International Symposium 2018

EXPLORING THE BELT & ROAD INITIATIVE: The Challenge of Cross-Cultural Exchange and Communication

Abstracts

Jenny Elmaco, Silliman University

Filipina Entrepreneurs Navigating: Opportunities and Challenges to Women Running Businesses Along the Belt and Road

The World Bank (2006) pointed out that investing in women is smart economics and that introducing gender-integration strategies in social business is not only the 'right' thing to do, but it is also economically sound. The World Economic Forum reports that there is a positive correlation between gender equality and a country's level of competitiveness, its Gross Domestic Product (GDP) per capita, and its rank in the Human Development Index. Women represent today's most powerful consumer group— making up a market whose growth potential is greater than that of China and India's combined. The Boston Consulting Group described the women's market as "the most important commercial opportunity in our lifetime." Today, women control about $20 trillion in annual consumer spending and, by 2028, will control nearly 75 percent of consumer discretionary spending worldwide. For this reason, in 2010, the UN Women and UN Global Compact jointly promulgated the Women's Empowerment Principles which offer seven steps to guide business on how to empower women in the workplace, marketplace and community. The Principles emphasize the business case for corporate action to promote gender equality and women's empowerment and are informed by real-life business practices and input gathered from across the globe.

Of particular interest to this paper is to identify the opportunities and challenges for women in the context of the One Belt, One Road Initiative promulgated by China. A renaissance of the original Silk Road, China's proposal to build a Silk Road Economic belt and Maritime Silk Road will facilitate the flow of trade, investment, culture, and

ideas across the more than 60 countries participating. Ultimately, it aims to improve regional economic growth and development. The current administration has made clear its intention to be active in this alliance. In fact, the Philippines has joined the Asian Infrastructure Investment Bank (AIIB). Moreover, the two countries have signed a number of cooperation agreements. With the advantages of existing relationships, the One Belt, One Road initiative has the potential for women-led entrepreneurs to have more prospects for markets, exchange and cross-pollination of business practices and values. On the other hand, there is a potential to face more challenges because of the competition.

Across the globe, women's representation among corporate managers remains low, with only about half of countries having shares of women in managerial positions of 30 per cent or more, and none reaching or surpassing parity. The gender compositions of executive boards of private companies are nowhere near parity—meaning that the "glass ceiling" remains a reality for the vast majority of the world's women (UN,2015). However, the growth of women's involvement in entrepreneurial activity has been growing. In fact, according to Michelle Bachelet, the 2012 UN Women's Executive Director, "women are natural entrepreneurs". However, there is a dearth of evidence to prove if women in leadership positions of enterprises translate into a stimulus on women's empowerment or contribute to gender equality. How this operationalizes in the context of international trade, economic exchanges and even improved infrastructure is an important study to make.

The main question guiding this study is how gender factors into the strategies, operations and impact of women-led enterprises in the Philippines with export operations along the Belt and Road Initiative. Further, it attempts to investigate women's engagement in the governance of enterprises with markets along the Belt and Road Initiative and what are the approaches, values and management styles that exist. The Philippines holds the 10th place in the Global Gender Gap report in 2017. The report, released by the World Economic Forum (WEF) ranked 144 countries based on 4 categories: labor force participation, educational attainment, health and survival, and political empowerment. The country is the most gender equal country in Asia. Further, the Thomson Reuters Foundation survey of the world's 45 biggest economies found the Philippines was the country where women performed best when considering representation in leadership roles in social enterprises and the gender pay gap. The position of the Philippines in the context of women empowerment and gender equality provides a laboratory for gender-responsive business in the context of the improved trade routes.

Roderick O'Brien, University of South Australia

Attributes of Moral Leadership: Eight Encounters along the Silk Road

The exercise of moral leadership within the One Belt, One Road Initiative is not merely a theoretical study. Rather, the exercise of moral leadership is something that happens, and thus can be described. What would good moral leadership look like? This paper examines the writing of eight personalities along the land belts and maritime roads, in order to identify some of the attributes of moral leadership. The attributes identified here are reciprocity, good governance, transparency, ethical credibility, integrity, humanity, and trust. The eight personalities come from a variety of occupations, and from Europe and Asia. This survey is limited, yet it provides a beginning for wider examination.

