

THE LOUIS FRIEBERG CENTER

for East Asian Studies



Fall 2015

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האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM



Dear Colleagues,

We are pleased to present this new issue of the newsletter of the Louis Frieberg Center for East Asian Studies. This newsletter presents the various activities of the Center during December 2014 - July 2015, highlighting some past events and future developments.

Founded in 2006, the Frieberg Center is an interdisciplinary forum of faculty at the Hebrew University of Jerusalem aiming to promote and broaden teaching, research, and discussion of issues relating to East Asia. The Center has set itself the ambitious goal of establishing the Hebrew University as a world-renowned hub of East Asian Studies by catalyzing high level research; promoting international cooperation, creative teaching experiences, and a wide variety of cultural and scientific activities; and developing scholarly infrastructure.

In 2015, the center invested much effort in providing our students with a wide variety of concentrated courses by internationally renowned scholars. Two of them, Prof. John Nathan, of the University of California, Santa Barbara, and Prof. Sheldon Garon, of Princeton University, were interviewed for this newsletter. Whether speaking about Japanese literature or the effect of nuclear weapons on Asia, it is clear that both students and teachers greatly enjoyed the experience.

This issue also introduces the activities of the newly-established Confucius institute, which has already become our partner for China-related events. It also highlights *The Asian Sphere Program*, a new teaching program, shared by HUJI and the University of Haifa and funded by Yad Ha-Nadiv. The interdisciplinary program focuses on crosscultural flows across the Asian continent from pre-history to the present. This fall, 6 MA and 6 PhD students from Israel and abroad, from the disciplines of Asian Studies, Middle Eastern Studies, Archaeology, Linguistics, International Relations and Political Science, will start the program, which offers special comparative courses and generous scholarships. More details follow in

the interview with the program's director, Prof. Gideon Shelach, below.

Other positive developments are the generous grant from the Korea Foundation, won by Dr. Rhee Jooyeon, which will enable us to further expand our Korean Studies program, and the newly signed agreement with the Taiwanese Foreign Ministry that will enable us to access Academia Sinica's databases, invite scholars from Taiwan, and to teach Taiwan-related courses.

This newsletter also features our high school project, through which the Asian Studies department's best students are introducing Japan- and China-related activities to high school students in Jerusalem. This wonderful enterprise, conducted on a voluntary basis, has done much to make East Asian cultures more accessible to younger Israelis, and will hopefully bring us many more students in the future.

In terms of international conferences, our main events this year were the *Studying Rural Chinese Society in the 21st Century* conference, organized by Dr. Orna Naftali and Dr. Lior Rosenberg; the *Transnational Cultural Interactions between Korea and Japan* conference, organized by Dr. Rhee Jooyeon; and the conference on *Popular Culture and International Conflicts*, organized by Dr. Galia Press-Barnathan and Dr. Nissim Otmazgin. However, you can find below information on several other major conferences as well as on our post-docs, and much more. This summer's courses, a Chinese language course in China and—for the first time—a touring seminar in Japan for excellent students will be reviewed in the next newsletter.

Lastly, 2015 was a special year for East Asian studies in Israel: For the first time ever, an Israel Prize, the highest award in Israel, was awarded in the field of Asian studies ("Far Eastern Research"). We are proud and delighted to congratulate the winner and Frieberg Center affiliate, Prof. Harold (Tsvi) Shiffrin, a world-leading expert in modern Chinese history and the founding father of East Asian studies in Israel, who in

1968 established the first Israeli department for East Asian Studies at the Hebrew University.

We are grateful to the Center's academic committee, to Mr. Amit Almagor, our computing coordinator, and especially to Ms. Tal Dranitzki, our highly efficient administrative manager and the editor of this issue, who is now finishing two years at the Center, and starting an internship in law.

With very best wishes for a happy new academic year,

Prof. Michal Biran

Dr. Nissim Otmazgin



Prof. Michal Biran, Director



Dr. Nissim Otmazgin, Chair of the Academic Committee

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An Interview with Prof. John Nathan

by Yiftach Har-Gil, MA Student, Dept of Asian Studies

Prof. John Nathan is Takashima Professor of Japanese cultural studies at the University of California, Santa Barbara. He is also an EMMY award-winning filmmaker. His books include *Mishima, A Biography*; *Japan Unbound*; *Sony: The Private Life*, and a memoir: *Living Carelessly in Tokyo and Elsewhere*. His translations of Ōe Kenzaburō are widely credited with having helped Ōe win the Nobel Prize. He recently completed a translation of Natsume Sōseki's unfinished masterpiece, *Light and Dark*, and is currently writing a critical biography of Sōseki. In January 2015 Prof. Nathan gave a graduate seminar on "Themes and Narrative Strategies in Modern Japan" at the Department of Asian Studies at the Hebrew University.

What first drew you to the Japanese language, and what made you become a translator?

A Japanese exchange student drew two Chinese characters (*kanji*) for me on a napkin in the Harvard freshman dining hall. He explained that the 2-character compound meant "an infection that occurs beneath the nails of the fingers and toes." I couldn't believe that those two abstract characters could mean something so precise. I was so intrigued, I went right over and signed up for first-year Japanese (the teacher was the scholar and later Ambassador to Japan, Edwin Reischauer).

How did you come to be a translator?

I was studying in Japan after college when someone from the publisher, Alfred Knopf, came looking for a new translator for the next novel by Yukio Mishima. Somehow he had heard of me, a bearded American who rode a motorcycle and spoke good Japanese. I was introduced to Mishima, we got along, and I was chosen to translate *The Sailor who Fell from Grace with Sea*. That was how it began.

What is the translation work you're most proud of in your long and acclaimed career?

