

Center for Global Governance

Institute of Global Studies, Shanghai University
Issue 1/2018



US-China Relations

From an interdisciplinary academic perspective



China and the Middle East

Security, Energy and Market



Artificial Intelligence

Technology, Society, State, Economy

Global Governance and Political Economy

The world is changing , so is global governance! As a result of a new political economy, we see new changes in society and politics.

Since the beginning of the 20th century, we see the increasing trend of social, political, and economic connectedness among people, states, social movements,

1

LECTURES

We will have lecture series on Global Governance and Political Economy

2

VISITING SCHOLARSHIP

We invite PhD candidates and scholars

3

CHINA STUDIES GROUP

Learning Chinese Society, Politics and Economy

and parties in a process of transformation that can be called globalization. According to many scholars and policy makers, this is a result of new technological innovations, such as car manufacturing through assembly lines in the early 20th century, internet and IT revolution in the 1990s, and emergence of global commodity chains. However, we see negative trends in the global political economy related with economic inequality, poverty, climate change, wars, ethnic and religious conflicts, corruption, and many other issues. The world is changing; so is global governance, as a result of political economy. Most of the global institutions and international organizations were established under the conditions of WWI, WWII, and the Cold War era. Today we have a different world and we need to have a post-Cold War era of global governance and institutions that will be beneficial to peace, security, and economic equality.



This new center is intended to bring together scholars to exchange ideas of global governance and political economy. We organize seminars, workshops, and conferences; invite visiting scholars for a semester or a year; publish academic articles, books, and newsletters; support MA theses and PhD dissertations; and collaborate with other academic centers on global governance and political economy.

We welcome new ideas and different perspectives, because we are all different and coming from diverse ethnic, religious, social, political, and economic backgrounds. But we have to live together in this world with peace and security; therefore, global governance is an important aspect or milestone for a better world. However, in the last two decades, global governance has been in crisis to deal with certain social, political, and economic problems. As a result, we see a widening gap between rich and poor in the global south as well as in the industrialized countries, with chaotic urbanization, infrastructure problems, terrorism, ethnic and religious conflicts, climate change, clean drinking water issues, migration, and many other problems that we are facing today. Therefore, we believe that communication among scholars is a vital element to create a

OUR PROJECTS

Publications:

Events:

Conferences:

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Study Abroad to Middle East: (Turkey, Qatar, Israel, Iran, Egypt)



theoretical and practical paradigm for a more manageable world and eliminate miscommunication among institutions, people, and states in the global era.

New MA (International Relations and Diplomacy) and PhD (Global Studies) Students at Shanghai University



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David Perez-Des Rosiers is a PhD student in Global Studies at Shanghai University. He came to Shanghai University last year as a master's degree student in International Relations and Diplomacy. Prior to studying at Shanghai University, David received a Bachelor of Sciences in psychology from Université de Montréal, Quebec, Canada. During his BSc degree, he gained experience as a research assistant at the Research Center of the Philippe-Pinel Institute of Montreal. Following his BSc, David pursued a Master of Sciences in criminology at Université de Montréal. During his MSc degree, he worked as a teaching assistant in Psychocriminology and lectured on "Social Reintegration Models and Risk Assessment of Offenders." He also completed an internship at the Correctional Service of Canada related to his MA thesis, "*L'exploration du modèle des vies saines auprès de détenus dans un milieu de réinsertion*

sociale encadré par un modèle de gestion du risqué" ("Exploring the Good Lives Model with Offenders in a Social Reintegration Environment based on Risk Management"). Following his MSc degree, he worked for two years as a Community Parole Officer for the Correctional Service of Canada with high risk offenders before deciding to pursue his studies at Shanghai University. David is a Research Assistant with the Center for Global Governance in the Institute of Global Studies at Shanghai University. His research interests include the nature of trade and technology investments in foreign policy, think tanks, Canada–China relations, and artificial intelligence in international relations.

