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Policy Orientation Analysis on the Guangdong-Hong Kong-Macao Greater Bay Area, Taiwan Compatriots, and Overseas Compatriots Jointly Building the Shared Spiritual Home of the Chinese Nation

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Abstract

The shared spiritual home of the Chinese nation serves as the common spiritual foundation and emotional anchor for all Chinese people. Within the overarching strategy of the great rejuvenation of the Chinese nation, the Guangdong-Hong Kong-Macao Greater Bay Area (GBA), Taiwan compatriots, and overseas Chinese, as vital components of the Chinese national community, play a crucial role in building this shared spiritual home, making their policy practices highly significant in the current era. Based on the legislative process of the Law of the People's Republic of China on Promoting National Unity and Progress, this paper systematically analyzes the policy orientations, as well as their similarities and differences, of GBA policies, Hong Kong and Macao policies, policies toward Taiwan China, and overseas Chinese policies in building the shared spiritual home of the Chinese nation. The study reveals that while these four categories of policies share patriotism as a common value foundation and the forging of a strong sense of community for the Chinese nation as a unified strategic goal, they exhibit distinct differences in institutional foundations, pathways for identity construction, the flexibility and rigidity of policy instruments, and key areas of focus. Together, they form a cohesive and complementary policy system.

Keywords: Guangdong-Hong Kong-Macao Greater Bay Area (GBA); Taiwan compatriots; Overseas Chinese; the shared spiritual home of the Chinese nation; forging a strong sense of community for the Chinese nation; policy orientation; "One Country, Two Systems".

I. Introduction

The shared spiritual home of the Chinese nation refers to the spiritual and emotional sanctuary for people of all ethnic groups. It embodies their shared values, ideals, beliefs, and emotional attachments, falling within the realm of psycho-cultural identity. It is not a mere aggregation of the spiritual homes of individual ethnic groups, but rather an integration and sublimation of individual spiritual homes. Building this shared spiritual home of the Chinese nation is a major issue that China must address collectively in its ethnic affairs, united front work, and work related to Hong Kong, Macao, Taiwan China, and overseas Chinese in the new era. The shared spiritual home of the Chinese nation refers to the spiritual and emotional sanctuary for people of all ethnic groups. It embodies their shared values, ideals, beliefs, and emotional attachments, falling within the realm of psycho-cultural identity. It is not a mere aggregation of the spiritual homes of individual ethnic groups, but rather an integration and sublimation of individual spiritual homes. Building this shared spiritual home of the Chinese nation is a major issue that China must address collectively in its ethnic affairs, united front work, and work related to Hong Kong, Macao, Taiwan China, and overseas Chinese in the new era.

The enactment and implementation of the Law of the People's Republic of China on Promoting National Unity and Progress provides a rule-of-law guarantee for this proposition. In March 2025, the Work Report of the Standing Committee of the National People's Congress (NPC) indicated that the law would be formulated that year. On August 29, 2025, the Political Bureau of the CPC Central Committee convened a meeting to deliberate on the draft of the law. On March 12, 2026, the Fourth Session of the 14th NPC voted to adopt the law, which took effect on July 1, 2026. The promulgation of this law translates the Party's major theoretical and practical achievements in ethnic affairs into state will through national legislation, improves the institutional mechanisms for forging a strong sense of community for the Chinese nation, and further enhances the cohesion and centripetal force of the Chinese nation.

Chapter II of the Law of the People's Republic of China on Promoting National Unity and Progress specifically includes a section on "Building a Shared Spiritual Home," focusing on the cultural and spiritual development of the Chinese nation and aiming to enhance its cohesion. Grounded in the aforementioned policy and legal context, this paper systematically analyzes the policy orientations, as well as their similarities and differences, in building the shared spiritual home of the Chinese nation across four dimensions: Guangdong-Hong Kong-Macao Greater Bay Area (GBA) policies, Hong Kong and Macao policies, policies toward Taiwan China, and overseas Chinese policies. This analysis aims to provide a reference for the coordinated advancement of relevant policies.

II. Literature Review

Some scholars have analyzed China's "pluralistic integration" model from the perspective of comparative politics, arguing that it breaks through the Western single-identity framework of the "nation-state". Wang Wei (2022) holds that due to historical and social reasons, Guangdong, Hong Kong, and Macao have each developed their own distinctive cultures, making the issue of cultural identity complex and challenging. WU Xiao-hua, BAI

Xiao-yan and LI An-ran (2023) hold that building a common spiritual home for the Chinese nation, we must strengthen Chinese national narrative and national discourse, promote the intermingling and symbiosis of Chinese ethnic cultures, and construct a new cultural paradigm that is both rooted in tradition and catches up with the times, and can both address contemporary problems and provide important guidance for the future.

SONG Mingman (2022) holds that from the perspective of historical logic, solving the Taiwan Question and realizing the complete reunification of the motherland are of strategic significance for completely ending the long-term political confrontation between the two sides of the Taiwan Straits of China, properly responding to the new trends and new features of the situation in the Taiwan Straits of China, and promoting the realization of the Chinese Dream of the great rejuvenation of the Chinese nation. From the perspective of theoretical logic, adhering to the basic principles of "Peaceful Reunification and One Country, Two Systems", continuing to deepen the integration and development of the two sides of the Taiwan Straits of China in various fields, adopting non-peaceful ways and other necessary measures, are closely linked and together constitute the Party's overall strategy for solving the Taiwan Question in the new era.

