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# 福爾摩沙我的家－ 提昇台灣海洋文化

## The Formosa that we call home - Excelling Taiwan's Marine Culture

陳水扁總統在一次與交通大學學生座談時，有一位學生問及什麼代表台灣文化的特色。陳水扁總統立刻回答說，「海洋文化」是台灣的特色，台灣之子就是海洋之子，海洋並非人家的邊陲，而是無限的延伸，海洋納百川，也吸納文化。陳總統這一言簡意賅的說法，清楚指出台灣的自我認同，也指出台灣全方位發展的必要性，十分值得大家進一步思考。

When asked what represents Taiwan's cultural characteristics at a student forum held in Jiao Tung University, president Chen Sui-bien said right off that "Marine culture" is Taiwan's characteristics, and the sons of Taiwan are the sons of the sea, and that the oceans are not the confines of the people but rather an extension of infinity, where the oceans accommodate all rivers and streams and absorb the culture. What president Chen has pointed out of a simplistic yet significant assertion that clearly states Taiwan's self awareness and points out the necessity for Taiwan to heed to a diverse development is something that worse everyone's pondering.





台灣四面環海，面對生存與發展的挑戰，更要以海洋為思考平台。有些人以大陸板塊的觀點，把台灣矮化為邊境小島，與中國相比簡直是小巫見大巫，所以要台灣大舉前進中國，因為台灣的希望在中國，這種「陸權」觀念正好與「海權」觀念相反。從海洋國家的角度來看，相對於台灣的靈活創新，中國反而顯得笨重無比，中國吸納現代文明的速度也遠遠落後台灣，台灣根本不必感到自卑或矮人一截。

反觀海洋文化，不論沿海陸地或海島，在海洋之中都可以無限延伸。海洋國家的興盛，關鍵不在於領土的廣狹，而在於創造能力的強弱。而且，由於海洋是動態的交通網絡空間，中心與邊陲的關係並非一成不變，各地所擁有的自主性相對較高，民主、自由、人權、市場經濟等價值才有保障。當今的台灣獨具特色，很重要的一點就是，長期以來同時吸納了大陸文化與海洋文化，而且以來自海洋的現代文明，彌補了來自大陸的封閉心態。面對全球化的潮流，迎向海洋而不是回歸大陸，更是台灣作為海洋國家的合理抉擇[自由時報新聞網，今日社論，92年4月19日]。

## 海洋文化發展之四大政策主張

### 一、推動台灣海洋文化史及海洋考古之調查

目的是要重探台灣先民冒險渡海來台墾荒耕耘的艱辛歷程與精神，開啓以海洋為中心的台灣史觀。

台灣的海洋文化史融合了「1624年前之原住民文化」、「1624-1662之荷蘭文化」、「1626-1642之西班牙文化」、「1662-1683之明鄭文化」、「1683-1895之滿清文化」、「1895-1945之日本文化」、「1945-1996之國府中原文化」及「近代之美國文化」。如此豐富的文化歷史背景，勢必吸引

With four sides surrounded by sea, Taiwan needs to heed to the ocean as a thinking platform when it comes to tackling the island's survival and development challenges. While some may marginalize Taiwan as an offshore island when compared with the continent of mainland China, loathing the drastic differences in land mass, this would call for Taiwan to embrace China for Taiwan's future rests on mainland China, a land mass superiority assertion that is quite the contrast to the marine superiority assertion. To broach from the angle of seafaring countries, as opposed to Taiwan's flexible innovation, China seems rather clumsy in comparison, let alone the rate that China absorbs modern civilization has fallen far behind Taiwan, making it justifiable that Taiwan need not be humbled or feeling inadequate.

