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Construction of Culture Soft Power and a Community of Shared Future

Chengcheng YANG¹, Jianhong YUAN²

Abstract

“The Belt and Road” promotes the development of cultural soft power; it promotes the country’s economic exchanges. Since Harvard scholar Joseph Nai put forward the “soft power” concept, to enhance the cultural soft power to enhance the national soft power to focus on expression. Culture as a direct access to the soul of the development paradigm, has increasingly become an important national resource base. At the same time, also play a good role in the construction of human fate community. The construction of the soft power of the socialist countries is an important way to effectively enhance the national appeal, influence, cohesion and enhance national identity. The construction of “a community of shared future” is a vivid presentation of the diplomacy of the great powers of Chinese characteristics. It is the policy expression of Chinese aspiration to the world power, which provides a new idea for the development of international relations in the 21st century and has the advanced nature of the times. This paper studies the factors influencing the development of cultural soft power and the key points of constructing human fate community by using model construction method.

Keywords: the Belt and Road, culture soft power, a community of shared future, interests, cultural resources.

Introduction

As a national cultural capital, the national cultural soft power is a complex and systematic collection, in order to comprehensively, scientifically, accurately, accurately and efficiently evaluate the development of a country’s cultural soft power, calculate its impact index. It is necessary to follow certain basic principles when selecting indicators. In this regard, only a small number of domestic scholars conduct a special discussion (Tangenberg, 2005). Most scholars are either understatement with a pass. The Some scholars have also discussed the related concepts of cultural soft power such as cultural capital research framework and measurement system. The establishment of national cultural soft power evaluation

¹ School of Marxim, Southeast University, CHINA. E-mail: yangchengcheng_seu@126.com (*Corresponding author*)

² School of Marxim, Southeast University, CHINA. E-mail: 101001819@seu.edu.cn

indicators should follow five basic principles. To fully enhance the national cultural soft power, we must focus on sustainable development strategies nor short-term interests at the expense of long-term interests. Specifically, we should focus on its cultural value appeal, cultural knowledge productivity, cultural system guidance and cultural industry competitiveness. In this paper, we use *KMO* and *Barlett* sphericity tests to analysis the four principal component. “A community of shared future” is the most important theoretical innovation in Xi Jinping’s thought system. President Xi Jinping pointed out that the degree of interdependence of countries is deepening and human beings live in the same global village (Cabestan & Chaponniere, 2016; Wang, 2016). The human fate community is not only a historical experience and conclusion but also a way to solve the global problems faced by humankind in the world. In the partnership, we must adhere to dialogue and build a lasting peace of the world. We should build non-aligned partnership between countries. The great powers should respect each other’s core interests and major concerns, control contradictions and differences. Countries should strive to build a new relationship that does not conflict and mutual respect cooperation.

“The Belt and Road” promote the country’s economic exchanges. Regional economic cooperation structure seems to shape, to create a destiny community laid a solid foundation for hard power. “The Belt and Road” the human value, highlighted in its cultural strength and the interrelated (Kaufman & Kaufman, 2017). Since Harvard scholar Joseph Nai put forward the “soft power” concept, to enhance the cultural soft power to enhance the national soft power to focus on expression. Culture as a direct access to the soul of the development paradigm, has increasingly become an important national resource base. At the same time, also play a good role in the construction of human fate community. In this environment, we need to strengthen coordination, improve governance and promote the construction of an open, inclusive, balanced and win-win economic globalization (Wood & Fulton, 2015). It is necessary to focus on solving the problem of fairness and justice. In the exchange of civilization, we must adhere to the exchange to build an open and inclusive world. Civilization should not be the source of conflict in the world but should be the driving force of human civilization. In ecological construction, we must adhere to the green low-carbon to build a clean and beautiful world. We should follow the concept of harmony between man and nature to seek sustainable development. Therefore, under the trend of the times, the state should continue to enhance the cultural soft power. This is not only the inevitable requirement of national prosperity, but also the requirements of human fate community. The development of the fate community requires more research to continue to improve. We are going to keep on this long way. We must continue to break the roles, so that the world can become more and more complete.