Jarosław Duraj SJ, Macau Ricci Institute

Re-thinking Chinese Ecumene in the Global Age

This paper offers a reflection on Chinese ecumene (天下 *tianxia*) in the light of political philosophy of a German thinker Eric Voegelin. In his *The Ecumenic Age* he offers a comparative view on various models of ecumene in the West and the East with their own traditions of ecumene as the result of historical developments within civilizations when plurality of the ecumenic empires aimed at creating the "common humanity" once they dissociated themselves from the cosmological empires. The "ecumene" meant the "inhabited world", but, in the context of empire, it meant the inclusion of people and cultures into the imperial conquest and expansion hence it is generally synonymous with imperialism. The Ecumenic Age in terms of a historical span of time is marked, for Voegelin, also by the origin and development of the great religions such as Christianity in the West and Buddhism in the East. Thus, the ecumenic empires of the Ecumenic Age are paralleled by ecumenic religions of this epoch. China has a history of an empire for around three thousand years, but her view of empire and governance is quite different from others. We shall focus on the notion of *tianxia* which is the Chinese concept meaning "all under heaven". Historically speaking *tianxia* is an ideal of a perfect empire, but it should be also considered as a "world institution", thus it is an all-inclusive and not exclusivist concept.

Drawing on Voegelin's philosophy of history we shall consider the broad context of

Chinese ecumene in its relation to the Western ecumene. We would like to offer a critical reflection on how *tianxia* can be understood within the framework of *Belt and Road Initiative*, especially in the context of globalization that defines our ways of being and thinking. For this purpose, we complement Voegelinian analysis with philosophical reflection on globalization in relation to modernity and postmodernity as developed by another German philosopher and cultural theorist, Peter Sloterdijk. We shall consider two types of ecumene, the classical one present in Ancient Roman Empire and in Chinese Empire as well as the second ecumene which takes its shape since modernity until now and which can be called "the current capitalist-informatic ecumene". We shall examine what are the consequences of the first and the second ecumene for China's self-understanding nowadays and for her new economic endeavor in the global age. Moreover, we argue that in order to avoid distortions inherited from modernity, China's implementation of BRI will have to be supplemented by authentic "cultural ecumene" based on Global Ethics and that respects cross-cultural pluralism and is in constant dialogue with the transcendental "wisdom traditions" of the East and the West.

Pingzhen Hu, United Nations Development Program, Beijing

Leaving from Macau: Coolie Migration and the Fate of a Trading Port

This paper explores the connections between the 18th-19th century Macau based coolie migration and the rise and fall of Macau as a prosperous trading port of the maritime silk road. By recalling the story of the coolie migrants, this paper also introduces the early creolized Chinese societies in Malacca and East Africa, discussing how they settled in foreign countries and developed their own culture, providing a historical reference to the cross-cultural exchanges along the BRI regions.

While current historiography primarily condemns the 18th-19th century coolie trade and often compare it with the Atlantic slave trade as both are the same evil business that marks humans as commodity, Chinese coolies are fundamentally different from African slaves for an important reason that not necessarily all Chinese coolies were enslaved or kidnaped to foreign lands. However, a significant portion of them chose this path voluntarily, with misguided information from brokers in some cases. They signed their contracts with the dream to earn fortunes in foreign lands and return home rich. As many contemporary secondary literatures reflect, Macau, the tiny Portuguese enclave, quickly arose to a prosperous trading port with hundreds of barracoons, or piggy pens involving in the coolie business. And the reason for Macau to become the center of coolie trade was due to the facts that both Chinese in the Mainland and British in Hong

Kong were taking a dissenting approach to the illegal human traffic, which left Macau the only heaven for human traffic.

After examining the connection between Macau's coolie business and the revival of Macau as a prosperous trading port (Macau had been the most important trading port in the region until the 1840s when Hong Kong was ceded to the British), this paper will shift its focus on the overseas coolie communities. Historians, including G. William Skinner, had discussed the formation of early Chinese creolized societies in Malacca and East Africa, writing that despite the good wish of going home, most Chinese coolies will be trapped by their contracts and had to work at foreign plants until death. However, when those Chinese coolies knew their hope of returning home was fading, some of them started to assume local identities, but most of them only adopted part indigenous culture and refused assimilation. Therefore, it was the birth of the earliest Chinese creolized society.

