

A New Era of Multiculturalism and the Role of China's Belt and Road Initiative (BRI) in 21st Century

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ABSTRACT

Multiculturalism is thoroughly connected with “identity politics,” “the politics of difference,” and “the politics of recognition,” which assigns a promise to increasing disparaged appearances and shifting leading arrangements of illustration as well as interaction which disregards definite units. It encompasses claims of fiscal benefits, political power, distinctiveness and culture. In this backdrop, the article targets to analyze traditional interaction as a panacea of all social and border disputes in this new century through the Chinese BRI connecting the current situation along historical linkages of Old Silk Road (OSR). Likewise, the basic purpose of this study is to investigate how seventy states in BRI project can be unified through cultural collaboration other than political, economic and strategic partnership, following Chinese pushing forward scheme in New Silk Road (NSR). In fact, BRI would provide all stakeholders of this project a golden opportunity to value their disregarded culture whose ethos lost actual worth because of Western rule since decades in this landmass. Moreover, the study is grounded with the theoretical approaches of cross-cultural power and leading theorizers of multiculturalism supported by Confucius, Iqbal, Nietzsche, Ibn Khaldun, Charles Taylor and Will Kymlicka. Besides, the data have been taken from the official reports, reports on cultural meetings among diplomats from BRI official sites and archival holy manuscripts to reevaluate the value of marginalized local cultures of Arabian, Indian and Chinese civilizations. Overall, the study distinguishes that how diversity is the real beauty of Asia and manifold culture of Asia is embedded with each other because of erstwhile historical links and it's tough to separate diverse identities of Asia on ethnic and communal grounds.

Key Words: **Multiculturalism, Identity, Power, Culture, Community**

Introduction

The word ‘multiculturalism’ has not only been used to define a socially varied society, but also describe as a dogma that aims at shielding cultural multiplicity(Kymlicka, 2007). While multiculturalism has a prolonged story and there have been states traditionally that materialized multicultural patterns, like the Ottoman Empire(Miller, 2006). The methodical scholarship of multiculturalism has only thrived in the late twentieth century, as it started to get unique consideration, particularly from liberal theorists. The academics who primarily

devoted more time to the issue were primarily European and Canadian, nevertheless in the 21st century it is a widespread subject in current political thinking. Therefore, one of the connotations of multiculturalism is the cohabitation of dissimilar values (Modood, 2007).

The impression of multiracialism in modern radical dialogue is concerned to comprehend and counter to the responsibilities related to traditional along spiritual multiplicity. The word “multicultural” is frequently recycled as an illustrative phrase to describe the information of combination in a union. (Goodheart, 2001) Its protagonists rebuff the model of the “melting pot” that associates of subgroup units are anticipated to integrate into the leading philosophy and marginal clusters can sustain their diverse cooperative individualities and practices. (Barry, 2002) Settlers advocate that diversity is well-matched with, not opposite to, the amalgamation of refugees into group. In fact, contemporary countries are structured around the linguistic and social standards of the leading units that factually composed societies. (Benhabib, 2002) Certain truth-seekers believe that associates of factional backgrounds feel blockades following communal exercises, while few theorists assert for accepting rights of lesser clusters is a good pattern leaving them free of state meddling. (May, 2001)

Moreover, culture is a challenged, flexible perception, and these types incorporated by or associated through ethos. Faith is at the core of several advantages aimed at ethnic adjustment (Miike, 2012). Likewise, fundamental rights, made by alternative states are for self-rule justifications. Interestingly, race has a farther controlled share in mixed dialogue. Likewise, antiracism and multiculturalism are diverse, nonetheless, connected notions: the one focusses “oppression and confrontation” while the second underlines “cultural life, cultural appearance, attainments, and the like” (Roszak, 1995). Contentions for acknowledgement in the background of inclusive instruction are strains not just for gratitude of phases of a group's definite philosophy but also for reaction of the former group and its associated involvement (Durant, 2014).

Theoretical rationalization of multiculturalism

i. Communal sophistication

Unique explanation for shared complexity happens of the joint evaluation of liberalism. They manage to be principled mavericks; maintaining people must be permitted to select, what is more to follow their own beginnings of existence. Liberals contribute preeminence to distinct moralities and authorizations over communal lifecycle and cooperative possessions. Certain open-minded folks are also eccentrics when it derives to group ontology. (Miike, 2012, Taylor, 2005) Plus, community advocates discard the impression if the singularity comes before society and the price of common belongings can be shortened to their participation on singular contentment. (Abbey & Taylor, 1996) These critics of liberal theory also justified that nationalism is basically conceived as an imagined term where

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people are perceived to live in a uniformed way.(Anderson, 2006) Similarly, John Stuart Mill captures a renowned place in Political Theory conventionally connected with the provision of freedom and free discourse. Nevertheless, this analysis of Mill has arisen under serious examination. (J. S. Mill, 2001)Mill's broad-mindedness, it is claimed, is indistinguishably connected to domination which, in turn, is replicated through liberal exercises in the modern world.(S. Mill, 2005) In fact, cultural uniformity is a unique style of Western control , nonetheless, as a concept and a practice, decreases directly into the disciplinary dominion of international politics in modern era. (Medeiros & (U.S.), 2009)But communitarians can only address the problem by forming unwillingness on the understanding that high-quality is fundamentally cherished, that a confident ethical belief or shared connection should be more respected. Few scholars maintain that we don't execute as wide-ranging human representatives then unable to describe uniqueness from others.Because, our individualities are not shaped logically but we are molded by the identification of others. The lack of gratitude can instigate thoughtful damage. The fight for respect can only be reasonably determined through a command of joint recognition among generations. (Williams, 1959)