Conversely to examine marine culture, coastal lands and islands at sea can all stretch indefinitely into the sea. The key behind the rise of seafaring countries lies not only with expansive territories but the capability of their creativity. Moreover, as oceans are essentially an interactive transport network, where the correlation of focal point and marginal position does not necessarily remain unchanged, the higher the independency of a locale, the better protected its value of democracy, freedom, human rights and market economy would hold. And what distinguishes Taiwan crucially today lies in its ability to integrate continental and marine cultures over time, and to compensate the self-gratifying mindset of the continental doctrine of its modern civility deriving from the ocean. Embracing today's globalization trend, contemplating in marine development rather than reverting to the continental doctrine is of a rational decision that Taiwan needs to make as a seafaring country. [Liberty Times, news network, Today's Forum, April 19, 2003]

### Four major policy claims in marine culture development:

#### 1. Promoting Taiwan's marine cultural history and marine archaeological exploration

A prime objective lies in re-exploring the pioneering hardship and stamina behind how Taiwan's earlier settlers had done in cultivating Taiwan bearing great risks, which would in turn unfold a historical perspective of Taiwan revolving around the sea.

Taiwan's marine cultural history encompasses the "Pre-1624 aboriginal culture", "The 1624-1662 Dutch culture", "The 1626-1642 Spanish culture", "The 1662-1683 Ming Chen Cheng-kong culture", "The 1683-1895 Manchurian Qing culture", "The 1895-1945 Japanese culture", the 1945-1996 Republic mainland culture", and the modern American culture". With such a wealth of historical and cultural background, there is no doubt that the subject of Taiwan marine maritime history study is certain to draw the avid attention of foreign historians, hence routinely staged international academic symposiums and conventions would be beneficial in rediscovering Taiwan's marine history, and excel Taiwan's footing as well. As



## 海洋文化

國內外史家的興趣，致力於臺灣海洋史之研究；因此定期召開國際學術研討會議除有助於更了解台灣海洋史，更能有效提高台灣之地位。而對於文化資產的保存維護乃是目前世界之潮流，先進國家莫不投注相當之研發經費與人力，成立國家級專業保存研究機構，致力於文化資產之保存維護工作。台灣自1982年公佈「文化資產保存法」以來，因缺乏類似國外的國家級保存研究專責機構，海洋文化資產的保存維護工作始終未能有效執行。因此研修文化資產保存法、成立專業保存研究機構、加重海巡機關對於海洋文化資產保護之權責，是當前一大課題。

台灣位處西太平洋的樞紐，是東北亞與東南亞的橋樑，也是亞洲大陸進入太平洋的門戶。由於地理特性使然，在二十世紀航空時代以前，台灣皆是透過海洋與其他地區聯繫；而國際上對台灣的認識，也認定台灣是海洋中的島國，葡萄牙人更將台灣稱為「福爾摩沙」，意指「美麗之島」。1624年荷蘭佔據台灣時，便以台灣做為輸出、補給的轉運站，台灣第一次站在世界的舞臺，即以鹿皮、蔗糖、茶葉揚名於國際；換言之台灣是以貿易起家，貿易靠船隻，船隻靠海洋。如何推動重現十七世紀福爾摩沙與世界關係，便只有靠台灣的海洋貿易文化（鯤島本土文化，<http://www.dang.idv.tw>）。

為了深耕海洋文化，形塑台灣民族特質，就必須辦理早期台灣航海文化研究調查、重建航海歷史圖像，以保存傳揚海洋文化。例如，朝拜媽祖是中國的航海文化；復原船的重建，則是航海歷史圖像的重現。復原船的重建計劃是海洋國家人們對自己歷史、文化之智慧結晶，與傳承的驕傲肯定與宣揚；復原船的重建，是一級古蹟的再造，也是一座活動的博物館，計劃的執行，更是歷史的見證與紀錄。將退休的老船，因其特殊的意義而為它成立基金會或博物館，加以妥善的保存、養護，

cultural heritage preservation and conservation has increasingly become mainstream in world cultures, industrialized nations are invariably spending handsome R&D funding and manpower<sup>o]</sup> to<sup>o</sup>infuse in setting up national conservancy that dedicates to cultural heritage preservation and conservation. Since the introduction of a "Cultural Heritage Preservation Law" in 1982, the lack of full-time national cultural heritage preservation outfit has rendered marine cultural preservation and conservation work from being executed effectively. In light of which, the Council for Cultural Affairs is actively seeking a legislative amendment to the Cultural Heritage Preservation Law to address the crucial issues of instilling a professional conservancy, and stepping up Coast Guard's responsibilities in enforcing marine cultural heritage conservation.

