

International Conference “Reconnecting China with the Muslim World ”



Left Keynote Speech by YA Bhg. Tun Musa Hitam, former Deputy Prime Minister of Malaysia . **Middle** Opening Ceremony by Tun Musa Hitam. **Right** Engaged crowd during the conference.

The Institute of China Studies (ICS) together with the Zheng He International Peace Foundation and Persatuan Persahabatan Malaysia-China (PPMC, the Malaysia-China Friendship Association), which is under the leadership of Dato' Abdul Majid Khan, the former Malaysian Ambassador to China organized the International Conference on “Reconnecting China with the Muslim World.” on the 11th and 12th August, 2015. The initiative of this conference came from Professor Ma Haiyun, a professor of history at Frostburg State University and a well-known scholar on the subject of Islam in China. He is also the founder and president of the Zheng He International Peace Foundation, a US-based organization that aims to promote inter-civilizational peace and dialogue through tapping the positive legacy of Zheng He, the famed Chinese admiral in the early 15th Century.

More than 25 papers were presented by 27 scholars from different countries and areas, including Malaysia, Singapore, Saudi Arabia, Qatar, China, the United States, UAE, France, Turkey, Taiwan, Japan, and Hong Kong. In

addition, the organizers were privileged to have Tun Musa Hitam, the former Deputy Prime Minister of Malaysia and currently the president of World Islamic Economic Forum, to give the conference Keynote Speech.

There were seven panels in this conference, covering the themes of Zheng He's magnificent voyages and the legacy he left behind, development of Islam in modern China, Islamic perspectives on Chinese history and philosophy, transnational migration of Chinese Muslims, historical ties between Chinese Muslims and Muslims in other countries, China's present relations with Muslim-majority countries, and economic relations between China and the Muslim world.

Among the papers presented were Professor Hyunhee Park's (City University of New York) that examined early geographical knowledge, of the ancient Greco-Roman and Persian worlds and its subsequent influence upon the Muslim geographers

International Conference “Reconnecting China with the Muslim World”

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and eventually the Chinese navigators, Professor Ma Haiyun's (Frostburg State University) paper on the Muslim perspective on Imperial Chinese history, which shows how the Chinese Muslim religious and cultural identities intermingled with the mainstream Chinese discourse, Dr. Tee Boon Chuan's (Universiti Tunku Abdul Rahman) paper that discussed the way Confucius and Confucianism were understood by Muslim scholars such as Ibrahim T. Y. Ma and Osman Abu Bakar, Mr. Mohammed Turki Al-Sudairi's (Gulf Cooperation Centre) paper on the current situation of Salafism in China among the ethnic Hui Muslims, Professor Ding Mingjun and Professor Ma Jianfu's (both at Northern Nationalities University) joint paper on Chinese Hui Muslim's translation activities and Sino-Arabic cultural communication, and Professor Mitsuo Sawai's (Tokyo Metropolitan University) paper about the management of mosques in present-day China.

In addition, Professor Ho Wai Yip (Hong Kong Institute of Education) discussed the formation and heritage of Muslim identity and ethnic groups in Hong Kong, Dr. Ngeow Chow Bing (Institute of China Studies, University of Malaya) and Mr. Ma Hailong (Sun Yat-Sen University) made a presentation on the overseas Chinese Muslim community in Malaysia, Ms. Hale Eroglu Sager (Harvard University) examined the influence of Turkish modernity and nationalism upon the Chinese Muslims during the Republican era, Professor Jacqueline Armijo (Qatar University) discussed the relationship between China and the Gulf Cooperation Council, and Dr. Abdul Murat bin Abdul Halim (Institute of China Studies, University of Malaya) discussed the challenges of JAKIM's Halal certification in China.

The above selection of paper presenters and their topics only captured a small part of the exciting intellectual activities in this conference. Overall the conference was very successful, attracting a large crowd and the intellectual exchanges and discussions were substantive and productive, enriching the knowledge of not only the paper presenters but of the conference audience as well. A project of turning the conference papers into an edited volume was initiated after the successful conclusion of the conference. ♦



Registration of participants.



Opening ceremony of the conference.



Prof Ma Haiyun presenting a token of appreciation to Prof Danny Wong, Director of ICS as co-organizer of the conference.



Participant raising questions to the panel.



北京外国语大学
BEIJING FOREIGN STUDIES UNIVERSITY

International Conference

“21st Century Maritime Silk Road and Chinese Soft Power: Review and Prospect”

International Conference

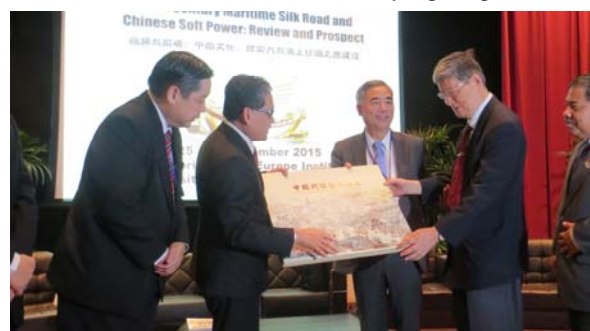
21st Century Maritime Silk Road and Chinese Soft Power: Review and Prospect