Literatures review

The full name of “the Belt and Road” are “Silk Road Economic Zone” and “21st Century Maritime Silk Road”. There are three keywords and the first one is the *21st century*. *The Belt and Road* is a comprehensive three-dimensional interconnection of the transport network. It is composed of the railway, highway, aviation, navigation, oil-gas pipelines and transmission lines and communications networks. Its core word is interoperability, all things interconnected, human-computer interaction, heaven and earth (Little, 1982). This clearly reflects the characteristics of the 21st century. The second word is the *belt* that is the economic development zone. China’s reform and opening up model reflected in connect different economic development zones and industrial parks into economic corridors. The third word is *road*. Today’s development road is the fate of the community. *The Belt and Road* represents many ways. It is open and inclusive. This change requires us to focus on the logic of “the Belt and Road” and encourage the development of the countries’ economic and cultural (Boyd, 2016). Therefore, we can achieve the common revival of civilization and the common development of the country.



Figure 1. The Belt and Road

Therefore, there are three important principles in the construction process of *the Belt and Road* (Ferdinand, 2016; Hampton, 2016). First, in international cooperation, it is necessary to identify and show the nation’s culture, but also respect for other national culture. We should learn from each other and seek common ground while reserving differences. Second, we should follow the principle of equality of different cultures in cultural communication. Thirdly, the promotion of cultural common prosperity is as important as the realization

of economic common development. Fourth, cultural security is also an essential category of safeguarding national interests and regional stability (Hobova, 2016).

Culture is a reflection of a society's economic and political. The existence and development of any society requires a corresponding culture. Historical experience has proved that governance always supported by cultural prosperity. We should give full play to the role of morality and law in order to achieve the greatest governance effect so that we can promote social harmony and stability. Moral education, the rule of law education and cultural construction are organic unity (Gong, 2016). The comprehensive development of man and the development of society promote each other. The comprehensive development of human beings includes the comprehensive development of human needs, the comprehensive development of human qualities and the comprehensive development of human nature. The comprehensive development of quality is particularly important in the process of promoting the rule of law in China.

In fact, morality and the law themselves have the function of education. The social role of morality is mainly through human "self-discipline" to complete (Wood & Fulton, 2017). People adhere to social norms is from the heart of the voluntary rather than from the external temptation or pressure. The social effect of law is often achieved through the "heir", that is the legal sanctions can be achieved with the help of "national will". Morality and law play their social education functions in their own way. Moral education educates people to do well. The rule of law educates people to understand the rules of the law. The common value orientation of the two is the basis of their integration, which is the requirement of education for the survival and development of humankind. The common value orientation of the two is the basis of their integration that is the requirement of education for the survival and development of humankind (Hu, 2017). The integration of moral education and law education leads people consciously abandon their own interests and toward perfection. In this sense, the integration of moral education and law education is an important way for human beings to carry out self-education, self-development and self-improvement. Moral education and legal education ultimately point to the comprehensive development of personality through the impact of human's quality. Therefore, we can promote the overall development of man and nature, man and society (Park, 2018; Parker, 2017).

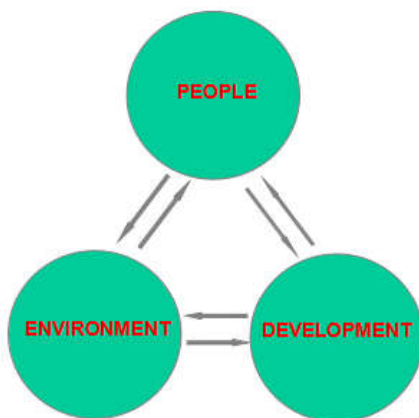


Figure 2. Sustainable Development

National cultural soft power refers to a country's cultural resources spread through the international (Tsygankov, 2016). It achieves the output of a country's core values and ideology purposes through education, trade, diplomacy, media, non-governmental exchanges and other means. National soft power is an important part of the national comprehensive national strength (Wastnidge, 2015). It reflects a country's value orientation, national will, national spirit and national appeal and influence. The national soft power construction is conducive to enhancing the national cohesion and stimulating national pride. It also helps to enhance the attractiveness and influence of the country. Therefore, we can build a favorable international development environment to safeguard the national security.