Situated as a hub in West Pacific, Taiwan serves as a bridge that links Northeast Asia and Southeast Asia, and remains a gateway for Asia continent to reach the Pacific. For its unique geography, before the 20th century's aviation age, Taiwan has been relying on the sea to contact other regions. While the world has come to know Taiwan for its being a seas island, where the Portuguese call Taiwan Formosa, meaning a beautiful island. In 1624 when the Dutch occupied Taiwan, the Dutch colonists had operated Taiwan as a transshipping point for exports and supplies, which put Taiwan in the world map for the first time, known for its deer skin, sugarcane and tea; in other words, Taiwan has derived its roots from trade, notwithstanding that trade depends on navigational vessels, and vessels depend on the seas. How best to rediscover Taiwan's maritime trade culture would emerge as a crucial key in reconnecting the 17th century Formosa to its world reach. [The grassroots island culture, at <http://www.dang.idv.tw>]

To deep-root a marine culture, and create an ethic characteristics uniquely Taiwan, there is a necessity to delve into Taiwan's early navigational culture study to reestablish its navigational history timeline and to preserve its marine culture. For instance, just as Ma Tzu - the Goddess of the Sea remains an icon in the Chinese navigational culture, and building of recovery ships would help to recreate a comprehensive navigational history map. The recovery ship's rebuilding program is what people in seafaring countries do as a proud recognition and promotion of the intelligence and heritage of their history and culture, a process that serves to recreate class one historical artifacts, and an execution of a living museum that serves as a historical witness and testimony. Refurbishing retired ships into museums and funded by foundations does bring a secure conservation and preservation that serve to educate and remind the future generations.



以教育、警示後世子民。

此外，可運用、結合博物館資源，定期展覽珍藏海事方面及各海運先進國家之科技圖書，並定時播放各種與海及船有關之影碟片，呈現出特有的台灣海洋文化特色。而澎湖與東沙群島之海洋考古探勘的推動，更可為國內注入環境生態保育暨海洋考古的新觀念與方向；然而海洋考古除需具備考古研究之基本學養外，尚需結合海洋科學、地質科學、船舶結構與文化等諸多不同學術技術支援，實有賴教育單位投入心力。

## 二、打造社區海洋文化特色

主要是從基層建立起國人海洋生活文化與價值觀，培養國人具有包容博大、創新求變的海洋國民意識，展現特有的台灣海洋文化特色。

台灣四面環繞溫暖的海洋，且東臨世界最大的太平洋，是個十足的海洋國家，如果我們近海而不認識海，真是枉稱為海洋國家。為從基層建立起海洋文化特色，可選擇某些具有海洋特色之臨海社區當作示範點，從社區營造觀點，協助瀕海社區結合當地資源，定期辦理海洋生態解說、漁村村史調查、海岸行旅及海洋環境、生態、文化為宗旨之活動，並可建造外觀設計融合海洋文化特色之建築物，創造出特有海洋社區文化特色。

以社區總體營造計畫主導，鼓勵台東、花蓮濱海社區居民透過自發性的部落自主力量，建立居民自立自主的社區參與行動計畫，並改善居民住宅空間品質。藉由動員社區居民參與，保育珍貴的自然生態資源，可振興活化地方的傳統文化，推動發展具有生態保育、教育啟發內涵之太平洋生態觀光生活文化。

推動原住民傳統海洋文化祭儀、民俗體

In addition, museum resources could be further utilized and integrated for staging routine exhibition of archival marine artifacts and technical marine publications by leading seafaring countries, with regularly broadcast of various marine and vessel related CD-ROM, to showcase the characteristics of Taiwan's unique marine culture. Meanwhile, the promotion of archeological expeditions in Penghu and the Pescadores Island are poised to infuse the domestic home front with new concept and focus in environmental and ecological preservation and marine archeology; nevertheless, marine archeology does take more than the rudimentary discipline in archeological study but also requires integrating oceanographic science, geological science, and varied academic and technical support in vessel structure, culture to name a few, that call for the education administration to delve further into the issues.