In the end, this paper will rely on primary sources such as the 1880s British Parliamentary Papers to reproduce the fall of Macau-centered coolie trade, showing how this inhuman business was ended reluctantly in Macau after many deadly shipwrecks and being tagged as uncivilized and immoral by other countries. This paper ends with a conclusion of how the coolie migration helped Macau to stand out as one of the most prosperous trading ports through the 18th-19th century, and how did the coolie trade shape the overseas Chinese community.

Cristina Osswald, University of Porto/ Macau Ricci Institute

Jesuit painting in China during the Ming Dynasty: a case study of cultural change and communication

The paper I submit to the call for papers of 2018 MRI Conference shall deal with Jesuit painting in China during the last period of Ming Dynasty (1368-1644). More precisely, it will infer main patrons, artists, technical, iconographic, devotional and conceptual elements illustrated by Jesuit painting in China during the late 16th century and the first half of the 17th century. This chronology spans the formative years of Jesuit presence in China, which corresponds to the rule of Ming Dynasty. A major aim of his paper is to demonstrate decisive role played by this artistic production, its agents and its media in fomenting artistic, devotional and cultural "cross-cultural exchange and communication", as required by the brief for submissions of 2018 MRI Conference. This paper will approach "the challenge of cross-cultural exchange and communication"

posed by this depicted production in conceptual as in practical terms. As I argue that this heritage constitutes a unique case study of "a real respect" and an "appreciation of China's own cultural and religious diversity" inherent to the celebrated accommodation strategy as represented by Matteo Ricci best. The concept of accommodation and its practice were indeed essential in creating such an internationally and multi-cultural art with a highly inter-religious meaning. Illustrating the point, the subjects of Jesuit painting produced in China were closely related to the subjects illustrated by the paintings, images, small portable or ephemeral altars and engravings extensively used by early modern Catholic missionaries in their evangelization activity. In simultaneous, however, depicted cycles and even single pictures commissioned by the Jesuits reflect an incredible richness of ancestral technical, artistic and religious traditions. Accordingly, this essay will carefully search the evidences of Buddhism, Confucianism and Taoism, and also of Nestorian Christianity that flourished along the Silk Road in this artistic production. Indeed, Jesuit mission was from the outset a multi-way endeavour. Additionally to the Silk Road, the new roads used or even opened by the Jesuits in China and beyond, will be approached as means or instruments of artistic exchange and formation "of bridges of understanding internationally". This study will foster both a general line of enquiry as a specific one. As to the latter, it will depart from the viewpoint that the Jesuits at the court of Peking developed new artistic and devotional patterns exported to other Jesuit missions in China and beyond. When analysing the different "national" contributions, it can be inferred that subjects and iconographies popular among the Portuguese decisively determined painting commissioned in Macau. As Macau was the political and military stronghold of Portuguese presence in the Far East. Reference must be also made to the Goa-Macau link. Goa was the headquarters of missionary enterprise and common stopover of the Jesuits on their way to the Far Eastern mission. The transfer of the Jesuit Painting School from Japan to Macau in 1614 certainly strengthened cultural, artistic and devotional change between China and Japan and arguably also encompassing Europe and India. The request of Mexican feather paintings by Jesuit missionaries in China constitutes a further example of the decisive role played by Jesuit painting in shaping an epoch characterized by an immense circulation of art and devotion. Last but not least, this study will explore the links between this artistic and cultural legacy and B&R initiative. As both share the intention to "promote greater appreciation of China's own cultural and religious diversity, respect for its neighbours' cultural achievements, and a realization of cultural values that we share through our common humanity." At arm's lengths, this paper implies the in-depth acquaintance with the social and maybe also economic benefices of the impact of such an artistic experience. As any legacy resulting from an expanding and encompassing process of globalization of arts, cultures and

religions must be understood as a non-negligible element "for understanding of the common good achievable through cultural exchange and communication", and "in promoting a harmonious society".