回顾与前瞻：中国文化、软实力与海上丝绸之路建设



On 25 and 26 November 2015, the Institute of China Studies, together with Kong Zi Institute at the University of Malaya and Beijing Foreign Studies University, convened an international conference on “21st Century Maritime Silk Road and Chinese Soft Power: Review and Prospect” as the Asia-Europe Institute at the University of Malaya. The conference received major financial support from Sunsuria Berhad and also from the Chinese Embassy in Kuala Lumpur. In this conference, 38 presentations were delivered by experts and scholars from China, Malaysia, South Korea, Singapore, the United States, the Philippines, Australia, Thailand and Indonesia. The presentations focused on several themes: the historical and cultural ties between China and Southeast Asian countries formed centuries ago along the ancient Maritime Silk Road, the international political implications of China’s “Belt and Road” initiatives, the foreign policies of the ASEAN countries in response to China’s initiatives, the

economic aspects of China-Southeast Asia relations, and the cultural linkages between China and Southeast Asia. Professor Zhang Xiping, of Beijing Foreign Studies University, reflected on the important role of Malacca in the ancient Maritime Silk Road. Professor Wang Fei-Ling, of Georgia Institute of Technology, delivered an overview of China’s economic rise and diplomatic performance, and argued that recent China’s diplomatic performance was not helpful in complementing the economic performance of China. Dr. Anuson Chinvanno (Rangsit University, Thailand), Ms. Irene Chang (Rajaratnam School of International Studies, Singapore), Dr. Elaine Tolentino (De La Salle University, the Philippines), and Mr. Yeremia Lalisang (Universitas Indonesia) each looked into their countries’ responses to China’s initiative of 21st Century Maritime Silk Road respectively. They all came to the conclusion that this is an important opportunity for ASEAN countries to capitalize on, yet remained somewhat cautious in varying degree as to the



Prof. Zhang Xiping from Beijing Foreign Studies University presenting a token of appreciation to Prof. Mohd Amin, Vice Chancellor for University of Malaya.

strategic implication of this initiative.

Professor Azirah Hashim from the University of Malaya discussed the opportunities for higher education cooperation among Maritime Silk Road countries, while Professor Mohamad Mokhtar and Professor Puteri Roslina Abdul Wahid (both from the University of Malaya) shared their expertise in the teaching of Malay language to students from China. Chen Zhong, the Director of Kong Zi Institute, also made a presentation on the role and achievements of Kong Zi Institute and how China’s Confucius Institutes play a role in promoting China’s soft power to the Maritime Silk Road countries.

ICS’s staff, including Professor Lee Poh Ping, Professor Lee Kam Hing, Dr. Ngeow Chow Bing, Dr. Zhang Miao, and Dr. Li Ran, also presented their papers discussing the historical, strategic, and economic aspects of China-ASEAN relations and China’s initiative of the 21st Century Maritime Silk Road. ♦



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Will China 'Confucianize' the World? If history is a reliable guide, the answer is No

By Peter T. C. CHANG



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...the Confucian moral enterprise affirms an 'inclusive' 'many ways' approach to realizing the Dao. they do not regard Confucianism as the sole custodian and transmitter of the Dao. There are other worthy intermediaries who can effectuate the actualization of harmony on Earth.

In 1405 Zheng He set sail, on the first of his many voyages down the Nanyang, with multiple stopovers in Malacca. Approximately 90 years later in 1498, Vasco da Gama, navigated around the Cape of Hope, setting base first in India. The Portuguese entourage then ventured further, docking in Malacca, and finally dropping anchor in Macau. These maritime heroes, and their epoch-making expeditions may be seen as the historical epiphany of the global aspirations of their respective worlds, namely the Chinese Confucian and Euro-American civilizations.

Indeed, the German philosopher Karl Jasper described Confucianism and Christianity as Axial Age religions, in that both extol a universal vision, with a divine commission to construct a moral edifice that embraces the whole of humanity, regardless of race. (By contrast, non Axial Age religions are ethnocentric traditions such as Judaism and Shintoism.) The Christian church, for example, regards the biblical gospel as efficacious for all, whereupon people of diverse ethnicities can embody the Christian way of life and ultimately attain salvation. Likewise, Confucians avow that every human by nature are born with innate good, and through disciplined moral self-cultivation, possess the potential to be nurtured into noble sages. On these accounts, Christianity and Confucianism perceived themselves as Apex Civilizations, endowed with ethical precepts and spiritual insights to be promulgated universally for the edification of the human family.

As history had it, the Portuguese wayfarers were followed by other European explorers whose adventures subsequently covered all the four seas. Aside from reconfiguring the social-economical-political structure of the colonies, the West also revamped the local cultural habitat, enforcing the Christian creed upon the native inhabitants. While controversial, these Christianization missions had the effect of elevating Christianity into a truly global religion, as the Christian faith is now practiced in every continent and by people of diverse racial makeup.