Likewise, the noticeable Arab Historian, Ibn-e-Khaldun in his narratives confirmed the national influences that caused the termination of Arab civilization.(Adem, 2004, Bartkus & Hassan, 2006) But interestingly, religions provide humans with a background that we are free to undertake or refuse; we can select to either performance impartially or unfairly- or vacillate the significances in each situation.(Baali, 2009) Ibn Khaldun shows that unfair, oppressive civilizations are continuously degenerate cultures, descending towards societal and radical breakdown. (Alatas, 2014) Ibn Khaldun supports the model of diversified societies which eliminates all differences of class or race that falsely divide humanity. He strongly promoted the culture of community and social cohesion. (Adem, 2004)

Moderate anti-elitist culture

Added pivotal rationalization for cross-cultural notion which originates from inside liberalism but it's been reviewed throughout serious arrangement with the unrestricted appraisal of free-thinking. (Kymlicka, 2012) He advanced the utmost powerful moderate philosophy of multiculturalism by espousing the generous standards of independence and fairness with a disagreement about the significance of informative association. His opinion philosophizes as instrumentally treasured to personages, for two chief details. First, cultural association is a significant disorder of particular self-sufficiency.(Kymlicka, 1991) He advances his illustration for multiculturalism, inspecting cultural affiliation as a "crucial upright," belongings that every reasonable individual is acknowledged to desire and which are essential for the chase of one's objects.(Kymlicka, 1995) One imperative situation of sovereignty is consuming an acceptable variation of

alternatives for preference. Values assist as "frameworks of topnotch," delivering expressive possibilities and writings which people can surround, modify, following specific objectives. Second, cultural involvement shows a vital part in public's self-identity. (Kymlicka & He, 2005) He analyses enlightening distinctiveness as delivering populace with a "commentator for their self-identification and the security of graceful locked possessions".(Kymlicka, 2007) In fact, there is a profound and over-all relationship between an individual's self-esteem and the deference rendered to the social assemblage of which someone is a part of that culture. It is not merely involvement in any ethnicity but one's own ethos that should be protected in command for edifying affiliation to operate as an expressive framework for the center of dignity. (Durant, 2014) Though, but national culture which is a union membership a history, language, and culture that is institutionally whole, is supposed to be the commonunit in the acknowledgement of cultural distinction, it may be reason for apprehension that this notion of sophistication was "made-up" in nineteenth epoch Europe and its colonies against multicultural philosophes. One might inquiry whether cultural marginal clusters categorically are "underprivileged" and so, unsettled optimistic adjustments. Why not ethics apply anti-discrimination laws, preventing brief of any confident adaptations for smaller factions? (Kymlicka, 1991)

In culturally varied citizens, we can effortlessly discover designs of public provision for some cultural units over others. Whereas, states forbid tribal judgment. Linguistic benefit interprets into monetary and party-political gain since associates of the dominant commercial cultural civic have a support in universities, the office, and policymaking. (May, 2001)Language benefit also yields a figurative method. It is significant to note that large multiculturalists differentiate among dissimilar kinds of factions. Immigrant multiculturalism is unspoken as a challenge for reasonable footings of incorporation into the wider culture within the yielding of freedoms plus adaptations, not a refusal of assimilation or a mandate for communal autonomy.

Control and command

Although Nietzsche is a chief opponent of modernism, he also exemplifies its spirit and ethos. While he debates against republic, liberalism, and several broadminded community activities, His assault is at least partly approved in a modern Insight class, opposing presented thoughts in the name of an improved outlook.(F. Nietzsche, 1997) Notwithstanding his deep gratefulness for previous philosophies like traditional antique and security of some premodern standards, Nietzsche is very forthcoming, condemning tradition while yelling for a novelunion and philosophy.(F. Nietzsche, 1996) A motivation about novelty, connecting denial of the established structure and formation of the original, is consequently at the very spirit of Nietzsche's multifaceted and frequently unknowable hypothetical effort. (Allison, 2000) In Nietzsche's interpretation, Socratic ethos was a reply to the collapse and disintegration of awful Greek

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sophistication which it endeavored to substitute with a set of communal, standardized principled tenets, abstract patterns, and procedural measures, grounded on Socratic reason and perceptive, which would change the combatant deities of the Greeks with a more incorporated balanced art, music, and literature. (F. Nietzsche, 2017) In an awareness, Socratic philosophy therefore offered a medication for a traditional backup with thrilling rationalism approaching to control the tough, belligerent desires that had been unconstrained and that Socrates/Plato understood were out of jurisdiction. (F. W. Nietzsche, 1968) The outcome was a reckoning of purpose, understanding and righteousness, constructing cause the apparatus of both accuracy and decency. (F. W. Nietzsche, 1967)

Additional dispute for multiculturalism commences from the worth of liberty from forced supremacy. One may worth autonomy from power because one is engrossed to the canon of public antiroyalism or one might use it because one grasps that control bestows a thoughtful problem to human bourgeoning. (Modood, 2007) In difference to the commencement of openness as no meddling leading in open-minded pattern, nonconformity as non-domination, drained from the public democracy custom, emphasizes on a being's "volume to inhibit, on a random foundation, in sure adoptions that the other is able to make". (Coleman, 1996) We are subject to command to the degree that we are reliant on another individual or assembly holding some amount of changeable authority over us. (Lovett, 2008)

He has discovered the repercussions of the worth of independence from government for queries of inclusive adaptation. Instigating from the idea that choice from ascendancy is a vital social upright, and that we have a prima facie responsibility to decrease power. (Lovett, 2010) He maintains that the national status should not adapt group exercises that straightforwardly include power; certainly, but liberty from command is an importance, then one ought to "wish to cause such performs to close as rapidly as probable; nevertheless any prejudiced worth they transpire to have for their contributors". (Miller, 2006) Modification is merely compulsory if space would progress the object of decreasing authority. He deliberates one conventional specimen grounded on an acquainted practical situation: the preparation among Muslim womenfolk and teenagers of exhausting headscarves. Presume,

