

Title: Bo Wang

Writer: Li ke

Prologue

Men of letters are drinking water from a winding canal
Literati are boiling water to drink and keep it
What a revelry with good wine, fragrant tea, and beautiful poetry
Pleasant scenery leaps into view
An embroidered piece of literature flows from penpoint
With careful thinking it is a rare commodity
If you ask where is destination
Camel ringing sounds far
The answer is going to the West with father

Antiques

I only know this is a hard journey when I was young
There are numerous obstacles along the way
I knew the ancestors had good intentions when I started learning
It's not just for money and silk cloth afterwards
Countless instructions are left by father at the beginning of Adulthood
He frequently looked back, getting no sight of the Chinese toon
Fortunately, my wooden box in hand is still warm
The journey is long and hard and the date of return is unknown
A few bumps lead to a way out
It seems that there is a divine helping hand
Boundless sand shrouds the returning road
Telling yourself do not hesitate
Places where stormy swept through are like a maze
Thinking twice
Slowly opened the wooden box to pray for blessings
After calming down
A camel bell came into view
Its voice lessened my loneliness
Reenergize myself

To lift myself out of the conundrum
I happened to hear the folding willow melody
On the way home
Prompted me to speed up
Returning home was coincide with offering sacrifice to the
ancestors
Returning antiquities with both hands
Expressing doubtfulness by the way
Pouring out all kinds of complaints
Father said a few words
But with deep meaning
I was confused at the time
It was not until hundreds of times practice later that
I came to realize
Not for the ancestral foundation, not for the wealth of the
family, not for the reputation and fame
It was the flower beyond the Great Wall that disturbed my
Heartstring

Forebears

I learned the parental guidance at a young age, not
forgetting ancestors and keeping in mind the family rules
Distant memory aside, I remember I swept the grave
faithfully on Tomb-sweeping Day
My father has been out for a long time, what is the meaning
of prosperity as even Tian Khan can't protect the thousands
of westbound bodies.
It was raining on the day when father returned
We worshipped ancestors, and carefully cleaned the dusted
the funeral hall
Seeing an ebony box, attracted by its light fragrance, I
couldn't help but ask father
My father answered it is a thing from an old friend
He owed to the old friend and the old thing has spirit. With
this, he closed the door.
The past days are connected to now
It is hard to keep the lingering temperature of the kindness
from an old friend
Later, I learned that my father's words were true
The old friend is man of integrity and resilience, surnamed
Zhang, Bowang Marquis from the Han Dynasty
The fame and fortune of all people were reduced to dust
While he is elevated to the stars

I know that my heart goes to him
I travel to and from, although not a leaf, it is like returning to
the roots
My father passed away, I rode a camel, and I am fortunate
to head for the same destination with him
Listening to the sound of the camel ring before leaving,
remembering the voice of the father, I get the peace of mind
Make nothing of the hardships due to deep affections

Setting sails

It is better to have Jun porcelain than a ton of gold
Stars shine in the sky and the mortal world is inexhaustible
I set sailing for the first time
With greenery
Also carrying the heart from Kaifeng
Although years have passed
What came into view is not the desert and sunset
I am delighted
The sea and waves are boundless, so is the heart
I don't know where is Penglai fairyland and Bo Mountain.
But Japan is still far away
Looking back, the hometown is long distance away
The father passed me the wooden box before leaving
Saying it will ensure my safety on my maiden sailing
My body grows cold with wind and waves suddenly rise and
fall
In the light wooden box is a camel bell reflecting on the
stars
Lifting the eyes, there is a bright light in the front
I volunteered to cross the sea despite thousands of miles
I promoted national glory instead of invading others
I stepped on the waves and stood on the tide
I rode on the breeze and traveled the world
I could guarantee the integrity and pure mindedness of my
family
The camel ringing touched my heartstring
I know that the breaking sea is absolutely unique in the
world
I do business as well as good deeds
I sell tea as well as consummation
As my father's wish
I have not let my family down, or fail the days and nights I
have spent