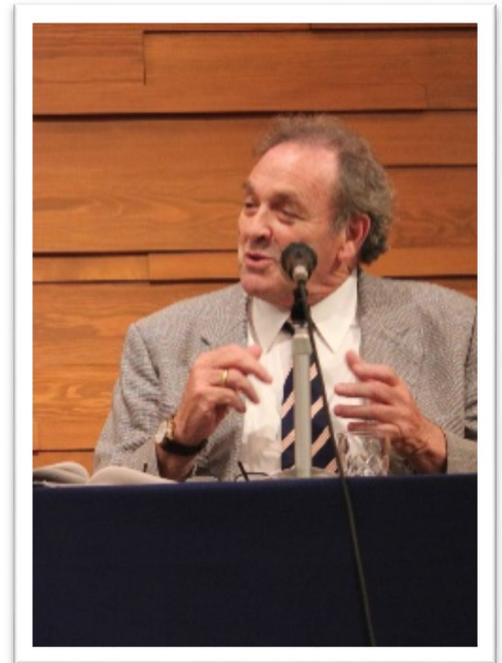
We tend to think—want to think, whether it's true or not—that our recent work is our best. I am proud of my 2013 translation of Natsume's Soseki's unfinished novel, *Light and Dark*. I worked hard to convey the author's voice, and I daresay I was successful to some extent. But the truth is, and I don't mean to sound immodest, I am proud of all my translations. I threw myself into each one, trying to use whatever skill I have to create—and translation is definitely creation!—an experience for the English reader that would be equivalent to what the author offers in the original.

Could you tell us a little about your experience in Japan during the 60s? I understand it was quite a different experience than studying in Japan today.

I arrived in Japan fresh out of college in 1961, when there were very few foreigners there except for military personnel. So I was a rarity, a young American in Japan to study Japanese language and literature. It was a wonderfully rich time culturally in Japan's postwar history: not since then have so many talented artists—novelists, directors, painters, etc.—been working at the same time at the top of their talent. And because there were so few people like me around, I had an opportunity to meet everyone and to become friends with them, all the greatest artists in the land. The timing was perfect and I was very lucky.

During your career you have had the chance to work closely with some monumental Japanese cultural icons such as famous author Yukio Mishima and Nobel laureate Kenzaburo Oe. What would you say are your strongest memories from those two great figures?

I have memories of all the many things we did together over the years, but I



recall with most pleasure the time I spent with both writers at their homes. Mishima would call and say he had written ahead of his schedule and created some time for me late that night. I would ride my motorcycle to his house at midnight and we would drink brandy in his study while he talked to me about literature.

I have spent many happy evenings with Oe and his family. We would go shopping first, for steaks and imported cheese—food he would never eat by himself but knew that I enjoyed. Then he'd cook dinner for us, things like oxtail stew! Afterwards, drinking of course, our conversations until late at night would include American fiction, opera, and gossip about other Japanese writers. Sometimes we'd play a translation game: he'd show me his translation into Japanese of a poem by a British poet and I'd translate it back into English and we'd compare my version to the original. These were unforgettable times for me.

Other than being a translator you also have a second career as a film director. Could you tell us a bit about your work in that field?

My friend Hiroshi Teshigahara, a well-known director (*Woman in the Dunes*), asked me to write a script about American deserters from Vietnam being taken care of in Japan by the underground peace movement. I wrote the film—*Summer*

Soldiers—and we directed it together. That was exciting and I then directed a trilogy of hour-long documentary portraits of life in Japan that won many prizes. Subsequently, I produced and directed many films for television and TV commercials, etc.

I understand that this was your first visit to Israel, let alone the Hebrew University. So what brought you here? And what was your impression of Israel?

As a Jew, I have always wanted to visit Israel, and was the only member of my family who hadn't been. My old friend from Princeton, Professor Andrew Plaks, had been urging me to come for years, and finally the timing was right. My impression? The experience was lifechanging for me. I felt relieved and happy to be surrounded at last by my own countrymen, my brethren.

How was your teaching experience in Hebrew University? Was it different from what you are used to?

My students at HUJI were perhaps the

very best I have ever taught. They were voluble, competitive, argumentative, eager, well-prepared, and committed. There was an intensity in the classroom that was sometimes difficult to manage: I felt I had better hang on or I would be dragged away as though by a plunging horse. That is a challenge, but the most gratifying teaching environment. I shall be very disappointed if I don't find a way to return to Hebrew University regularly.

What interaction did you have with Israeli translators of Japanese language before, during and after your stay here?

While I was in Israel, I had the good fortune to spend an afternoon in Tel Aviv with Shunit Shahal-Porat. Shunit and I have both translated Oe Kenzaburo, and we had a lot to talk about. It was an intense and moving afternoon. I think we parted thinking of each other as close friends.

Are you also interested in Hebrew literature?

Very interested. Since returning from Jerusalem, I have been reading Agnon and A.B. Yehoshua. Also Amos Oz. I consider Oz's memoir, *A Tale of Love and Darkness*, to be one of the very finest non-fiction books I have ever read. The English translation is magical. I wrote the translator, Nicholas de Lange, to congratulate him on his wonderful work. He wrote back to say he had read my translation of Yukio Mishima's *The Sailor who Fell from Grace with the Sea* as a college student and had been inspired by it. I was thrilled.

What's next? Are there any major projects you are working on at the moment?

I am working on a critical biography of Japanese novelist Natsume Soseki. I believe this will be the first comprehensive study of Soseki in English. (I am also studying Yiddish because I am determined someday to read I.B. Singer and his brother in the original. I intend before long to take up Hebrew, which will be much harder).

Prof. Zvi Schiffrin is the 2015 Israel Prize Laureate in Far East Research

by Dr. Lihi Yariv-Laor, Dept. of Asian Studies and Confucius Institute at the Hebrew University

It is with great pride that we report that Prof. Harold Zvi Schiffrin, the founding father of East Asian studies at the Hebrew University of Jerusalem and hence in the entire State of Israel, was awarded the 2015 Israel Prize in Scientific Research of the Far East. The Israel Prize, which is the state's highest civilian honor, was presented to Prof. Schiffrin on this year's Independence Day in a state ceremony in the presence of the President of the State of Israel, the Prime Minister, the Speaker of the Knesset and the President of the Supreme Court. This is the first time that the Israel Prize has been awarded in Asian Studies.