Lovett recommends, a thorough homework of a Muslim society in a generous self-governing culture is assumed and it divulges that women's informative and engagement chances are disheartened, making "stark masculine dominance," but the scholarship also displays that the preparation of wearing headscarves does not. (Parekh, 2001) Explaining the rehearsal of exhausting headscarves should be restricted because disappointment to do so might reinforce the community's promise to other common performs that strengthen male-controlled power. An important experimental supposition here is that battling masculine exercises within marginal groups would be calmer if the weight on more benevolent performs, such

as wearing headscarves, are narrowed. (Lovett, 2008) Another study of the headscarf argument delivers provision for this postulation: the influence of precluding Muslim girls from wearing headscarves is to motivate their parentages to remove their daughters from community schooling. (Laborde, 2005) When Muslim community forces to send their girls to sacred schools where they would not be uncovered to the variety of world interpretations originate in municipal schools. (Laborde, 2006) Official boundaries on Muslim holy appearance in the public domain may build, in his words, “adherents of subjugated clutches intimate levels nearby the depreciated custom, advancing a cautious withdrawal into conventional traditional practices and characteristics”. (Laborde, 2001) Likewise, recently researchers from diverse states and faiths emphasized the basic for encouraging bigger spiritual accord and patience. Labeling terrorism and carnage in the world an outcome of departure from cultural harmony, they witnessed that these dangers would bargain no room in the world if faiths and philosophies were practiced with sincerity. (Hussain, 2017) Moreover, academicians represented at least five main religions of the world, including Islam, Christianity, Hinduism, Buddhism and Sikhism. (Stenmark, 2017) The spokesmen believed that all the prophets of all religions conveyed closely the identical idea of affection, goodwill and reverence for all individuals regardless of their identity, creed or color. (Hussain, 2017) Plus, the consideration was sketched towards the concept that religious intolerance and terrorism were instigated by powerful and violent promotion of secularism, dissemination of uniform culture through globalization which has been marginalized the beauty of local cultures, and their beliefs, causing the people to comfortably deviate from diverse traditions in modern era. (Modood, 2007)

Historical inequality and a postcolonial outlook

The idea of present nation-states with their combining reason and philological of identical privileges of social responsibility have been normally opposed to proclamations of holy modification by faction peoples looking for special action. (A Jalal, 1996) The question was a particularly overloaded one in the Indian subcontinent where Muslims had governed over a chiefly Hindu populace for seven hundred years prior to the British walked into the fissure in eighteenth epoch. Hitherto the antiquity of India is not merely the section of the advantaged and outstanding. (Jalal, 2000) If histories of pre-colonial India have been considered by an over-emphasis on monarchs and courtyards, overseas and pro-independence historians appeared determined upon saving the historic watch secure on a minority of English-educated elites. Specified the oft disparaged, however, still practical periodization of Indian past by religion - so that the prehistoric epoch is demarcated as Hindu, the medieval as Muslim and the recent as colonial - such a carefully motivated line of analysis has assumed a rather one-sided picture of the connection between dominion and have common characteristics individualities at the communal base. (Bose & Jalal, 2002)

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Moreover, the sense of nationalism, afterward post-colonialism, As Iqbal states in his accounts, has shaped diversity but has also been overstated. He postulates this notion as “non-temporal, non- spatial”. He does not interpret the impression of nationwide harmony as a very robust dynamism either. He deliberates the comradeship of humans, the merely trustworthy unison, which is above contest, nationality, color or semantic. He articulates: “Islam is neither Nationalism nor Expansionism but a League of Nations which distinguishes fake margins and ethnic differences for capability of orientation only and not for confining the communal distance of its associates”. (Begum & Awan, 2014) Similarly, the conventional, ethnic or collective organizations are connected to the theoretical or conscientious philosophies. There is an established order of morals, which cannot be comprehended only on the straight jet. The Islamic custom, for example, is both metaphysical and devout. The societal associations of Islam comprising the foundation of family are originated on its dutiful facet. (Qaiser, 2011) Conferring Iqbal, “the Qur’an reflects it obligatory to join faith and government, morals and legislation in a solo disclosure”.(Iqbal, 2013)The old-fashioned cultures connection to a knowledgeable or faithful dogma stretches sense to all societal bodies. They cannot be declared from virtuously up-to-date criterions. They can only be arbitrated from their particular supreme values in the essence of comprehensiveness. (Qaiser, 2011) Equally adherent of similar philosophy, Rene Guenon says: “Outdated common institutions, in principle, are efficiently devoted to a usual creed. It is this addition, which fundamentally distinguishes them from new group organizations.” (Guenon, 2001)No traditional or shared association in the customary domain is self-directed. The fresh humanistic culture is basically, illustrated by the deficiency of the supernatural attitude.(Goodheart, 2017) It is relevant to note that whatsoever arrangement humanism has taken---irreligious, evolutionary, skeptical, technical and existential---it has effectively arranged to decrease everything to the virtuously human components and thus to eliminate everything, which surpasses the human plane. This point has to be continuously retained in opinion while we are distributing with the theme of artistic multiplicity and assimilation. (Goodheart, 2001)

Other theoreticians understanding to multiculturalism look outside broad-mindedness and antimonarchism, highlighting in its place the position of dealing with historical inequality and attending to lesser clutches themselves. (Coulthard & Masks, 2014) This is particularly correct of truth-seekers script from a postcolonial perception. For instance, in modern deliberations of native autonomy, rather than constructing rights grounded on properties about the worth of Innate values and their relationship to separate connections' feel of self-respect as copious multiculturalists have, the emphasis is on figuring with long-ago past. (Benhabib, 2002, Carens, 2000)