HAO Ya-ming and ZENG Xing (2023) argue at present, the research on the common spiritual home for the Chinese nation should pay attention not only to the research paths of the past, but also to the principal line of thinking in the new era. It should strengthen the spiritual bond of the Chinese nation and forge a strong sense of community for the Chinese nation to build the common spiritual home for the Chinese nation in the new era. Qing Jue and Cao Gaoding (2023) argue that understanding the shared spiritual home of the Chinese nation requires focusing on the historical depth of the "shared" imprint and exploring it from a multi-faceted perspective of unity.

Li Peng and Wang Mengshi (2023) argue that it should resort to Marxist world view and methodology to comprehend the fundamental essence and Scientific significance of the overall policy to Promote high-level development work related to Taiwan, China. Han Bing (2023) holds that CPC's Overall Policy for resolving the Taiwan Question in the new era has tackled the great topic regarding how to achieve national reunification during the course of national rejuvenation, and is a theoretical scheme which is rich in content, sound in logic, and is systematic as well as scientific. Its essential points could be summarized as "four major elements" and "four pairs of relation", and it provides the basis and action guide for undertaking Taiwan-related work and for promoting national reunification in the new era.

Deng Xiaodong and Zeng Sifei (2024) argue that the generation of the CPC's overall policy for resolving the Taiwan question in the new era has scientific theoretical logic, profound historical logic, and distinct practical logic. It is the inheritance and development of the Marxist theory of national unification and the excellent traditional Chinese culture, and it is also a profound summary of the historical experience of the CPC in promoting the reunification of the two sides of the Taiwan Strait of China. Tian Fanping and GUO Qing (2025) argue that empowering the construction of the common spiritual home of the Chinese nation through the intelligent digital dissemination of revolutionary culture is of great significance in forging a strong sense of community among the Chinese people. The intelligent digital dissemination of

revolutionary culture and the construction of the common spiritual home of the Chinese nation coexist and promote each other, and have a high degree of compatibility in terms of the value base of human education.

Gregory Fayard(2024) argues that travel practices are integral to perceptions of and bodily engagement with the geography, history, ethno-culture, and modernization projects of the nation-state. Syahbudi(2025) argues that, through religious moderation policies, the state has managed to mitigate the political impact of intolerance. Rahul Ranjan(2026) argues that memory politics in India functions through selective remembering, strategic forgetting, and the production of political icons, whereby histories of dispossession are reframed within narratives of national unity.

Mario Maritan(2026) argues that nationalism cannot be reduced to patriotism and nationality, but reflects an illiberal aspiration towards culturally homogenous societies. Cherian George(2026) argues that not just media but also media scholarship should challenge the hegemony of the nation state, resisting the methodological nationalism that characterises most of the work in the field.

Overall, while scholars have conducted relevant research on the relationship between compatriots in Hong Kong, Macao, and Taiwan, overseas Chinese, and the shared spiritual home of the Chinese nation, these studies remain fragmented and lack sufficient breadth and depth. This paper attempts to systematically analyze the policy orientations, as well as their similarities and differences, of Guangdong-Hong Kong-Macao Greater Bay Area (GBA) policies, Hong Kong and Macao policies, policies toward Taiwan, and overseas Chinese policies in building the shared spiritual home of the Chinese nation, based on the legislative process of the Law of the People's Republic of China on Promoting National Unity and Progress.

III. Theoretical Foundations for Building the Shared Spiritual Home of the Chinese Nation

1. Theoretical Connotations of Building the Shared Spiritual Home of the Chinese Nation

Theoretically, the shared spiritual home of the Chinese nation takes culture as its fundamental foundation. As the saying goes, "Culture is the lifeblood of a nation and the spiritual home of its people." The height and depth of culture determine the richness of emotions and the solidity of the roots of this shared spiritual home (Ding Liqun, 2011). Cultural identity is the root of national unity and the soul of ethnic harmony. To strengthen the great unity of the Chinese nation, the long-term and fundamental task is to enhance cultural identity. Chinese culture provides a deep foundation of identity that connects the destinies and emotions of all 56 ethnic groups. Throughout history, compatriots in Hong Kong and Macao have "always stood together with the motherland through thick and thin and remain connected by blood" (Xi Jinping, 2025: 365). Compatriots in Hong Kong and Macao have never been absent from the great leap of the Chinese people and the Chinese nation from standing up and growing prosperous to becoming strong (Xi Jinping, 2025: 369).

The shared spiritual home of the Chinese nation is the aggregate of all spiritual achievements created by the Chinese nation. Its content encompasses the shared ways of thinking, national psychology,

national character, mental outlook, and ideological culture of all members of the Chinese nation, with the core being the spirit of the Chinese nation. Building this shared spiritual home is a dynamic developmental process that will continuously generate and transform alongside the ongoing development of Chinese culture.

More importantly, the building of the shared spiritual home of the Chinese nation provides direction and guidance for forging a strong sense of community for the Chinese nation. Enhancing cultural identity and building this shared spiritual home serve as the spiritual and cultural foundation for forging a strong sense of community for the Chinese nation. Both the shared spiritual home of the Chinese nation and the sense of community for the Chinese nation share an inherent need to promote the construction of the commonality of the Chinese nation. The emphasis on this commonality is intended to highlight and construct the shared characteristics among all ethnic groups in China—in terms of emotions, cognition, awareness, and spirit—within the framework of pluralistic integration (Li Peng and Wang Mengshi, 2023).

2. President Xi Jinping's Important Expositions on Building the Shared Spiritual Home

President Xi Jinping has put forward a series of important expositions on building the shared spiritual home of the Chinese nation, which constitute the overarching theoretical framework for the policies related to Guangdong, Hong Kong, Macao, Taiwan, and overseas Chinese. At the Fifth Central Ethnic Work Conference on September 28, 2021, President Xi Jinping pointed out that "we must build a shared spiritual home for the Chinese nation" (Xi Jinping, 2023: 509). This important exposition profoundly reveals the strategic position of building the shared spiritual home of the Chinese nation in forging a strong sense of community for the Chinese nation (Han Bing, 2023).