The construction of the soft power of the socialist countries is an important way to effectively enhance the national appeal, influence, cohesion and enhance national identity (Yang, 2017; Zhang, 2017a). To strengthen the construction of soft power in socialist countries, we must correctly handle the dialectical relationship between soft power construction and hard power development under the guidance of Marxism (Miner, 2016). We must continue to improve the overall strategic plan, identify the entry point, focus and breakthrough point to ensure that the construction of the system, scientific, sustainable and effective. The establishment of national cultural soft power evaluation indicators should follow the following basic principles (Ping, 2016):

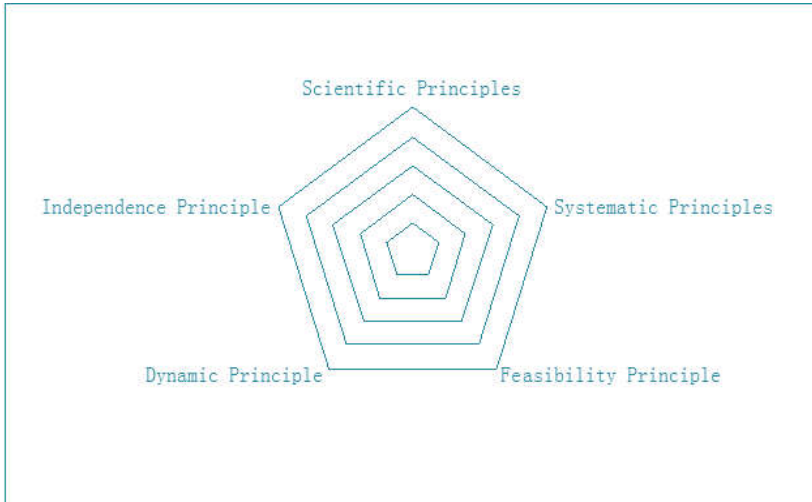


Figure 3. Cultural Soft Power Evaluation Indicators

(1) *Scientific Principles*. The factors influencing the soft power of the national culture involve all aspects. It is necessary to carry out scientific analysis of these factors to examine their status and role in the process of the softening of the national culture. On this basis, we should scientifically select the evaluation index, scientifically assign the index weight and use the scientific method to evaluate. We must ensure that each indicator has a strong representation and level. It can be a true and objective reflection of the national cultural soft power of a factor of the essential attributes and comprehensive level.

(2) *Systematic Principles*. Systematic is one of the qualities that any evaluation system must have. The comprehensive and complete index system will effectively avoid the evaluation results in order to ensure the reliability and validity of the index system. The formation and promotion of national cultural soft power are affected by multiple factors. When we construct the national cultural soft power, we must consider these factors in all directions.

(3) *Feasibility Principle*. Feasibility refers to the evaluation index is practical. It can be applied to empirical research and can draw the authoritative evaluation results. In the process of data acquisition, we should try to use the official authority of the data or through careful, scientific design of the “field survey”, in-depth interviews, questionnaires and other means to obtain the first-hand information.

(4) *Dynamic Principle*. National cultural soft power is the result of historical accumulation. In addition, its focus will be change with the passage of time, the level of economic development and international competition. Therefore, in the selection of national cultural soft power evaluation indicators should

be aimed at the future dynamic adjustment of indicators. So that it can reflect the national cultural soft power of the historic and development.

(5) *Independence Principle*. The relative independence of the indicators not only can reflect the situation of the soft power of a country from different aspects, but also can effectively avoid the problem of excessive expansion of the index system. We should ensure that the selected indicators related to the low level and there is no obvious interaction. So that each indicator can reflect the national cultural soft power of a particular element from one side.