Michelle Andersson, Seattle University, Painting Spiritual Friendship

Painting Spiritual Friendship: Depth Perspective and Empathy in the Works Giuseppe Castiglione

This paper examines the relationship of the Jesuit artist Giuseppe Castiglione, as spiritual friend to the Kang-xi emperor as seen through his paintings. I look closely at his application of Baroque symbolism translated from European *vanities* imagery to Chinese flora and fauna, as well what message he might have been attempting to convey to his spiritual friend, the Kang-xi emperor through the symbols he chose. This follows on the writings of Francesco Vossilla, Hui Zou and others who have been developing similar themes. How were his works understood and received at the time? How do these works open doors of understanding and aid us in our efforts to build intercultural understanding and depth of friendship in eastern and western traditions today? This research further affirms the the legacy of the Silk Road, moving from intellectual exchange to the timeless depth of understanding and respect for the other in our human relations. Castiglione, who was given the name *Láng Shining* meaning Generations of Peace and Tranquility, personified the intercultural aims of the the Belt and Road initiative today, with his vision and depth in relationship building. This is evident in his architectural work for the Qianlong emperor, particularly at the Old Summer Palace, Yuanmingyuan, to be explored in greater detail.

Castiglione's portraiture captures an intuitive understanding of not only what is pleasing to his friend, but are painted from the aspect of interior wisdom. He displays a depth of understanding of the movements of the heart of his dear friend, as if to see though the eyes of the emperor himself. Thus, Castiglione's paintings can serve as an object of meditation and reflection for the emperor. Beauty becomes for the two, in this form of friendship the lens of a common eye, and the beating of common heart. It is that which they can appreciate beyond words in deep gratitude. Here, the writings of Beurdeley and Sullivan, 1971, will serve as a wellspring for development.

With the support of visual imagery, I will explain the way the painter serves as co-creator, revealing the divine to the observer, revealing the sprit within the subject, which is in turn the object of divine creation. Castiglione reveals the beauty within the

emperor, as well as the beauty in that what the emperor loves, from the face of his beloved to nature and wildlife. In this way, the artists lifts the gaze of to the divine through love.

Memory becomes a central element in Castiglione's work. He captures essential moments of deep friendship, traveling together, adventure and the sharing of food, particularly in his scenes of the hunt. This he does so well that the emperor recreates the scene of the hunting expedition at Yuanminguan to be reminded of its pleasure and significance.

The paper will conclude with the possibility of this same way of artistic sharing and remembering in the modern world. The need to finding a common perspective and view which brings us to a deeper understanding and respect for the interiority of the other and the common vision that leads to a greater good.

Stephan Rothlin SJ, Macau Ricci Institute

The function of wisdom traditions within the Belt & Road Initiative:
The contribution of Catholic Social Teaching within the Belt & Road Initative

Far from being just a matter of economic and technological exchange of China with other countries the Belt & Road Initiative raises the question in which way the religions and wisdom traditions of China may play a constructive role in this process of globalization. The article refers to the definition of the term " religion" of the German philosopher Hermann Lübbe who defined "religion" as a practice which enables the individual and the society to face different contingencies of life ("Kontingenzbewältigungspraxis"). More specifically Lübbe outlines an approach to the role of religion in the process of the 17.century enlightenment ("Religion nach der Aufklärung", 1985) in which religion is described as enhancing the process of the development of a sense of the law and binding commitments for the dignity of each person rather than locking up people in dream world of superstition . The paper is arguing that the complex dynamic process of the Belt & Road Initiative may pose a unique opportunity to different wisdom traditions in China such as Confucianism, Taoism, Buddhism, Islam and Christianity to substantiate the claim that their contribution is vital to make the economic development along the new Silk Roads sustainable for all the involved stakeholders. It focuses on the key principles of Catholic Social Teaching of solidarity, subsidiarity, dignity of each person and orientation to the common good as an ethical framework which may bind together different wisdom

traditions in China which shape a basic commitment of honesty, integrity and truthfulness of both the individual and the society.