Compatriots on both sides of the Taiwan Straits in China both belong to the Chinese nation. "The long history of the Chinese nation spanning over 5,000 years records successive generations of ancestors migrating to Taiwan and multiplying there, and compatriots on both sides of the Straits jointly resisting foreign aggression and recovering Taiwan. Throughout its journey, the Chinese nation has written an inseparable history across the Straits and engraved the historical facts of the blood ties between compatriots on both sides." (Xi Jinping, 2025: 372) Chinese culture is the spiritual lifeline of the Chinese nation and the shared spiritual home of compatriots on both sides of the Taiwan Straits. "Throughout its long history, the Chinese nation has jointly built the territory of our motherland, including the precious island of Taiwan; jointly written the history of China; jointly created Chinese culture; and jointly cultivated the national spirit" (Xi Jinping, 2025: 374). Compatriots on both sides of the Straits must maintain firm confidence in Chinese culture, "consciously act as the guardians, inheritors, and promoters of Chinese culture, enhance the sense of belonging, identity, and honor of the Chinese nation, and forge a strong sense of community for the Chinese nation" (Xi Jinping, 2025: 374).

In the field of overseas Chinese affairs, President Xi Jinping has provided a profound exposition using the concepts of the "root," "soul," and "dream." "The united Chinese nation is the shared root of Chinese sons and daughters at home and abroad, the profound Chinese culture is their shared soul, and realizing the great rejuvenation of the Chinese nation is their shared dream" (Deng

Xiaodong & Zeng Sifei, 2024). This exposition can be traced back to 2010. It has been repeatedly emphasized on multiple occasions, including during meetings with representatives of the World Convention of Overseas Chinese Organizations in 2014, serving as a vital spiritual guide for rallying overseas Chinese and pooling their strength. President Xi Jinping emphasized that "uniting the vast number of overseas Chinese and returned overseas Chinese with their relatives in China, and bringing into play their positive role in the great rejuvenation of the Chinese nation, is an important task for the Party and the state," and called for "extensively uniting and connecting with overseas Chinese, and guiding them to spread China's good voice" (Xi Jinping, 2025: 252). In early 2017, President Xi Jinping issued an important instruction on overseas Chinese affairs, pointing out that the overarching theme should be "uniting overseas Chinese hearts and strengths to jointly realize and share the Chinese Dream." He called for maximizing the consolidation and mobilization of the immense potential hidden among overseas Chinese and returned overseas Chinese and their families, thereby establishing the "root," "soul," and "dream" as the central thread of overseas Chinese affairs in the new era (SONG Mingman, 2022).

Building the shared spiritual home of the Chinese nation requires enhancing the identification with Chinese culture. How can we strengthen the cultural identification of the Chinese nation? President Xi Jinping emphasized: "We must take the core socialist values as our guide, deepen education in patriotism, collectivism, and socialism, and guide people of all ethnic groups to firmly establish correct views of the state, history, nation, culture, and religion. We should strengthen historical and cultural education for teenagers, comprehensively promote and popularize the national common spoken and written language, fully implement the use of nationally unified textbooks, and plant the seeds of a strong sense of community for the Chinese nation in the minds of children from an early age" (Xi Jinping, 2025: 258-259). Some overseas media reports or researchers have misinterpreted the Law of the People's Republic of China on Promoting National Unity and Progress, which officially came into effect on July 1, 2026. Such misinterpretations are, in essence, misunderstandings or smears against China's ethnic policies. In fact, the promulgation and implementation of this law, based on the Constitution of the People's Republic of China and serving as a complement to the Law of the People's Republic of China on Regional National Autonomy, represents a significant measure to jointly advance the rule of law in China and in government administration of ethnic affairs, and to continuously enhance the capacity and level of ethnic affairs governance.

3. The United Front Work Department of the CPC Central Committee and the "Concentric Circle" Policy Framework

The working methodology of "drawing the largest possible concentric circle," established at the Central Conference on United Front Work, serves as a crucial methodological framework for policies concerning Guangdong, Hong Kong, Macao, Taiwan China, and overseas Chinese. The united front is an important magic weapon for the Party to defeat its enemies and achieve national prosperity through governance. We must "firmly uphold the backbone and draw the concentric circle well," by keeping the political center intact and extending the radius of unity.

The fundamental tasks of the patriotic united front in the new era are: "To take Xi Jinping Thought on Socialism with Chinese

Characteristics for a New Era as our guide; to uphold the leadership of the Communist Party of China; to follow the path of socialism with Chinese characteristics; to hold high the great banners of patriotism and socialism; to uphold the unity of commonality and diversity; to focus on the central tasks and serve the overall interests; to advance with the times, uphold fundamental principles and break new ground; to strengthen ideological and political guidance; to leverage the political role of rallying public support and pooling strength; to promote harmonious relations among political parties, ethnic groups, religions, social strata, and compatriots at home and abroad; to foster unity and joint endeavors of all Chinese people both at home and overseas; and to pool tremendous strength for building a great modern socialist country in all respects and realizing the great rejuvenation of the Chinese nation" (Xi Jinping, 2025: 239). Therefore, the radius of unity must encompass the non-public sector of the economy, local elites, compatriots in Hong Kong, Macao, Taiwan China, and overseas Chinese, non-Party intellectuals, and ethnic and religious groups.