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Zeynep Beril Yolacan is a PhD student in Global Studies at Shanghai University. Zeynep was a lecturer on "Advertisement" and "Consumer Behavior" in the Department of Public Relations and Publicity for the last two years, at Cag University in Mersin, Turkey. She assisted and taught on "Business Ethics," "Contemporary Marketing Issues," and "Organizational Behavior." Zeynep also participated in the Erasmus Teaching Staff



Mobility program at AGH University of Science and Technology in Krakow, Poland this year as a guest lecturer. Zeynep attended a China–Middle East Youth Dialogue at Peking University in Beijing/ P.R.C. between July 1–3, 2018. Previously, Zeynep went to Nashville, Tennessee, USA to improve her English before she began university. She then returned to Turkey and studied at Cag University as an International Relations student. While at Cag, she took part in the Erasmus Exchange Program in Szeged, Hungary in 2010, where she studied diplomatic relations between Turkey and Hungary. She graduated in 2013 from the International Relations department, and in order to incorporate additional interdisciplinary studies, pursued a master’s degree in Business Management, also at Cag University. Her current interests include the political economy of contemporary Turkish foreign policy and the revival of the Silk Road project, specifically the “One Belt, One Road” Project of the People’s Republic of China (P.R.C), and its effects on contemporary Turkey–P.R.C. relations, Turkey’s foreign policy in the Balkans, artificial intelligence, and international relations.



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Andrew Alexander is a graduate student completing his Master of Arts in International Relations and Diplomacy at Shanghai University. Prior to studying at Shanghai University, Andrew received his Bachelor of Arts from Portland State University in Portland, Oregon, where he double-majored in International Studies and Liberal Studies. Andrew is a Research Assistant with the Center for Global Governance in the Institute of Global Studies at Shanghai University. His current research interests include global political economy, artificial intelligence and

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Hasan Altin is a PhD student at Shanghai University majoring in Global Studies. His research focus is on China’s Middle East policy. Between 2007–2011 he studied history at Dumlupinar University, with the Faculty of Arts and Sciences / Department of History. He wrote his BA thesis on “A Comparison of Wealth Tax in 1942 and 6–7 September 1955 Events from the Perspective of Historical Context.” He was awarded an Honorary Student Diploma by Dumlupinar

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Muhammad Qasim Sodhar is a PhD student in World History/Global Studies at College of Liberal Arts, Shanghai University, Shanghai, China. Sodhar earned his Bachelor’s degree in International Relations from the University of Sindh, Jamshoro, Pakistan, in 2010. He did his MSc (Master’s of Science) and M.Phil (Master’s of Philosophy) in Pakistan Studies from Pakistan’s top no. 1 ranked university, Quaid-i-Azam University, Islamabad. Sodhar completed his M.Phil thesis, entitled “Who Constitutes the Sindhi Left? Charting the Rise and Fall of the Left during 1954–1991.” He

has published four research papers in national and international research journals. Also, he has published more than 300 op-ed articles and blogs in different newspapers and magazines in English, Sindhi, and Urdu languages. Sodhar has presented papers in conferences and while presenting his paper, he was awarded a best research paper award (Honorary Credential) in Annual Conference on World History organized by Shanghai Society for the History of the World Youth Forum, held at East China Normal University, Shanghai, China, on November 6, 2016. He is going to present his recent paper, entitled “Feminist Politics in Sindh: The Case of Women Action Forum & Sindhyani Tehrik (The Struggle of Sindhi Women),” in the 25th Congress of DAVO to be held in Frankfurt, Germany from October 4–6, 2018. Currently, he is working on his PhD dissertation, entitled “The Discourse of the National Question and the Left-Ethno-Nationalist Nexus in Pakistan: The Case of Baloch and Sindhi Nationalist Movements 1970–1988.” His research interests include the historical study of the Left, and the ethnic-nationalist and feminist movements of South Asia, especially Pakistan.