A community of shared future is the most important theoretical innovation in Xi Jinping's thought system. President Xi Jinping pointed out that the degree of interdependence of countries is deepening and human beings live in the same global village. We must inherit and carry forward the purposes and principles of the Charter of the United Nations. We should build a new type of international relations with cooperation as the core and create a human destiny community. He creatively put forward the "a community of shared future" (Zhang, 2017; Zhang, 2017b). The proposition of "a community of shared future" not only has the connotation of ontology but also has the judgment of value. This proposition is not only the innovative development of socialism with Chinese characteristics in the contemporary but also the Marxist theory of "world history" and the creation of the times. From the theoretical perspective of "a community of shared future", the theory of "globalization" in modernization concept becomes another theoretical source of "a community of shared future". The development of globalization is mainly affected by two factors. One is the development cycle of the world economy. The other one is the international community has a significant impact on the development of international relations. At this moment, the formation of "a community of shared future" consciousness indicates the new trend of global globalization and the new role of global governance (Sangroula, 2017). It provides an important theoretical support for the construction of a lasting peace, universal security, common prosperity, open tolerance, clean and beautiful world. *Figure 4* shows a typical community frame.

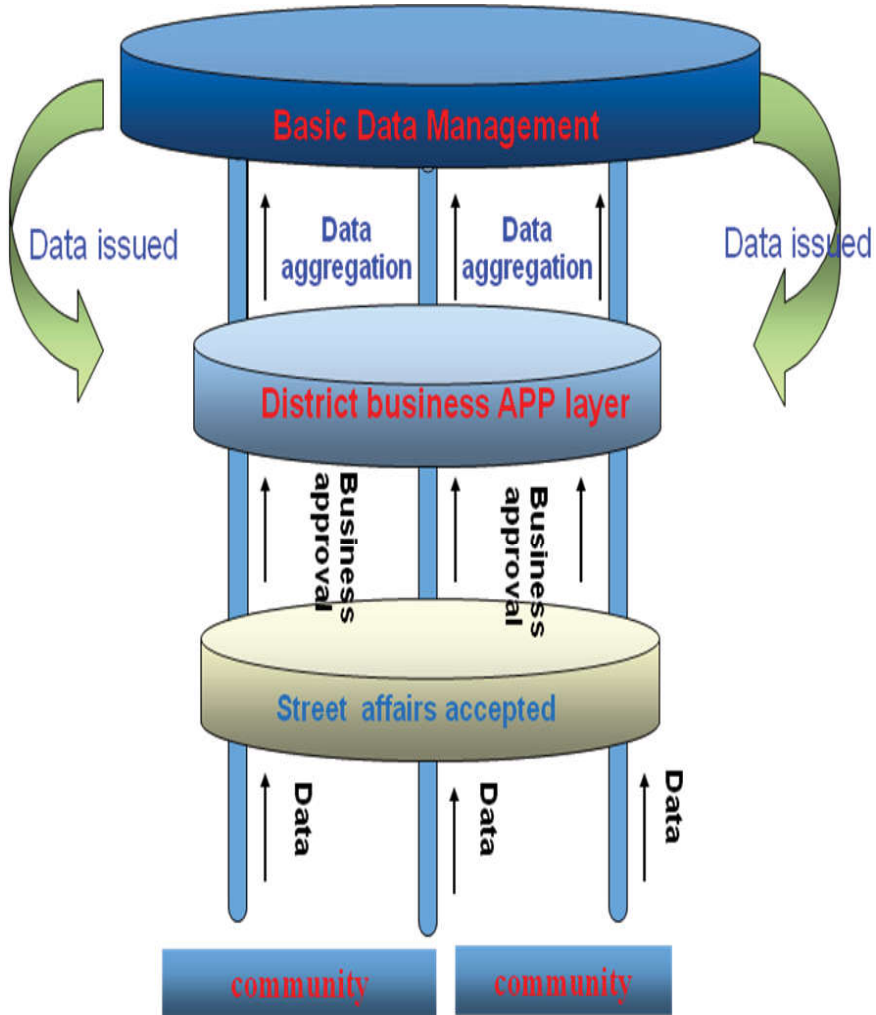


Figure 4. The typical community frame

We can see that the typical community frame is also the basic unit of the fate of the community. The human fate community is not only a historical experience and conclusion but also a way to solve the global problems faced by humankind in the world. In the partnership, we must adhere to dialogue and build a lasting peace of the world. We should build non-aligned partnership between countries. The great powers should respect each other's core interests and major concerns, control contradictions and differences. Countries should strive to build a new relationship that does not conflict and mutual respect cooperation. In the security pattern, we must insist on sharing and building a universal and safe world. The parties should establish a common, integrated, cooperative and sustainable security concept. Anti-terrorism is a common obligation of all countries, it is necessary to

correct the standard. In economic development, we must adhere to cooperation and build a common prosperity of the world (Viehe, Gunasekaran, & Downing, 2015). Economic globalization is the historical trend, contributed to the prosperity of trade, investment facilities, personnel mobility and technology development. We need to strengthen coordination, improve governance and promote the construction of an open, inclusive, balanced and win-win economic globalization. It is necessary