Yang Hengda, Remin University of China

The Spiritual Principles Indispensable for the B & R Construction

The B & R Project initiated by the Chinese government is now under construction orderly. It advocates that in the B & R construction there should be an insistence on the ideas of peace and cooperation, openness and inclusiveness, mutual learning and mutual benefit. It promotes practical cooperation in all fields, and works to build a community of shared interests, destiny and responsibility featuring mutual political trust, economic integration and cultural inclusiveness. This is the general principle of the B & R construction's basic ideas and targets, appropriate for the complicated situation along the B & R, including different religions and faiths, different habits and customs, different political influences, different economic systems and levels, different cultures and cultivations, different values as well as different nations with unbalanced development. Historically left over problems and the conflicts of realistic interests caused by the difference of values and religious beliefs as well as by the contention for resources such as petroleum, have really brought great difficulties to the B & R construction.

To forge the "community of shared interests, destiny and responsibility" (hereinafter referred to as "community") is a great dream, it does not only mean the capital investment, the building-up of a firm economic structure and an effective network of transportation, and the cooperation out of the consideration of economic interests, but it also lies in the establishment of a spiritual principle universally applicable. How the "community" can be realized along the zone of the B & R where exists a complicated situation, is up to if a common value orientation can be found in the basic values of different cultures. Actually, though the values of various cultural and political backgrounds differ in thousands of ways, a common basic principle can be found nonetheless. For example, the values and ethical perspectives of all the religions in the world vary greatly, yet the World Religious Conference in 1993 still passed the "global ethics" accepted by all the religions in the world. The declaration of the conference points out: "We are sure, in the teachings of different religions there is a set of shared core values, which forms the foundation of the global ethics." The set of shared core values is a spiritual principle, which transcends the materialistic life but at the same time is related closely to it. It is universally applicable to any societies, any individuals,

any families, any races, any countries, and any religions, and expressed by different cultures in different forms.

In the Chinese culture, Confucius used his own way to talk about this kind of core values two thousand years ago. He says: “When the perfect order prevails, the world is like a home shared by all. Virtuous and worthy people are elected to public office, and capable persons hold posts of gainful employment in society; peace and trust among all people are the maxims of living. All people love and respect their own parents and children, as well as the parents and children of others. There is caring for the old; there are jobs for the adults; there are nourishment and education for the children. There is a means of support for the widows, and the widowers; for all who fi nd themselves alone in the world; and for the disabled. Every man and woman has an appropriate role to play in the family and society. A sense of sharing displaces the effects of selfishness and materialism. A devotion to public duty leaves no room for idleness. Intrigues and conniving for ill gain are unknown. Villains such as thieves and robbers do not exist. The door to every home need never be locked and bolted by day or night. These are the characteristics of an ideal world, the commonwealth state.”(The Book IX of *Liji*) Here a fine ideal is fully expressed to share destiny, responsible and interests so as to create an excellent society. There is a similarity between this and what is said in the Declaration of the World Religious Conference: “We regard mankind as our family. We must make efforts to be benevolent and generous. We should not only live for ourselves, but also serve others, never children, old people, poor, suffering and disabled people, refugees and isolatoes. We should not take any person for the second-class citizen and treat him as such. We should not make use of any single person in any way to seek selfish profit….”

In the Chinese culture, there is a lot of spiritual legacy that can form the foundation of the global ethics. Especially in Confucianism there are two characters “*zhong* (忠，loyalty)” and “*shu* (恕，reciprocity)” as “one principle that can run through whole one’s life” that can be counted as the two key concepts of the foundation of the global ethics. “*Zhong*” means to be faithful to one’s own sincerity and cordialness, that is, to recognize the world and the self with sincere mind and rectified heart, to treat other people with sincerity and cordialness by discarding the false and retaining the true. “*Shu*” is referred to as the sense of reciprocity, explained by Confucius himself as “What you do not want done to yourself, do not do to others,”which is a Chinese ethical creed as important as the Golden Rule in the West. The two characters “*zhong*” and “*shu*” summarize the ethical foundation and moral ideal of the Chinese taking benevolence as the core to share the interests, responsibility and destiny. This is the spiritual principle

indispensible for the B & R construction.

In exploration of ancient China's spiritual wealth, we can find more ideas that belong to this spiritual principle. Mo Zi's "*jianai* (兼爱，universal love)" is an idea that may make one more associate it with the Christian fraternity; his "*feigong*（非攻，the condemnation of war）" belongs to part of the spiritual legacy of non-violence from Jesus to Leo Tolstoy, then to Gandhi, to Martin Luther King; his idea of "*jieyong*（节用，economizing expenditure）can extend in meaning to the important proposal for a thrift of resources and their reasonable exploitation so as to realize the sustainable development, corresponding to the issues of sustainable development paid greatly attention to by the UN.