Globalization and modern capitalism

Globalization, which also has been termed worldwide structure, universal emphasis and international extension by many schools of thought, is the modern stage practice in an innate development entrenched in the development of up-to-date entrepreneurship and surrounding the dogmatic, monetary and ethnic dominions all-inclusive. Contemporary entrepreneurship that basically appeared in the sixteenth period is a more multifaceted occurrence accepting a wider financial scale and an additional thorough explanation than the notion of shared market. Thus, some powers viewpoint it as lessening and bolstering at the international scale attached with growth of mindfulness (Horkheimer, 1982). Some communal subdivisions have extremely negative views about globalization and scrap it in its whole. While limited scholars distinguish it as an irrefutable certainty with philosophical and inescapable concerns.(Giddens, 2013) Hitherto others are normally signified it as Global Expansionists, sighting globalization as an unpreventable against borderlines. (Giddens, 2018)They trust that domestic economies, values and strategies will amalgamate into a global linkage and that challenges indigenous identity and state sovereignty and therefore uniqueness of particular culture will weaken in favor of a similar global identity. (Hutton & Giddens, 2000) On the flip side of the scale, there are contrasting influences against the qualities of globalization. Giddens denotes to them as the nay-sayers, and they comprise a scale of those from the fundamentalists, perceiving national globalization as identical to westernization and Americanization. Temporarily, some argues the clue of the “global village” envisage more of a “global prowling” for the immature nations.(McLuhan, McLuhan, & Lapham, 1994). Not only globalization is a new understanding, but also it is a groundbreaking manifestation. In addition to its economic penalties, its political, technological and cultural impact cannot be undervalued. Whatsoever, globalization is prejudiced by the development of communication procedures. In the medium of these two dangerous places, there is a third estimation, which is named “transformationalism.” This perception stretches restricted reputation to globalization and highlights the worth of local institutions(M. F. Fukuyama, 2000).These researchers comment that though globalization executes a great contract of weight on native nations and societies, it is likely to convert this danger into a prospect, thus battling being dominated by it. The idea of cultural globalization has encouraged numerous responses, replicating opposing repercussions. Some observe this fact as a tool for formation of universal harmony and republic grounded on a global culture indicated as the “global village” (McLuhan & Powers, 1992).

In fact, notwithstanding exterior fiscal forces, cultures incline to compass their specific characteristics which ultimately fix the monetary track of the nations (Francis Fukuyama, 2017). The ethnic globalization that we are observing today is not the net result of human undertakings and capabilities and even it has not justifiably promoted from cultural ranges. Rather it is the appearance of supremacy of a definite robust ethos(Hancher & Moran, 1989). These investigators highlight

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that the exertions made to imitate to the belligerent culture or understand western art, music, and literature in numerous portions of the world have had catastrophic fallouts and have exposed insuperable cultural holes (Baker, 2005). Thus, it is unbearable to create a comprehensive culture with this technique, and it only broadens the prevailing crack between philosophies. Undoubtedly, globalization has exaggerated positive standards engrained in foremost beliefs and values of the world (Bose & Jalal, 2002). Ideas of moral and wicked, correct and incorrect, uniqueness and heterogeneity, distinct interface with the culture and the very connotation of lifetime are all damaged and dishonored by universal capitalism, intercontinental marketplaces, media and the advancement of extreme consumption (Rutherford, 2008). Even some indigenous jargons and cherished ethnicities are on the brink of withdrawal as the result of globalization. Global consumerism is now establishing a homogeneous global culture where aboriginal humanities of the South are being exchanged by Western values (Tykhonenko, 2015).

Confucianism and 21st century cultural dialogue

By underlining the prominence of kindness, understanding and benevolence, Confucian humanism supports to improve the problems the “dialectic dialogue” has produced in multicultural interaction. (Tu, 1976) Likewise, efforts to counter the entitlements of the other by interesting leading to motive effortlessly perverted into antagonistic argumentation. “Dialogical dialogue” necessitates huge attentiveness and cautious attending. (Tu, 1978) The drive of such discourse is neither to encourage nor to transform, but to advance empirical cultural understanding. But our emotions and thoughts are sensitive, amalgamated and peaceful, the connotation of other’s interaction can arrive unrestrained. (Daniel A Bell, 2010) In the Confucian practice, the aural awareness of the ear, rather than the graphic awareness of the eye, is most adjusted to the qualities of empathy, responsiveness and kind-heartedness. (Tu, 1985)

Though the founding father of economics, Adam Smith, was deeply apprehensive about principled ideas, contemporary finances has omitted morals from its trajectory of anxieties. The market and capital have so dominantly fashioned current cultures that goodness and ethical trepidations have been downgraded to the backdrop. (Fan, 2011) The abundant absurdity of the twenty-first period is the built-in disparaging prospective of supposed authorizing international developments. Cumulative democratization anyhow, most societies hint feeble alongside the unbridled mega powers of market, money, technologies, and broadcasting. (D A Bell & Chaibong, 2003) And practically everyone is defenseless. Whereas financial expansion and market competence are believed to profit the social people as a whole, the space between the rich and the poor is extending and more affluence is focused among the rare. (Hofstede & Bond, 1988) Medicinal investigation will preserve sickness and extend life but approaches of

innate work harmful to the truthfulness of human beings and other life procedures are being advanced by specialists without tolerable consideration given to virtuous deliberations. (Tu & Tucker, 2004) Faster and easier instruments of communiqué destabilize the art of attending and direct interaction as personalities and peoples develop more exceptional. Confidently, the existing evidence burst does not automatically augment information. (Paradise, 2009) A snowballing number of students may agonize from cultured ineffectiveness exactly because their continuous coverage to raw documents has completed them unresponsive to scholarship. (Littlejohn, 2010) Furthermore, without we associate knowledge with enlightening refinement, we may realize that an upsurge in learning is balanced only to a reduction in the verbal broadcast of archaic benchmarks. The beauty of richer cultural and intellectual level is to mingle all diverse cultures according to their due rights.(Falk Hartig, 2012)