"Prof. Zvi Schiffrin is one of the world's leading historians of modern Chinese history and has written groundbreaking research on the Republican Revolution in China and on its leaders," the Israel Prize committee wrote of their decision. "Moreover, Prof. Schiffrin is the father of East Asian studies in the State of Israel. Already in 1968 he recognized the importance of the area, established the first Department of East Asian Studies at the Hebrew University, and headed it. The blooming of the field in Israel today is very much thanks to his farseeing vision and work," they wrote.

Our heartiest congratulations to Prof. Schiffrin!

For more on Prof. Shiffrin, a Frieberg Center Affiliate, see www.eacenter.huji.ac.il/Schiffrin

http://cms.education.gov.il/EducationCMS/Units/PrasIsrael/winners2015/pro_tzevi_shifrin/c.v_tzevi_shifrin.htm





An Interview with Prof. Sheldon Garon

by Dr. Helena Grinshpun, Dept. of Asian Studies

Sheldon Garon is Nissan Professor in Japanese Studies, and a member of both the history department and the East Asian studies department at Princeton University. He studies modern and contemporary Japan, with research interests in relationships between state and society, the links between culture and economic behavior, and locating Japan within a transnational history of ideas and institutions. In June 2015 Professor Garon gave a graduate seminar at the Asia Studies Department, titled “Atomic-bombing and Firebombing Cities in World War II: Morality, Science, and Race.”

Q: Could you elaborate a little on the range of topics that interest you as a historian in general, and as a historian of Japan in particular?

I’ve been interested in a broad range of issues that revolve around relations between the state and society (and not only in Japan). My first book looked at the Japanese state’s relations to the labor movement, primarily before 1945. The second book examined an array of these relationships throughout the 20th century in Japan—covering social welfare, regulated prostitution, “moral suasion” campaigns, women’s groups, and the new and established religions. In recent years, I’ve increasingly practiced “transnational history.” That is, I spotlight the flow of

ideas and institutions among Japan, Europe, the U.S., and other parts of Asia. My book, *Beyond Our Means: Why America Spends While the World Saves* (2012), was the first such effort. It’s a global history of on saving and consumption in the modern world since 1800. Currently I’m working on a transnational history of war and society for my book, “Home Fronts: A Transnational Study of Japan, Germany, Britain, and the United States in World War II.” I demonstrate that the very concept and practices of the “home front” were transnationally constructed from the time of the First World War, as each power systematically investigated and then emulated the home-front mobilization programs of allies and enemies alike.

Q: Your seminar at the Hebrew University this summer focused on bombing cities in World War II. Why are you interested in bombings?

I’m both fascinated and horrified by what the new concept of “total war” meant for the civilians at home during World War II. By the start of World War II, it had become “normal” to seek victory by destroying the enemy’s cities through air power. Where once there had been distinctions between combatants and noncombatants, nations now consciously killed tens of thousands of women, children, and old men in order to save the lives of their own soldiers. I’m trying to explain how it became possible for even the most democratic powers, Britain and America, to do this.

Q: How did you come to study Japan? Do you feel that your academic path as a historian would have been different if you chose another nation?

When I was an undergraduate, I was most attracted by modern European history, and seriously considered

becoming a historian of Germany or France. My study of Japan was an accident. I had no exposure to Japan or Japanese culture before I took my first course on Japanese history—simply to satisfy the “non-Western” requirement to be an undergraduate history major. I grew up in northern Minnesota. It had deep forests, deer, and bears, but no Japanese....

Yet as soon as I started studying Japanese history, I realized that Japan could offer a very interesting comparative case for questions that captivated me about Germany—namely, how two rapidly modernizing societies developed democracy and then “fascism” in the first half of the 20th century. Also, I was a student toward the end of the Vietnam War, and I was deeply concerned that my country was then engaged in its third war in Asia, yet most Americans knew nothing about Japan or the rest of Asia. And I must confess, I was very practical. Plenty of students hoped to become historians of Germany or France, yet only a few studied Japan—soon to become the second largest economy in the world. If I had become a historian of Germany, I would probably be studying the same types of issues (but most likely, I’d be unemployed!).

Q: In your work, you often draw parallels between Japan and Europe, mainly Germany. What are the main factors (cultural, political, historical) that create the ground for such parallels?

In fact, I’ve also emphasized the importance of Britain and France as models for Japan. In the two World Wars (and between them), Germany and Britain served as powerful inspirations for both war and political change. From the Meiji Restoration to today, Japanese have generally identified with developments

occurring in the Western world, rather than in Asia. Whether we're talking about nation-building, the military, colonization, democracy, or "fascism," Japanese at the time systematically studied Western developments as the road map to their own future. While they were fascinated with American popular culture and business, they looked much more to European countries as models for various institutions. Individual European nations seemed comparable to Japan in size and aspirations. Interestingly, they often looked not simply at Britain, Germany, or France, but also at innovations in smaller nations like Belgium and Denmark.

Q: How do you see Japan today? How would you define the most significant of the recent changes

undergone by the Japanese nation? Where could these trends lead it to?

I wish I knew! Japan is of course changing, but the pace is remarkably slow. We used to say that change in Japan is "glacial." But that's unfair—to the glaciers. They move faster. I suppose the big changes are the rapid increases of young women in four-year universities, the decline of marriage among young women, and the rapid decline of so-called "lifetime employment" for young men. On the other hand, most established institutions (business, government, university faculties) have not changed at a similar pace. They remain rather rigidly hierarchical and generally the preserve of males.

Q: What were your impressions of teaching a seminar at the Hebrew University?

I had a wonderful time, and really enjoyed the students. In America (even at a place like Princeton), I sometimes have difficulty getting my students to talk. That was not a problem in Israel! But more than that, I appreciated the life experiences of my Israeli students. Their military experiences were invaluable to all the discussions of war and bombing in World War II, and it was clear that they did not agree, and—shocking as it may seem—they always wanted to debate.

Q: What are your general impressions of Israel? Is it very different from your first impression, when you came here as a 19 year old backpacker?

Yeah, this time, everyone calls me "Professor."

The High-School Project

by Rachel Ruas and Tal Kaptur, BA Students, Dept. of Asian Studies

It has been seven years since a small number of students majoring in Japanese studies in the Asian Studies Department came up with the idea of the High School Project. The project proved an immediate success and quickly became one of the department's flagship projects - expanding to the Chinese major and as of next year, the Korean major as well. In the seven years of the project's existence it has managed to reach as many as 15 high schools and thousands of high school students across Jerusalem and its neighboring cities.