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Selim Han Yenciun graduated from the Department of Political Science and International Relations at Marmara University, one of the most prestigious Turkish state universities, in 2013. He continued his graduate studies at

Marmara University's Middle Eastern and Islamic Countries Research Institute. In 2016 he completed his first MA degree with his Master's thesis on the "Legitimization Sources of American Missionary Activities in the Levant." At this time, he also graduated from the prestigious Azerbaijan Diplomat Academy. He completed "Energy School" with a scholarship from SOCAR (State Oil Company of Azerbaijan Republic). After this, he published a book, titled "*Osmanlı Suriyesinde Bitmeyen Mücadele: Amerikanın ve misyonerlerinin Ortadoğu Macerasının Başlangıcı*" ("The Unending Struggle in Ottoman Syria: The Beginning of the Middle East Journey of Americans and their Missionaries"). Thanks to governmental scholarships by the Republic of Turkey, he then completed a second Master's degree in Israel Studies at The Hebrew University of Jerusalem in 2018. During this two-year period, he mainly focused on American missionary institutions and their political perceptions among the Palestinians and Israelis. Turkey–Israel relations has also been a study interest. His core research interests include the political history of the Levant, inter-regional politics, energy politics, and the history of Protestant missionary activities and its relationship with Turkish foreign policy.

Book Review:

The End of American World Order

by Amitav Acharya

Cambridge: Polity Press, 2014. 157 pp. ISBN: 978-0-7456-7247-2

<https://www.wiley.com/en-us/The+End+of+American+World+Order-p-9780745672472>

Reviewed by Andrew Alexander

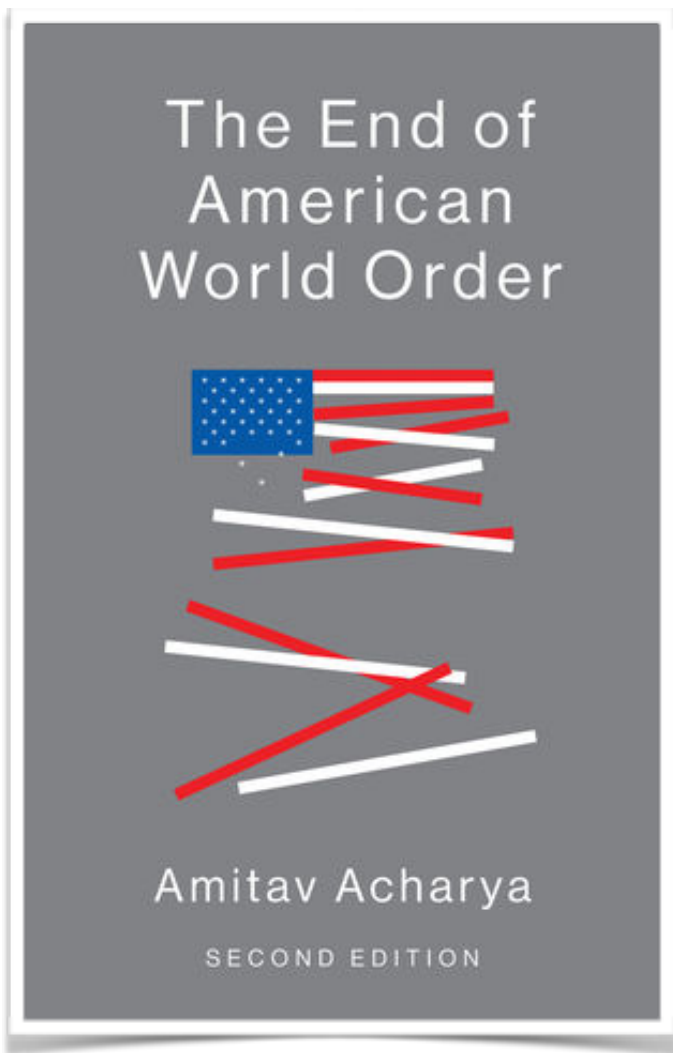
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Published in 2014 in a period of constant academic debate on the possible or even inevitable demise of what is considered the United States-driven world order of liberal globalization, Distinguished Professor of International Relations at American University, Washington, D.C., Amitav Acharya offers a compelling theory describing a global paradigm shift away from a uni-polar hegemony to what he describes as a multiplex of world actors in a more complementary, rather than hierarchical world scheme. Operating on the basis of a world system seemingly dominated by an American liberal hegemony, Acharya distinguishes between what he describes as liberal democratic globalization as the dominant scheme propelled by the United States, and a global hegemony of liberal democratic globalization as a world system, separate from the United States. While the latter was created by the United States, it has evolved into an autonomous global force, independent of the fate of the United States. For simplification, Acharya combines hegemonic liberal globalization and American-led liberal hegemonic order into what he calls the American World Order (AWO). Acharya argues that regardless of the fate of the United States, the AWO itself is in decline and will be replaced. Therefore, Acharya refutes the prospect of emerging powers assuming the position of the United States within the current AWO. Acharya predicts that a multi-polar regional global structure based on cooperation will replace the bi-polar and uni-polar global structure that has dominated the globe since the end of the Second World War.