Under the framework of the broader united front work, local united front departments generally regard "united front work concerning Hong Kong, Macao, Taiwan China, and overseas Chinese" as a crucial component of their operations, advancing efforts in ethnic unity, religious affairs management, Hong Kong/Macao/Taiwan China/overseas Chinese affairs, and cyberspace united front work. The National Committee of the Chinese People's Political Consultative Conference (CPPCC) has explicitly called for efforts to "draw the largest possible concentric circle in the work concerning Hong Kong, Macao, Taiwan China, and overseas Chinese" (Jia Ning, 2023). This concept of the "concentric circle," with patriotism as its center and uniting all forces that can be united as its radius, serves as a key perspective for understanding the policy orientations toward Guangdong, Hong Kong, Macao, Taiwan China, and overseas Chinese.

The Special Administrative Regions of Hong Kong and Macao should adopt a more open and inclusive posture, regulate and expand their international connections, enhance their global appeal and influence, and promote inclusiveness and harmony. They must "inherit the core values of loving the country and loving Hong Kong, and loving the country and loving Macao, promote the exchange and integration of diverse cultures, pool all positive forces, and draw the largest possible concentric circle of domestic and overseas support for the cause of 'One Country, Two Systems'" (Xi Jinping, 2025: 379), thereby maximizing the unique advantages of being internally integrated and externally connected.

4. Legal Safeguards under the Law of the People's Republic of China on Promoting National Unity and Progress

The enactment of the Law of the People's Republic of China on Promoting National Unity and Progress is a major strategic deployment of the Third Plenary Session of the 20th Central Committee of the Communist Party of China (CPC). The Session explicitly proposed to "formulate the law on promoting national unity and progress, improve the institutional mechanisms for forging a strong sense of community for the Chinese nation, and enhance the cohesion of the Chinese nation" (CHEN Yongliang & ZHANG Yanbin, 2026). When deliberating the draft of the law, the Political Bureau of the CPC Central Committee pointed out that the purpose of enacting this law is to translate the Party's major theoretical and practical achievements in ethnic work into national

will through state legislation, improve the institutional mechanisms for forging a strong sense of community for the Chinese nation, and further enhance the cohesion and centripetal force of the Chinese nation. Described as the "institutional cornerstone for consolidating the foundation and strengthening the base," this law, together with the Regulations of the Communist Party of China on Ideological and Political Work—dubbed the "spiritual bond for rallying minds and forging souls"—forms a "dual engine" for ethnic work in the new era. While ideological and political work serves as the "spiritual bond for rallying minds and forging souls," the law on promoting national unity and progress acts as the "institutional cornerstone for consolidating the foundation and strengthening the base." Together, they drive the forging of a strong sense of community for the Chinese nation (Anonymous, 2025). The legislative objectives are characterized by distinct contemporaneity and systematicness; they not only respond to the practical demands of current ethnic work but also anchor the long-term goals of building a community for the Chinese nation.

As a law enacted in 2026, it provides a solid rule-of-law guarantee for forging a strong sense of community for the Chinese nation. It offers a unified legal basis and institutional framework for building a shared spiritual home for the Chinese nation among Guangdong, Hong Kong, Macao, Taiwan China, and overseas Chinese, marking a new stage in which relevant work has transitioned from policy advocacy to governance based on law.

IV. Policy Orientation of the Guangdong-Hong Kong-Macao Greater Bay Area: Cultivating Regional Community Identity

1. Policy Positioning: Building a Shared Spiritual Home in the Greater Bay Area

The Guangdong-Hong Kong-Macao Greater Bay Area covers a total area of approximately 56,000 square kilometers, and the richness of its cultural identity stems from its diverse cultural background. Hong Kong and Macao, as Special Administrative Regions, hold unique political and social statuses, while Guangdong Province is predominantly characterized by Lingnan culture. The three places share linguistic connections, a common cultural origin, and similar customs, which provide a cultural foundation for building a shared spiritual home in the Greater Bay Area.

From the perspective of policy orientation, the development of the Guangdong-Hong Kong-Macao Greater Bay Area emphasizes strengthening the construction of a shared spiritual home in the dual cooperation zones (Hengqin and Qianhai). It seeks the greatest common divisor of the cultures of Guangdong, Hong Kong, and Macao, promotes the fine traditional culture of the Chinese nation, enhances the identification with Chinese culture, and uses Chinese culture, particularly Lingnan culture, to maintain the cultural community of the Greater Bay Area. This policy design follows the fundamental logic that "only by establishing and upholding a shared spiritual home can we possess centripetal force, cohesion, and creativity."

At its core, the cultural identity of the Guangdong-Hong Kong-Macao Greater Bay Area is rooted in the identification with Chinese culture and the Chinese state. However, due to historical reasons, the cultural identification with the Chinese nation and the Chinese state among some people in Hong Kong is relatively low,

which is related to the lingering cultural influences of Western colonial rule. In contrast, while Macao's cultural identity is more complex and diverse, its identification with Chinese culture and the Chinese state has always been relatively solid. This reality necessitates that policies must promote identification through cultural integration.

2. Policy Instruments and Implementation Pathways

In building a shared spiritual home for the Chinese nation, the Guangdong-Hong Kong-Macao Greater Bay Area primarily employs the following three policy instruments.

First, leveraging the rich Lingnan cultural resources to build platforms for cultural exchange. Adhering to the main thread of forging a strong sense of community for the Chinese nation, Haizhu District in Guangzhou has fully utilized its unique geographical advantages of bordering Hong Kong and Macao and connecting with overseas regions. By deeply tapping into the rich Lingnan cultural resources and using ethnic handicrafts as a bond, the district has innovatively established the first Ethnic Handicraft Art Center for Forging a Strong Sense of Community for the Chinese Nation in the Greater Bay Area. Integrating government bodies, universities, social organizations, and enterprises, the center attracts an average of 15,000 visitors annually, serving as a vital platform for ethnic cultural exchange. Through intangible cultural heritage courses, study tours, exhibitions, and competitions, it facilitates exchanges among teenagers from Guangdong, Hong Kong, Macao, and Taiwan, thereby enhancing their cultural identity. Furthermore, the center has expanded its study tour network and hosted numerous cross-regional cultural exchange events, making it a "must-visit" destination for compatriots from Hong Kong, Macao, and Taiwan, as well as overseas Chinese, to experience Chinese culture.