Under this robust theoretical, conceptual and methodological background, this research investigates to develop prehistoric cultural connectivity of ancient Silk Road and Chinese's foundations of the New Silk Road (NSR) which actually arranged in 1999, prior to President Xi Jinping pleasing responsibility, when the Chinese rule equipped an untiring power to inspire outside Chinese ventures with its 'Go Out' directed by its state-owned initiatives. (Arora, n.d.) China's external possessions enhanced from US\$3bn in 1991 to US\$35bn combined the Chinese command inventing abundant negotiations with developing nations and passing bilateral preparations to cooperate in supporting infrastructure in and cultural splendor among these states.(Tiezzi, 2014) Later on, in 2013, NSR was planned during President Xi's trip to Kazakhstan later a trip to BRI in May 2014 at the Conference on Interface and Confidence Building Measures in Government established national policies under the BRI.(Winter, 2016) Moreover, China is encouraging through BRI ingenuity the standards of shared goodwill, collaboration, expansion, belief, reverence, and interdependence among the states and areas by constructing connectivity through harbors, economic passages, infrastructures, railways, and pipelines etc.(Szcudlik-Tatar, 2013)

The existing literature although good enough but still is insufficient to know the sensitive picture of the marginalized culture of Asia and its contribution in the 21st Century contextualizing the Old Silk Routes(OSR). Applying the theoretical Will Kamliyca's concept on minority rights and Tu Weiming grand idea of Humanism to revive the lost cultures, this scholarship diagnosis the unanswered questions of marginalized culture of this landmass. Generally, it is a theoretical and empirical study; this study stipulates a new direction and a novel addition to existing literature.

Methodology

The primary data for this study has been put in from the Shanghai Cooperation Organization Charter. State Council of China's latest press release, Speeches and Statements, Policy Briefings, White Papers Reports, Communiques and MoUs

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with partaking states has also been incorporated. Furthermore, Xinhua News Agency Publications, Fact box, Xinhua Global Tour Accounts from the Anniversary of BRI have also been examined in detail for this study. The concrete task of the study is to declassify the primary documents to demonstrate the originality of this scholarship. Moreover, qualitative methods have been applied to achieve the thematic purposefulness; data have been reinterpreted along theoretical approaches and empirical evidences with descriptive, argumentative and analytical mode.

Old Silk Road

Homo sapiens have always enthused from abode to abode and merchandised with their nationals, bartering commodities, services and philosophies. (Cammarata, 1998) In chronicle, Eurasia was zigzagged with communiqué roads and tracks of business, which steadily connected to form what are recognized currently as the Silk Roads; ways throughout both terrestrial and marine, along which silk and many other possessions were replaced (Caro, 2015).

It is quite interesting to note that the von Richthofen Ferdinand German explorer coined the word silk road in 2000B.C. Likewise, The Swedish Explorer wrote that it is perceived that the transportation urgency to the Old World is the lengthiest and from the traditional ancient stance the most substantial attaching linkage between people and landmasses that have ever happened on globe. High productivity and spiritual links generated by the silk road. It was a longest trade route when silk was brought to Rome. In Rome, the silk place was known as "Serica" and people from this land known as "Seres" (people of silk). The arrival of silk inspired Romans to look broader geography towards East. Marco Polo called the city of Jiangsu, Alexandria of East. It was those golden times when Samarqand, Bukhara, Baghdad, and Nashpur were metropolitan centers like modern day Paris, London, New York and Beijing.

Interestingly, Spain was the first to make paper but idea brought from China through Arab merchants, envoys, who started to bridge the gap between East and West and spread Buddhism, Christianity and Islam in China. Moreover, Caravans brought with them music, culture religion and exchange of trade and made this landmass outstanding; some of them developed great cities Kashgar, Pargana, Damascus and Constantinople were identical with prosperity. Likewise, OSR contributed growth to vast Asian hinterlands. Gradually, this land route shaped to maritime sea routes. It was the time when Marco Polo hailed Guangzhou as Alexandria of the East during his travel voyages. During those times, Indian spices and African ivory was a magnet for merchants of all over the world and it was hub of international trade, commodities, exchange of cultural links which connected East to West shrinking the geographical gap was genuinely remarkable. This silk road embraced peace, learning cooperation and mutual benefit. Spiritual and material connection created this transcontinental corridor.

Likewise, nautical directions had an integral part of this setup, connecting East and West by ocean, and reutilized for the business of spices, therefore, appealing renowned as the Spice Routes. (Weng, 1997) These enormous complexes approved more than just market and valuable supplies nevertheless: the continuous association and collaborating of people also fetched almost the range of information, philosophies, cultural values and dogmas, which had a thoughtful impression on the antiquity and societies of the Eurasian communities. (Campbell & Harris, 2004) Explorers sideways the previous Silk Roads were engrossed by engagement and the knowledgeable and enlightening interchange that happened in metropolises along the Silk Roads, numerous of which advanced into centers of culture and wisdom. (Kurdoglu & Kurdoglu, 2010) Scholarship, sculptures and poetry had been common and broadcasted into unions along the distances of these means, moreover, dialects, faiths and philosophies advanced at enormous level. (Foltz 1999)

