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### 中美論壇社 主編

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1993年,已故哈佛政治學教授,

鼎鼎大名的山姆·杭廷頓在《外交事

務》上發表了一篇文章,題目是 "文明衝突乎?",引起了多方面的

熱議和辯論。隨後,於1996年,他

進一步發揮,出版了《文明衝突與

世界秩序重組》一書。這是這位思

想保守但是眼光獨到的學者出版的

第三部經典著作,而他提出的命

世紀,二十一世紀是世界走向多元

化的世紀,也是不同文明之間頻頻

發生衝突的世紀,似乎從2001年的

老實說,我們難以理解,為什麼

·個小小的、乖離世俗規範的《查

理週刊》,專門以漫畫來諷刺和侮

辱權貴為能事,平常銷路非常有

限,可是在幾位漫畫家被打死之

後,居然引起那麼大的波瀾?如果

不是因為文明衝突的話,是什麼?

芝加哥每天都可能有好幾起槍殺事

件,而絕大多數的人不聞不問,並

且絕對不會演變成國際事件。在伊

拉克,敘利亞、利比亞、也門、巴

基斯坦等阿拉伯國家,動輒幾十人

喪命在爆炸事件中,大家也習以為

常,可以說到了漠然以對的地步。

中東好幾百萬的難民前途茫茫也沒

有引起人們的注意。偏偏巴黎的

《查理週刊》血案中13人被殺,卻

引來了150萬人的大遊行,據稱有

四十多國的元首或高級官員參加。

難道他們都贊同言論自由可以用來

侮辱任何人,或者任何宗教?還是

因為,言論自由代表西方文明的核

心價值,即使被濫用也需要維護?

如果濫用言論自由也必需強力維

護的話,那麼,伊斯蘭教的原始創

教人的尊嚴是否也應當得到維護

呢?顯然,伊斯蘭教眾認為理所當

然。所以射殺漫畫家的兩兄弟是他

們的英雄。據NBC電視臺傑出的中

東特派員激動地報導,繼巴黎大遊

行之後,有十個伊斯蘭國家,包括

非洲的尼日爾和東亞的巴基斯坦,

都發動了大遊行,譴責《查理週

刊》的褻瀆宗教行為。如果這不是

911事件開始,逐步得到了驗證。

,即二十世紀是意識形態鬥爭的

社務委員:劉冰 張紹遷 周友道 傅建烈 水秉和 張一飛

陳憲中 馬在莊 佟秉宇 張文基 范湘濤 兼社長

推進中美相互瞭解合作 促成海峽兩岸和平統一 倡導和諧平等多元世界

最近看到一段網路消息,習近平 在黨內講話中宣稱要:"走一條好路 ","走一條新路","幹出新的事業 ",並指示規劃中國改革開放的新 航程。讓改革走出僵局與困境,需 要一個新的設計師。習近平已經站 在了這個位置上,他的勇氣、擔 當、實幹苦幹的精神,讓他作為全 面深化改革"頂層設計師"的形象日 益清晰。

現在摘錄一下他計劃將逐步為全 國人民落實以下事情:

- 1、逐步把財政支出的50%以上用 于民生,行政經費降到20%以下, 並制定和實施嚴格的行政經費支出 標准
- 2、實行全民免費醫療和免費教
- 3、控制物價,大幅提高人民收 入特別是中低收入群體的收入,大 幅提高最低工資標准。
- 4、給中小企業減稅,個人所得 稅起征點提高到10000元以上。
- 5、向壟斷開刀,取消一切壟 斷,哪怕是軍火生產廠也不允許壟 斷;同時嚴令銀行、電信這些部門 把不合理收費全部取消。
- 6、學習東歐,將國企全部民營 化,股份分給全國人民;停止強制 結存外匯,藏匯於民。
- 7、不再托房市,一絲一毫也不 托; 徹底改革股市。
- 8、取消計劃生育,撤消計生
- 9、取消一切特供和特權。 10、除了國家最核心的機構,其他 所有黨政機構外都取消站崗的。
- 11、撤銷所有文工團性質的機 構,解散全部人員。
- 12、逐步停招公務員,每年裁減 公務員,將所有與立法、行政、司 法、軍事無關的准行政機構從行政 序列中砍掉,停止用財政經費供養 他們
- 13、適當時候,改五級行政序列 爲三級,即中央、省、縣(縣以下 ,實行人民自治)
- 14、官員財產公開,允許人民隨 時在網上查看