## 2. Mapping out a community-based marine cultural highlight

A crucial approach lies in how best to instill from the very foundation to excel a marine living culture and value perspective in the local population by cultivating the local denizens with a broad-based, innovative and flexible general marine awareness, and to showcase Taiwan's unique marine cultural characteristics.

Flanked by warm ocean currents, and nestled against the largest Pacific Ocean in the world on its east, Taiwan is of a typical seafaring country, and our ignorance of the oceans all around us would leave us in shame of being a seafaring nation. To instill the feature of a marine culture from the very roots, a viable approach could begin by showcasing some of the seaside communities for highlighting the marine characteristics broaching from a community development perspective by helping seaside communities stage ecological tour, fishing village history survey, coastal excursion and marine environment, ecological and cultural based activities, together with creating buildings that offer marine structure and facade, to create the draw of a distinct marine community culture.

Spearheaded by an overall community development plan, incentives could be provided to residents in Taitung and Hualien to develop their voluntary community participation action plans utilizing their voluntary efforts to improve the local residents' quality of living. And though mobilizing the participation of community residents, it not only helps to preserve rare and precious natural ecology but can also help to revive local traditional culture, promote and develop ecological conservation, and education and inspire a pacific eco-tourism culture.

The staging of aboriginal traditional marine cultural rites, folklore and sports activities help to draw aborigines scattering around time

育活動，可為分散各地居住工作之原住民定期回鄉停留的時間，活動的意義除了在於文化傳承之外，尚可維繫與促進聚落居民感情交流。而配合詳慶辦理文化重建工作，可認知自我之原有文化，重塑濱海社區的海洋文化，讓更多人讚賞、關愛海洋生命之美，同時享受海濱自然之美，而並非只是海洋生命之食用，進而重建海洋生活文化價值觀。

### 三、保存發展原住民海洋文化

為保存並發展原住民海洋文化，須以在地化觀點保存，因地制宜、結合不同地區的原住民文化與特色，讓台灣在全球化的趨勢中，仍保有我們珍貴的共同價值，運用我們這塊土地優美的文化與價值，發展出國際性的海洋文化特色。

蘭嶼是位居台灣東南外海上的島嶼，在亞洲古文明發展區域的邊緣之外。在過去，交通與通訊科技尚不發達的年代，可容許一些地區獨立自主的發展屬於自己且可永續的文化生態體系。例如，蘭嶼的達悟族人文化生態體系就如此維持了兩千年之久。但是這種情形早已不存在，面對強勢的拓荒文化，世界各地之文化生態體系間之衝擊早已普遍發生。因此應以蘭嶼海洋生態為主軸，配合在地化觀點，推動屬於蘭嶼海洋民族之營造計畫（蘭嶼達悟族生態體系的土地經營：外來拓荒的衝擊，鄭先祐）。

目前行政院將規劃設立南島文化園區，文化園區將定位為融合動態展示、研究中心、資料中心、會議中心和觀光等多功能園區；此外園區將朝每族單一文化藝術館設計，由各族布置屬於自己的藝術品，造成各族良性競爭，以提升藝術品的水準，並透過分析各族 DNA 圖譜，建立各族血緣關係，以確實保存台灣海洋文化。

大部分學者認為台灣原住民屬南島語族，包括紐西蘭毛利人、玻里尼西亞原住民



to spend in their home base, where the significant of such events not only helps to pass on the cultural heritage and can help to recreate the marine culture in seaside communities, allowing more people to appreciate and care for the beauty of the ocean, and enjoy the esthetics of seaside nature, rather than marine food source, and to eventually instill a value perspective of a marine living culture.