In retrospect, it is identified that silk is a fabric of primordial Chinese beginning, knitted from the protein fiber fashioned by the silkworm to build its cocoon, and was advanced, according to Chinese practice, round about 2,700 BC. (Foltz, 1999a) Considered as a tremendously extraordinary upshot, it was earmarked for the high-class norm of the Chinese majestic yard for the manufacture of materials, curtains, posters, and other matters of reputation. (Elisseff, 2000) Its construction was preserved a ferociously protected secret within China for some 3,000 years, with grand verdicts imprisoning to expiry someone who uncovered to an outsider the progression of its manufacturing. (Kurdoglu & Kurdoglu, 2010) Mausoleums in the Hubei authority seeing from the 4th and 3rd epochs BC comprehend exceptional models of silk effort, incorporating brocade and gauze. (Millward, 2013) Similarly, the Chinese domination on silk fabrication though did not mean that the artifact was constrained to the Chinese Kingdom. Silk was consumed as an ambassadorial present, and was also operated comprehensively, firstly, with China's fast neighbors, and charming one of China's topmost trades under the Han dynasty (206 BC-220 AD). (Hall, 2000) Chinese fabrics from this phase discovered in Egypt and northern Mongolia, nonetheless, trade was one of the initial compounds for the trade routes across Central Asia, it was only one of an extensive variety of goods that was trafficked between east and west, and which incorporated textiles, spices, grain, vegetables and fruit, animal hides, tools, wood labor, metal work, religious matters, art work and valuable stones. (Gernet, 1996)

Besides, the OSR turned to be additionally prevalent and progressively well-travelled over the development of the Middle Ages, and were still in use in the 19th century, an evidence not only to their practicality but also to their bounciness and compliance to the varying difficulties of union. (Jenson-Elliott & Leone, 2015) Nor did these trading routes monitor any one track – merchants had extensive choice of varied ways crossroads a diversity of areas of Eastern Europe, the Middle East, Central Asia and the Far East, as well as the marine courses, which transferred merchandises from China and South East Asia through the Indian

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Ocean to Africa, India and the Near East. (Gascoigne & Gascoigne, 2003) Naval trade was another tremendously vital outlet of this global trade system. Most excellently recycled for the transport of spices, the maritime trade directions have also been recognized as the Spice Roads, providing markets across the world with cinnamon, pepper, ginger, cloves and nutmeg from the Moluccas islands in Indonesia (recognized as the Spice Islands), as well as a widespread variety of other goods. Textiles, woodwork, precious stones, metalwork, incense, timber, and saffron were all traded by the dealers wandering these routes, which overextended over 15,000 kilometers, from the west shoreline of Japan, past the Chinese shore, through South East Asia, and past India to trace the Middle East and so to the Mediterranean. (Keay, 2010) These historical evidences of OSR not only amalgamated people at economic front but also it was the cultural exchange among the four civilizations which assimilated the diverse cultural prettification of Yellow, Indus, Tigris and Euphrates and Nile rivers grand erstwhile civilizations. (Jenson-Elliott & Leone, 2015)

It is in this context, the article argues that Chinese vision of BRI is not only bolstering economies of developing states and motivating economic progress by invigorating commerce and constructing national businesses but also ignited states to revisit their lost culture. (Arora, n.d.) Because cultural harmony is need of the time; as this landmass has confronted cultural conflicts since its natural geography transformed into political geography particularly the region of Middle East and South Asia. (Kim, Institute, & Witherspoon, 1996) But recently Chinese Government took the first step to review our patterns and talk for the welfare of people of this landmass. For Instance, Chinese policy makers has mentioned in the first article of Shanghai Cooperation Organization Charter that the people of this land had faced "Three Evils" like terrorism, separatism and religious extremism since the event of 9/11. (Bailes & SIPRI., 2007) And these evils have devastated the erstwhile cultural coherence of Asia which was once recognized as the cradle of World Cultures. (Aris & Institute, 2013)

NSR and BRI cultural harmony in 21st century

We talk about the BRI, basically it is an intercontinental BRI project which is trying to project equal economic rights for all states as well as struggling to function values and cultural variations as the essential ingredient of 21st Century. (Hansen, 2012) Hence, the enthusiasm contiguous BRI undertakings should be earmarked in standpoint with this enormous Chinese share, is designing several prospects tough to disregard on the one hand, but its connected difficulties and dangers need to be obviously recognized to safeguard profitable victory on the other hand. (Aris & Nünlist, 2016)

It can be observed after data collection that how BRI has robust attitude to revive the old cultural connectivity and committed to outline the neglected cultures

of this landmass but this scholarship would also highlight future apprehensions and challenges for all benefactors.

i. People-to-people connection

If we understand the Chinese contribution through BRI to create cultural harmony, it is no difficult to demonstrate the true efforts of Beijing as the State Council Republic of China has newly revealed MoUs, Agreements and statements among state diplomats of all participating countries of BRI which is the empirical reality on Chinese Vision to mushroom Cultural unity.(China, 2015)

Because cultural bonds among different states' civilians offer the public provision for executing the advantages. Chinese officials are firm to continue the spirit of sociable collaboration of the NSR by endorsing widespread artistic and scholastic connections, workforces interactions and teamwork, broadcasting support, adolescence and females contacts and volunteer facilities, so as to triumph community encouragement for expanding two-pronged and multidimensional collaboration.(Wangpan, 2018)

China's leadership has focused to extend students' exchange programs to promote cooperation. Beijing postulated 10,000 studentships to nations through this innovative start.(Winter, 2016) The concrete focus of this mega project of 21st century is to celebrate cultural festivals, arts, book fairs in each other's countries; cooperation on the production and translation of adequate sheets, and equally relate for and defend World Cultural Heritage sites.(Tobey, 2018)(Yuechun, 2018)

BRI has expanded the scale of tourism; jointly created competitive international tourist routes and products with Silk Road features.(Wangpan, 2018) Pushing onward collaboration on the 21st-Century Maritime Silk Road voyages is labeled as a shared prosperity. Furthermore, booming sports interactions are similarly the significant yardsticks of BRI.(China, 2015)

Transcontinental cultural renaissance

Literally speaking, art, music, and literature, in an indispensable wisdom, reflects the entire life of a specified culture over a greater period of phase. It cultivates to contribute a comprehensive social appreciation to people's belongings and actions. This ethnic awareness is the appearance of the introductory edge of orientation, which an ethos delivers to its votaries. In Metaphysical language, it is an affinity, which accepts external practices. Epistemology and Ontology, among other stuffs, are important elements of a certain philosophy. They distinguish a superior ethnicity from the short-lived or the temporary one. This difference benefits us in sympathetic the crucial features of dissimilar philosophies. The different enlightening views prime to the spectacles of folk multiplicity. It is the inward influence of an ethos, which in the last examination, carries out its vivacity to assimilate opposing tendencies of distinctive principles within its center.