to focus on solving the problem of fairness and justice. In the exchange of civilization, we must adhere to the exchange to build an open and inclusive world. Civilization should not be the source of conflict in the world but should be the driving force of human civilization (Vilaca, 2015). In ecological construction, we must adhere to the green low-carbon to build a clean and beautiful world. We should follow the concept of harmony between man and nature to seek sustainable development.

Research Design

We have evaluated China as a model (Baoyi, 2017; Tuo, 2016; Zhao & Sun, 2016). First, the main component analysis indicators are aimed at China's cultural value attraction, cultural knowledge productivity, cultural system guidance, cultural industry competitiveness. Second, the cultural soft power evaluation function obtained based on the score of four forces (Ng & Wong, 2016). Third, we can compare the cultural soft power of our country through the cultural soft power score.

Evaluated Measurements

Before the principal component analysis, we performed *KMO* and *Barlett* sphericity tests (Lawrence & Toohey, 2016; Lo & Pan, 2016). The results show that the *Barlett* value of the four-force sphericity P test is 0.000. It is less than the significance level. It can be considered that the correlation coefficient matrix is significantly different from the unit matrix and the *KMO* values are 0.717, 0.831, 0.714 and 0.682. It indicates that they both are suitable for principal component analysis. In the principal component analysis, the numbers of principal components were selected from the total variance interpretation table. When the Eigen value is greater than 1 or the cumulative contribution rate is greater than 85%. Then we divide the k th column vector of the initial factor load matrix by the arithmetic square root of the k th Eigen value to obtain the variable coefficient vector of the k th principal component F_k . Finally, we use the principal component corresponding variance to explain the contribution rate as the weight value and calculate the weighted average of the scores of the main components of the test period. Therefore, we can obtain the comprehensive evaluation function of cultural

value attraction (X_1), cultural knowledge productivity (X_2), cultural system guidance (X_3) and cultural industry competitiveness (X_4) as follows (X_j is the standardized data of X_j).

$$X_1 = 0.266ZX_{11} + 0.268ZX_{12} + 0.268ZX_{13} + 0.151ZX_{14} + 0.243ZX_{15} + 0.275ZX_{16} + 0.033ZX_{17} - 0.159ZX_{18} + 0.284ZX_{19} \quad (1)$$

$$X_2 = 0.319ZX_{21} + 0.309ZX_{22} + 0.302ZX_{23} + 0.290ZX_{24} + 0.304ZX_{25} + 0.236ZX_{26} + 0.315ZX_{27} + 0.323ZX_{28} + 0.088ZX_{29} \quad (2)$$

$$X_3 = 0.286ZX_{31} + 0.251ZX_{32} + 0.281ZX_{33} - 0.083ZX_{34} + 0.065ZX_{35} - 0.258ZX_{36} - 0.301ZX_{37} \quad (3)$$

$$X_4 = 0.255ZX_{41} + 0.264ZX_{42} + 0.276ZX_{43} - 0.072ZX_{44} + 0.305ZX_{45} + 0.056ZX_{46} + 0.267ZX_{47} + 0.296ZX_{48} + 0.284ZX_{49} \quad (4)$$

We added the standardized data into (1), (2), (3) and (4) then calculated the rating of China’s cultural soft power four forces (*Table 1*).