15、黨庫和國庫分開,黨的歸 黨,國家的歸國家。

~常苯~

16、逐步停止援外,國家用每分 錢要經過人民或人民代表同意 17、國民福利待遇全部並軌,在社 會保障上官民一致、全民平等。 18、逐步將全國公車砍完,所有官 員上班擠公車或自駕車,要想發財 就別做官。

19、制定《反腐敗法》,立法規 定:貪一分錢都是犯罪;行賄方無 罪,受賄方重罪

20、逐步放開言論管制,允許人 民自由辦媒體,自由說話。只有人 民有權監督,才能讓貪腐無處遁

21、允許農民成立農會,允許工 人成立獨立工會,允許各行各業成 立自治自助組織。毛主席說過:農 村的一切權力歸農會;劉少奇說 過:工廠的一切權力歸工會。共產 黨不會忘了毛主席和劉主席說過的 這些話

22、全面恢複中華民族傳統文 化,恢複信仰,讓全中國人都有靈 魂的歸屬地。

他還強調,要"依法治國,首先 是依憲治國;依法執政,關鍵是依 憲執政"。即便是眼下大刀闊斧的 反腐風暴,最終也將納入法治軌 道,"把權力關進制度的籠子裏, 形成不敢腐的懲戒機制、不能腐的 防範機制、不易腐的保障機制。'

依法治國寫入三中全會改革決 定,又成為四中全會主題,無疑是 謀及深遠。新加坡學者鄭永年對這 種"深遠"有獨到分析,他指出,習 近平"不是完全在考慮自己,他考 慮的並不是兩個任期的事情","他 現在要做的就是考慮後面30年的事 情"。

如果以上消息屬實,筆者認為中國 已經醒來,而習近平正肩負著全面 唤醒這頭獅子的歷史使命。新階段 的中國改革的確會步步維艱,但看 看習近平的決心,中國人的信心與

### ~水秉和~

文明衝突了。

"在美國侵入伊拉克的一年後,一 名22歲的送意大利餅的外賣員覺得 他無法忍受了。對美國大兵在Abu Ghraib 監獄中虐待伊斯蘭俘虜的視 頻,他感到噁心。他計劃到伊拉克 去跟美國部隊作戰。他開始在網上 學習使用AK-47,然後他用紙上畫 的槍支跟人學習射擊。"

機去中東時被警察逮捕。他後來對 詢問他的人說,"好幾次我想退出,

哥哥在也門接受了訓練,成為願意 以生命來維護阿拉的鬥士。

據報導,歐洲有好幾千名跟這兩 兄弟想法相近的年輕人潛入中東, 追隨伊斯蘭國或基地組織,跟北約 部隊對抗。而歐洲國家擔心的是,

就像這兩兄弟一樣,這批人如果潛 回本國,依靠他們的語言能力和對 社會環境的熟悉,可能對歐洲國家 造成巨大傷害。

二戰後的歐洲是一個崇尚和平與 自由主義的開放歐洲。德國容納了 大批土耳其移民,法國容納了大批 阿拉伯移民。這些新移民既然成為 這兩國的公民,他們似乎應當忠於 讓他們過著更好的生活的國家。但 是,族群認同是極端難以轉變的情 結,尤其是所在國與原居國之間出 現了嚴重衝突時。這就是歐洲目前 面對的困局。伊斯蘭教的移民已經 佔到歐洲許多國家人口的5%上 下,除了現代已經不可能出現的納 粹主義時代的滅族行動外,歐洲必 須跟這些新移民繼續和平相處下 去。可是,其中少數所帶來的威脅 又使他們寢食難安。另一方面,在 德、法、英等許多國家,右派勢力 都在迅速上揚。