The purpose of the project is to reach out to young Israelis and introduce them to East Asian cultures. In particular, we hope to arouse high school students' interest in learning more about Asia through interactive presentations given by outstanding university students recruited from the Department. This is beneficial not only for the high school students but for the university students as well, who through the process of preparing

lessons and activities are provided with an opportunity to exercise their accumulated knowledge and deepen their understanding of Asian culture, society and history.

So how exactly does it work?

Students who volunteer for the project are encouraged to seek new and exciting topics to discuss with the high school students. Later on, they construct presentations and creative workshops aimed at exposing the high school students to these topics in an interactive way. Alongside old and successful presentations, this year the project has offered many new presentations, including: Japanese society and its cultural rituals; the Fukushima and Daiichi nuclear disaster; traditional modernity in Japan; demography, urbanization and aging population in Japan. The "Chinese" project offered presentations addressing the topics of the one child policy and demographic trends; Chinese holidays and traditions; Chinese medicine; Chinese economy;

Inventions and East Asian philosophy and religion.

In its basic format two students jointly give a 2 hour presentation in front of a class of approximately 30 high school students. The high school students are encouraged to ask questions and lead discussions on the topics at hand. Alongside the "classic" presentation format, a tradition of "Japan/China Days" has developed. These days are unique in the sense that they actively engage many volunteers and up to 150 high school students at a time in a 3 to 4 hour-long event that incorporates



presentations, workshops and recess activities. These “days” require a high level of responsibility, creativity and logistical coordination on the part of the volunteering students.

Chinese studies, who proceeded to explain the geographical and social differences between the two countries and their different political affiliations. After the lecture, the

the academic world. There is great satisfaction in witnessing true interest among students who would likely not have encountered the subject otherwise. Their keen interest is truly visible at the end of a presentation when many students approach the volunteers in person to ask more questions about the lecture as well as about their academic experiences at the university.

“as volunteers in the High School project, we have taken great joy in exposing teenagers to both Asian cultures and the academic world. There is great satisfaction in witnessing true interest among students who would likely not have encountered the subject otherwise.”

This year, for the first time in the history of the project, the students majoring in Chinese and Japanese joined forces and created a joint “Japan-China day” at the “Hanissui” high school. The purpose of this day was to emphasize both similarities and differences between the Japanese and Chinese cultures. The day began with a lecture given by two students, one majoring in Japanese studies and the other in

students were divided into smaller groups where the volunteers held a playful quiz named “Japanese or Chinese invention.” The volunteers then continued with workshops, teaching Japanese origami followed by Chinese paper cutting.

On a more personal note, as volunteers in the High School Project, we have taken great joy in exposing teenagers to both Asian cultures and

This project would not have been possible without the ongoing support of the Frieberg Center, the Japanese embassy and the Confucius Institute, which have graciously contributed to our efforts in making the project the best it could possibly be. Lastly, we would like to thank our 25 outstanding volunteers for their incredible commitment, great dedication and endless amount of work invested in advancing the project in the future we aim to expand the reach of this project, in the number of high school students as well as in content. We hope for more successful collaborations and believe that similar programs could be initiated in other cities in Israel, especially in Tel Aviv and Haifa.

HUJapan 2015: Travelling Seminar to Japan

by Dr. Nissim Otmazgin, Head of Department of Asian Studies

Intended for outstanding students of Japan at the Hebrew University, the seminar included meetings in Jerusalem and traveling to Japan during the summer vacation guided by Dr. Nissim Otmazgin. During the seminar, the students discussed the history, culture, society and religion in Japan. Throughout the seminar, they have had intensive reading about Japan and take part in discussions and guest lectures. The students were given research travel grants to Japan for two weeks. In Japan, they visited sites relevant to these fields of study: history and historical memory, Shinto, Buddhism, contemporary society and popular culture, and also visited universities and met with local students and researchers. You are welcome to learn more and read our blog on our website <https://hujapan2015.wordpress.com> and read the news coverage at <http://trace5.com/fb/fb/userFiles/3763/Keren2015/HUJAPAN.pdf>



Meet Our Post-Doctoral Fellows

Dr. Kai Schulze, Frieberg Center Post-Doctoral Fellow

Prior to joining the Louis Frieberg Center for East Asian Studies, I was at the Institute for East Asian Studies at Freie Universität Berlin in 2010. I hold an MA degree from Georg-August-University, Göttingen (Germany).

From April 2008 to July 2013 I was a PhD student at the Institute of East Asian Studies (INEAST) at the University of Duisburg-Essen (Germany) and a visiting scholar at the German Institute of Japanese Studies in Tokyo. I defended my dissertation "Facing the 'Rise of China': Changes in Japan's Foreign Policy Identity" at the Institute for Social Sciences, Department of Political Science at the University of Duisburg-Essen in July 2013. Parts of the thesis have been presented at Tokyo University, Keio University, Waseda University, the ISA Annual Convention 2010 in New Orleans (2010), the ISA Annual Convention in Toronto (2014) and various other occasions and conferences in Japan, Germany, Switzerland, Ireland, Sweden and the UK. Results of the dissertation have been published in a chapter of an edited volume with Ashgate. I also published an article on another issue of Sino-Japanese relations that is partly based on results of the dissertation in *Asiatische Studien/Etudes Asiatiques* in 2013.

My main research interests are based on ideas of identity and foreign policy analysis; the domestic normative and ideational basis of

decision-making processes; effects of emerging powers; interstate rivalry; cross-regional relations; institutional change and aspects of traditional and non-traditional security.

Regarding concrete cases, my main expertise is in Japan's foreign policy; Sino-Japanese relations; effects of the 'rise of China' and Asia-Middle East relations. At the Freie Universität Berlin, I also taught courses on Japan's politics on food, the international relations of East Asia, and qualitative social science methods. I also acted as a scientific coordinator at Freie Universität's Center for Area Studies (CAS), where I coordinated a postdoctoral research program and organized academic workshops and lecture series on various issues within the scope of Area Studies, including East Asia, Eastern Europe, Latin America, North America and the Middle East.