### 3. Preserving and developing an aboriginal marine culture

To preserve and develop an aboriginal marine culture, it is prudent to preserve the local perspective by integrating aboriginal culture and characteristics by region and locale, to maintain a common shared value in Taiwan's globalization move and to develop the characteristics of a global maritime culture by exploring the beautiful culture and value on this land we call home.

An offshore island located southeast to mainland Taiwan, Lanyu, the Orchid Island, seems to be marginalized in Asia's ancient civi-



等，均是台灣原住民的發源地。為達成建設南島文化園區成為南島語族朝聖地的目標，行政院의初步構想是尋找國際級專家作規劃，規劃者一定要找到南島語族文化藝術的共通點，並設計讓每個部落均有共同歸屬感的藝術品。並積極舉辦南島民族論壇，參與南太平洋相關國際性海洋會議及活動，進一步促進和加強台灣與其他地區南島民族的互動與交流，並讓這種交流持續而長久，進而讓南島民族起源地之一的台灣，能夠在南島世界中，扮演一個舉足輕重的角色，做出有意義的貢獻讓台灣的南島文化成為其他地區南島族群的典範，台灣也可以在學術上贏得其他國家尊重。

zation development. In the past, in times of lesser transportation and information technology amenities, the development of certain isolated areas remains possible, where distinct cultural ecology also sustains. For instance, the cultural ecology of the Dawu tribe on Orchid Island has survived over two thousand years. However, as the phenomenon no longer exists, when confronting a dynamic pioneering culture, the conflicts between various cultural ecologies worldwide are a common phenomenon. A prudent approach would be to showcase Lanyu's marine culture, coupled with local perspectives, in order to promote a culmination plan for recreating Lanyu's marine ethnic heritage. [The land management of the Lanyu Dawu ethnic ecology: The impact of outside pioneers, by Cheng Shien-yu]

Currently, the Executive Yuan has plans to launch a southern island cultural zone, where the cultural zone will integrate interactive exhibition, research center, data center, conference center and tourism. In addition, the cultural zone will house arts exhibits dedicated to a particular culture, where each tribe gets to design and display their own artistic creation, intended to foster positive tribal competition that would poise to excel artistic sophistication, together with DNA family tree analysis for mapping our tribal genealogy, for preserving Taiwan's marine culture.

A major of researchers are convinced that Taiwan's aborigines are part of the Southern Island tribes, who have originated from aboriginal populations such as New Zealand's Mauri or Polynesians. To attain the objective of developing a southern island cultural zone as a southern island tribal Mecca, the Executive Yuan has initial plans of inviting global experts to oversee the planning work, in which the developer would need to locate a common ground among the Southern Islander culture and arts, and to design artistic renditions that capture a common feel among the tribes. Active efforts are to be made in staging Southern Island Ethnic Forum, and partaking South Pacific and related international marine conferences and events that would further excel Taiwan's interaction and exchange with other Southern Islanders, and extending the exchange in a prolonged manner that would put Taiwan in an important footing among the Southern Island community, and be a role model to other regional islands for how it has made significant contribution, and earning the respects of other nations academically.

#### 4. Promoting a Taiwan image backed by an integrated continental and marine doctrine

Through promoting the "Mountain and Sea integrated Taiwan" campaign, the island residents are once again reminded of the ma-



#### 四、推動山海台灣意象

藉由「山海意象台灣」計畫的推動，島民們能再度召喚出血液裡的海洋因子，感動於台灣的海洋之美，認知到我們與海洋間的緊密依存關係，以更為合理而尊重的態度對待海洋。對島民而言，海不僅是藝文創作的泉源，是鄉愁的依歸，是先人生命流轉的舞台，是滋育島民的養份，是放眼世界的起點，更是個人生命情感記憶之所在。海不在遠處，而在我們的生活與氣息之中。