Old dreams

Do not you see the hustle and bustle after the Silk Road was
opened by Zhang Qian

Do not you see the market was still crowd after three o'clock
in the morning

Do not you see the unparalleled prosperity of the Port
Citong

Do not you see the fleet during Zheng He's sea voyages for
seven times

I'm lucky to see in my dream what you don't see

I made solemn vow and pledge at a young age with the
influence of my family and the father's teachings

Business trading at the port cannot curb my longing

The bygone has past, hair grows grey yet the heart is still
warm

I met with another world of heaven and earth in the late
night

I walked in the yellow sand and watched the sunset

I worshipped the ancestors on Tomb-sweeping day and
remembered the sincerity of old friends

I sailed by the wind and broke the huge waves, abandoning
temporal fame and fortune

I am not crazy, I am not a stone without feeling hurt

I am not a Penglai hermit, I am not a subject from former
dynasty

I am a sorrowful and lonely person, I am a rebellious pilgrim

People say the world is a deep pit, I jump into it willingly

I sleep not for a dream, I am vocal when I enter the world

I have a scale in my heart to weigh peace and war

No matter how much benefits to be gained, I will keep my
integrity

Old dream is a dream, also a beckon

Looking for the light alone, I still dare to hold a sword facing
guns

New path

Playing Parting at Yang Guan to bid farewell with the old
road

Singing along Fishing Junks at Sunset to embark on the
horizon

Pine cypress around the ancestral hall are luxuriant

As if the old friends are still there

As always, how to keep everything unchanged?
The camel team slowly entered the historical record
The ancestral home is in ruin and cannot withstand the
beating of wind and rain
Father's speech gradually blurred
His black hair turns grey like a waterfall
As always, the original mind remains unchanged
The fragrance of tea in the porcelain remains
It seems the real person when looking at the words on
yellowish account
The son inherits what father did and also his sincere heart
For the parents, it is not the drinks, specialties, or goods
For me, it's culture, atmosphere and memory
Pour all the memories of the old times
Inject all the treasures and longings from the past
Drinking a cup of elegance and bringing affections into the
belly
I am quite busy in this boisterous world
Time is rushing and cannot afford to be wasted
Change myself when it's hard to change the world and I'll
go even others don't go
What has changed is the trodden path
What remains the same is the way I am walking on.

Unchanged

Old temple, old camel bell
The fragrance of tea still remains despite passing time
The old thing cannot pursue and detain
The future is worth waiting and looking forward to
Don't ask for success
Or immortality
I only hope the camel ringing sound for eternity
I only hope that the first snow with new tea can always be
there
Tumbling out father's old wine
Drinking it and embracing the new willow on the shore
My heart is still sober
Do not talk about the moral degeneration of the world
I am a man of integrity with my ancestors' instructions

Title: SUN Member Universities: Protectors and Facilitators of Peace on Silk-Roads

Writer: Abolfazl Amanian

Nowadays, due to great changes in the social, economic, cultural and political systems of different countries; there is a kind of competition, i.e.; a kind of hegemony to monopolize resources and excellence globally. This competition sometimes leads to such phenomena as discrimination, conflict, violence and illegal intervention in countries' affairs. The tragic and worrying side of the issue is that it also results in war, fire, and other unpleasant events. All these events have led the world to a downhill. Our global village now seems to be more fragile than ever. In this context, the need to address the concept of peace has grown from the national to the global level. Formulation and promotion of peaceful principles scientifically to check violence and conflict at all the individual, community, regional, national and international levels is an inevitable need because of complicated relationships between people, ethnic groups, masses, and communities of different nations with different cultures, values, and beliefs. Universities, meanwhile, play an essential role in promoting and disseminating the culture of peace and coexistence. Universities enjoy unique opportunities to develop curriculum, research, and services which can establish world peace. They must not only present innovative knowledge and skills to the present and future generations worldwide, but they should also focus on moral education of the citizens in accordance with their commitment to peace, human rights and democratic values. Therefore, these organizations' immediate responsibility and mission is not mere training of a group of experts in their professional and knowledge domains; rather, they have times more important liability and obligation, which are their pursuit and support for truth, offering assistance to and scaffolding students to acquire required competency, desirable life skills and abilities, improving the quality of life, gaining citizenship skills, promoting and encouraging the skill of peaceful coexistence, teaching the ways to gain the ability to attain peace and live with the opposition, developing a sense of social responsibility and the discipline of respecting and honoring the rights of others; these are some of the duties of the universities and educational institutions.