In an attempt to articulate the emerging cooperative regionalism, Acharya describes the new world order metaphorically as a multiplex cinema. In Multiplex Cinema Theory (MCT), the global order can be viewed as a building containing multiple theaters where a range of diverse movies from a range of studios can be played. Acharya describes a system where smaller independent films and larger productions, from



Hollywood to Bollywood to communist propaganda films, would all be held under the same roof. Global producers or actors operate simultaneously within the multiplex cinema. In MCT, “[n]o single director or producer would monopolize the audience’s attention or loyalty. . . . The audience has a choice of shows. They can also watch, enjoy, and compare several or all of them” (p. 7). Within Acharya’s Multiplex Cinema Theory, there are two possible models that could emerge. First, the Global Concert Model describes unity among the world’s great powers as global institutions and laws seek the same interest of stability. The global powers have a common interest and responsibility in preserving world order. This model describes a multipolar hegemony of global powers rather than a uni-polar hegemony of a single state, but a hegemony nonetheless. The second Multiplex Cinema model, the Regional World Model, is a cooperative and non-hegemonic order, where the needs of the countries within a region are addressed and liberal institutions like the United Nations are strengthened by a more equitable burden sharing. The Regional World Model is a “stepping stone” to universalism (p. 110). Both models have their strengths and weaknesses, and Acharya sees the ideal Multiplex world as having a hybrid of concert and regional models. Acharya sees the AWO in decline, regardless of the condition of the United States itself. He refutes ideas of regional hegemonies or emerging

powers replacing the United States within the AWO, and he also refutes the concept of a new uni-polarity to replace the AWO. Instead, Acharya predicts a “political order of a culturally diverse world that rests on political and economic interconnectedness, as well as institutional arrangements, relying not on the power or purpose of a single actor or mechanism, but of a range of actors” (p. 113).

Acharya brilliantly explores the decline of the AWO and possible replacement systems through critically examining a range of theoretical frameworks. From uni-polarity and Hegemonic Stabilization Theory to realist uni-polar illusion perspective to structural liberalism and beyond, Acharya intricately critiques various theories of prospective global models. Acharya offers an in-depth examination of American liberal democratic hegemony, including separating the United States from American hegemony. Acharya also challenges the assumption that the United States, or democratic liberalism, has ever been able to successfully attain a true global hegemony. Acharya raises important issues in the uni-polar perspective, and polarity in general.

A problematic explanation in the book is to why regional hegemonies, such as China, would not occur. The argument against regional hegemonies is based upon the idea that regional players will instinctively work to serve local interests once they are no longer compelled to serve American interests. Acharya describes a new regional liberalism, dependent on regional and trans-regional institutions in a less legal formation than the EU as an important component to this dynamic, but not as an explanation for the previous claim. In attempts to give an example, Acharya describes China as an unlikely regional hegemon due to failures in military reach and border diplomacy, and as a public goods provider (p. 111). However, Acharya fails to detail how China, or

any other actor, would naturally feel inclined to serve local interests at the fall of the AWO. His example of China and the two possible models for Chinese regional hegemony, Monroe Doctrine and Benign Hegemony, does not satisfactorily rule out regional hegemony by China or any other actor. Acharya fails to account for trans-regional impacted hegemony, whether by alliances, such as between Russia and China (Weitz, 2017, pp. 27-36) or China's One Belt One Road initiative.