The same cannot be said of Confucianism. To begin with, as compared to the West, Zheng He maritime exploit was short lived, with a limited geographical reach, confined to the territories skirting along the South China seas and edges of the Hindi Ocean. In addition, the Middle Kingdom's power was projected via the tributary system rather than through a direct conquest of the periphery kingdoms. And more pertinently, there was no conscious attempt on the part of the Sinic civilization to Confucianize those

subordinated states. The consequence of this absence of effort to transmit the Confucian ethos is that this ancient Chinese philosophical-religiosity, after over two millennium of existence, remains a predominantly northeast Asia phenomenon as well as a Han-centric tradition.

If espouses a universalistic vision, why did not Confucian East exude similar Christian West zeal to transform the world? To be sure like the latter, the former sought to better the fate of humankind. But unlike Christianity, the Chinese philosophers do not see the need to Confucianize the entire world. This dissimilitude can be attributed to these two Axial Age religions different strategies, namely, the Christian 'one way' versus the Confucian 'many ways' approach to actualize their respective conception of the ultimate good. I shall elaborate.

One Way versus Many Ways

As mentioned, Christianity avers that all humans can attain salvation in the afterlife. But to achieve this, a person must conduct his or her present life in accord with two sets of norms. The first are behavioral codes embedded within General Revelations. These are commonly known as the natural law, which is accessible to all human being. The second are the Special Revelations. These represent decrees uniquely manifested by God to a specific group of people, at a particular time in history, namely, the descendants of Abraham. This 'chosen tribe' subsequently evolved into the wider faith communities customarily referred to as Religions of the Book, namely, Judaism, Christianity and Islam.

In Christianity, the Bible is extolled as the final depository of these specially revealed sacred pronouncements. Accordingly, Christians believe they alone procured the complete prerequisite knowledge for human salvation. And the only 'one way' to secure eternal life is to live our temporal existence in conformity with the Holy Scripture.

It is on this account that Christianity conceived itself as a 'chosen tradition', the divinely elected recipients of Special Revelations, and entrusted evangelists of the Good News to a humanity mired in iniquity. These are the key motifs that drive the Western missionary enterprise to Christianize the world, as so to save the world. More recently, it inspired the modern American sense of 'manifest destiny', as the predestined Western civilization to provide moral and political leadership to the rest of the world.

The ultimate good, for Confucianism, is to live the sagely life of a *Jun Zi*. And to consummate this idealized selfhood, a person must order his or her conduct in alignment with

Tien Li (Heavenly Principles). And for the Confucians these Heavenly Principles are naturally discernible by all humankind, without the necessity for extraneous supernatural revelation.

Thus, unlike Christianity, ancient China has no equivalent notion of Tien (Heaven) communicating only to a specific race. Rather, according to the early Chinese thinkers, every proclamation of Heaven are universally accessible to the entire human race. Correspondingly, each person and by extension tradition, possesses the essential knowledge to bring into fruition a sagely existence.

Now, while the Confucians believe all have the potential, not everyone actualizes it. Mo Tzu and Mohism, for example, were refuted by the Confucians for espousing teachings that contravene the Way. But for those who fulfill this innate capability, Lao Tzu and Daoism, for instance, the Confucianists would accord them due recognition and welcome their collaboration. This pluralistic affirmation is encapsulated by the Chinese practice of multiple-religiosity. It is not uncommon to meet a Chinese person pledging allegiance to Confucianism, Daoism, and Buddhism, all at the same time.

What these underscore is the Confucian universal concept of moral efficacy. Unlike the Christian doctrine of the 'chosen tradition', for the Confucian, moral superiority is not predestined. Instead, it is egalitarian, open to all, and bestowed on the basis of meritocracy. That is to say, each person and traditions have to develop their potential, prove their competency, and hence worthiness to assume leadership role.

What this means is that as opposed to the Christian 'exclusive' 'one way' scheme to attain salvation, the Confucian moral enterprise affirms an 'inclusive' 'many ways' approach to realizing the Dao. Put differently, the ancient Chinese do not regard Confucianism as the sole custodian and transmitter of the Dao. There are other worthy intermediaries which can effectuate the actualization of harmony on Earth.

Herein lies the main explanation for the Chinese apparent lack of zeal to Confucianize the world. Surely, as with the Christians, the ancient Chinese sages were critical of the moral condition of their times and worked to transform the world-at-large. But unlike Christianity, they do not see the remedy as residing in Confucianism alone, some other traditions are as capable of dispensing corrective measures. It is for this reason that historically the Confucian East was never as encumbered by nor transfixed with the sacred burden of the Christian West, as God's elected tradition to venture forth and evangelize the world.

The Confucian's Pluralistic Vision and Softer Encounter with the World

Now as part of a wider soft power campaign to soothe the People's Republic of China's image abroad, Beijing has installed an extensive network of Confucius Institutes across the globe.

This has become a controversial project not least because some have questioned if these institutes in their present form are bona fide conduits of the Confucian precepts. Other critics, especially those in the West, warn of an ideological Trojan House implanted in universities to propagate the PRC's illiberal worldview.