巴黎的大遊行告訴我們,雖然我 們已經在經濟領域中實現了全球 化,達到相當高度的貿易自由化, 可是在政治思想領域卻沒有作出相 對應的調整。西方國家。在美國帶 頭之下,堅持要以它們的自由主義 思想來籠罩全世界,不肯接受一個 簡單的命題,即不同的文化傳統必 需並存,互相交融,互相尊重,不 能因為你認為言論應當自由就可以 用你的言論去侮辱別個文化的傳 統。就伊斯蘭教而言,我們可以對 它的一些做法批評和譴責,例如對 少女陰部的割禮、不准女孩子受教 育以及傷殘肢體的刑法等,因為這 些行為已經不符合現代社會的人道 標準。但是,用語言去侮辱別人的 信仰顯然違背了文明之間互相尊重 的基本原則。當西方政治領袖發動 大規模遊行去支持這種極端言論, 則更是不可理喻,可說是愚不可 及。所以,如果我們希望文明衝突 不要進一步激化,西方社會必需自 制,不要認為自己擁有絕對真理。 否則,文明間的仇恨會越演越烈, 流血事件將層出不窮。

文明衝突,那我就不知道什麼才是

如果是一場文明衝突的話,值得 ·問的是,到底是誰主動挑起這場 文明衝突的呢?1月18日《紐約時 報》頭版有一個醒目的標題:"從膽 怯的業餘者轉變成巴黎殺手",然後 它用了整整兩大版面來記述這兩兄 弟的心路歷程和極端化的過程。它 的第一段是這麼寫的:

報導接著說,2005年,他搭乘飛

因為我不想死在那邊...可是,如果 我不去,別人會說我是懦夫,所以 我決定去…" 那是2005年。十年後,他跟他的

以後的史家多半會證實一點,那 就是:在911之後,美國侵入阿富 汗,追殺本·拉登,會被世界上絕大 多數人,包括伊斯蘭教眾在內,認 為是正義的,所以不會激起伊斯蘭 世界的憤怒和報復心,尤其是因為 阿富汗人不是阿拉伯人。伊斯蘭教 眾的憤恨和報復心理主要是因為美 國侵略伊拉克引起的。可以這麼 說,美國侵略伊拉克以及後來引發 的一系列中東的動亂是把本來對付 本·拉登的合理報復行動轉變成宗教 衝突,也就是文明衝突。這個轉變 帶來了歐洲境內的阿拉伯人的極端 化和暴力化。

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有氣節者當以死諫,如介之椎者,火燒山林也無法逼 其受晉文公之祿。這些台灣和香港的絕食者, 只是為 博得媒体版面, 以達其政治目的。而這些人平常都是 錦衣美食者,那嚐過飢餓之苦,絕食不到兩天,就受不 了了。施明德、林義雄為崇高的理想而絕食,猶讓人 佩服。 阿扁和呂秀蓮之流只是自取其辱。這種人多 餓死幾個,台灣只會更好。

法 國在歐洲各國中擁有最多的穆斯林移民者。民 意調查42%不贊成 "查理" 漫畫污辱穆斯林的群眾中, 一定有相當一部份是穆斯林。扣除這些人後,其百分 比可能就不會那些醒目了。自由要有適當的克制,污 辱別人容易,被污辱而不作過激的反應難也。文人畫 家之筆本應揚善揭惡,而不是藉以侮辱人也。

我一朋友發來一份關於查理週刊的電郵,與大家共

1. 自由的真諦是 "自由以不妨礙他人自由為真自 由。"雖有些拗口,但你懂它的意思。

因此自由是有限制和限度的。

2. 新聞自由是自由。3. 宗教自由是自由。

4. 當新聞自由侵犯了宗教自由的領域,就產生衝

查理雜誌曾受到法國政府的警告,但我行我素。他 們也受到穆斯林極端份子的小型攻擊,但還不知收 斂;這是造成大難的原因。這是近因

遠因是宗教衝突。這已經有幾千年了。西方人(不 要臉)認了猶太人的上帝做父,但又改變了猶太人的 說法,把被猶太人在十字架上釘死的耶穌(基督教) 或私通生子的 Maria 說成處女生子並加以膜拜(天主 教),然後跟穆斯林勢不兩立。