Missing from his explanation of AWO and liberal hegemony is the neoliberal economic policy which drives it. Absent the AWO, either a substantial proportion of the global economic structure will shift, which would have drastic impacts on regional geo-politic, or the AWO will not have truly declined. How would liberalized economies in Asia, for example, adapt with such a restructure? Would economies like China's be able to adapt with relative ease? Trans-regional reach by unique states, especially those with asymmetrical access to energy fields such as oil, combined with a global economic shift has enormous potential to drastically change the global landscape. The strategic purpose for control of oil for the ends of global military standing is widely discussed. However, just as influential in these imagined scenarios is access to oil and shaping petrol currency in the time of a global (or trans-regional) economic shift. As David Harvey points out, manipulating the petrodollar was crucial for the United States in establishing what Acharya today calls the AWO (2003). This is not to say that dissolving neoliberal economics would be inherently negative, but that it could reshape inter- and intra-regional dynamics and potentially forge new hegemonies.

The Multiplex Cinema Theory is a welcomed evolution in the realm of global metaphors and, as Acharya points out, moves well beyond Joseph Nye's limited comparison of the world order as a game of chess (p. 6). As comprehensive as MCT is, it is impeded by state-centrism and the assumption of freedom of choice. While Acharya addresses realist and liberal philosophies, he only briefly mentions varieties of global actors other than the state and inter-state. Acharya does not sufficiently account for trans-national corporations and financial institutions, nor does he account for theories of class structures in his MCT. It would have been interesting if Acharya had critiqued or included concepts such as the global elite and Sklair's Trans-National Capital Class (1995) and Robinson's Trans-National State (2001). The MCT is also based on the assumption of free choice by the audience. In this way, Acharya's theory reflects a "free market" paradigm by which state systems succeed or fail based on their appeal to, and selection by the audience. While there is substantial evidence that popular agency has been stifled under the AWO, there is little evidence that its removal would foster such agency, or that it would allow audience members free movement to change "theaters" within the cinema at their will. Perhaps the MTC's most apt feature is that the audiences in the cinema are shown precisely what they are meant to see by the producers and studios that construct the films. Most films require a suspension of disbelief by the audience with little to no regard for the intricacies of how the films were made, who has benefited by their production, or how agreements, pricing, locations, etc. were reached. Acharya offers a spectacular examination of the current world order through thoughtful investigation of a multitude of theoretical concepts and historical analyses. Furthermore, he bravely reaches for an alternative to a dominating global structure while acknowledging the inherent speculation and risks involved with such an endeavor. Overall, the book is an indispensable addition to the dialectic of Global Studies and recommended for anyone interested in international relations today and the possibilities for tomorrow.

India and China Must Set Aside Mistrust to Emerge as World Leaders

The Wuhan consensus has reinvigorated ties between the two countries, but summits are not enough to overhaul the mistrust and prejudice.

Rajiv Ranjan

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The Wuhan consensus/spirit is being heralded as a new turning point in India-China relations after the 73-day [stand-off at Doklam](#) last year. Recently concluded Shanghai Cooperation Organisation Summit in [Qingdao witnessed re-capturing the bonhomie](#) between Prime Minister Narendra Modi and President Xi Jinping. To further accelerate the trust building measures, Embassy of China in New Delhi organised a conference to invite fresh ideas to keep the momentum. Despite current measures to push the trust to a Himalayan height, the strategic

mistrust between the two countries cannot easily be overcome.

It appears that India and China have locked themselves into a revolving loop of resets. These informal meetings, summits or bilateral meetings and high-level leaders' visits lubricate the engine, but do not overhaul it. In the first part of this article, I fathom China's mistrust towards India and in the second part, decipher India's apprehensions about China.