Table 1. The Scoring Value of China’s Cultural Soft Power in 2006-2015

	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Cultural value attraction X_1	-1.953	-1.438	-1.585	-1.692	-0.585	0.126	0.917	1.499	1.974	2.673
Cultural knowledge productivity X_2	-3.126	-2.624	-1.987	-1.322	-0.701	0.238	1.137	1.92	2.814	3.651
Cultural system guidance X_3	-1.363	-1.051	-1.265	-1.481	-0.478	-0.052	0.115	1.362	1.931	2.283
Cultural industry competitiveness X_4	-1.827	-1.918	-1.461	-1.05	-0.109	0.07	0.586	1.641	1.522	2.328

Based on *Table 2*, we can use the principal component analysis to find the comprehensive score of China’s cultural soft power. The *KMO* and *Barlett* sphericity test results show that the *p* value of the degree test is 0.000 and the *KMO* value is 0.799. It indicated that it is suitable for principal component analysis. From the total variance interpretation table, the Eigen values of the principal components are greater than and the principal component explanatory variance contribution contributes to F. Thus, we selected the principal component and calculated the cultural soft power evaluation function as follows:

$$X = 0.503X_1 + 0.501X_2 + 0.497X_3 + 0.499X_4 \tag{5}$$

The data of *Table 2* were brought into formula (5) and the score of China’s cultural soft power was calculated. It shows in *Table 2*.

Table 2. Cultural Soft Power Score in 2006-2015

	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Cultural soft power X	-4.049	-3.442	-3.082	-2.683	-0.811	0.188	1.35	3.143	4.034	5.353

Using the data of *Table 1* and *Table 2*, we can make the change trend of China’s cultural soft power and its four forces. It shows in *table 3*.