Be that as it may, the question at hand is that if and when the Confucian tradition is fully rejuvenated, will modern China seek to 'Confucianize' the world? If history is a reliable guide, the answer is no. Certainly, as an Apex Civilization the Confucians may attempt to 'civilize' what they perceived are the lesser civilizations. However, as the above theological analysis have shown, unlike Christianity, the Confucians would not seek to remodel the world wholly in its own image. Indeed, the universal order envisioned by the ancient Chinese sages is a pluralistic one, where diverse philosophical and religious traditions, if proven meritorious, could co-exist harmoniously to provide humanity with collective moral leadership

By way of closing, another unique feature of the Confucian enterprise is its preferred mode of transmission, namely, through exemplary leadership. To the extent conversion is warranted, it is the Confucian preference to bring about moral change via inner rehabilitation rather than external compulsion. At the level of statecraft, this is translated into the doctrine of the benevolent ruler in which Imperial China's dominance was to be projected outwards via superior virtue rather than military prowess. The ancient Chinese were convinced that when the Emperor reign magnanimously, the minor kingdoms would be won over, without coercion, to the way of the Middle Kingdom. As Mencius asserts: "When the ruler is benevolent, all are benevolent. When the ruler is righteous, all are righteous. Once the ruler attains rectitude, the state is well governed." This idealistic belief in the transformative power of sagely kingship is another trait that helped shaped the Confucian East softer non-coercive vis-a-vis Christian West assertive encounter with the world. ♦



After over two millennium of existence, Confucianism is still a predominantly northeast Asia phenomenon as well as a Han-centric tradition.

The ancient Chinese were convinced that when the Emperor reign magnanimously, the minor kingdoms would be won over, without coercion, to the way of the Middle Kingdom.

This article is the personal opinion of the writer.

CHINA'S STATE ENTERPRISES

Part 2 – THREE DECADES OF STATE ENTERPRISE REFORM

By Li Ran and Cheong Kee Cheok



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China's state enterprises (SEs) have been key instruments of state control of the country's economic activities. Over the last decades, they have been transformed to enterprises having varying degrees of ownership and control by the state.

China's state enterprises (SEs) have been key instruments of state control of the country's economic activities. Over the last decades, they have been transformed to enterprises having varying degrees of ownership and control by the state. Before 1978, the state controlled the whole economy but the lack of incentives resulted in most state sectors performing poorly.

Recognizing this early on in December 1978, the government started in a phased manner, in the spirit of Deng Xiaoping's "feeling the stones to cross a river", both governance and ownership reform of SEs. Governance reform began with enlarging operational autonomies to provide adequate incentives to managers – through increasing autonomy for managers to set prices and wages, hiring and firing employees, and investing and profit retention. Profits or losses of SEs were linked to employees' benefits, and managers were allowed to share part of profits.

In the 1980s, mounting SE losses caused the state to transfer funds as loans instead of grants. In 1983, tax reform enabled the state to obtain fiscal revenues from the SEs by "taxes replacing profits turn-in". Organizational reforms were also initiated. Managerial positions in SEs were urged to be delinked from government hierarchical positions. The year 1984 saw the separation of ownership rights and control rights. Specific measures like manager/contract responsibility system were introduced. In terms of supervision, the Administrative Bureau of State-owned Assets was established directly under the State Council in 1988 to strengthen the management of state-owned assets. In 1993, to develop the bond and stock financing in capital market SEs were required to corporatize. But corporatization was to spell the end of the "iron rice bowl" for SE employees because such costs had to be taken off the books of SEs if they were to be attractive to investors in the stock exchanges. Thus, the "modern enterprise system" was established while company laws were also promulgated.

The need to protect SEs that are considered strategic by the state was manifested through a major reform in 1995, when a policy called "grasping the large (SEs), letting go the small" was launched to have the state retain ownership/control of the largest SEs while smaller SEs were allowed to be merged, acquired, liquidated, etc. Only about 1,000 were treated as large and owned by the state. SEs that the government retained were in strategic sectors considered crucial to the country's national and economic security, and included financial, mining, steel, telecommunications, transportation, utilities, oil, and military-related production enterprises. In supporting these large SEs, the government also sought to create large

SE groups that are competitive in the international market.

During the 1990s, continued operating losses of SEs caused so much non-performing loans (NPLs) that in 1997 a three-year plan of reform was initiated to have SEs set up modern enterprise system and assist loss-making SEs. State commercial banks were enlisted to deal with their NPLs, while four specialized financial assets management companies were set up to implement debt-for-equity swaps for affected key difficult SEs.

SEs also came under the purview of the State-owned Assets Supervision and Administration Commission (SASAC) established in 2003. The report of the 16th National Congress of the Communist Party of China required the central, provincial, municipal governments to set up management institutions for state-owned assets. The establishment of central and local SASACs unified the management of state-owned employees, operations and assets of SEs.

Simultaneously, ownership reform proceeded. In 1986, the state introduced the joint-stock system to SEs. The pilot project of joint-stock system was put forward as early as 1986, but it was only adopted for a few large and medium SEs. In 1992, the State Council promulgated 11 regulations that broadened the coverage of the joint-stock system.

From 1993, the SEs were urged to raise finance in bond and stock markets. In 1995, in terms of "letting go the small", the ownership forms of medium and small SEs were restructured through channels such as reorganizing, merging, joint venture, partnership, and sale and liquidation. In 1999, the 4th Plenary Session of the 15th Central Committee of the Communist Party of China proposed that large and medium SEs to become joint-stock enterprises through public listing and joint venture. But the key SEs had to be controlled by the government in terms of ownership.