This article emphasizes the role of SUN member universities and their students in expanding and reinforcing peace in the Silk Road. Theoretically, this is an interdisciplinary course being based on the following: The capability approach (of Amartya Sen); the structuration theory (of Anthony Giddens); the comparative-historical analysis; the strategic planning analysis; and the issue of peace education in political philosophy. This paper provides a three-tier framework of action and addresses the communities that the network of member universities (and, naturally, students) can accomplish as their primary goal of support for and facilitation of peace on the Silk Road. To hit the target, I believe the network of universities must collectively choose the strategy of "Promoting the culture of peace based on the Silk Road civilization background and its peace-making (cultural, identity, political, etc.) mechanisms". My three-tier structure initiative outlines the three intended communities based on their priority and importance. The first level of engagement, concerning behavior, calls for promoting the human agencies of universities (professors and notably students). The second level of engagement focuses on formulating peace on the Silk Road based on inter-university communication and collaboration, and the third level, which has something to do with policymaking, emphasizes the role of large structures and national sovereignty on the Silk Road. While

outlining the steps required for materialization of goals in all the three levels, the author has also proposed a number of operational mechanisms to the network of member universities to fulfill the objectives.

At the level of behavior, the emphasis is on training a global peaceful citizen, who has obtained necessary fundamental capabilities. To train such an active subject, universities need to have a comprehensive and interdisciplinary peace education. Learning that does not lead to a deep and profound attitude is called literacy (or graduation) and does not represent a sophistication. This article considers the global peaceful citizen (the network of university students) as an output of a triangulated structure whose vertices are peace knowledge, the tendency for peace, and the ability for attaining peace. Awareness of the positive and negative aspects of globalization on cultures and identities; global poverty, war, displacement, child labor; classification of violence into direct (war and terrorism) and structural (poverty, discrimination, social exclusion, etc.) violence; the knowledge to analyze conflict prevention and resolution; desired media literacy; freedom of thought and expression; diversity of the ethnic, religious, national and cosmopolitan identities and the requirements and coordination of each of the factors are parts of the strategic knowledge that the network of students must adequately learn. In terms of peace attitude, institutionalization of beliefs such as peaceful coexistence and good neighborliness in the global village and especially the Silk Road, awareness and action with a vision of sustainable development in the ecosystem, respect for human dignity and acceptance of diversity, flexible attitude and belief in life change, violence free attitude with promotion of reflection, tolerance and adaptation in students will be effective in promoting a culture of peace. The network universities must also develop and enhance capabilities/necessary skills for promotion of peace among students. For instance, such issues should be considered for the purpose: Strong communication skills; active communication styles relying on the strengthening of the international language; the ability to combine distinct and sometimes conflicting ideas and attitudes; balancing local, ethnic, religious, national, and cosmopolitan identities; critical thinking and problem-solving techniques; self-control; self-esteem and social tolerance; transforming citizenship membership; mediation; stakeholder analysis and tension resolution.