Second, establishing a closed-loop mechanism integrating "theoretical research, technological support, and practical implementation." By relying on the resources of universities, this approach promotes the integration of theory and practice, providing intellectual support for building a shared spiritual home in the Greater Bay Area. It aims to forge this shared spiritual home through ethnic handicrafts and the interactions and exchanges among teenagers.

Third, advancing the development of public cultural services. The construction of cultural identity in the Greater Bay Area faces the complexity and challenges of "mutual influences among diverse cultural types." This requires innovation in both theory and practice to explore a new path tailored to the development of cultural identity in Guangdong, Hong Kong, and Macao.

3. Characteristics of Policy Orientation

The policy orientation of the Guangdong-Hong Kong-Macao Greater Bay Area is to cultivate a "Bay Area Identity" among the residents of Guangdong, Hong Kong, and Macao through regionally integrated public cultural development and exchange activities, which then elevates into a "National Identity" and an "Identity with the Chinese Nation." Its characteristic lies in emphasizing the natural bonds of "shared cultural origins and close people-to-people ties," utilizing relatively soft cultural exchanges as the primary policy instrument to gradually cultivate a shared spiritual home within the Greater Bay Area.

V. Policy Orientation towards Hong Kong and Macao: Building Political Identity under the "One Country, Two Systems" Framework

1. Policy Positioning: The Core Essence of "Patriots Governing Hong Kong".

The core of the policies towards Hong Kong and Macao is to ensure the long-term prosperity and stability of Hong Kong and Macao under the "One Country, Two Systems" framework, and to construct the national identity and political identity of Hong Kong and Macao compatriots by implementing the principles of "Patriots Governing Hong Kong" and "Patriots Governing Macao".

"Patriots Governing Hong Kong" is the core essence of the "One Country, Two Systems" principle. In every country around the world, citizens are required to love their own nation and respect its constitution and laws. The vast majority of Hong Kong residents are patriotic and love Hong Kong. "Patriots Governing Hong Kong" is not only the expectation of the over seven million people in Hong Kong, but also the aspiration of the 1.4 billion people across the country.

"Ensuring that the governance of the Hong Kong Special Administrative Region is firmly in the hands of patriots is an inevitable requirement for guaranteeing Hong Kong's long-term stability, and this must never be shaken at any time. Safeguarding the power of governance means safeguarding Hong Kong's prosperity and the vital interests of its over seven million residents." (Xi Jinping, 2025: 368)

Only by ensuring "Patriots Governing Hong Kong" can the "One Country, Two Systems" principle be steadily implemented over the long term, allowing Hong Kong to maintain its prosperity and stability and achieve enduring peace and security.

From a legal perspective, on June 30, 2020, the 20th Session of the Standing Committee of the 13th National People's Congress voted to adopt the Law of the People's Republic of China on Safeguarding National Security in the Hong Kong Special Administrative Region. This move, described as "a major initiative that aligns with public sentiment, responds to the will of the people, and lays a solid foundation for Hong Kong's prosperity and stability," fully demonstrates the Central Government's firm resolve and historical responsibility in advancing the "One Country, Two Systems" principle steadily over the long term.

In the 2021 Legislative Council election of the Hong Kong Special Administrative Region, the vast majority of the elected members were patriots. This fundamentally ensures that the governance of the HKSAR remains firmly in the hands of patriots, demonstrating the correctness, effectiveness, and comprehensiveness of the "One Country, Two Systems" policy.

2. Policy Instruments and Implementation Pathways.

The implementation pathways for policies towards Hong Kong and Macao in building a shared spiritual home for the Chinese nation mainly include the following four aspects.

First, improving the electoral system and governance framework to ensure "Patriots Governing Hong Kong" and "Patriots Governing

Macao". Whether it is the Chief Executive and principal officials of the HKSAR Government, or the majority of Legislative Council members, they must fulfill their duties in the spirit of loving the country and Hong Kong. The key to implementing the principle of "Patriots Governing Hong Kong" is to select and appoint truly patriotic individuals who love Hong Kong, possess good moral character, and have the competence to effectively govern and serve Hong Kong into the territory's governance framework.

Second, strengthening education on the Constitution and the Basic Law. Policies towards Hong Kong and Macao place a strong emphasis on enhancing national constitutional education and training in Hong Kong, thereby improving the governance team's understanding and comprehension of the Constitution and the Basic Law. Furthermore, it aims to bolster the national identity of Hong Kong and Macao residents, particularly teenagers and young people, through national education.

Third, deepening integrated development with the Mainland. The state "supports Hong Kong and Macao in developing their economies, improving people's livelihoods, resolving deep-seated economic and social contradictions and problems, and better integrating into the overall national development." (Xi Jinping, 2025: 105) Through platforms such as the development of the Guangdong-Hong Kong-Macao Greater Bay Area, Hong Kong and Macao are encouraged to integrate into the overall national development, thereby enhancing their shared identity through common development.

Fourth, caring for and supporting young people in Hong Kong and Macao. When the youth thrive, Hong Kong and Macao thrive; when the youth develop, Hong Kong and Macao develop; when the youth have a future, Hong Kong and Macao have a future. "We must guide teenagers to gain a profound understanding of the development trends of both the country and the world, and enhance their sense of national pride and ownership. We must help young people resolve practical difficulties they face in their studies, employment, entrepreneurship, and home ownership, and create more opportunities for them to grow and succeed." (Xi Jinping, 2025: 371) This will enable young people in Hong Kong and Macao to become a dynamic force in building Hong Kong, Macao, and the country.