Successively, in order to make each department of SEs go towards the society and become independent business entities, the 3rd Plenary Session of the 16th Central Committee of the Communist Party of China encouraged the large SEs under SASACs to absorb foreign and social capitals through public listing in capital markets.

To maintain government control, the "split-share system" became an institutional feature in China. Under this system, shares in listed enterprises were separated into tradable shares and non-tradable shares. The state and legal persons¹ were holders of non-tradable shares which could not be traded in the stock market. By contrast, tradable shares were public shares that could be traded in the two stock exchanges and owned by institutional and individual

shareholders. The latter had weaker bargaining power.

This unequal power caused conflict between the two types of shareholders. In 2005, the China Securities Regulatory Commission launched the pilot project of split-share reform. A compromise was struck whereby holders of tradable shares obtained additional shares from non-tradable shareholders, subject to a minimum state share proportion for SEs. This process was implemented gradually so as not to destabilize the stock markets brought about by the increasing number of shares in the market. However, the shares became valued by the market and the original problem of non-tradable shares was overcome (Dong & Zhang, 2008). With these institutional arrangements in place, the trend towards more tradable shares accelerated, so that by 2014, only a tenth of state enterprise shares were non-tradable (Table 1).

Since November 2013, the 3rd Plenary Session of the 18th Central Committee of the Communist Party of China put forward the overall objective of deepening state enterprise reform. In March 2014, President Xi Jinping pointed out that SEs should not be weakened, but needed to be strengthened (The Central People's Government of the People's Republic of China, 2015).

In September 13 2015, the State Council put forward "Instructions on Deepening the Reform of State Enterprises" to achieve the above objectives by the year 2020 (Figure 1). First, "mixed ownership" reform, through welcoming non-state participation, actually strengthened the control of the state. And in the corporatization process of SEs, a sound corporate governance structure and perfect marketization mechanism needed to be better emphasized. Further, to create greater separation between the government and the enterprises, the authorization management system of state-owned assets was divided into three levels: the government, state-owned capital investment and operation companies and SEs. Third, to optimize the distribution and structure of the SE sector, as well as for them to play a leading role, the central government urged SEs to restructure and merge into conglomerates. Last, in order to consolidate the political core function, to strengthen the legal position of the Party Committee² within SEs in the corporate governance structure were urged (The Central People's Government of the People's Republic of China, 2015).

To summarize, the roadmap of China's state enterprise reform is shown in Figure 2. China's SEs have traveled a long and uneven road, but the journey continues. ♦

Table 1: Tradable and Non-Tradable Shares in China's Share Markets (2004-2014)

Year	Total Issued Shares (Billion)	Tradable Shares (Billion)	% of Shares Tradable
2004	714.94	257.71	36.05
2005	762.95	291.48	38.20
2006	1489.76	563.78	37.84
2007	2241.69	1033.15	46.09
2008	2452.29	1257.89	51.29
2009	2616.29	1975.95	75.52
2010	3318.44	2564.2	77.27
2011	3609.55	2885.03	79.93
2012	3839.50	3133.96	81.62
2013	4056.91	3674.42	90.57
2014	4361.01	3910.43	89.67

Source: China Securities Regulatory Commission (2015). Securities market yearly data. Retrieved from <http://www.csrc.gov.cn/pub/newsite/sjtj/zqscvzb/>