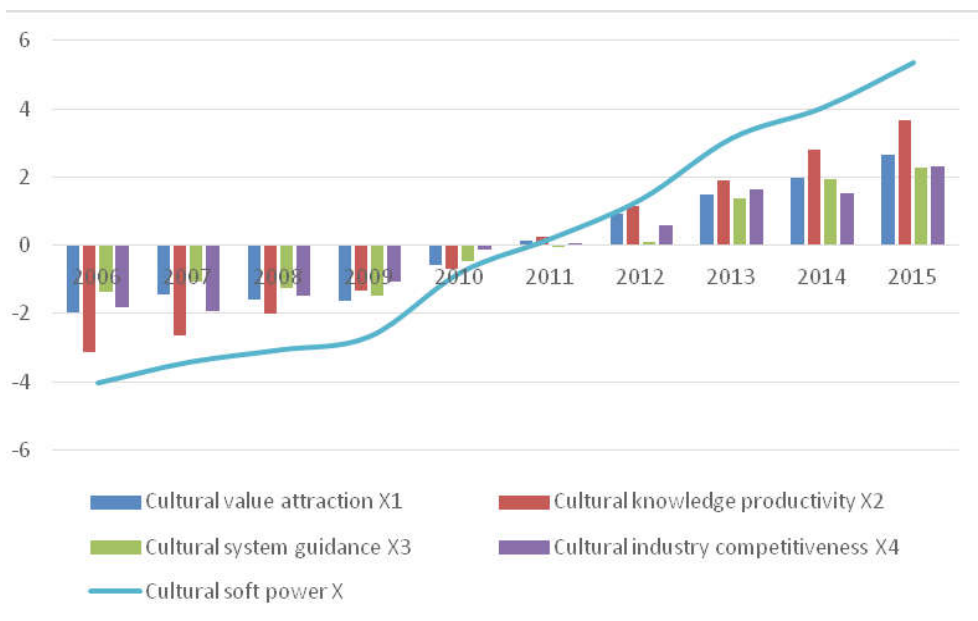


Figure 5. The Changing Trend of Cultural Soft Power and Four Forces

From formula (5), it can be seen that the four weights of the soft power of our country have little difference. It has a significant effect on the soft power of our country. In contrast, the cultural value attraction (0.503) has the highest proportion that proves its fundamental position in the national cultural soft power. Secondly, it is the cultural knowledge productivity (0.501). It shows that the cultural knowledge productivity is the solid (0.499) which embodies the development of cultural industry is an important way to enhance the soft power of national culture. The

protective effect of cultural system guidance force (0.497) is also very important. We can only correctly handle the relationship between these four forces to enhance the soft power of China's culture quickly and comprehensively.

To enhance the cultural strength of the socialist countries is a systematic project. To fully enhance the national cultural soft power, we must focus on sustainable development strategies nor short-term interests at the expense of long-term interests. Specifically, we should focus on its cultural value appeal, cultural knowledge productivity, cultural system guidance and cultural industry competitiveness.

Dome Model of "Communication and the Community of Shared Future"

At the bottom of the model is the dissemination of infrastructure, followed by the transmission channels are respectively, the media and dissemination of content. These four-story structures show that human understanding and interaction based on the most basic human information dissemination and emotional ditch on the pass (Kwek, Wang, & Weaver, 2014). The eight factors are: (1) National memory construction; (2) National characterization; (3) National identity construction; (4) State power control; (5) National emergency mobilization; (6) National strategic planning; (7) National crisis disposal; (8) The state of foreign communication.

Cultural vitality is not only an important part of social creativity, but also a significant sign of modern society. Inspiring the culture of the whole nation to create vitality is the only way to enhance the cultural soft power and comprehensive national strength. This is also an important way to develop the national cultural soft power. First, we must adhere to the guidance of Marxism to stimulate the culture of the whole nation to create vitality. We should respect the differences, compatible with the package, allowing the existence of different ideas. Second, in the great practice of socialist cultural construction with Chinese characteristics, the realization of the transformation of modern Chinese cultural resources and the creation of Chinese culture of foreign exotic culture are important. It is important to adapt it to the requirements of the new era and serve the great cause of socialism with Chinese characteristics. Thirdly, we should further accelerate the pace of reform and innovation of our cultural system and give full play to the main role of the broad masses of the people in the socialist cultural construction. We must inspire all levels of talent to create vitality and enthusiasm and promote the great development of socialist culture with Chinese characteristics and prosperity.