During my time at the Louis Frieberg Center for East Asian Studies I worked on the project "Beyond East Asia: Sino-Japanese Rivalry in the Middle East". The mounting rivalry between Japan and China has been a dominant aspect of Japan's foreign relations since the early 1990s. A vast body of literature has analyzed this issue predominantly within the East Asian region. However, if, why and how this Sino-Japanese power struggle also affects Japan's foreign policy



approach beyond East Asia's regional boundaries defies theoretical and empirical analysis. To improve explanations of the effects of China's emergence to great power on Japan's cross-regional foreign policy approach, this project explores the changes in Japan's cross-regional relations with the Middle East in the light of China's rising power. In three interrelated case studies, the proposed project will elucidate the effects of Japan's rivalry with China on the construction and formulation of interests and strategy development, as well as the generation and implementation of foreign policy measures towards the Middle Eastern region. Furthermore, by combining the approaches of different theories on interstate rivalry and cross-regional relations, this project aims at advancing theoretical approaches to help explain the effects of power struggles between two regional powers on their cross-regional relations.

Dr. Ding Qun, Frieberg Center Affiliated Post-Doctoral Fellow

I am a postdoctoral research fellow affiliated with the Frieberg Center for East Asian Studies during the 2014-15 academic year. I have much enjoyed the academic atmosphere at the Hebrew University. I have learned a lot from my supervisor - Dr. Orna Naftali. She is very willing to share

her professional experience with me, to inform me of workshops and seminars relating to my research, and to give very useful comments on my paper as soon as possible. I am so impressed by her professionalism and her work efficiency. I also have received support from Professor

Michal Biran, Tal Dranitzki, Lin Qian, Dr Lihi Yariv-Laor, and Dr Jooyeon Rhee. I also enjoyed the interaction with Israeli students: with the help of Dr Lihi Yariv-Laor, in the first semester I had a good opportunity to interact with two groups of local students learning Chinese. Students were very

intelligent. Interaction with them sometimes gave me good surprises whilst I received encouragement from them. It is worth doing research here.

My experience of being a full-time teacher at a Chinese Open university and being a mature student in Europe initially aroused my interest in adult learning in higher education. My research to date has focused on part-time and full-time mature students (including non-degree students, undergraduates and postgraduates) and has explored their learning experiences in terms of access to educational opportunities, motives for learning, interaction with other students and university staff, teaching and learning methods, learning outcomes, learner identities and learning careers.

My experiences of studying and working overseas help to develop an interest in cross-cultural educational

transition and especially the cross-cultural experiences of Chinese students. During my studies in Europe, being distanced from my home culture and staying in new circumstances allowed me space and time to reflect on my home culture and my previous *experiences*. These also led me to pay attention to my on-going experiences and listen to other international students' stories.

In future research, I intend to explore the cross-cultural (and particularly learning) experiences of Chinese students, such as their motives for learning, their interaction with students and lecturers in host countries and the influence of learning on them (e.g. identity and social capital). I would also explore how they apply their international experience to career development. The learning experiences of international students in Israel has been an under-researched area. I

hope to have an opportunity to do research on Chinese students studying in Israeli higher education institutions in the future.

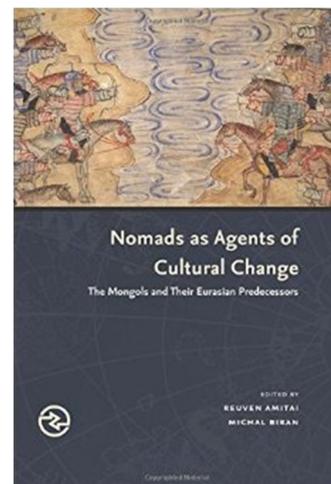


Recently published by Prof. Reuven Amitai and Prof. Michal Biran

Since the first millennium BCE, nomads of the Eurasian steppe have played a key role in world history and the development of adjacent sedentary regions, especially China, India, the Middle East, and Eastern and Central Europe. Although their more settled neighbors often saw them as an ongoing threat and imminent danger—"barbarians," in fact—their impact on sedentary cultures was far more complex than the raiding, pillaging, and devastation with which they have long been associated in the popular imagination. The nomads were also facilitators and catalysts of social, demographic, economic, and cultural change, and nomadic culture had a significant influence on that of sedentary Eurasian civilizations, especially in cases when the nomads conquered and ruled over them. Not simply passive conveyors of ideas, beliefs, technologies, and physical artifacts, nomads were frequently active contributors to the process of cultural exchange and change. Their active choices and initiatives helped set the cultural and intellectual agenda of the lands they ruled and beyond.

This volume brings together a distinguished group of scholars from different disciplines and cultural specializations to explore how nomads played the role of "agents of cultural change." The beginning chapters examine this phenomenon in both east and west Asia in ancient and early medieval times, while the bulk of the book is devoted to the far flung Mongol empire of the thirteenth and fourteenth centuries. This comparative approach, encompassing both a lengthy time span and a vast region, enables a clearer understanding of the key role that Eurasian pastoral nomads played in the history of the Old World. It conveys a sense of the complex and engaging cultural dynamic that existed between nomads and their agricultural and urban neighbors, and highlights the non-military impact of nomadic culture on Eurasian history.

Nomads As Agents of Cultural Change illuminates and complicates nomadic roles as active promoters of cultural exchange within a vast and varied region. It makes available important original scholarship on the new turn in the study of the Mongol empire and on relations between the nomadic and sedentary worlds.





