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China-India Connections

China-India Link

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China-India Academic Programs

The China-India Studies Program at the Harvard-Yenching Institute

THE HAVARD-YENCING INSTITUTE (HYI) at Harvard University has recently developed a joint doctoral fellowship program that seeks to bring together and train the next generation of scholars of Indian studies in China and scholars of Chinese Studies in India. This new program, facilitated by the participation of the Institute for Chinese Studies in Delhi and four partner institutions in China (Fudan University, Peking University, Sichuan University, and Yunnan University), is open to those in all fields of the humanities and social sciences.

Chinese Studies in India & Indian Studies in China

Each year a small number of promising doctoral candidates in Chinese Studies at Indian universities will be selected for the joint doctoral fellowship program. In addition to their doctoral studies in India, funded by the Indian side, participants are eligible for two years abroad, funded by the Harvard-Yenching Institute. One year of HYI support will be spent at a host institution in China to receive advanced Chinese language training and interdisciplinary training in Chinese Studies. After the year in China, program participants will be eligible to spend one year in residence at the Harvard-Yenching Institute for dissertation research and writing.

The program’s host institutions in China will also be invited to nominate a small number of outstanding doctoral students or younger faculty members in Indian Studies to come to HYI as Visiting Fellows or Visiting Scholars. Selected candidates will correspond with their Indian counterparts at the Harvard-Yenching Institute for a one-year stay. For more information about the program visit the HYI website: http://www.harvard-yenching.org/china-india-studies-program and the ICS website: http://www.iccsin.org/ics-hyi-multi-year-doctoral-fellowship-in-china-studies

For more information contact: Lindsay Strogatz, Program Manager of the Harvard-Yenching Institute (strogatz@fas.harvard.edu)

The Center for Gandhian and Indian Studies at Fudan University

THE CENTER FOR GANDHIAN AND INDIAN STUDIES was established at Fudan University in 2015 as a platform for comprehensive and interdisciplinary Gandhian and Indian Studies. It aims to integrate the strength and resources of Gandhian and Indian Studies throughout the university, and communicates with scholars from China and abroad. It focuses on studies about Gandhi’s ideology and social practices, Indian economy, politics and foreign relations, as well as Indian language, religion and culture, including studies related to Buddhism and historical contacts between India and China in this context.

The Center for Gandhian and Indian Studies endeavors to establish the discipline of Indian Studies at Fudan, to cultivate talents of Gandhian and Indian Studies, to promote exchange and communication between Chinese and Indian academicians as well as people from all walks of life to enhance mutual understanding between Chinese and Indian people.

The Center has already commenced publication under the book series entitled Indologa et Studia Indica. Recent books include Zheng Weihong’s Studies in Buddhist Logic and Yang Mingjun’s edited volume Niyomshikha, Festschrift for Weihong Zheng. On 10-11 December 2016, in collaboration with the International Council for Cultural Relations (ICCR) in India, the Center organized the international conference ‘Indo-Chinese Cultural Relations: Through Buddhist Path of Transcendence’. The Center invites global scholars for long and short-term visits to Fudan University.

For more information contact: Zhou LUI 劉喜, Director of the Center for Gandhian and Indian Studies at Fudan University (liuzhen@fudan.edu.cn).

The India China Institute at the New School

ESTABLISHED IN 2005, the India China Institute (ICI) at The New School supports research, teaching and discussion on India, China and the United States, with special focus on making comparisons and understanding interactions between the three countries as well as their joint impact on the rest of the world. ICI is the hub of an international network of scholars, buyers, and opinion-makers. Through fellowships, courses, public events, publications, and collaboration with a wide range of institutions around the world, ICI promotes academic and public understanding of issues of contemporary relevance to India-China studies.