In the Chinese culture, there are a lot of such kinds of spiritual wealth waiting for our deeper exploration, so as to provide the spiritual principle and the universality indispensible for the "community" with richer content.

Conclusively, we need to reach a key common view that the universality of the spiritual principle indispensible for the "community" is above suspicion, because it originally exists in various cultures. But great efforts will have to be made to carry it out in mind and in action. Especially on the issue of the "community", not only a shared spiritual principle is needed, but also we need the ethical attitude and decision to carry out the principle persistently. In the final analysis, whether to take the initiative of the "community" as a political strategy or a spiritual strategy with universality, it is the key to decide if the B & R can bring in the long run a sustainable benefit to the people along the zone of the B & R, even of the world. Based on the rule of law, we can be as well introduced to the "*li* (礼，propriety)", "*yi* (义，righteousness)", "*lian* (廉，honesty)", and "*chi* (耻，shame)" that are considered as "four cardinal principles of the country" in China, as the supplement to the universal spiritual principle. Especially the last character "*chi*", can distinguish the true from the false of any initiative, a universal spiritual principle should always remain as it is on both domestic and international affairs.

Dennis McCann, Rothlin Ltd.

Islamic Business Ethics: An Appreciation

If the Belt and Road Initiative (B&R) is to achieve its goals, the Chinese people and their government must recognize the importance of its own diverse wisdom traditions,

for establishing peaceful and mutually beneficial relationships with the peoples and countries that lie to the West along the Silk Road. Xi'an, for example, is a good starting point for this new journey to the West. The Great Mosque at Xi'an is symbolic of the contributions of Muslims to the development of Chinese civilization, and therefore a sign of hope for what can be accomplished through the B&R initiative. Progress in the mutual understanding and cooperation among the diverse cultures, nationalities and wisdom traditions already at home in China may be the key to forming good relationships with their co-religionists beyond China's borders.

Nowhere is this more apparent than in coming to appreciate Islamic Business Ethics. As one of the greatest of the world's religious communities, both in number of believers as well as in its influence, Islam is a faith tradition that has shaped business practices in the nations that adhere to it. Islamic Business Ethics may seem strange from a Chinese perspective, or even from Western perspectives, for it is deeply rooted in the theocentric teachings of the Prophet Mohammad, starting with the Qu'ran. The relationship between Islamic faith and Muslim business norms is deep, pervasive, and seamless. There is no secular version of Islamic Business Ethics. Nor can the values informing good Muslim business practice be neatly severed from their religious and spiritual presuppositions.

This paper will explore this seamless and integrated system of faithfulness in business and will map out what difference it makes in how Muslims think about business and market transactions. The unique character of Islamic Finance will serve as the primary example in which to map the relationship of religion and morality, and its impact on the development of Islamic banking rules and procedures, especially over the question of usury. Related issues regarding the specific moral obligations all Muslims recognize as imperatives of justice and charity, will be discussed, as well as the kinds of occupations that are forbidden (Haram) and permitted (Halal), marking the path of faithfulness. Finally, like all faith traditions, Muslims struggle with the discrepancy between their ideals and obligations, and our all-too-common failings to live up to these. The paper will attempt to explain how Muslims deal with moral failure, relying on Allah's mercy, and seek to rectify their lives consistent with the will of Allah.

This paper, in short, is offered as an appreciative introduction to Islamic business ethics, with the intent of facilitating mutual trust not only in interreligious dialogue and collaboration, but also through a realization of the common ground upon which all wisdom traditions stand in their attempt to shape and uphold good business practices.