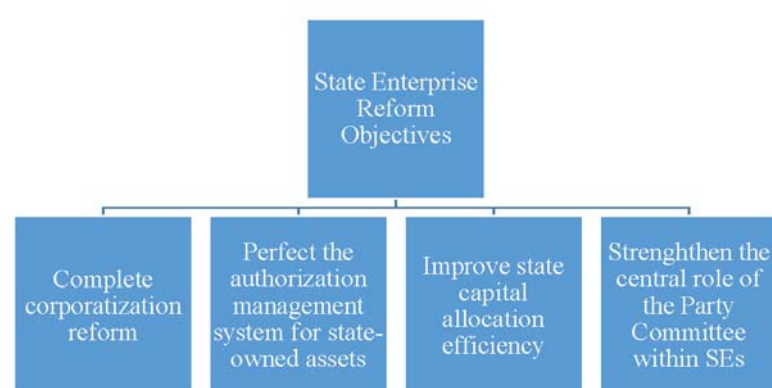


Figure 1: Main Objectives of State Enterprise Reform by 2020

Source: Author

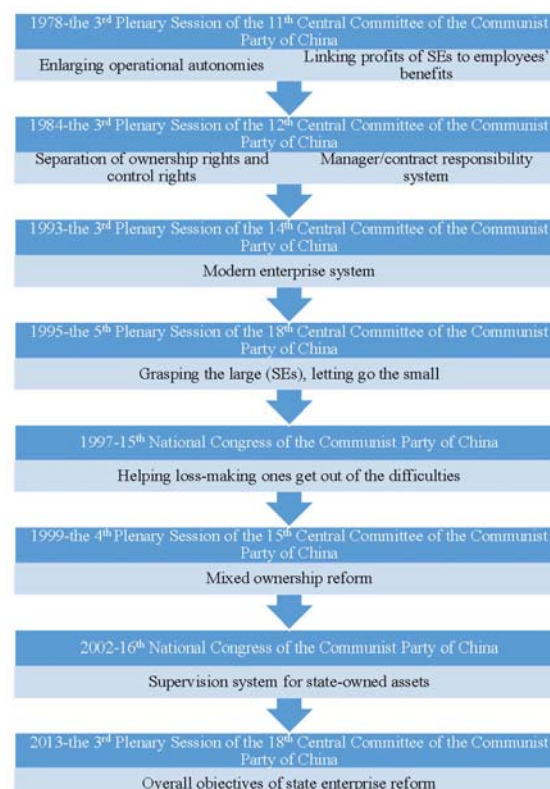


Figure 2: The Reform Roadmap of China's State Enterprises

Source: Author

1. "Legal person" is a concept relative to a natural person, which refers to legal organizations including state, corporations, institutions, etc. to execute rights and obligations in law.

2. Party Committee is an organization (similar with Board of Directors and Board of Supervisors) established in China's enterprises. It functions to ensure that the Communist Party of China's policies and strategies are executed. It participates in decision-making, supervision, day-to-day operations, employment of key persons, coordination of internal relations, and other corporate governance details. It is compulsory for SEs to set up but not private enterprises.

ICS Workshop: “China Studies in Southeast Asia”

The ICS organized the second workshop of the year on 8 of September, with the workshop's theme being “China Studies in Southeast Asia.” As the rising superpower, China has attracted a lot of scholarly attention in academic communities all over the world. At



Opening remarks by Dr Ngeow Chow Bing, Deputy Director of the Institute of China Studies.

present, there are strong and productive scholarly “China Studies” communities in the United States, Europe, Japan, Taiwan, South Korea, Russia, India, Singapore, and Vietnam. However, apart from Vietnam and Singapore, the “China Studies” scholarship in other noticed Southeast Asian countries has not been for a long time. This workshop brought together China scholars in Malaysia, Vietnam, Singapore, the Philippines, Thailand, Myanmar, and Indonesia to discuss academic “China Studies” in the scholars’ respective countries. Apart from ICS’s academics, the scholars who participated in the workshop included Dr. Hoang The Anh and Ms. Ha Thi Hong Van (both from Institute of Chinese Studies, Vietnamese Academy of Social Sciences), Dr. Lim Tai Wei (from SIM University, Singapore), Dr. Sitthiphon Kruarattikan and Dr. Aksornsri Phanishsarn (both from the Thammasat University, Thailand), Professor Tina Clemente (University of the Philippines-Diliman), Professor Natalia Soebagjo and Mr. Rene Pattiradjawane (both from the Centre for Chinese Studies in Indonesia), Dr. Moe Ma Ma (from University of Yangon, Myanmar) and Ms. Nan Saw Nandar Hlaing (Myanmar Chamber of Commerce). Professor Shih Chih-yu from National Taiwan University also joined the workshop to present a paper comparing the study of Chineseness in Northeast Asia and Southeast Asia. The Southeast Asian scholars also agreed to continue collaborative academic activities and maintain a Southeast Asian Network on Contemporary China Studies. The workshop was supported by a generous grant from Sunsuria Berhad. ♦



ICS Workshop on “China Studies in Southeast Asia”

Public Lecture: “Dream of the Red Chamber and Big Data”

Professor Huang Yi-Long, an eminent scholar in Taiwan, who has the unusual background of being trained as a physicist but also gained scholarly prominence for his work in the humanities field, especially work on Chinese classic Dream of the Red Chamber, gave a public lecture on 13 of July at the University of Malaya. Professor Huang’s scholarship on Dream of the Red Chamber has been attracting much attention because he has been able to use modern day technology to study classics and humanities in a highly innovative way. The public lecture was jointly organized by the ICS, the Department of Chinese Studies at the University of Malaya, National Central Library in Taiwan and the Centre for Chinese Studies, Taiwan. In his public lecture, Professor Huang pointed out how’s this age of “Big Data,” where many hard-to-find traditional manuscripts are uploaded for digitized use by the scholarly community, presents new opportunities and challenges for scholars. Using his own experience in his work on the Dream of the Red Chamber, he discussed how the digital age has been important for him to locate and discover new sources that help advance scholarship, while not neglecting the traditional methods of inquiry. ♦



Professor Huang Yi-long, National Tsing-Hua University and Academia Sinica, Taiwan

ICS Roundtable with the Institute of Chinese Studies, Vietnamese Academy of Social Sciences (ICS-VASS)

The Institute of Chinese Studies at the Vietnamese Academy of Social Sciences (ICS-VASS) is the China-watching think tank in Vietnam, with more than 60 full-time staff. On 9 September 2015 ICS-VASS delegation held a roundtable discussion with the staff of ICS at the University of Malaya. The delegation was led by Dr. Hoang The Anh, the Vice General Director of ICS-VASS and includes three other experts from the same Institute –Dr. Le Van My, Mr. Trinh Quoc Hung, and Ms. Ha Thi Hong Van. The main topic of discussion was China’s initiative of “Silk Road Economic Belt” and “21st Century Maritime Silk Road.” The Vietnamese delegation shared their observation and analysis of this initiative and compared it with past national projects of the Chinese government. Other issues discussed in the roundtable included China’s anti-corruption campaign and economic reforms. Both sides also explored opportunities for greater collaboration between ICS-VASS and the ICS of University of Malaya. ♦