Sacred landscapes of India and China

For the past three years, the ICI has been conducting research across India, Nepal and China as part of its ‘Sacred Landscapes and Sustainable Futures in the Sacred Himalaya Initiative’, supported by the Henry Luce Foundation. ICI has been exploring the complex relationships between Lake Manasarovar and Mount Kailash – two sacred sites in Western Tibet – and the diverse faith communities from across South Asia who undertake pilgrimages to visit and worship these sites. The project has tried to better understand how local communities are adapting to a range of issues, from climate change and new economic pressures brought about by globalization to the changing geopolitical border realities. This new work will be presented later this year at the ‘Mountains and Sacred Landscapes Conference’ (20-23 April 2017) in New York City.

Fostering scholar-leaders in India and China

Another exciting project ICI is leading is our recently launched ‘China India Scholar-Leaders Initiative’, which will bring together emerging young scholars from India, China and the US focused on the theme of ‘Prosperity and Inequality in China and India’. By combining advanced academic capacity-strengthening with fieldwork and research-mentoring, this new initiative seeks to deepen the field of India-China Studies and provide much-needed academic and organizational support to young scholars. Fellows will spend 18 months developing new research for publication while expanding their professional networks across India, China and the US.

The great urban transformations of China and India

In addition to these two important projects, ICI is also establishing a unique research and policy collaboration on urbanization, ‘The Great Urban Transformations of China and India: Comparisons for Equity and Livelihoods’. In the first three-year phase (2017-2020) of a larger project, ICI and partner institutions in Shenzhen and New Delhi will collaborate to develop a transnational (India, China, and United States) network of urban scholars and practitioners whose work and policy can evaluate the ways that urban policies and practices in these two metro-regions can address more closely the problems of urban inequities and the proliferation of precarious urban jobs and livelihoods. To learn more about this and other India-China related efforts visit the India China Institute's website: https://www.indiachinainstitute.org. You can also follow us on Twitter @India_China.

For more information contact: Ashok Gurung, Senior Director of the India China Institute at The New School (gurunga@newschool.edu)

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‘Little India’ in China
Ka-Kin Cheuk

Located in Eastern Zhejiang Province as a district under Shaoxing municipality, Keqiao is not only a global trading hub, but also a ‘Little India’ in China. Its wholesale market accounts for one-third annual turnover of a bewildering chain of textiles. As such, it aims to explore the significance of India-China fabric trade in Keqiao in the global economy.

For more information contact: Associate Professor Shaoyong Ye (fanjingjing@pku.edu.cn) at the Dept of South Asian Studies at Peking University.

Sankrit Studies at Peking University

The origins of Sankrit Studies at Peking University can be traced back to 1921, when the german scholar Alexander von Stael-Holstein created a Sankrit course for PKU students. After him, Walter Liebenhals, also a German, taught this course in the 1930s. This was later followed by dr. j.k. cheuk@hum.leidenuniv.nl. Two years later, Jin Kemu joined Peking University and worked together with jixinian to promote India Studies in China. Due to their reputation in the academic community, and because of their excellence in teaching and scholarship, the 1950s witnessed a rapid development of Sankrit Studies at Peking University.

The first undergraduates majoring in Sankrit and Pali were enrolled in 1960, most of whom pursued academic careers after graduation. Among them Jiang Zhenglin and Huang Baoqin, who became celebrated scholars for their contributions to the field. Jiang was among the first scholars who paid attention to the study of Sankrit manuscripts found in Tibet and he translated the Hindu text Mahabharata into Chinese. Huang played a vital role in completing the translation of the Indian epic Manasmiarti.

No wonder that efforts at developmental self-reliance have only led to increasingly Westernized economic and political institutions and lifestyles. Today the West that China emulates as the model of an ‘advanced civilization’ is no longer suitable for guidance, and yet access to China’s own historical resources has been blocked by the framework of these models. To establish a position for itself outside of the two Western Cold War ideological paradigms, to develop historical resources beyond Western ideals, China must make connections elsewhere. Among Asian countries that have struck off on different paths of modernization, but still successful by the parochial standards set by the West. Even Chinese discourse about modernity has so far been trapped by dichotomies of ‘East/West’ or ‘China/West’.