Lo Shiu Hing, Hong Kong University

Police Cooperation and the Fight Against Cross-Border Crime along Belt and Road Countries

The Belt and Road initiatives have brought about an unprecedented degree of human interactions across national boundaries; nevertheless, a challenge to the Belt and Road initiatives is the proliferation of cross-border criminal activities. Cross-border crimes can be seen as a result of the liberalization of border control; they are exacerbated by the greediness of criminal organizations and, to some extent, bureaucratic corruption. This paper will explore how police cooperation in the combat against cross-border crime has been playing a significant role in the development and prospects of the Belt and Road countries. Traditionally, China has been cooperating with many countries along the Belt and Road to fight against various types of crimes, such as smuggling, drugs trafficking and terrorism. In recent years, the joint efforts made by China and many other countries to combat telecommunication fraud have become prominent with the rise of the popular use of the Internet. This digital aspect of crime control is becoming a hallmark of cross-border crime control between China and many Belt and Road countries, thus constituting an indispensable element in tackling transboundary crimes, a shady side of more intensive and human interactions in the era of globalization and economic interdependence. However, with the frequent cooperative activities between the Chinese police and their counterparts of various countries, ranging from East to West, from South Korea to Russia, from Central Asia to Europe, and from East Asia to Southeast Asia, and from Africa to North America, the prospects of Belt and Road initiatives in consolidating multilateral trade and cultural-social as well as economic linkages remain optimistic. Efforts at fighting cross-border telecommunication fraud embrace intelligence gathering and sharing among law-enforcement agencies, the reports from the mass media, and the vigilance of the citizens who are the victims of telecommunication fraud. The persistence of these efforts can and will help the implementation and success of the Belt and Road initiatives.

Wladyslaw Zuziak, The Pontifical University of John Paul II

Work at the core of intercultural communication

The article is an attempt to show the development of the European culture through the prism of the evolution of the value of work. I am trying to point out the essential features of the value that work has been and still is for Europeans, regardless of the changing

visions of the world.

In this context, I describe models of reality shaped in ancient Greece, in Christian Europe and in modern times. Here I discuss the model of harmonious vision of the ancient world with its basic moral notions such as the golden mean or hybris, and the Christian model of a hierarchical world created by God.

In the ancient model, I indicate that, in the face of contempt for physical (production) labour, reserved for the lowest states, the ideal was to work on individual development (character).

I point out that in opposition to antiquity, Christianity did not despise physical labour. Work here is a commandment of positive, natural and divine law. St. Thomas emphasized that God gave man the power to rule over the entire Earth. Therefore, work in this model gains value as a tool for managing the nature "given" to man.

As an example of the synthesis of ancient and Christian axiology of work, I discuss the rule of St. Benedict (*ora et labora*), which combines the ideal of self-improvement and the intelligent use of God's gifts. This rule has become, among others thanks to the principles of good work organization included in it, a foundation for creating a network of thriving Benedictine monasteries. The organization of work and the values on which the Benedictine community was founded, such as the ability to cooperate, humility, patience, striving for self-improvement, development of knowledge, etc., have been used to a large extent by modern business corporations.

In the ongoing historical changes, I point to the sources of multi-threading development of the European culture and the evolution of the concept of work. At the same time, I discuss the changes in the notion of work and the value of work as a result of the Reformation, Enlightenment, the Industrial Revolution and the modern technological revolution.

Against this background, I try to indicate some elements which in terms of the value of work remain valid both in the "rule" of St. Benedict, in economic concepts of Adam Smith and contemporary approaches. Here, I point to the potential that lies in the analysis of the work carried out within the personalist school in Krakow. I discuss them on the example of the works of Karol Wojtyla (John Paul II), emphasizing the important aspects of the subjective dimension of work, including self-improvement through work, and Józef Tischner, who focused on the dialogical nature of work. I also point to their

timeliness and potential in the face of the changes taking place in the concept of work (physical, conceptual, organizational etc.).

In this context, I also emphasize the value that exchange between nations shaped by different traditions has for the modern world. This also takes place in relation to the complex, dynamically developing reflection on the subject of work, which resulted in the economic success of Western culture. I notice that a great number of the ideas of the West regarding the organization of work or the role of labor fruit exchange have now been internalized by China, but they have also been creatively adapted to the model based on the Confucian tradition. Now China's success can be a source of reflection and inspiration for Europeans. In the article I try to point out that we can learn a lot from the Chinese, but I also emphasize that in the European culture there are important ideas that may be another inspiration for China's development.

I express my conviction that the outline of transformations of the concept and value of work that I am trying to sketch will contribute to finding a common axiological plane for exchanging not only the effects of physical work, but also cultural creations, thanks to which our cultures will continue to inspire and stimulate each other.