The Asian Sphere program, submitted by the Hebrew University together with scholars from the University of Haifa, has received funding of over six million NIS for a period of six years from the Humanities Fund (an initiative of Yad Hanadiv and the Planning and Budget Committee of the Council for Higher Education; to see more about the Humanities Fund programs:

<http://www.humanities.org.il/program>) The program is both for MA and PhD students and will be conducted in cooperation with the Hebrew University and the University of Haifa. The Asian Sphere program will focus on widespread processes that cross the Asian continent and connect its different parts. It is an interdisciplinary program designed for students from diverse fields of knowledge such as Asian Studies, Middle East Studies, Geography, History, Literature, Art, International Relations, Economics, Environmental Studies and more, who are interested in the formation of Asian civilizations, the transmission of knowledge and

The Asian Sphere Program

by Prof. Gideon Shelach, Dept. of Asian Studies

significant influences between the different cultures and civilizations that have inhabited the Asian continent from the earliest periods to the present. The program will award scholarships to students, hold advanced courses on cross-cultural and multi-disciplinary issues, conduct educational tours in Israel and abroad, fund lectures and conferences with the participation of international experts, and more.

The program's Founding Committee, which includes three professors from the University of Haifa and three from the Hebrew University, worked on the construction of the program this year, building the curriculum and recruiting students for the program, which will begin operating in the coming academic year.

Last fall we sent out calls for proposals for the courses that will form the basis of the joint academic program and for candidates in MA and PhD studies. The number of responses was beyond our expectations. We received approximately thirty course proposals, from which we have chosen nine courses that will be taught during the next three years. In addition, we have decided to include

in the program two multiple-lecturers core courses (one in Jerusalem and one in Haifa) that will introduce the students to important theoretical and thematic issues in the extensive research field of Asia, and contacts and comparisons between cultures. The variety of courses offered and their high standards demonstrate the great potential of the program.

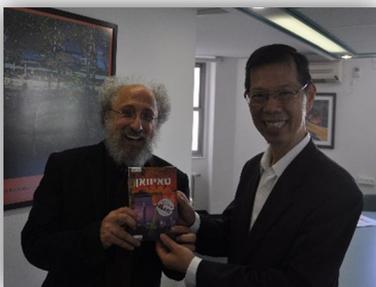
The number of candidates has also exceeded our expectations. Twenty-seven candidates were interested in the PhD program, amongst them thirteen from abroad. Eventually twelve excellent candidates were chosen to receive scholarships, six PhD students and six MA students.

We are proud to present the program's new website: <http://asian-sphere.huji.ac.il> which contains information on the structure of the program, its activities, the scholarships and registration information. We are looking forward to the program's launch next fall.

The program's opening ceremony is scheduled to be on April 4th-7th 2016, and will be held at the University of Haifa.

Major Advancement in Korean and Taiwan Studies

The Department of Asian Studies at the Hebrew University is proud to announce that thanks to Dr. Jooyeon Rhee's efforts, the Academy of Korean Studies has decided to give our Department the support of \$136,000 for a period of three years. This support will enable the Department to invite Korean scholars, organize conventions on Korea studies and improve our Korean language teaching program.



Taiwan's Ministry of Education, as part of a global project seeking international partnerships to promote worldwide research on Taiwan is offering funding for relevant research and teaching projects. Taipei Economic and Cultural Office in Tel Aviv assists the Hebrew University to receive the funding. In the coming 3 years the funds will be used to offer courses related to Taiwanese culture or society in the Department of Asian Studies; to invite Taiwanese scholars to give lectures or workshops; and to purchase databases from *Academica Sinica*, the Taiwanese academic research center.

Taipei Economic and Cultural Office in Tel Aviv provides Huayu Enrichment Scholarships and Taiwan Scholarships each year to Israeli students who are interested in studying in Taiwan.

Past Events

“Transcultural Interactions between Korea and Japan, from Pre-modern to Colonial Period”

by Dr. Jooyeon Rhee, Dept. of Asian Studies

The Department of Asian Studies and the Harry S. Truman Institute for the Advancement of Peace at the Hebrew University of Jerusalem hosted the conference “Transnational Interactions between Korea and Japan, from Pre-modern to Colonial Period” from May 17 to 20, 2015. The conference was a big success, bringing together more than 20 researchers from countries such as Korea, Japan, the US, Germany, and England who engage in Korea-Japan cultural interactions in literature, archaeology, linguistics, sociology, art history, and history.

The keynote speaker, Dr. Theodore Q. Hughes from Columbia University, addressed the importance of crossing disciplinary, linguistic, and geographical boundaries in his Rebecca Meyerhoff Memorial Lecture, “Colonialism, Area Studies, and Globalization.” Dr. Hughes reviewed research practices in the past and the present in Area Studies, and presented his vision for future research on the relationship between Japan and Korea, stressing that crossing the institutionally constructed borders—national, cultural, and

linguistic—is one of the key conditions to further enrich scholarship.

The conference underscored the historical continuity of the cultural interaction between Korea and Japan and conference participants presented their ongoing research projects that examine specific cultural sites: intellectual, artistic, literary, and linguistic interactions. The concluding panel on the last day of the conference was led by Dr. Hughes, Dr. Todd Henry, and Dr. Nissim Otmazgin, during which intellectually stimulating discussions of the participants’ papers and the conference’s theme took place.

I would like to emphasize three interconnected insights that emerged from the conference and the concluding panel. First, mobility must be explored further. The movement of thoughts, people, and objects between Korea and Japan had created numerous effects on both societies from pre-modern times, which in turn provided opportunities for people in the societies to redefine their cultural identity through negotiating with, affirming, and appropriating the Other.

Second, it is crucial to investigate historical contexts in which cultural



imagination of the self and other was produced. As a number of our presenters addressed, some of the crucial moments where cultural imaginations was manifest in literature and art, for example, direct us to see how particular historical forces affected the ways people perceived their world.

Third, we need to pay attention to unintended consequences in Korea-Japan interactions since the mobilization of thoughts, people, and objects do not necessarily produce expected results. At times, interactions that occurred outside the institutionalized boundary, either voluntarily or involuntarily, create interesting dialogues among people that are not treated with importance in official documents. These dialogues are helpful for us to see the microscopic view of the transnational cultural flow.

The conference was supported by various institutions: The Hebrew University of Jerusalem, The Harry S. Truman Research Institute for the Advancement of Peace, The Louis Frieberg Center for East Asian Studies, and the Korean Cultural Centre in Jerusalem.





