whole. Bureaucracy, formalism, extravagance and waste will be universally hated. All this will strongly guarantee and promote the development of economy, science, technology and culture as well as the harmonious development of society. The social evil of "stagnation," pointed out by Kang You-wei more than a century ago, will have completely been eradicated.

#### Part D

There is nothing in the world which is not influenced by human thinking nor any significant change which is not produced as a result of the human cognitive ability and inspiration or interest judgments. This constitutes an eternal driving force for social change. Therefore, the key link in establishing the Asian community and realizing the goal of Asian development strategy is to understand the human mode of thinking and behavior and to actively promote the unification of thinking.

The human brain invariably functions according to certain mode of thinking. This mode is not fixed but changes as social and economic conditions develop and as science and technology develop. Different states of science and technology lead to different modes of thinking. Suited to the individual labor of peasants and handcraftsmen was the empirical mode of thinking. This was characterized by acting on experience, sticking to conventions and looking upon the saints' sayings as the only criterion. Under the condition of commodity economy and the industrial revolution, utilitarian mode of thinking, these aspects became the leading mode: viewing from the angle of immediate interest, taking short-term actions and going to extremes. In the age of information the shortening of distance, intensity of time and quickening of speed make comprehensive, integral and systematically analytical modes of thinking the mark of evolution in modern men's spiritual world. Analyzing the situation and predicting the future in the light of this scientific mode we can seek to unify our thinking on the following

issues :

1. Build up a common understanding of the interest for the whole of mankind.

Acknowledge the actual existence of such interest which is above other individual and partial interest. If such interest existed only as an abstraction half a century ago, it has a concrete existence today as world commodity economy has reached its maturity and mankind has entered the age of nuclear weapons. The contemporary thinking admits that this interest is above those of blocs and groups. When this interest comes into conflict with other interests, they must be subordinated to the interest of mankind, or at least not jeopardize it. This is regarded as the starting point in handling the relations between nature and human society and between different regions, nationalities and nations.

There is a view that in this world each country forms a center of interest, a power entity. Therefore we cannot but consider and handle problems from our own interests. This view is out of date and can only be partially true. It is true that each country is a sovereign entity and an equal member of the international family. Consequently it has the right to handle its own internal affairs without foreign intervention, bullying, oppression or subjugation. It is equally true that in handling international relations and problems concerning the interest of the whole of mankind, we have to take other countries' interests into consideration. Otherwise both parties will have to pay a bigger price. There have been such lessons, and a statesman with the sense of historical responsibility will not stumble twice over the same stone.

2. A common understanding that the only correct way of vitalizing Asian countries and energizing the Asian Continent is to strengthen the solidarity and co-operation among Asian countries.

Asia is an important birthplace of human civilization. Asian countries share a similar historical development and cultural tradition. In the recent past, Asia suffered humiliation because of backwardness.

Even at present, there are all kinds of contradictions among countries which were left by history. Some of these contradictions are sharp enough to lead to armed conflicts. This is one of the most important reasons for the expressions regarding the backwardness of Asia. The evolution of human sense tells us that an entity, whether political, economical or cultural, will inevitably come to a standstill or even decline if it does not interact with the outside world and form a closed system. The reverse is true for an open system that interacts with the outside world and forms a closed system. Conversely, an open system that interacts with the outside world will surely be influenced by the outside world thus producing acceleration. A system with an internal driving force must be non-homogeneous and non-stable. Conversely, an even, stable system can hardly develop. Asian countries will benefit themselves and development, as a whole, only through peaceful consultation, dialogues, mutual help and solidarity in the light of this common understanding of the interest of mankind as a whole. They must turn war into peace and never repeat those extreme acts of the past which hurt friends but gladden enemies. Now international economic development is entering a new phase of change, providing new marketing space and a good opportunity for economic take-off. Asian countries must all the more seize this opportunity so as to catch up with and overtake other advanced countries. Instead of fighting against each other Asian countries should rise up as one man and strive to give Asia a new look.

### 3. A common understanding of establishing a new culture for future Asia is modernization.

Modernization is not simply an economic phenomenon in one country or area but a changing process from medieval to modern society for all of mankind. It is by no means a natural social evolution but rather a tortuous, sharp struggle of which the most enduring and exciting is the conflict between Eastern and Western cultures. The premature end of the Iranian cause of modernization is a case in point.

Two tendencies will always emerge in different forms. One is the tendency to always connect the fate, future and concern of a nation

with an attachment to the traditional culture. The other is the tendency to ignore the influence of the old traditional culture and take an attitude of total negation towards it.

Culture distinguishes man from animal. It is created by man and is in proportion to the conscious creativeness of society in social development. If the political and economic system of a nation are rigid and lifeless, its culture cannot be full of vitality. The greater the conscious creativeness of man in a modern society, the closer attention he will pay to culture. The new culture of future Asia will be a creative, conscious and open culture. This culture can absorb and accommodate the splendid cultures of all nations and of the whole to the maximum extent through a variety of channels. This culture will become most effective and comprehensive and begin to bear rich fruit. It is clearly shown in the peoples' psychological quality, national spirit, mode of thinking and sense of value.

The Asian nations will show a distinctive subjective consciousness which is suited to the diversified modern society. They will form an extremely rich cultural pattern. The stiff situation dominated by one unitary culture has disappeared. In the future the social unit and the individual culture will be increasingly rational. This will create further harmony between man and society on a higher level and an enterprising spirit in men who feel they are masters of their own affairs.

The mechanism for choosing culture will be increasingly rational.

People will no longer act upon certain a priori cultural pattern but choose cultures which will suit their own needs and interests. This mechanism will enable those capable of creating culture to show their talent. Society will actively accommodate and encourage personal initiative to create individual culture thus speeding up social development and the renewal of culture.