In An China tour with Amitav Ghosh

In Fall 2016, West Heavens curated a one month visit to China with Indian writer Amitav Ghosh, in collaboration with NYU Shanghai and the publishers of the Chinese editions of An Antique Land and River of Smoke. Ghosh’s travel covered major cities throughout China – including Kunming, Chengdu, Guangzhou, Hong Kong, Beijing and Shanghai – giving talks on the relation between history and writing, the Opium Wars and India-China trade relations. Ghosh also met with local authors, critics, press, and in particular with Chinese readers, and presented at 6 major book fairs, Beijing Book Fair and Shanghai Book Fair. In addition, West Heavens curated a Youth Round Table on history and writing, in Mingfu Library in Shanghai, with Amitav Ghosh and young writers, artists, and researchers from inside and outside of academia. During his talks and roundtables, Ghosh left the Chinese readers with a vivid impression of a contemporary Indian literature. Indian literature is not sufficiently translated into Chinese, and those who won major Western literature prizes have so far attracted the attention of Chinese publishers. The question of how and why certain literature should be introduced to readers shall be further discussed among academics, critics, publishers and readers.

For more information contact: Yun Chen (chenyunrhyme@qq.com), researcher and project manager at West Heavens.
IN JANUARY 1924, copies of the newspaper Hindu Jagao were seized by the Shanghai Municipal Police (S.M.P.) at the headquarters of the Hindu Association in Rue du Consulat, in the French Concession of Shanghai. The editor of this newspaper, Harbak Singh – viewed as the ringleader of the Indian nationalist movement in Shanghai – was then charged with publishing ‘seditious’ papers that would result in a breach of public peace. The evidence of this charge lay in an article, entitled, "One who seeks the blood of his brethren for use as a political weapon.", the article blamed a jenmer [Inspector] of Sikh police for stirring up trouble, and charged that Singh was actively involved in organizing religious festivals, such as the celebration of Guru Nanak, in order to ensure that Sikhs were loyal to Singh. He also claimed that Singh was involved in non-political activities, such as the promotion of Sikhism, in order to ensure that Sikhs were loyal to Singh. In February 1906, Buddha Singh was made the Singh Sabha Celebration, which gained him considerable respect among his fellow Sikh soldiers. He was actively involved in organizing religious festivals, such as the celebration of Guru Nanak, and in particular the Sikh Khalsa Day. Buddha Singh was regarded as a traitor by the British because he was actively involved in organizing religious festivals, such as the celebration of Guru Nanak, in order to ensure that Sikhs were loyal to Singh. He also claimed that Singh was involved in non-political activities, such as the promotion of Sikhism, in order to ensure that Sikhs were loyal to Singh. In February 1906, Buddha Singh was made the Singh Sabha Celebration, which gained him considerable respect among his fellow Sikh soldiers. He was actively involved in organizing religious festivals, such as the celebration of Guru Nanak, and in particular the Sikh Khalsa Day.

To counter the propaganda of the Ghadar Party, Buddha Singh took measures to reinforce Sikh loyalty to the British Empire in Shanghai. On 27 November 1915, he presided over the anniversary of the birth of Guru Nanak, a religious festival that was followed by a short address in which he declared his loyalty to the British Empire. In this address, he declared that he would do his utmost to assist the British government in any way necessary. In particular, he stated that he would do his utmost to assist the British government in any way necessary.