3. Characteristics of Policy Orientation

The policy orientation towards Hong Kong and Macao is distinctly characterized by the feature that "political identity takes precedence over cultural identity." That is, taking the political principle of "Patriots Governing Hong Kong" and "Patriots Governing Macao" as the fundamental premise, and safeguarding national sovereignty, security, and development interests as the bottom line, the policy advances the building of cultural identity and national identity on the basis of ensuring political security. Compared to the policies for the Guangdong-Hong Kong-Macao Greater Bay Area, which rely heavily on cultural ties, the policies towards Hong Kong and Macao place the construction of political identity in a much more prominent position.

VI. Policy Orientation towards Taiwan: Promoting Emotional Bonding through Shared Cultural Identity

1. Policy Positioning: The Party's Overall Policy Framework for Resolving the Taiwan Question in the New Era

The core framework of the policies towards Taiwan is the "CPC's Overall Policy for the New Era on Resolving the Taiwan Question." This overall policy "is an important component of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, represents the inheritance, development, and culmination of our Party's guiding principles and policies on Taiwan, embodies the crystallization of wisdom from a century of CPC's endeavors for national reunification, and provides the epistemology and methodology for achieving reunification. It has elevated our Party's vision of national reunification, marking that our Party's theory on national reunification has become more mature and more well-defined" (Wang Yingjin, 2022).

The CPC's overall policy for resolving the Taiwan Question in the new era takes national reunification and national rejuvenation as its core, emphasizes ending political confrontation and achieving lasting peace, places hope on the people of Taiwan, opposes "Taiwan independence" separatism, and promotes the integrated development of the two sides across the Strait. General Secretary Xi Jinping pointed out that "peaceful reunification and One Country, Two Systems" are the best way to realize cross-Strait reunification, and best serve the interests of our compatriots on both sides of the Taiwan Strait in China and the entire Chinese nation (Xi Jinping, 2025: 45).

In terms of practical requirements, the CPC's overall policy for resolving the Taiwan Question in the new era emphasizes four aspects. First, seizing historical initiative and firmly advancing the process of national reunification, upholding the principle of "peaceful reunification and One Country, Two Systems," and resolutely opposing "Taiwan independence" separatism and external interference. Second, enhancing people's well-being, deepening the integrated development across the Strait, promoting emotional bonding between compatriots on both sides, and jointly carrying forward Chinese culture. Third, carrying forward the spirit of struggle, resolutely thwarting "Taiwan independence" provocations and external interference, and safeguarding national sovereignty and territorial integrity. Fourth, promoting unity and solidarity, and working hand in hand to create the historic cause of national reunification and national rejuvenation (Xi Jinping, 2025: 373-375).

2. Policy Tools and Implementation Pathways.

The implementation pathways of the policies towards Taiwan China in building a shared spiritual home primarily revolve around "jointly carrying forward Chinese culture" and "promoting emotional bonding between compatriots on both sides of the Taiwan Strait in China."

First, promoting the joint carrying forward of Chinese culture across the Strait. The report to the 20th CPC National Congress emphasized, "Compatriots on both sides of the Strait are connected by blood and are one family with bonds thicker than water. We have always respected, cared for, and worked for the well-being of our Taiwan compatriots, and will continue to promote economic and cultural exchanges and cooperation across the Strait, deepen the integrated development of the two sides in all fields, improve the systems and policies for enhancing the well-being of Taiwan compatriots, promote the joint carrying forward of Chinese culture

by both sides, and foster emotional bonding between compatriots on both sides" (Xi Jinping, 2025: 46).

Chinese culture is the root and soul of compatriots on both sides of the Taiwan Strait in China. It represents the most natural connection, the most profound force, and the most unbreakable bond in cross-Strait relations. Cross-Strait of Taiwan China cultural exchanges play an important role in reaching out to the people of Taiwan China. Jointly carrying forward Chinese culture, strengthening the sense of identification with and confidence in Chinese culture, and building a shared spiritual home constitute an important pathway for deepening cross-Strait of Taiwan China integration.

Second, upholding the One-China Principle and the "1992 Consensus". "The complete reunification of the motherland is the trend of the times, the call of justice, and the aspiration of the people. The motherland must be reunified, and will surely be reunified" (Xi Jinping, 2025: 105). The mainland side has resolutely implemented the Party's overall policy for resolving the Taiwan Question in the new era, upheld the One-China Principle and the "1992 Consensus", promoted the peaceful development of cross-Strait relations, and advanced the process of national reunification; expanded exchanges and cooperation across the Strait in all fields, and deepened the integrated development of the two sides; resolutely cracked down on "Taiwan independence" separatism and curbed interference by external forces, "preventing anyone from splitting Taiwan from China in any way" (Xi Jinping, 2025: 106), and grasped the overall situation of cross-Strait relations from the strategic height of the overall interests and long-term development of the Chinese nation.

Third, upholding the concept of "both sides of the Taiwan Strait of China are one family" and enhancing the bond between compatriots. The CPC's overall policy for resolving the Taiwan Question in the new era starts from the premise that compatriots on both sides share common bloodlines and spirit, share common history and culture, and naturally possess deep fraternal affection and empathy. It emphasizes that compatriots on both sides should connect heart to heart, respect differences, and enhance mutual understanding, advocates strengthening Taiwan compatriots' sense of national identity, state identity, and cultural identity, and jointly realizing the Chinese Dream of national rejuvenation.