China's mistrust

India's colonial past, coupled with its system and structure of government based on Westminster democracy obliquely suggest that Indian society and government are pro-West and closely follow Western ideology. Newly independent India embraced and aimed to build a socialist society and though Nehru followed a non-aligned policy in foreign affairs, it tilted in favour of the Soviet Union.

In present times, when established international order is shattering and US President Donald Trump is dismantling Western norms in international politics, the argument that India is cozy in a western model falls flat. Although, India, like China, is one of the biggest beneficiaries of the established system, the system itself is not designed to serve the interests of New Delhi. Thereby, India is unceasingly engaged in altering the system and even great powers are hesitatingly acknowledging the need to revamp it. But New Delhi needs the unflinching support of Beijing to accomplish it. To enable 'change in regime' in the system, it should not follow the 'first-come-first-served' basis to induct members, but judge on a case-by-case basis while granting membership to coveted organisations.

The widely held belief among Chinese academicians and policy makers is that New Delhi is a part of US's China containment strategy. This understanding makes China's policy towards India resistive to making any headway in the right direction. Instead, China must view the emerging proximity between India and the US as lying in the fault lines of its own dealing with New Delhi. Whether the [technical objection to India's membership to NSG](#) or frustrating India's efforts to list [Masood Azhar on UN global terrorist list](#).

India's hedging with the US is to minimise its decreasing strategic influence in the region and beyond. If Beijing pursues a proactive policy toward India that would reassure New Delhi its clout would not be diminished, the latter might reconsider the tilt towards the US. For instance, the informal Wuhan summit altered New Delhi's sensitivity to ponder that India, [as Modi articulated at Shangri-La dialogue](#), "does not see the Indo-Pacific region as a strategy or as a club of limited members. Nor as a grouping that seeks to dominate. And by no means do we consider it as directed against any country. A geographical definition, as such, cannot be. India's vision for the Indo-Pacific region is, therefore, a positive one. And, it has many elements", could rest the case of using Indo-Pacific region as a strategy to balance China. In fact, his articulation that the region is not limited to some countries could be seen as an invitation for Beijing, if it shares the same commitment to build a "free, open and inclusive" Indo-Pacific which embraces us all in a 'common pursuit of progress and prosperity', echoing [Xi's vision of a community of shared destiny](#).

The misconception in Chinese mind that India has a chaotic democracy germinates all sort of ill-contemplations suspicious of India's rise as a power in world politics. China's own failed experience of democracy between 1911 and 1949, led the country to believe that democracy is not sustainable in developing countries. For 70 years, as the largest democracy of the world, India has a good track record of successful transfer of power both at Centre and state-level, respecting the mandate of common people in the elections. This vouches for sustainability of Indian democracy.

Even if Indian democracy appears chaotic on the surface, the roots are strong enough to sustain its basic characteristics. New Delhi's track record of respecting diversity of caste, religion and languages, despite being challenged at times, makes Indian democracy more acceptable, respectable and durable across the globe. A close reading of the Constitution and Indian experiments with democracy vividly establish a 'democracy with Indian features', though New Delhi has never proclaimed as such.

Another miscalculation by China is to think that a strong and powerful India is a potential threat. India can be a competitor, but certainly not a threat, as it [lacks all the power capabilities to be equated](#) at par with Beijing. Even if New Delhi accomplishes all parameters of being a great power, geo-strategic balancing, which increasingly favour multi-polar arrangement, impede India to be a hegemon. A new India can bring prosperity and peace in the region, prerequisite to usher the Asian Century.

India's apprehensions

The two countries have had millennia of connections and interactions: from Buddhism influencing Chinese society to Jawaharlal Nehru's ardent China's policy. However, India's crushing defeat in the 1962 war and China's growing courtship with Pakistan, India's arch rival, have incubated trepidation in Indian minds. The mistrust has only been piling up over the years. China's Belt and Road initiative (BRI) and its China-Pakistan Economic Corridor (CPEC) and India's advocacy of Quad and 'Indo-Pacific' are further stacking up the trust-deficit. In fact, resurrection of Quad is intrinsically adjoined with China's global ambitions and threat perceptions measured by the countries therein.