In the course of marching rapidly into the future, people will inevitably keep tracing back to more ancient history. On the one hand, they will consider the future ahead of time relying on scientific prediction and artistic imagination and on the other hand, they will keep on exploring the legacy of past cultures and restoring them in different forms. While actively participating in these two trends,

in the development of contemporary world cultures, we shall develop on a higher level the ancient Asian philosophy of the dialectical mode of thinking on monism and pluralism supplementing each other.

As people's cultural breeding has been greatly raised, they will no longer pursue material needs but rather spiritual needs. Guided by rationalness, they will form the idea of value which unifies the historical and moral yardsticks for social development. People's initiative and creativeness will be the core, i.e. the idea of value which unifies rationalness, freedom and social obligation.

As an outcome of man's historical culture, religion will make positive contributions to the establishment of new culture. Historically, Christianity has undergone an evolutionary process of compatibility, incompatibility and compatibility with socialism. Socialism and religion are compatible because modern religion expresses man's overflow of emotions and feelings which come from the pondering of his own fate. Opposed to each other in the medieval period, religion and science have now merged. In the process of man's cognitive activities the gap between the known nature and the existing nature is continuously reduced and newly discovered. Scientists' awe and respect for the noble, solemn and inconceivable order of the universe and philosophers' sincere belief in their constructed view of the universe will make the pan-religious feelings within science and reason a spiritual support of mankind.

4. A common understanding of developing economy, science, technology, culture and education is a key strategy in vitalizing Asia. Any economic activity, in the final analysis, is the reflection of civilization and cultural value in which they are placed (the reflection of man's collective will to tap potentials). The ultimate economic reality is the understanding of the deeper implication and possibility of man's existence. The past military contests were all trials of strength between economy, science and technology. In the past, the use of violence was to the economic end. The future economy will be both an end and a means. By this means we can achieve tremendous gains which cannot be achieved by war. History has repeatedly proved this. At present, as the role of science and

technology is becoming increasingly prominent in promoting social development, all countries aim at the 21st century's new scientific and technological revolution. They are intensifying the science and technological war with their own developmental strategies. Asian countries can only vitalize themselves in meeting this severe challenge.

Last of all, it is worth pointing out that the Asian Community can only be established and developed in a close Sino-Japanese cooperation. Historically, China and Japan have co-existed in the Orient like brothers. Old Japan actively introduced Chinese culture and was very similar to China in many respects. In modern history of Sino-Japanese relations there was the unpleasant side of friction and conflicts as well as the side of mutual sympathy and help. The two great figures mentioned earlier, Sun Yat-sen and Kang You-wei both received active help from Japan and her people. After World War II the two countries embarked on different roads of development.

At present Japan has become a big economical, scientific and technological power in the world and is developing into an international big power. However, Japan is restricted by her small territory, lack of resources. She is heavily relying on foreign market. Even if she becomes the biggest economic power in the second half of the 21st c., it will not mean that she will have caught up with the United States in comprehensive national strength. Nor will it be possible to have the situation of "peace under Japanese rule" or "Joint hegemony by America and Japan." Japan will take deep root in Asia and the Pacific area by strongly supporting the founding of the Asian Community. Only by doing so will she suit the long-term interest of the Japanese nation. (Comprehensive national strength is measured in terms of the capability of international contribution, existence and binding force.)

Having gone through the tortuousness of the initial stage of socialism, China is entering the period of reform and opening to the outside world. China is transforming from an agricultural society into a modernized society. Although China is extensive in territory, large in population and rich in market and resources, she is still rather backward in spite of her certain advanced technology. However, so

long as her developmental strategies are correct and are effectively implemented, she will surely change her backwardness step by step. With rapidity she will occupy her due position in the world. Being the largest ancient country in Asia, China cannot develop without Asia and the Pacific. In turn, China's development will certainly make due contribution to the prosperity of whole Asia. It will be beneficial to both sides if China and Japan are friendly to each other. It will be harmful to both sides if the two are hostile to each other.

The present discussion about the "conception of an Asian community and the unification of thinking" is of great significance. For mankind, existence is not the ultimate goal but a basic need and prerequisite for the realization of lofty ideals and life. The world is in the midst of a big change and whoever remains indifferent or unable to adapt himself to such change will lag behind. If we can foresee and reflect the requirement of the development of the situation on a scientific basis, we will generate a mighty force. Our "conception" is not meant to comfort or encourage people with a beautiful imagination about the future. It is rather meant to gain a clearer understanding of the challenge of the future and urge people to think about it soberly. It is meant to inspire and organize people to create the future in the spirit of "being anxious before others and happy after others." We are convinced that Asia will make herself heard all over the world in 21st century.

## Paper VII

# Sun Yat-sen's Pan-Asianism and the Concept of an Asian Community

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### Introduction

Pan-Asianism or "Great Asianism"<sup>1</sup> was the theme of our national father Sun Yi-xian's speech to five groups such as the Chamber of Commerce of Kobe, at Kobe Girls' High School on the 28th of November in 1924, while "Asian Community" is the ideal vision for the future of Asia designed by the Unification Thought Institute, according to the idea of the Rev. Sun Myung Moon. This idea was matured in the fourth Asian Professors' Symposium on Unification Thought held in Tokyo, Japan, on Feb. 2-5, 1986.<sup>2</sup>

In the speech on "Great Asianism" Sun Yi-xian emphasized Asian culture under the rule of right (or virtue), with whose ethical approach of "reforming man with virtue" Asian people could step forward on the way of right to open up Asian independence and prosperity. He even insisted that Asian people should lead Western people in the civilization under the rule of might and, together with them, advance for the human common final goal of realizing of the political and social ideal.

The "Asian Community," as the Rev. Moon's theological religious