其次就是西方人總是雙重標準。當年查理雜誌的前 身批評戴高樂時就被法國政府強迫關門。那時他們怎 麼不說法國沒新聞自由?現在目標不是法國人,而是 穆斯林,就變成新聞自由。

還有一點就是一些不要臉的華人,總是看西方人的 嘴臉。西方人笑,他們也笑,而且笑得比西方人更大 聲,好像生怕西方人不知道他們也和西方人一樣有知 識似的。他們說所有的國家,除了中國外,都參加了 遊行。

事實上是只有基督教和天主教國家的人去遊行。中 國人沒去,日本人沒去,韓國人沒去,越南人沒去, 除了西方國家以外都沒人去。為什麼,因為這些國家

硬要改變別人數千年的習俗,更要把 " 自以為是 ' 的民主方式強加在人家的頭上,否則,若有反對就殺 你。另一方面;父兄家人被殺,自己就身懷炸彈,甚 至搶了飛機撞你大樓,如此的惡性循環,豈有寧日? 安倍才 宣佈捐兩億討伐伊斯蘭,人家馬上綁栔兩個日 本鬼,付兩億放人,不然,三天一到,人頭落地,乾 脆利落。現在端看日本政府的應對能力了。我的推 測;政府嚴辭譴責,民間寄錢贖票。看完大作,與我 心有戚戚焉。

## 中美論壇稿約

評論時政的利弊得失,伸張世界的正義公平,良心知識分子的園地,歡迎來稿投書和回響,作者文責自負,請留真實 姓名,地址,電話,不改稿,不退稿,不付稿酬,所有稿件 及信函,請email至 uschinaforum138@gmail.com

# Tune RGB to Get a Bright Future for Taiwan

In display thesaurus, RGB is a well-known acronym; Adjusting Red, Green and Blue to full scale will get you a bright screen for your computer or TV. As a display technologist in my earlier life, I would like to use the above metaphor to prescribe the future for Taiwan. If I could make sense to you, then would you please share this article with your next generation and other American Born Chinese (ABC) having a relation to Taiwan or people from Taiwan by blood, by name or

Over the past two centuries, the world has endured two world wars and mankind has come a long way in advancing civilization, materialistically through science and technology. Even though we still face lots of problems, but humans are far more confident now in dealing with them, food, energy, ..., even the huge challenge such as climate change. One universal value gaining recognition by the world is that education empowers people and empowered people make better decisions utilizing democracy. However, democracy is a method or tool which may be applied in different systems and societies; the more educated the people are, the more effective the democracy is. Democracy works in corporate boardrooms as well as in workers unions but not necessarily following the same exact procedure or bylaws. In countries, democracy can work in parliaments as well as in governments utilizing different democratic methods such as performing direct election and legislation or indirectly through representation. Different political systems have evolved, adopted and modified democratic methods to suit their systems, influenced by their unique historical and cultural background, inherited philosophies and education which together help define their desired ideologies. Ideology is central to a society but democracy is only a means adopted to support the ideology.

The United States is a country with multiple ideologies but her majority population believes in a mixture of liberalism, capitalism and socialism. The democracy employed in the U.S. is by and large an indirect representation system where political parties represent people in nominating candidates for government and legislature positions. People cast direct ballots which are counted to elect their representatives who in term make the binding selection. The US constitution was revised 27 times. The different democratic methods used in different states came with different historical background; the federal and state laws were evolved over time to guide the democratic methods and vice versa.

Taiwan and Japan, allies of the U.S., have been influenced by the American style of democracy; but each has different historical and culture background and philosophies. Japan, which surrendered to the Allied Forces at the end of WW II (an atrocious war she inflicted on her

### **Mainstream and Organic** Dr. Wordman

neighbors and the U.S. by attacking Pearl Harbor), had no choice but to accept the 'Peace Constitution' to develop her democratic system when the U.S. ceased the occupation of Japan. However, a democratic system only works as well as the people engaged in it, especially the political leaders involved. Unfortunately, when the Japanese war machine ceased, most of the 'war leaders' (some were plain war criminals) survived and became politicians working in the adopted democratic system. The Liberal Democratic Party (LDP) with a strong 'war heritage' essentially monopolized the Japanese parliament and government for the past six decades barring a brief break by DPJ, a weak opposition party. It is no surprise that LDP is pursuing a 'return Japan to pre-war glory' policy, ambitiously engaging in revising constitution, strengthening military forces and stealing territories with Diaoyu Islands as a clear example.