台灣海洋文化不夠深化的歷史因素中，最重大的原因是現代主義，也就是西化，以及排斥在地的傳統，這二大前提影響最大。因此可藉由提供民衆社區附近之河流、海洋等地理資訊，加強民衆對本身所在的環境之了解，進而讓「山海台灣」的觀念根深蒂固。

為推動山海台灣意象，應多鼓勵出版海洋文化教材(包括圖文、影音之製作)、推廣山海台灣專輯拍攝製作，多元記錄沿岸海域環境、沿岸海域生態、沿岸海岸地景及泊港的港口特色等等。並推動「國家文化資料庫」、籌建「台灣歷史博物館」、展現「台灣博物館」新貌，保存古蹟及歷史建物，都是為了保存民族歷史的根源，讓每個人都能瞭解親近。

而重塑台灣山海意象，可舉辦海洋文學及藝術創作活動，並辦理海洋意象之相關展覽活動及競賽。希望藉由辦理活動的方式，彰顯文化公民權之權利義務關係，權利是把國家所有文化資源讓每一個人共享，義務則是讓每一個人在使用國家文化資源時，都能夠在生活中關愛自己的土地、關懷公共事務，且全國人民共同享受，形塑全民責任與全民貢獻，團結族群文化認同（基路馬安與海洋的對話，薛秀芳）。

台灣地區四面環海，海岸線長達 1,566 公里，海洋是國人發展運動休閒項目，提昇

marine roots that run in their blood veins to feel the beauty of the ocean around Taiwan, to be aware of a close-knit relationship that we share with the sea, and with a closer understanding to treat the ocean with a rational respect. To the island people, the sea not only fuses artistic and literary creativity, but remains the source of homeward tie, where our forefathers have worked and thrived, and an important substance that continues to nourish the island people, and a launching broad for world outreach, and a place where we build our lives and memories. The sea is all around us, and remains ever present in our lives and the ambience that we create.

Major historical factors that come to hinder Taiwan's marine culture from taking root lies in modernism, or rather the westernization, and a predominant trend that overrules grassroots traditions, where the two are deemed as most influential. With that, a viable approach would be to offer the residents geography information on nearby rivers, streams and oceans that would step up the people's knowledge of the environment that they live in, hence to deep-root the concept of the Mountain and Sea of Taiwan.

In an effort to prompt the concept of Taiwan's mountains and seas, it would be prudent to encourage the publishing of marine cultural teaching materials covering graphics, audio productions, the promotion of film production on Taiwan's mountains and rivers that would document, in a diverse manner, Taiwan's coastal environment, coastal ecology, coastal landscapes, and harbor characteristics in and around the ports. Also crucial are the promotion of instilling a "National cultural database", the inception of a "Taiwan History Museum", and the manifestation of a "Taiwan Museum" that could be used to preserve historical artifacts and historical buildings and bring everyone a closer understanding for how the efforts would help to preserve the very source of our ethnic history.

To reshape Taiwan's mountainous and sea awareness, a viable means rests on staging marine literature and artistic creativity campaigns, together with the staging of marine awareness related exhibitions and contests. The purpose of which has been to showcase the correlation of the rights and obligation of a citizenship claim through activity staging, where the entitlements call for everyone to share a nation's cultural resources, while the obligations call for everyone to care for the land and public affairs while enjoying a nation's cultural resources, in which a shared enjoyment also helps to create a nationwide responsibility and contribution that helps to solidify a recognition for the ethnic culture. [A dialog between Kerry Mahon and the Ocean, by Hsueh Shu-fang]

With four sides flanked by the sea, Taiwan boasts a coast line stretching 1,566 kilometers, where the ocean provides one of the best mean for the local denizens to develop sports and leisure, and a way to