Fourth, building a cross-Strait integrated development demonstration zone. Supporting Fujian Province in taking the lead in building a cross-Strait integrated development demonstration zone, supporting Taiwan compatriots and Taiwan-invested enterprises to better integrate into the new development paradigm, actively implementing equal treatment, safeguarding the rights and interests of Taiwan compatriots in accordance with the law, and continuously enhancing their sense of gain and sense of identity.

3. Characteristics of Policy Orientation.

The orientation of the policies towards Taiwan exhibits the distinctive feature of "combining the rigidity of political bottom lines with the flexibility of cultural identity." On the one hand, on the issue of sovereignty, it upholds the One-China Principle and the "1992 Consensus", and resolutely opposes "Taiwan independence" separatism and external interference; on the other hand, at the cultural and social levels, it emphasizes using Chinese culture as a bond to promote emotional bonding between compatriots on both sides. The policy design applies a systems-thinking approach, organically linking national development and

progress with advancing national reunification, curbing "Taiwan independence" separatism with deepening cross-Straits integrated development, and opposing external interference. The overall policy calls for consolidating bottom-line thinking, countering external interference through a systems-thinking approach, and striving for the maximum aspiration with the minimum objective.

VII. Policy Orientation towards Overseas Chinese: Building Cultural Belonging through "Roots, Soul, and Dream"

1. Policy Positioning: Rallying Overseas Chinese Hearts and Strength to Fulfill the Chinese Dream Together.

Overseas Chinese affairs is a long-term and strategic undertaking of the Party and the state, closely linked to national development and external exchanges. Since the 18th CPC National Congress, the policy towards overseas Chinese has been guided by the core concept of "roots, soul, and dream" proposed by General Secretary Xi Jinping. The united Chinese nation is the common root of all sons and daughters of the Chinese nation at home and abroad; the extensive and profound Chinese culture is the common soul of all sons and daughters of the Chinese nation at home and abroad; and the great rejuvenation of the Chinese nation is the common dream of all sons and daughters of the Chinese nation at home and abroad. This trinity of "roots, soul, and dream" has become the main thread of overseas Chinese affairs in the new era, and the goal and task of overseas Chinese affairs is to rally the hearts and strength of overseas Chinese to fulfill the Chinese Dream together.

2. Policy Tools and Implementation Pathways.

The implementation pathways of the policy towards overseas Chinese in building a shared spiritual home for the Chinese nation primarily encompass the following four aspects.

First, improving the institutional mechanisms for overseas Chinese affairs. Through institutional reform — specifically, the incorporation of the Overseas Chinese Affairs Office of the State Council into the United Front Work Department of the CPC Central Committee — the institutional frameworks for overseas Chinese affairs have been improved, giving rise to a new landscape of "vertical coordination and division of labor with collaboration." This reform has better integrated overseas Chinese affairs into the broader framework of united front work, thereby enhancing the systematicness of such work.

Second, enacting laws and policies concerning overseas Chinese to safeguard their legitimate rights and interests. The Guidelines on Laws and Policies Concerning Overseas Chinese (2026 Edition) was released in 2026 to facilitate administrative procedures for overseas Chinese. Local authorities have strengthened services for overseas Chinese and safeguarded their rights and interests.

Third, enhancing overseas Chinese's sense of identification with Chinese culture. Through cultural activities, educational exchanges, and other means, overseas Chinese's sense of identification with Chinese culture has been strengthened. Pilot zones for overseas Chinese economic and cultural cooperation have been established to promote the integration of overseas Chinese capital and expertise with the development of the ancestral homeland.

Fourth, guiding overseas Chinese to participate in national development. Overseas Chinese entrepreneurs are encouraged to make investments, and overseas Chinese are guided to participate in the Belt and Road Initiative. In 2026, the 11th World Conference of Associations of Overseas Chinese was held in Beijing, with overseas Chinese actively participating in the construction of the motherland.

3. Characteristics of Policy Orientation.

The orientation of the policy towards overseas Chinese exhibits the distinctive feature of "placing equal emphasis on blood ties and flexible guidance." Given that overseas Chinese have long lived and worked abroad, the policy places greater emphasis on sustaining emotional identification through "roots" (ethnic bloodlines) and "soul" (Chinese culture). As General Secretary Xi Jinping pointed out in 2017, "Overseas Chinese have long lived and worked abroad — what binds and rallies them?" (Anonymous, 2018) — the answer lies precisely in the national identity and cultural identity embodied by "roots, soul, and dream."

In contrast to the political rigidity of the policies towards Hong Kong and Macao, the policy towards overseas Chinese places greater emphasis on flexible guidance and service-oriented cohesion. Through legal safeguards, cultural bonds, and life services, it brings together the broad community of overseas Chinese and returned overseas Chinese and their relatives, enabling them to play an active role in the great rejuvenation of the Chinese nation. Overseas Chinese constitute an important part of the Chinese nation and will play a significant role in realizing the Chinese Dream.

VIII. Comparative Analysis of the Similarities and Differences among the Four Policy Orientations

1. Common Policy Foundations and Strategic Objectives.

Synthesizing the above analysis, the policies concerning the Guangdong-Hong Kong-Macao Greater Bay Area, Hong Kong and Macao, Taiwan China, and overseas Chinese share common policy foundations in building a shared spiritual home for the Chinese nation.

First, the shared value foundation is patriotism and identification with Chinese culture. All four categories of policies take enhancing cultural identification and building a shared spiritual home for the Chinese nation as their binding force. Whether it is the Lingnan cultural identity in the Greater Bay Area, the core values of loving the country and loving Hong Kong in Hong Kong and Macao, the promotion of Chinese culture across the Strait Taiwan China, or the "roots, soul, and dream" for overseas Chinese, all are grounded in the value foundation of patriotism and identification with Chinese culture.