Francis Nwachukwu, University of St. Joseph
Sustainability of Belt and Road Initiative in Africa

In 2013, China announced the Belt and Road Initiative (BRI) development strategy. The BRI encompasses two trading routes – the Silk Road Economic Belt and the 21st-century Maritime Silk Road. This new initiative connects over 70 countries in trading route, which creates new market for Chinese and foreign products. China aims to build infrastructures along the trading routes covering Africa, Asia, Europe and Middle East to expand its trade and political influence. At the same year of announcing the BRI, the United Nations initiated the Sustainable Development Goals (SDGs). The similarity of the BRI and SDGs is that both initiatives are mutually supportive and development centered. The SDGs aim to achieve economic growth, environmental sustainability and social inclusion.

BRI presents opportunities for China and to enable African countries to meet the UN 2030 Agenda for Sustainable Development. As China continues to deepen economic cooperation with Africa, this article will analysis China-Africa relation under the BRI context, highlighting opportunities and solutions that will enable Africa achieve its

sustainable development goals.

Wah K. Cheng, University of St. Joseph
Belt, Road, and Bridges: Liberal Arts Education in the New World Order

- Unraveling of the globalized world system

  The globalization movement that began in earnest in the last decades of the 20th century ushered in what many have described as the neoliberal reformulation of the world capitalist system. Conceived and directed primarily by the mature economies in the West, this paradigm moved decidedly away from the postwar Keynesian consensus towards an increasingly globalized world driven by a dogma-like belief in the free and unfettered flow of capital anywhere in the world. As the primacy of international finance recognizes no national boundaries, economic development can and does now reach nearly every corner of the world.

  While it is generally agreed that globalization did bring about remarkable and often unprecedented economic growth and prosperity, as we entered the 21st century, some of its less welcomed and troubling consequences have started to surface. Particularly grievous among these outcomes, for example, is the grossly uneven and unequal distribution of economic gains both globally among nations and domestically within any given society. For many, neoliberal globalization, to the degree that it continues to reproduce and solidify the conditions of Western advantages, is at the same time neocolonialism.

- A rivaling world order

  The Belt and Road Initiative (BRI) from China offers an alternative model of globalization. The emphasis on infrastructure building across nations necessarily implies a level of local stability in development that contrasts with the fundamental fluidity of international finance. At least in principle, BRI can serve as a network of connected zones and regions that encourages economic co-development. It is a big canopy under which partner-nations relate to one another under the guiding principle of "open and honest council, co-development, and shared gains."

  It may not have been China's wish in proposing the BRI to challenge the neoliberal world system with adversarial intent. After all, China has been an eager member and, lately and not without certain inescapable irony, defender of the free trade system now under threat due to the nativist and ultranationalist upsurge in certain

countries. Nevertheless, objectively and especially considering its enormous scale and ambition, the BRI stands as no less than a re-visioning of a world no longer defined by the unipolar dominance of the West. Regardless of any ulterior, self-serving motives, with the BRI China has committed itself irrevocably to investing in a far-reaching project that necessarily assumes a new and different world order. Indeed, it also does not help the neoliberal case that the Western-dominated world system is already rattling in unresolved tensions and tearing at the seams.

- Spaces on the edge and liberal arts

  While now is undoubtedly too early to say anything definitive about this new world order still in the making, by asking certain probing questions of the assumptions embedded in the BRI vision, we may be able to augur certain fundamental orientations and proclivities in its profile.

  Borrowing from Yo-yo Ma's idea of the edge effect, this paper argues that the new world order implied in the BRI project will be marked most signally by the creation of new and uncharted "spaces on the edge" as the primary source of human creativity and ingenuity. These spaces are fundamentally fluid and open, dialogical and experimental, and multilateral and multipolar. Surely, these new orientations and proclivities impress upon us a different set of demands and challenges. How can we as a society best meet these demands and challenges?

  This paper proposes that an intentionally re-considered form of liberal arts education may be a fitting resource in meeting these new challenges. We support our position by problematizing the essence of liberal arts in its creative tension of diversity and openness on the one hand and the practice and ethics of the unity of human knowledge on the other.