Public Lecture: “China and the South China Sea”



Professor Shen Dingli, Fudan University

Professor Shen Dingli is a well-known and well-respected scholar on China's foreign policy at Fudan University, China. Professor Shen is the author of many books and articles and he has been frequently interviewed by domestic and foreign news organizations. On 9 September 2015, Professor Shen gave a public lecture explaining the Chinese government's controversial stand on the “Nine-Dash Line,” which has been the fundamental issue leading to the recent tensions in

the South China Sea. Professor Shen discussed how China's government position derived from the previous Nationalist government and there had never been challenges to China's demarcation until recently, and how UNCLOS (United Nations Convention on the Law of the Sea) conflicted with China's historical interpretation. Professor Chen also held views that departed from official line, discussing why the Chinese government should have a more flexible way of handling maritime boundary issues and how China's historical position should be reinterpreted. For example, one way to resolve the complex counter-claims of the sovereignty of the islands in the South China Sea would be for China to claim only parts, but not all, of these islands. He also discussed why the Chinese government did not participate in the international judicial arbitration of the dispute initiated by the Philippines government. Essentially, he argued China was actually willing to talk to the Philippines government over the issue but was dismayed that the Philippines government decided to bring the issue to international arbitration, which China feels is not the best place to resolve territorial disputes.

“The Changing Local Identity of Kinmen's Military Landscape”

Dr. Yuan Shingyen is currently an Assistant Professor of Architecture at the National Quemoy University, Taiwan. His is an expert on the military structure installed at Kinmen/Jinmen (Quemoy) during the Cold War. Kinmen is the closest territory (and island) to Mainland China under Taiwan's control and also the frontline of any military conflict between Mainland



Dr Ngeow presenting a token of appreciation to Dr Yuan Shingyen of National Quemoy University.

China and Taiwan. It had been under martial law until the 1990s. With growing economic and cultural ties between China and Taiwan and the concomitant reductions in military tensions, many previously secret military facilities in Jinmen are now open for research and tourism. Through collecting oral memories of local residents about the military landscape and life during the martial law period, Dr. Yuan's presentation reviewed how the conflict sustained tension on the war front island and restrained people's land use. Furthermore, after martial law was lifted, contradictions can be seen between local residents' identity change and the development of battlefield tourism. The vandalization of landmarks of military background revealed the grievance of Kinmen people against limitation of their right to land development during the martial law period. As a major theme of Kinmen tourism, Dr. Yuan also argued that the war history and the military landscape should not be presented to visitors in a simple manner of battle simulation. Rather, there should be tangible contents to reveal the meaning of the transformation of land right. Therefore, his presentation also investigated how the local identity has been changed and how local residents' right of land development can be restored and directed to help the conservation of military landscapes.

ICS Roundtable with the National Institute of International Strategy at Chinese Academy of Social Sciences (NIIS-CASS)

The National Institute of International Strategy at Chinese Academy of Social Sciences (NIIS-CASS) sent a delegation to visit the ICS on 12 October 2015, under the leadership of Professor Li Xiangyang, Director of NIIS. Other members of the delegation included Ms. Zhou Yunfan, Ms. Zhao Jiangling, Mr. Zhou Feiteng, Dr. Wang Jinbo, and Ms. Liu Yingxiang. The delegation exchanged views with ICS's staff regarding China's foreign policy towards ASEAN and the region as well as how the recent initiative “21st Century Maritime Silk Road” will create opportunities and challenges for the future of China-ASEAN cooperation. Ideas were also exchanged to enhance future collaboration between ICS and NIIS-CASS. ♦



Delegation of NIIS-CASS and ICS members

“Publishing in *Journal of Contemporary Asia*”



Professor Kevin Hewison, Murdoch University.

Professor Kevin Hewison, Director of the Asia Research Centre at Murdoch University and the Editor-in-Chief of *Journal of Contemporary Asia*, delivered a seminar on 9 December 2015, focusing on the history, the editorial policy and the editorial process of the journal, one of the highest-ranked journals in Social Science Citation Index. He also shared with the audience his personal experience and some tips to help the ICS's staff to manage and edit the *International Journal of China Studies* and *Contemporary China Studies*. ♦

“Who’s Who Among Chinese Pirates? 18th Century Minnan (South Fujian) Disputed Shore, A Case Study”



Professor Paula Calanca, École française d'Extrême-Orient -Taipei

Professor Paola Calanca is presently head of École française d'Extrême-Orient's (EFEO) branch in Taipei. EFEO is the premier French Institution devoted to the study of Asian Studies. Professor Calanca's research expertise includes Chinese coastal defense during the Ming-Qing period and the history of Fujian province. In the seminar on 23 September 2015, Professor Paola Calanca discussed the problem of piracy confronting the Chinese authorities in different eras, with particular focus on the 18th century. She discussed the composition of pirate groups and the factors for the rise of piracy in different historical period. Generally speaking, piracy became more prominent during periods of weak regimes or regime change, but piracy has never been an important factor on the political or economic development of China. ♦