At the interactive level, concentration is on inter-university scientific collaborations to provide a basis for the peace regularization on the Silk Road. I have borrowed the concept of regularization from the marketing field. In the context of this note, to answer the question how to extract the latent facts in the peace-making mechanisms throughout the history and civilization background of the Silk Road and present them like as consistent patterns and logical rules? And more important, what is the role of network universities in this regulation? Let's be honest. The government's attitude to the cultural connections and civilization background of the Silk Road has until now been symbolic and unsystematic. SUN member universities should take these ideas into account. How? The answer lies in the discovery and inference of the peace-making systems in the geographical space of the Silk Roads and in the rigorous regularity of producing appropriate mental, objective processes, mechanisms, and systems. Some steps must be taken to achieve this goal. Adapted from the historical-comparative analysis with the path dependency approach I have outlined the following steps: Drawing the institutional map of peace on the Silk Road; identification of self-rein forcer and reactive sequences; analysis of vital joints, historical crisis, experienced blockages and the ultimate outcomes of peace on the Silk Road. Determining several focal points (area/incident) Silk Road wide and deep and historical focus on the points, as said earlier, is a good starting point for the work of universities. At this level, coordination and interaction of the network of universities and students are essential to meet

the productive process as research on the problems from the design to the implementation stages are necessary to inform the members of the results.

The macro-level of the proposed framework is based on the strategic and policy making insights where the network of universities can facilitate peace on the Silk Road. The starting point of this level is identifying destructive focal in the national governments of the Silk Road which have disrupted peace in this geographical area (Or have the potential to challenge peace). An overview of the conceptual structure of peace is essential here. Peace has both positive and negative aspects. The lack of violence (such as war and terrorism and/or poverty, discrimination and social exclusion) stands in the negative side. On the positive side, the wellbeing and sense of social justice - gender and race equality - and the enjoyment of fundamental human rights are essential components of peace. It is obvious that measuring these aspects have become easier recently because of the development of specific index such as Human Development Index (HDI), Gender Development Index (GDI), Social Welfare Index (SWI) and the capacity of civil society to accept social participation, for example the development of NGOs). Universities and network students can create and focus on a multi-level list of areas in difficult conditions (based on peace) on the Silk Road (Critical violent Sites, critical vulnerable Sites, etc.). They can scan the inner/outer environment of these areas and identify the Strengths, Weaknesses, Threats, and Opportunities (SWOTs), while respecting the national government of the Silk Road States, and suggest the governments appropriate strategies for promoting peace. To this end, it is clear, first, to focus on the sovereignty and peace-related issues in the national geographical domain of the mentioned universities. Then the cluster (inter-university collaboration) can examine areas of difficulty and provide policy recommendations for national governments.

Finally, the afore-mentioned levels, target communities, and actions are theoretical. The requisite for their implementation by universities and students is taking appropriate action plans. At the behavioral level with a focus on human agency, the proposed programs may include: Establishing the curricula or editing extraordinary (off-curriculum) educational content based on peace and peaceful coexistence for the network of university students; exchanging professors and conducting joint graduate courses called peace studies; encouraging postgraduate and doctoral students to conduct research on the interdisciplinary topics related to the Silk Road peace; holding joint regional festivals/conferences at major member universities of the Silk Road; launching student exchange programs; and granting scholarships and/or grants to students and faculty members of the network of universities engaged in peace studies. The network of the member universities can also serve as reference and role models (in terms of content provision, research results, and research and policy cooperation) for the non-affiliated universities and it can help promote the culture of peace on the Silk Road. At the second level, which emphasizes regulation of peace on the Silk Road, the network of member universities can conduct interdisciplinary research on the Silk Road on a wide range of collaborative research (especially historical analysis with a path dependency approach); the establishment of a joint research center; holding the knowledge-sharing workshops; facilitating sharing the knowledge and experience of the natives to achieve the goal. Regulation of peace based on the civilization background of this road will be possible by the production and dissemination of knowledge on the (political, economic, cultural and social) mechanisms of creating and sustaining peace on the Silk Road. The third level of actions is called the macro-level research and policy recommendation to the government. My university (ATU) has had a valuable and successful experience in implementing this project throughout Iran. The network of universities and students can create joint research cores, hold meetings and workshops to help lay off

challenges to the Silk Road peace, and ultimately provide strategies and policy recommendations for the national governments (regions in a difficult situation) and play a major role in facilitating and strengthening peace on the Silk Road.