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In this context, BRI is reinforcing collaboration with adjacent nations on widespread mark contribution, the interchange of technologies and the cultural exercises, and recover competence to mutually adopt public interactions. (Shafqat, 2017) Moreover, the notion of NSR carries out concrete collaboration in nurturing and disability rehabilitation. Chinese President Xi Jinping is committed to assimilate current capitals to enlarge and develop real-world teamwork between nations along the BRI on youth service, free enterprise guidance, professional ability expansion, communal sanctuary organization, civic management and supervision in other zones of shared concern. Likewise, Chinese state supports among metropolises, inspire major towns in these nations to develop parallel municipalities and promote local culture highlighting the diversity, emphasis on stimulating realistic assistance, predominantly artistic and people-to-people interactions, and generate extra energetic specimens of support. It encourages the think tanks cooperatively grip opportunities. But on the flip side, few realism scholars like Robert D Kaplan believes that China only want to gain strategic designs by establishing BRI to access the natural resources. (Kaplan, 2001) Likewise, few argues that China wants to establish another East India Company to obtain its economic objectives. (Pillsbury, 2015) But Chinese President Xi Jinping declared time and again about the BRI that this transcontinental project is, in fact, keen to advance all-inclusive interactions and partnership on diverse culture and to nurture tuneful and approachable national atmosphere and public view. (Ministry of Foreign Affairs, 2013) Additionally, this project has encouraged the productive part of the intercontinental opportunities and showcases at local and sub local stages presented by nations. It has advanced further through Boao Forum for Asia, China-ASEAN Expo, China-Eurasia Expo, Euro-Asia Economic Forum, China International Fair for Investment and Trade, China-South Asia Expo, China-Arab States Expo, Western China Transnational Fair, China-Russia Expo, and Qianhai Cooperation Forum. (ACCA Global, 2017) Plus, the adherents of BRI is giving possibility to the economic and cultural assets of Shaanxi and Gansu spheres and the folkloric and traditional compensations of the Ningxia Hui independent section and Qinghai province, shaping Xi'an into a new-fangled emphasis of restructuring in China's internal, rapidity in the expansion such as Lanzhou and Xining. Moreover, BRI advances the construction of the Ningxia Inland Opening-up Pilot Economic Zone with the objective of generating premeditated networks, commerce and logistics centers and fundamental headquarters for manufacturing and cultural connections to Central, South, East and West Asian regions of Asia. (, 2017)

Giving complete show to Innermost closeness to Mongolia and Moscow, through advancement of the railway associations joining Heilongjiang province with Russia and the provincial railway linkage. By strengthening assistance between China's Heilongjiang, Jilin and Liaoning provinces and Russia's Far East area on sea-land multimodal conveyance, improving the structure of Eurasian passage strip associating Beijing and Moscow with the key windows opening to

the north are the utmost dreams to revive the cultural integrity of this landmass.(Chinese Ministry of Foreign Affairs, 2017)

Chinese supervision vigorously endorses the edifice of the BRI, augmenting communicative session and progressing sensible collaboration with nations, announced sequences of programs and cultural events for early aftermaths, sophisticated enlightened control and simplification. President Xi Jinping and Premier Li Keqiang called on over twenty republics, appeared the Discourse on Consolidation Connectivity Corporation and the sixth governmental symposiums. Also, China has authorized Memorandum of Understandings of cultural cooperation on the collaborative enlargement of the BRI with some states, and on local support and circumference assistance. Sponsoring development teamwork, China has boosted interaction and meeting among diplomats. Several intercontinental discussions and roundtables on the theme of the BRI have been apprehended, which have frolicked an imperative part in snowballing reciprocated understanding, touching agreement and expanding teamwork. However, planned by China, the BRI is a cultural collective ambition of all countries along their particular paths. China is prepared handling equal-footed sounding with all nations to grasp the prospect delivered by the Initiative, encourage cultural communicative and incorporation at a greater space, with advanced benchmarks and at innate heights, whereas offering respect to the welfares of all and hopes of all parties involved. The enlargement of the BRI is exposed and comprehensive, and Chinese long-awaited the energetic partaking of all states and intercontinental and local groups. It is a multicultural and public procedure of divergent cultural collaboration which can be highly elastic, and does not take rigid approach. This support structures reciprocated veneration and trust, mutual benefit and reciprocated knowledge among diverse cultures. If all states sideways the Belt and Road make determined struggles to practice joint purpose. Remarkably, the greatest widespread collaboration on the BRI is perhaps understood in the China Pakistan Economic Corridor (CPEC) which is the pilot project of BRI. The lingering deal in CPEC project is anticipated to be for transportation projects but it would also bridge cultural gap because of its strategic location..