Professor Kevin Hewison (Academic Icon)



Professor Kevin Hewison is Sir Walter Murdoch Professor of Politics and International Studies and Director of the Asian Research Centre at Murdoch University. He also serves as the Editor-in-Chief of the *Journal of Contemporary Asia*. He will be associated with the Institute of China Studies as an Academic Icon, for two different stints: December 2015 and February-March 2016. Before his appointment at Murdoch University in 2013, Professor Hewison was Weldon E. Thornton Distinguished Professor in Asian Studies at the University of North Carolina at Chapel Hill where he was also Director of the Carolina Asia Center. His previous appointments include being Director of the Southeast Asia Research Centre at the City University of Hong Kong and Foundation Chair of Asian Studies at the University of New England. Professor Hewison is a noted expert on the politics of Southeast Asia, and has been a very productive scholar with numerous publications. He is keen to work with ICS's staff and colleagues in exploring the impact of China's rise on Southeast Asian countries and the Chinese communities in Southeast Asia. ♦

ICS-ISIS Joint Roundtable Session with Zhou Enlai School of Government, Nankai University



Roundtable with Delegation of the Zhou Enlai School of Government, Nankai University.

The Institute of China Studies (ICS), together with the Institute of Strategic and International Studies (ISIS) of Malaysia, hosted a visiting delegation from the Zhou Enlai School of Government at Nankai University at ISIS, Kuala Lumpur on 16 October 2015. The delegation was led by Professor Wu Zhicheng, an expert on regional integration, especially European integration. Other members of the delegation included Dr. Huang Haitao, Dr. Liu Xinghua, and Ms. Li Na. The delegation exchanged views regarding China-ASEAN relations in recent years, the impact of China's development on ASEAN countries, the recent conclusion of the Trans-Pacific Partnership and its impact on China, and China's recent initiatives of “Silk Road Economic Belt” and “21st Century Maritime Silk Road.” ♦

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International Journal of China Studies

Vol.6 No.3 December 2015

The new issue of the International Journal of China Studies (Volume 6, Number 3) was published in December 2015. The issue features 3 research articles, 2 research notes and 2 book reviews. Among the featured articles are:

- **Stanislav Myšička**, *Chinese Support for Communist Insurgencies in Southeast Asia during the Cold War*
- **Alex Payette**, *Institutionalisation of the Party's Leadership Nomination System: The "Path" to the Top in Communist China*
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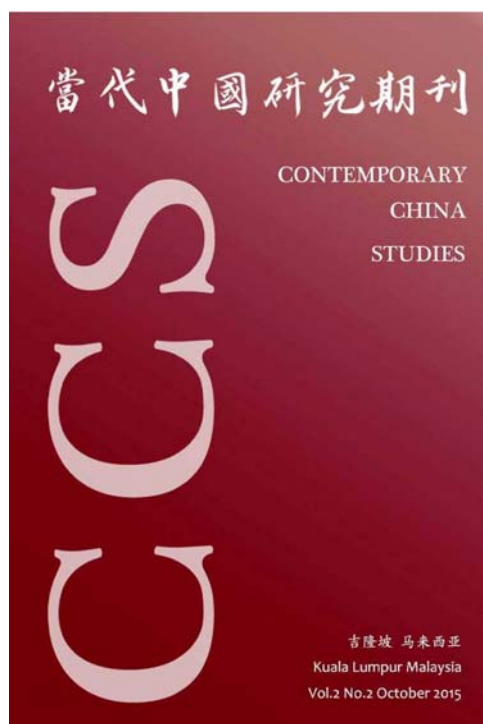
CONTEMPORARY CHINA STUDIES

当代中国研究期刊

Vol.2 No.2 October 2015

The new issue of the Contemporary China Studies (Volume 2, Number 2) was published in October 2015. The issue features 4 research articles. Among the featured articles are:

- 内蒙古额尔古纳俄罗斯族母语衰退成因分析 / 白 萍
An Analysis of the Decline in the Mother Tongue of Russian Ethnic Group in Erguna City of Inner Mongolia / Bai Pin
- 亚洲对帝国主义的回应：孙中山和马哈迪反帝国主义论述比较分析 / 陈中和
Asian's Response to Imperialism: A Comparative Analysis of Dr Sun Yat Sen's and Dr Mahathir Mohamad's Anti-Imperialism Discourses / Chin Chong Foh
- 真实生活的抒情体现——情感需求中审美表达——藏族民歌中的民俗事项透析 / 栗 军
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- 试论当代中国之“盗墓文学” / 黄 华
A Discussion of Contemporary Chinese "Tomb Raider Literature" / Huang Hua



ICS's New Office



ICS has now moved to a new location, 4th Floor, Block B, Institute of Graduate Studies Building. The new office features more staff rooms and a bigger space to accommodate our resource center. ♦



New Associate Members



Dr Michael Tai
Center of Development Studies,
Cambridge University.



Mr Au Siew Wai
Independent Military Analyst



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