Second, the shared strategic objective is forging a strong sense of community for the Chinese nation. All four categories of policies serve the strategic objective of "enhancing cultural identification, building a shared spiritual home for the Chinese nation, and forging a strong sense of community for the Chinese nation." The state advances this objective through a "dual engine" — the spiritual bond of ideological and political work and the institutional cornerstone of the Law on Promoting National Unity and Progress.

Third, the shared institutional premise is upholding the leadership of the Party and safeguarding national unity. All four categories of policies are advanced within the broader framework of united front work. The methodology of "drawing the largest possible concentric circles," established at the Central United Front Work Conference, applies to all work concerning Hong Kong, Macao, Taiwan China, and overseas Chinese, and the Law on Promoting National Unity and Progress provides a unified rule-of-law safeguard for the overall endeavor.

2. Analysis of Differences in Policy Orientations.

The four categories of policies exhibit notable differences in their policy orientations, primarily manifested in the following four dimensions.

First, differences in institutional foundations. The policy concerning the Guangdong-Hong Kong-Macao Greater Bay Area is anchored in the regional coordinated development mechanism under the "One Country, Two Systems" framework, unfolding through the spatial vehicle of Greater Bay Area development. The policy towards Hong Kong and Macao is fundamentally grounded in the Constitution, the Basic Laws, and the institutional system of "One Country, Two Systems." The policy towards Taiwan is guided by the Party's overall strategy for resolving the Taiwan issue in the new era. The policy towards overseas Chinese, in turn, is underpinned by the laws and regulations on overseas Chinese affairs and the institutional frameworks for overseas Chinese affairs work.

Second, differences in the pathways of identity construction. The Greater Bay Area policy is primarily driven by a dual engine of cultural identification and integrated development. The policy towards Hong Kong and Macao focuses on the construction of political identification, emphasizing "patriots governing Hong Kong" and "patriots governing Macao." The policy towards Taiwan emphasizes spiritual affinity and cultural identification. The policy towards overseas Chinese highlights the emotional connection and cultural belonging embodied by "roots, soul, and dream."

Third, differences in the rigidity and flexibility of policy tools. The policy towards Hong Kong and Macao carries strong institutional rigidity and political normativity. The policy towards Taiwan China is distinctly rigid on political bottom lines — the One-China Principle and opposition to "Taiwan independence" — while emphasizing flexible guidance at the cultural and social levels. The policy towards overseas Chinese is predominantly characterized by flexible guidance and service-oriented cohesion. The Greater Bay Area policy falls between the two, combining institutional arrangements of national strategy with the flexible construction of cultural identification.

Fourth, differences in the dimensions of identification emphasized. The Greater Bay Area policy focuses on the articulation between "regional community" and "national integrity." The policy towards Hong Kong and Macao focuses on the construction of "national identification" and "political identification." The policy towards Taiwan focuses on the cultivation of "ethnic identification" and "cultural identification." The policy towards overseas Chinese focuses on the sustenance of "cultural identification" and "emotional belonging."

3. Policy Synergy and Complementarity.

Although the four categories of policies each have their respective emphases, they have formed a synergistic and complementary relationship at the practical level. The development of the Guangdong-Hong Kong-Macao Greater Bay Area provides a spatial vehicle for Hong Kong and Macao to integrate into national development; the policy towards Hong Kong and Macao offers political safeguards for cultural identification within the Greater Bay Area; the policy towards Taiwan China provides a cultural bond for spiritual affinity between compatriots on both sides of the Taiwan Strait in China; and the policy towards overseas Chinese offers a spiritual home for the emotional identification of sons and daughters of the Chinese nation abroad.

The four categories of policies are unified under the united front methodology of "drawing the largest possible concentric circles" and the rule-of-law framework of the Law of the People's Republic of China on Promoting National Unity and Progress, constituting an integrated policy system for building a shared spiritual home for the Chinese nation across the Guangdong-Hong Kong-Macao, Taiwan China, and overseas Chinese dimensions.

IX. Conclusion

The policy practice of building a shared spiritual home for the Chinese nation through the coordinated efforts concerning the Guangdong-Hong Kong-Macao Greater Bay Area, Hong Kong and Macao, Taiwan China, and overseas Chinese represents a systematic integration of advancing the development of the Greater Bay Area, upholding "One Country, Two Systems," implementing the Party's overall strategy for resolving the Taiwan issue in the new era, and strengthening and improving overseas Chinese affairs work, all under the guidance of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era.

Although the four categories of policies differ in their institutional foundations, pathways of identification, rigidity of policy tools, and dimensions of emphasis, they all share patriotism and identification with Chinese culture as their value foundation, and forging a strong sense of community for the Chinese nation as their strategic objective. They are unified under the policy methodology of "drawing the largest possible concentric circles" and the rule-of-law safeguard of the Law of the People's Republic of China on Promoting National Unity and Progress.

With the Law of the People's Republic of China on Promoting National Unity and Progress having come into effect on July 1, 2026, the policy system for building a shared spiritual home for the Chinese nation through the coordinated efforts concerning the Greater Bay Area, Hong Kong and Macao, Taiwan China, and overseas Chinese will be further improved. As the work of forging a strong sense of community for the Chinese nation continues to advance in depth, the cultural identification fostered by the Greater Bay Area development, the political identification reinforced by the policies towards Hong Kong and Macao, the spiritual affinity cultivated by the policies towards Taiwan China, and the cohesion embodied by "roots, soul, and dream" in overseas Chinese affairs work will further converge into a synergistic force, rallying a mighty spiritual power for advancing the great cause of national reunification and realizing the great rejuvenation of the Chinese nation.

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