Taiwan has a very different cultural and historical background. As a victim of the Japanese aggression, Taiwan was occupied by the Japanese for 50 years. Her return to China was handled in a peculiar and unfair manner to all Chinese people on both sides of the Taiwan Strait, at a worst time in Chinese history. China was devastated by the eight years of Japanese invasion. Chinese were struggling to complete their revolution to establish a Republic nation. The reunification of Taiwan with China was hampered by internal fight as much as by external forces, namely the U.S. and Russia, charged by ideological confrontation between capitalism and communism, dividing the Chinese people and compounding their fate, even though the vast Chinese people really did not understand the differences of the two ideologies. The ending of the Cold War in 1991 has proven communism a failure, but mainland China has long before (breaking away from the Soviet style of communism in 1968 and quietly embracing the capitalism since the late 70's) recognized the need of finding a workable system for China. After nearly four decades of hard work, the CPC led by some strong leaders has made capitalism to work within the Chinese political system and raised the Chinese economy to number two in the world. Taiwan, on the other hand, also benefitted from several decades of detente allowing her to focus her energy and resources on economical development, achieving the status being one of the four little dragons in Asia. In the process, Taiwan had great leaders (in KMT) as well striving in economical development and leading the Taiwanese people to adopt democracy

Unlike Mainland China parted from the Soviet Union since 70's, Taiwan was not able to break off from the dependency on the U.S. initially for fear of the mainland attack and later for lack of opportunities. When Hong Kong was returned to China from the British (1997), it opened an opportunity for Taiwan to define a proper and favorable position to re-unite with the mainland, but unfortunately Taiwan was then in the hands of a wrong leader. Li Teng Hui (Presidency from 1988-2000), a deep mole in KMT with Japanese inheritance, essentially blew away all opportunities for producing a favorable reunification with the mainland; and worse he groomed a political faction to push for Taiwan Independence and dependency on Japan. Li's protégée Chen Sui Bian later became the most corrupt President in Taiwan's history. Li and Chen did not succeed in gaining Taiwan's independence simply because Japan was always controlled by the U.S. The U.S. insisted in maintaining an ambiguous state for Taiwan since she has not figured out a clear China strategy since Nixon was impeached out of office. Taiwan came a long way in practicing democracy, but Taiwan did not have great leaders with sincerity to bring Taiwan people to understand the changing trends of ideology and democracy happening around the world, especially the transformation of Mainland China. They failed to understand and articulate that the future of Taiwan lies in a smooth and favorable reunification with the mainland.

Today the Chinese Taiwanese (excluding those who made riches and left living elsewhere) treasure their land, care about their environment and want their island to be 'green'. The mainlanders visiting Taiwan was mostly impressed by the 'green island' and had viewed it as a model for mainland. The Taiwan people have worked hard and earned their prosperity and they have a warm heart evidenced by their charities and how they treated the disadvantaged. The Taiwan people simply can be represented by a 'red heart'. Not very differently though the mainlanders are also diligent workers striving for success. What the Taiwan people desire but don't have is a blue sky; in the traditional Chinese philosophy, it means a wise, able, fair and just governing system free of external influence and threats to allow them to beat their red heart and love their green land. In fact, this is what the Chinese mainlanders

Both Taiwan people and mainland folks have the same RGB dream and it can be realized by the reunification process; metaphorically it is tuning the red, green and blue spectra to get a bright future! The people must demand their leaders to understand the RGB metaphor as their common dream and to work sincerely towards the reunification to provide the nation, Taiwan and mainland, a blue sky so all her people, everywhere, can work to their red hearts' desire to reap their rewards; and to love their land to keep it green forever. The Taiwan people must wise up to realize that their RGB dream depends on the reunification process. Any politician doesn't believe in RGB and unification does not belong to

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