On 9-11 March 2015, the Louis Frieberg Center for East Asian Studies, together with the Harry S. Truman Research Institute for the Advancement of Peace, and the Confucius Institute at the Hebrew University, held an international workshop, titled "Studying Rural Chinese Society in the 21st Century: Emerging Themes and New Challenges." The workshop, which was also supported by the Authority for Research and Development at the Hebrew University, was organized by Dr. Orna Naftali (Dept. of Asian Studies) and Dr. Lior Rosenberg (The Truman Institute).

The first of its kind in Israel, the workshop brought together 25 senior and young scholars from eight different countries, who presented their work over the course of two-

"Studying Rural Chinese Society in the 21st Century: Emerging Themes and New Challenges"

by Dr. Orna Naftali, Dept. of Asian Studies

and-a half days. It further included a keynote speech by the eminent China sociologist, Jonathan Unger (Australian National University), on "The Dramatic Effects of Economic and Social Change in Rural China: Urbanization, Development, and Transformation of Family Life."

The papers presented in the workshop examined a range of topics, including the economic logic of rural life; political and religious institutions; the reconstruction of rural spaces; education, commodification, and social mobility; and class, national and transnational identities in contemporary China. Among other things, participants considered the varied effects of economic development, land allocation dynamics, and the urbanization of the Chinese countryside on the nature of rural community life; recent shifts in marriage and religious customs in the Chinese countryside; and the emergence of new social and individual identities among rural youth and rural returning migrants.

Presenters identified some of the main forces and institutions that currently shape rural Chinese society, including neo-liberalization processes, urbanization, industrialization, and a powerful penetrative state, which seeks to impose its own conceptualization of what is "right" and "best" for rural China. However, participants also portrayed China's rural inhabitants as active players, who try to maximize their interests under the new circumstances by negotiating with various government and market institutions; and in some instances by engaging in subversive behaviors and demonstrating critical perceptions of official ideologies and state policies.

While acknowledging the unique nature of rural and urban societies in China, the papers presented during the workshop further demonstrated the need to pay more attention to the study of junctures between urban, rural, and urbanizing societies as mediating spaces in which new types of environments, habits, identities, moralities, and social relations are currently emerging. Instead of pointing toward fixed definitions, the results of the workshop indicate the dynamic nature of rural Chinese society, and attest to the need for new definitions of "rural" and "urban" in the study of contemporary China. These and other findings will be presented in a special journal issue, which would include a selected number of papers presented during the workshop.



Japan Day by Tal Gazit, BA student, Dept. of Asian Studies, Head of Nippon Club

With the ongoing tradition of successful Japanese cultural events, this year's Japan Day, held on June 3rd, was another unforgettable event held by the Nippon Students Club and the Department of Asian Studies at the Hebrew University. With the support of the Embassy of Japan in Israel, the Louis Frieberg Center for East Asian Studies and AMAI, the event included workshops, lectures, open stands, bon-odori dancing, and haiku and cosplay competitions. Hundreds of people attended the event, including many scores of visitors from outside the university who came especially to take part in the festivities. The event was enjoyed by long-time Japan lovers and first-time visitors alike. Workshops included sushi making, sake tasting, Ikebana (flower arranging), karate and manga



drawing. A variety of lectures by were given by Dr. Helena Grinshpun, Dr. Shalmit Bejarano, Mrs. Anna Strunnikova, Mr. Ori Markovitch and Mrs. Anan Gibson.

Visitors were invited to enjoy a specially prepared menu of onigiri (rice balls) and miso soup, with anmitsu (a traditional dessert of adzuki beans, kanten jelly and fruit), and four types of tea to choose from. More than 10 stands were active during the day, and included calligraphy, kakigori (ice flake), traditional dress, Edo-era card games, kendama, origami and much more.

The successful event marked the end of this academic year's Nippon Students Club activities, and we are waiting for next year to hold many more Japanese activities at the Hebrew University.

Asia Day by Tal Henig, BA Student, Dept. of Asian Studies

After a year's absence, the annual Asia Day event was held on May 20th, 2015. This year's Asia Day was a huge success, with hundreds of people from all over the country attending its many lectures, performances and activities. The Asia Day event was designed by volunteers from the Dept. of Asian Studies students' committee, with the intention of showcasing the different cultures and traditions of the main countries studied in the department – China, Japan, Korea and India. The students had the full collaboration of the academic staff, who aided with



lectures, participants, and general ideas, while demonstrating the close and family-oriented nature of the department. Additional support was given by the embassies, and especially by the Korean Ambassador, who was kind enough to greet the attendees of the event with a ceremonial toast. Even before the event, great attention was drawn to it; articles about the event were published in several media outlets, of which The International Chinese Radio and hodu.co.il are only two. During the event multiple lectures and workshops were held, showing off the variety of subjects one might be able

to study in the department. Among the speakers were the department's own Prof. Yuri Pines, Dr. Jooyeon Rhee and Dr. Rotem Geva. During a panel concerning the Asian perspective of Israeli economic ventures, tourism and agriculture, we were honored with the presence of delegates from the Israeli Ministry of Foreign Affairs and a representative of A&G Partners. The students themselves operated various booths, which featured calligraphy, traditional foods and clothing, tourism in Asia and more.

With over 500 participants, the 2015 Asia Day was a celebration of the differences and similarities of the main countries studied in the department, and set a new bar for events held by the Asian Studies Department in the Hebrew University and by Asian Studies departments all over Israel.



The importance of empires in human history is self-evident. Throughout much of the recent two to three millennia the majority of the human population lived under imperial control of one sort or another, and even those beyond the empires' immediate reaches were immensely influenced by them. The empires exercised a decisive impact on the world's political, economic, social, cultural, and military history, to mention only a few. Understanding the peculiarities of imperial formations, their distinct trajectories, their commonalities and differences, and their lasting impact on our present is, arguably, one of the most fascinating tasks faced by historians

Comparative Studies in Imperial History: An Inaugural Meeting

by Prof. Yuri Pines, Dept. of Asian Studies

<http://mongol.huji.ac.il/projects/comparative-studies-imperial-history>

The inaugural meeting of the project convened in the historic town of Eisenach (Germany) on June 30-July 2, 2015. The workshop "All under Heaven? The empire's spatial dimensions" focused on the issues of universality and its limits in the history of major empires. Why and under which circumstances did the empires start to expand and why and how did this expansion stop? The workshop explored ideological, geographic,

starting from the early cases of Assyria, the early Chinese empire and the Roman empire, continuing to "secondary empires" (the Kushans, the Eastern Roman Empire, the Arab Caliphate), then to the Mongol empire and the post-Mongol empires in the Muslim world (the Ottomans, the Safavids and the Moghuls), China (the Ming and Qing dynasties), and Russia. A much less known case of "kinetic empires" established by Native Americans in the nineteenth century served for a comparative perspective. The exchanges highlighted similarities and differences among the cases explored and laid solid foundations for further cross-fertilizing exchanges.



and social scientists worldwide. Indeed, recent years have witnessed an outburst of studies of major world imperial formations, either as individual case-studies or in a broader comparative perspective.