Lately, in Indian academia and policy making, assertive right ideology coalesces with Western ideology, be it capitalism or pronouncing communism as an authoritarian system antithetical to democracy. Indian system, like its foreign policy of non-alignment, is neither capitalist nor communist, but socialist. The craving for socialism has subsided under ultra-nationalism. The growing antagonistic attitudes towards communists are manifestation of disillusionment with the Left movement and socialists leaders at home.

Chinese political system is being largely perceived by Indians as epitome of authoritarianism, with its suppression of basic rights of its citizens and systematic Sinicisation of ethnic minorities in China. But these charges, more or less, are also labelled against India by [scholars](#) and [media](#), domestic or foreign.

The ghost of 1962 still haunts Indian minds. Indian establishment is suspicious of Chinese in the same way the Chinese are of Japanese. Although Confucius institutes have mushroomed around the world, with [106 centres just in the US](#), New Delhi perceives them as agents of espionage and has restricted their establishment. One wonders if these centres are engaged in illegal activities, how hundreds operate in the US? In fact, the Americans quickly understood that without knowledge of Chinese language and cultures, Washington can't formulate apt policies to deal with Beijing. When China came calling to train American students in Chinese on its own expense, bringing native teachers, the US saw no harm. Needless to say, these arrangements equally served the interests of China in soft-power projection. In fact, in the absence of requisite language training, Indian scholars fall prey to American interpretations of China, which serves Washington better.

India's Beijing dilemma has further intensified because of China's engagement with Pakistan, which looks on surface incredibly solidifying aftermath of CPEC and estrangement of Islamabad from Washington. The case of Azhar Masood and India's membership to NSG conditioned on membership of Pakistan is being largely perceived as cementing of Sino-Pakistan engagements against India.

Although, it may appear that the China-Pakistan outlining is to check India, realpolitik and strategic calculus confine Beijing to engage directly against India on behest of Pakistan, as 1971 saga suggests. As a matter of fact, [India-China trade of \\$84 billion](#) outdoes China's [investment in CPEC, totally \\$63 billion](#), with only futuristic gains. [China-Pakistan trade is worth \\$13.77 billion](#).

New Delhi's apprehensions over Beijing were multiplied due to China's increasing foothold in the India Ocean and South Asia. With growing economic and political clout, it's natural that any country with big ambitions will spread its feathers, but equally important to introspect how India's space has shrunk for strategic manoeuvring in the region. The success of India's foreign policy lies with small countries of the region aligning with India's cause and not with the Quad. India's strategic autonomy also acts as New Delhi's soft power among developing countries and provides necessary strategic ambiguity to take advantage of it.

In a nutshell, the mistrusts are driving policies, which are ill-conceived and do no good. India and China need to shed their prejudiced approach in dealing with each-other. As rising nations in the world and as neighbours, New Delhi and Beijing should learn to cohabit. New The two countries must 'empty their cups to fill it' with fresh Darjeeling tea, for taste and aroma.

<https://thewire.in/diplomacy/india-and-china-must-set-side-aside-mistrust-to-emerge-as-world-leaders>

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**“In a world in which all problems are global,
there is no way countries can handle issues by
themselves; we need global responses.”**

Antonio Guterres, UN Secretary General

A Short-Term Visiting Scholarship:

- Ataturk Modern Turkish Studies Fellowship: September 1–December 31, 2018 (Article publishing is required for this fellowship during your visit)
- Walter Rodney Modern African Studies Fellowship: December 1, 2018–March 31, 2019 (Article publishing is required for this fellowship during your visit)
- Edward Said Modern Middle East Studies Fellowship: March 1–June 30, 2019 (Article publishing is required for this fellowship during your visit)
- Gabriel Garcia Marquez Modern Latin and Central American Studies Fellowship (Collaboration with Latin American Studies Center at Shanghai University)
- Zhou Enlai Global Governance and Political Economy Fellowship: September 1, 2018–May 31, 2019 (Book publishing is required for this fellowship)