民衆生活品質最佳途徑之一，如何有效利用海洋資源，開創海洋運動休閒價值與觀念，普及海洋運動人口，將是本世紀最重要課題之一。而目前可藉由辦理海洋休閒運動育樂營、國際性海洋運動競賽、海洋運動嘉年華及海洋運動發展相關專案研究等活動，提昇海洋運動休閒活動之興趣。然而目前海域利用僅限於漁業、商貨船之航道及少數的海水浴場且海洋活動區域與近海漁業活動易產生衝突，這些都遏止海洋休閒活動的發展，如何解決規劃是當前最重要的課題。

### 未來願景

台灣是一個多元族群區域，長期以來各族群和諧相處與文化融合，已然形成一個「生命共同體」，各族群應該自然而然地彼此欣賞、認識，使台灣這塊土地上的族群能夠互敬互愛，達到族群無障礙的文化認同。

未來，我們希望能夠掌握「世界看台灣」的視野，關照出「2050願景」的藍圖，且以「台灣」為核心軸，發展紳刻獨特的海洋文化，持續推動：形塑「當代台灣」的面貌；推動文化平等權，消弭城鄉差距；保存傳統並提升文化涵養；建設優質的文化環境；培育人才及鼓勵創新；發展「海洋文化」的願景。

我們的理想：是在世界的版圖中，看見發光發熱的「文化台灣」；以邁向一個眾人尊敬的文化大國。我們的方向：是「亞太樞紐、世界接軌」；希望二十一世紀的台灣能成為一個以「東方美學」為主體的亞太文化樞紐。我們的策略：是腳踏實地自己的土地上，以國際視野建設台灣。發揚台灣四面環海、洋流環繞的獨特海洋文化，連結世界的網絡，無限擴展台灣人的視野與疆界（工業技術研究院，文建會主委陳郁秀訪談資料，92年12月26日）。

（作者任職於第四岸巡總隊）

improve the quality of living, this presents one of the most crucial millennial concerns in terms of how best to utilize marine resources in creating maritime sports and leisure value and concept, and in popularizing a sea-loving population. Presently, a viable means lies in staging marine leisure and sports recreation, international marine sporting contests, marine sports carnivals and marine sports development related projects and studies that would help to excel the interest in marine sports leisure activities. Yet some of the current issues, such as how Taiwan's sea territories are confined to fishery, as navigational routes to commercial ships, and a small number of beachfront bathing sites, notwithstanding the conflict arisen from coastal activities and near coastal fishery, are pressing issue that continue to mar the development of maritime leisure activities and would need to be resolved urgently through effective planning.

Home to many diverse ethnic groups, Taiwan has long nurtured its many ethnic population in a harmonious coexistence with ethnic cultures gradually blended into a shared entity, where it is imperative that all ethnic groups be able to appreciate and know each other's cultures, and bring a mutual respect to all ethnic groups thriving on the island that would help to achieve a barrier-free uniformed cultural identity.

Looking out to the future, we envision to capture a vision of how the world sees Taiwan by mapping out a 2050 visionary blueprint, and to develop a unique marine culture revolving around the core essence of Taiwan by continuing to promote the campaign in creating a modernistic face of Taiwan, and promoting cultural equality and bridging the urban and rural differences; in preserving the tradition and excelling the cultural essence; in developing a quality cultural environment; culminating human resources and encouraging innovation; and in developing a visionary maritime culture.

Our ideology lies in excelling a cultural Taiwan that exudes energy and vitality in the world map in bracing toward becoming a major cultural stronghold respected by all. Our approach rests on reaching out to the world and becoming a Pan-Pacific hub, anticipating that Taiwan be able to excel as a Pan-Asia cultural hub developing around Oriental esthetics in the 21st century. Our strategy lies in standing firm on the land we call home and brace for a global perspective in developing Taiwan, excelling Taiwan's unique seafaring and ocean current embracing marine culture that would poise to expand the Taiwan residents' vision and bounds to link up with the global community. [An interview with Chen Yu-shu, commissioner to the Institute of Industrial Research and Development, the Council for Cultural Development, Dec. 26, 2002]

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