THE CENTER FOR GLOBAL ASIA at NYU Shanghai held its inaugural conference ‘Asia and Intra-Asian Connections’ on 22-24 August 2016, co-organized by the Asia Research Center at Fudan University. The conference aimed to generate new dialogues on Chinese presence in intra-Asian interactions and China-India connections. It did so by gathering a diverse group of scholars who work on a wide variety of historical and geographical perspectives focusing on China, India and beyond. Over three days, approximately forty scholars from Asia, North America and Europe were joined by NYU Shanghai faculty members to engage in stimulating discussions. Amitav Ghosh gave a keynote speech on China-India connections. The first two days of the conference explored connections between China and India by analyzing unexplored primary sources that dealt with colonial and postcolonial relations and perceptions. China’s cultural contacts with Southeast Asia and the Islamic world were also examined. The third day of the conference featured a workshop on Asian Studies, with two roundtable sessions. The first session investigated the concept of Asia that developed during the age of European imperialism, the discourse on the region in the early phases of decolonization, and the incorporation of the continent into the emerging field of Area Studies. The second session examined the dominant approach to the research and teaching of Asian Studies; the shortcomings of sub-regional focous; the importance of bridging specialist research and public policy; and Asian Studies in Asia. The conference provided a forum for scholars to discuss new perspectives on Asian Studies and fostered a scholarly network devoted to reimagining Asian Studies for the 21st century.

Conference: Asia and Intra-Asian Connections

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References

1 For this article, the author made extensive use of the archive of the North China Herald, the text is a summary of the author’s 2016 article “Kill Buddha Singh: Indian Nationalist Movement in Shanghai, 1914–27”, Indian Historical Review 43(2): 270-288.

Academic Monthly, Fudan Journal (Social Sciences Edition) and the International Center for Modern China at Shanghai Jiao Tong University in Shanghai (23-25 September 2016). Around thirty distinguished scholars from, among others, Europe, North America, Japan, Singapore, Hong Kong, Macau, Mainland China were invited to attend this event. Coming from various areas and disciplinary backgrounds, the participants discussed key concepts such as ‘modernity’, ‘modernization’ and ‘modernity’, and explored various dimensions relating to ‘Chinese Modernity’. The presentations revealed how cutting-edge research in this domain has become more rigorous through an in-depth and thorough investigation of the unique forms of Chinese responses to the common challenges faced in the modern world. To understand ‘Chinese Modernity’, scholars should investigate the key concepts of this tradition and their implications for the modern world. Moreover, Western concepts of ‘modernity’ and ‘modernity’ and their implications for the modern world. Moreover, Western concepts of ‘modernity’ and ‘modernity’ and their implications for the modern world.

Conferences

The Nature of Chinese Modernity: Reflection and Prospect

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China Connections continued

The model of Buddha Singh and the issue of British trans-regional surveillance

Vin Cao

Ghadar Party in Shanghai. During the War, not a single case of insurgent activity was reported and the discipline of the Sikh police unit was judged to be “excellent” by the Annual Report (1917) of the Shanghai Municipal Council. An stipend for his contributions, Buddha Singh was conferred the title of Sirdar Sahib, the most honorable title a Sikh had ever been offered in Shanghai. To glorify this achievement, all high-profile British officials in Shanghai attended the ceremony in the British Consulate. A portrait and sword of mounted Sikh police, European policemen, and Sikh Boy Scouts, was held to greet the titleholder. The British Consul-General, Sir Everard Franck, presented the insignia to Buddha Singh in person.

The honour, however, was the side of the coin. Buddha Singh’s influence and his stubborn attitude toward the Indian nationalists also brought him great troubles. On the morning of 21 July 1914, days after Buddha Singh forwarded the name list of seven ‘seditious’ to the S.M.P., he was assaulted with a heavy stick by an ex-policeman, Lai Singh, an alleged Ghadar member who turned out to be a friend of those on the list. Ten days later, he was attacked again by three alleged Ghadarites who knocked him down and tried to blind him by fiercely attacking his eyes and head. Buddha Singh was so seriously injured that he was unconscious for several days.

Buddha Singh also faced repeated threats against his life. In June 1914, he received a letter from the Ghadar Party that threatened to kill him for his disloyalty to the Indian people. On 3 October 1923, when he was on a ship bound for Hong Kong, four Sikhs informed him that one day, someone would kill him and that the killer was willing to become a martyr for the cause. Buddha Singh understood that these threats were real and told his friends on numerous occasions that he would meet his fate of being assassinated by these revolutionaries; a prophecy that came true.