Requirements:

- Curriculum Vitae/Resume
- Letters of recommendation/Names of two scholars
- Letter of intent with:
 - Dates/length of stay – Visiting schedule:
 - Ataturk Modern Turkish Studies Fellowship: September 1–December 31, 2018
 - Walter Rodney Modern African Studies Fellowship: December 1, 2018–March 31, 2019
 - Edward Said Modern Middle East Studies Fellowship: March 1–June 30, 2019
 - Gabriel Garcia Marquez Modern Latin and Central American Studies Fellowship (Collaboration with Latin American Studies Center at Shanghai University)
 - Chen Yun and Zhou Enlai Global Governance and Political Economy Fellowship: September 1, 2018–May 31, 2019
 - Research proposal topic (Purpose of visit) 500-800 words. Your research must be related with global governance and political economy.
 - Expected results/your publication and lecture during your stay in Shanghai University.
 - Visitors are expected to contribute to local academic life of Shanghai University.
 - If you would like to teach, please send us a proposed course syllabus.
 - Visitors must acknowledge Shanghai University support in any publications prepared during their visit in whole or in part.
 - Visiting scholars are individuals who possess a Ph.D. in History, International Relations, Sociology, Political Science, or International/Global Studies.

We provide:

- Accommodation
- Round trip airfare
- Shared office space
- Monthly stipend – 3000 to 4000 RMB depends on the qualifications
- Access to University library

Please email your application to tugrulkeskin@t.shu.edu.cn



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Conference: Artificial Intelligence and International Relations

April 12, 2019

Shanghai University

<https://internationalstudiesandsociology.blogspot.com/2018/09/call-for-papers-artificial-intelligence.html>

Organized by

The Center for Global Governance

Institute of Global Studies

Shanghai University

People's Republic of China

Artificial Intelligence and Social Sciences Academic Network Group - The Center for Global Governance, Shanghai University

<http://internationalstudiesandsociology.blogspot.com/2018/07/artificial-intelligence-and-social.html>

This is the first conference on this topic. Topics of interest include, but are not limited to, the following:

- Artificial Intelligence and International Relations
- Artificial Intelligence and Politics
- Artificial Intelligence and Work/Labor
- Artificial Intelligence and Religion
- Artificial Intelligence and Security
- Artificial Intelligence and Gender
- Artificial Intelligence and Society
- Artificial Intelligence and Human Rights

Please submit the following information for abstract submission:

- Author full name;
- Affiliation;
- Email address: university email address should be provided;
- Abstract in Word format;
- Title of your paper;
- A short bio, 100 words (not CV or resume).

To: tugrulkeskin@t.shu.edu.cn Or Ryan Kiggins rkiggins@uco.edu

IMPORTANT DATES

- Abstract Submission for the Conference: **February 4, 2019**
- Official Acceptance Letter: **February 11, 2019**
- Official Invitation Letter for VISA: **February 18, 2019**
- Confirmation of Your Participation: **February 25, 2019**

- Conference Draft Paper Submission: **March 25, 2019**
- The Conference Dates: **April 12, 2019**

OFFICIAL ACCEPTANCE AND INVITATION LETTER AND VISA:

If your paper is accepted by the conference committee, first you will receive an official acceptance letter. Then, you need to email us a pdf or jpeg copy of the first page of your passport for you to receive official invitation letter from Shanghai University for VISA application.

There is no fee for this conference. please note that we will cover your accommodations (lehu hotel, Shanghai University) for 3 nights and food during your stay in Shanghai.

When: April 12, 2019

Where: Shanghai University

Lehu Hotel, 99 Shangda Road,

BaoShan District, Shanghai 20044 – China

Time: 9:00 - 17:00

For more information, please contact:

Tugrul Keskin

tugruk@vt.edu or tugrulkeskin@t.shu.edu.cn

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rkiggins@uco.edu



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