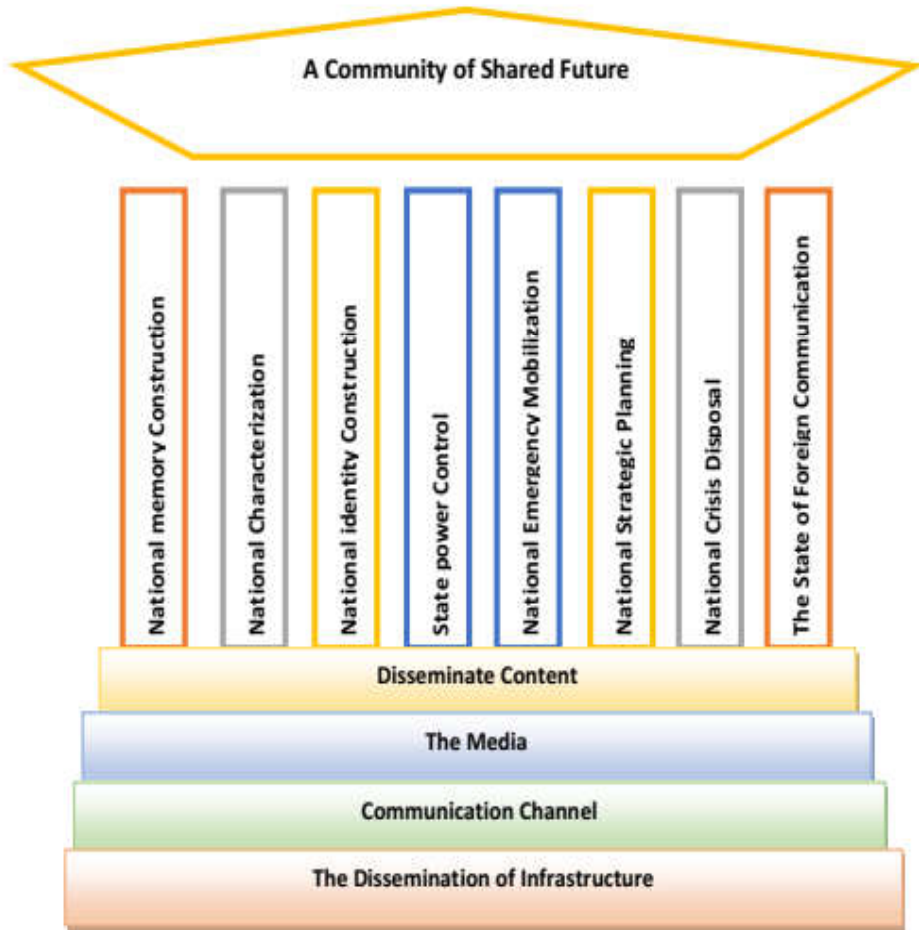


Figure 6. Dome Model of “Communication and the Community of Shared Future”

These carriers also form an array of structures. These eight factors interact with each other and interact with each other. The state’s external communication is an interactive way of constructing the human fate community. In this way, there is bound to be competition and even the struggle of public opinion in this interactive way. In this process, in addition to the need to stand on the human fate community, it is necessary to be able to listen to the transposition. In this new cosmopolitan concept, the various countries and regions of the external spread need to continue to “encounter” and construction. That is, the face of different cultures take the initiative to learn, dialogue and adjustment, and mutual influence, the formation

of a co-operation to build a situation in order to achieve a win-win sharing of the results of the pattern (Krebs, 2016; Len, 2015). China, led by the socialist countries, but also need to practice in reality, which reflects a style, and make this new cosmopolitanism to get more recognition and carry forward.

Conclusion and Recommendation

“The Belt and Road” create “community of interests, the fate of the community and the responsibility of the community” (Zhao, 2013). This is a good vision for the development of the fate of the community. From the introduction of the initiative to the early research and then to enrich and perfect, are open and inclusive, oriented to the world, aimed at “to promote a wider, higher level, a deeper level of open, big exchange, great integration” To enhance the cultural strength of the socialist countries is a systematic project. To fully enhance the national cultural soft power, we must focus on sustainable development strategies nor short-term interests at the expense of long-term interests. Specifically, we should focus on its cultural value appeal, cultural knowledge productivity, cultural system guidance and cultural industry competitiveness.

In addition, the Belt and Road is not just a communication infrastructure at the level of the national network link. It should be the communication channel access, the integration of media, communication content intimate communication and even the formation of a higher level of communication Cultural understanding of identity. So we can from the promotion of the formation of human fate community. Cultural strength can become a solid foundation for creating a destiny community.

To rationally deal with the differences between civilizations and other civilizations, it is recognized that the civilization of every nation and nation is unique. Adhere to seek common ground while reserving differences, learn from each other, do not attack and do not derogate other civilizations. Promote a new international order of democracy, fairness and justice, and build a global economic, political, cultural and civilized, destiny and life community. We should base on equality, open-oriented, cooperative as the driving force to share the goal of promoting the development of global governance system. And we must establish a platform for equal treatment, mutual understanding and mutual understanding; create a just justice, build a shared security pattern; seek open innovation, inclusive development prospects; promote and different, eclectic exchange of civilization; build respect for nature, Green development of the ecological system to create a “five in one” human fate community.

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