Towards dialogical civilization

Comprehending that the Enlightenment approach that has tremendously uncovered the realism of the human sort has also undermined the communal construction of valued cultures in the worldwide people – folks, society, church, synagogue, mosque, shrine, college, state and world associations. The duration of contemporary ethos has augmented traditional injustice, which has spoiled a huge subdivision of the world's populace into malicious kind of psychosomatic contest similarly radicalism violence and autonomy. The disregard for one's philosophy has enriched academic deficiency because of filthy rich privileged meticulous knowledgeable class. Not merely have we collapsed to evade the proliferation of nuclear-powered armament technologies but we license aggressive combats to be

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convinced over folkloric, earnest and traditional modifications. In a distinctive awareness, we have misdirected our minds from organic association between antiquity and future. The homogenization of participation ordered by the market-oriented mass networks has meaningfully shortened the cross-creation complexes of collaborating benchmarks. Honorable gathering weight and moneymaking reproductions have summarized the conservative pedagogic societies.

Interestingly, as a complete and unified humanistic dream, Confucian humanism includes environment and faith in it. Assuming a living being is the epicenter of associations. As the center, the self-respect and self-sufficient singular is an indispensable part of the self. Likewise, social relationships is indispensable for personal identity. (Paradise, 2009) Also, the impression of the soul is imbedded in physique, family, society, biosphere and space, hitherto the situation pursues to exceed selfishness, favoritism and prejudice. (F Hartig, 2015) The beliefs esteem the worldly domain as a clandestine by disabling the fashionable contrasts of essence, substance, inventor and organism. (Daniel A Bell, 2010) Moreover, truth-seekers in intimate partnership of sociable contest can be extremely industrious in mounting their novel techniques of imagining in the modern epoch. This is also a natural exercise of revolving to the fundamental and basis of the philosophical enterprise. (Tu Weiming & Vattimo, 2010) (Junya, 2018) Plus, the anthropo-cosmic viewpoint proposed by Confucian humanism is factually noteworthy for it adopts the model of collective ethos in the representativeness of folk multiplicity. Likewise, none of the religions in Asia like, Hinduism, Buddhism, Confucianism, Taoism made clear difference between philosophy and religion. (Kiong & Kong, 2000) Almost all metaphysical consideration is entrenched in spiritual contents and sophistication. Certainly, without mystical masteries, cultured rational replication is unmanageable. The interaction between philosophy and religion or more precisely the union of this fascinated examination and thoughtfulness is describing feature of the Asian modes of philosophy. (Tucker & Berthrong, 1998) Similarly, the subtext of the expression development has been changed throughout history, and even nowadays it is recycled in some conducts. It is typically expended to express human societies with an unexpected composed of cultural and technological enhancement, as contested to what reflect to be less "progressive" cultures. This classification, nevertheless, is blurred and idiosyncratic. (Guenon, 2001) Whereas, the Confucius way of life embodies the awareness of humanity. (Junya, 2018) And this is the core argument of this scholarship but unfortunately, cultural diversity has been taken for granted because of technological clout in 21st Century. The word "modern" has snatched the identity of the rest of the cultures and put the adherents of sub-cultures in state of misery and perpetual inferiority complex. Nonetheless, Confucius quest for synchronization without evenness is commendable, it reflects the abundant accord through the acquiring of comprehensive social responsibility is not only anticipated but reachable. (Cheong, 2018) Furthermore, it needs to be improved by the reputation of uprightness, not mere authorization alone but freedom with

impartiality along the sense of virtue should be treasured. Plus, prominence of self-esteem which increases the notion of compassion, responsiveness and kindness, not just instrumental rationality alone. (Foltz, 1999) It values sense of politeness, new kind of human values, and the assemblage commonality with rendezvous of a profitable negotiation. (Sharma & Das Kundu, 2016)

It is in this context that if we talk about historical narratives it is no denying the fact that this area of the world, here we live today, was once recognized as the epicenter of World civilizations, for instance, Chinese adjoin yellow river, Indian civilization nearby Indus river, Mesopotamian close to Tigris and Euphrates, and Egyptian adjacent to Nile River. And it is because of this historical connectivity that our region the continent of Eurasia is known as the cradle of civilizations but since the last two decades because of foreign rule it is known as land of barbarians, extremists and a region jam-packed with unending ethnic and communal conflicts. But if we retrospect, Eurasia was crisscrossed with cultural interactions and tracks of business, which steadily connected to form what were recognized as the OSR; when our World respected the natural geography as China, India, Persia and Arabia had been the World supreme cultural and intellectual routes. Keeping in view this historical baggage the idea of cultural renaissance is the key of NSR.

Overall, Beijing has offered \$40 billion for this development. The authorized file envisions BRI not only for infrastructural and economic achievements but it encourages cultural and educational exchanges, fostering “peoples to peoples” link, and most prominently broadcasting assistance. President Xi Jinping argues that BRI “should be jointly built through consultation to meet the interests of all, and efforts should be made to integrate the cultural improvement strategies of the countries along the routes. It is not padlocked and limited but should be open and inclusive; it is not a solo by China but Beijing welcome a chorus of all countries” (Ministry of Foreign Affairs, 2013).

Conclusion

In a nutshell, the BRI’s infrastructural project has power to culturally influence the states which is two-thirds of the planet's population. All underdeveloped states are blessed with natural resource of human labor incentives with youth potentials; the BRI has the probable to tackle the enormous and imperative requisite to generate occupations with cultural renewal as well. But interestingly China should promote dead diverse cultures of Asia to make it a success story. This mega project would be a pretext to meet with each other and revive the lost glory of this continent which has been lost since two decades.

And following the tracks of Confucius perspective, BRI is committed for attainment of the deepest probable empathetic of the human situation as a point of parting for provoking the central predicament of civilization. Precisely, through initiation of BRI; China is revitalizing the Old Silk Road to get back the prehistoric splendor and majesty when it was an economic muscle of the Asian region. But at the same time, Chinese policy makers should take onus of leadership

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on their shoulders to correct negative narratives against BRI and try to build confidence among the all stakeholders. The basic findings of the paper is that BRI has potential not only to revive economic development of Asia but also cultural diversity to restructure the cultural amalgamation of Asians.

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