The new project "Comparative Studies in Imperial History," initiated by Michal Biran (Hebrew University), Eva Cancik-Kirschbaum (Freie Universität Berlin), Yuri Pines (Hebrew University), and Jörg Rüpke (Erfurt University) aims to take the burgeoning field of "comparative imperiology" to a qualitatively new level. The project's goal is to promote a systematic approach to imperial polities through exploring core issues that were faced by all major continental empires in human history.

military, social, and economic factors behind the empires' expansion and contraction. The participants addressed manifold related issues: e.g., how was the imperial space bounded and how were lands beyond the border conceived? Was there a notion of central and core regions, of direct versus indirect control? Which of the empires generated a particular spatial ideology? How did the empires' territorial scope contribute toward their legitimacy? How was the imperial space conceived and how was it represented?

The Eisenach workshop was attended by fourteen participants who dealt with a range of imperial formations,

Shodo Workshop

by Dr. Nissim Otamzgin, Head of the Department of Asian Studies

For the past four years, Professor Usuda Taigen, one of Japan's most renowned calligraphers, has arrived to the Hebrew University accompanied by four of his aids to lead a five-day calligraphy workshop for our students. All the materials are sent from Japan at his expense. In 2008, 45 students participated, in 2010, this number reached 64 participants. In January 2015, Professor Usuda and his students conducted a seventh workshop at the Hebrew University with 40 participating students.



Science and Technology Transfer in Pre-Modern Asia

by Prof. Michal Biran, Director of the Louis Frieberg Center for East Asian Studies

This workshop, organized together with the Sidney M. Edelstein Center for the History of Science, Technology and Medicine, featured issues relating to science and technology transfer in Asia from pre historical times and into the early modern period. It included a keynote lecture, by Prof. Dr. Dagmar Schafer, director of the Max Planck Institute for the History of Science in Berlin, and three panels.



The first panel, **The Archaeology of Basic Technologies in Asia** included three presenters— Prof. Mei Jiangjun, head of the Needham Research Institute in Cambridge, UK; Dr. Lior Grossman, who represented a group of pre-history archaeologists from HUJI's archaeology Dept. and our own Prof. Gideon Shelach—each of whom dealt with a major substance - bronze, stone and ceramics - in the pre-historic or very early historical periods in China or the Middle East, two cradles of ancient civilizations. The presentations highlighted the tension between the internal development of production and external influences and their adaptation to their new environment.

The second panel, **Scientific Transfer in Mongol Eurasia**, periods in scientific exchange in the medieval period (13th-14th centuries) when most of Eurasia came under Mongol rule. The four presentations, by Professors Robert

Morrison (Bowdoin College), Hadi Jorati (Ohio State University), Paul Buell (Max Planck Institute, Berlin) and Morris Rossabi (Columbia and City University of New York), discussed exchanges in the fields of astronomy, distillation, medicine and art across various civilizations and religions including China, Byzantium, the Muslim world (notably Iran) and India. Together with the keynote lecture that underscored Mongol mechanisms for the production and marketing of silk cloth, the panel highlighted the intensive cross-cultural contacts, mainly between China and the Islamic world.

In the third panel, **Understanding the World: Science and Technology in Early Modern Asia**, the three presenters, Matthew Mosca (Washington University); Yulia Frummer (John Hopkins University) and Ori Sela (Tel Aviv University), focused on developments in Qing China and 19th-century Japan's cartography and astronomy. Obviously, by this period the main influence on East Asian scientific exchange came from Europe, which in former periods had been a rather marginal player.

The workshop gave a fascinating glimpse of the thriving field of history of science and technology in Asia. We hope to continue the cooperation with the Edelstein Center and convene a follow-up workshop in the coming years.



“Far East Wonders” Summer Camp

by Cher Lingord, BA student, Dept. of Asian Studies

The “Wonders of the Far East” Summer Camp launched in 2014 and was the first of its kind of collaboration between the Department of Asian Studies and the Joseph Meyerhoff Youth Center for Advanced Studies (YCAS). The camp focuses specifically on Japan and China.

The 2015 summer camp has been a unique and very fulfilling experience, both for me as an instructor, and more importantly, for the kids who discovered this new and fascinating world of East Asian history and culture. Our challenge as instructors was to provide sufficient background and yet keep it interesting enough for school children. We were able to achieve this feat by combining the lectures with fun activities that appeal to all senses: Cooking local cuisine, martial arts, origami, enjoying popular culture and interacting with people from this region. It was surprising to see how well the kids interacted with each other through these activities and how their curiosity grew as the camp progressed. They bonded well and formed amazing friendships. Last but not least, the kids were so impressed, that some have already planned trips to East Asia and some asked for my e-mail address in order to ask further questions.

I had a wonderful experience and I am looking forward to YCAS summer camp 2016!



Noh Theater Performance by Matan Katz, BA student, Dept. of Asian Studies



On May 26th, 2015, an extraordinary group of people came to Israel, a Noh theater group lead by the renowned Noh actor Manjiro Tatsumi Sensei. Noh (meaning skill/ability) is one of the oldest forms of theater in Japan and in the world. It was established in the 14th century but its roots are a few centuries older. Noh theater is symbolic and minimalistic, as with almost no scenery or other artifacts the actors are able to express feelings, to describe places and to tell a complete story with subtle but meaningful dance moves.

The main actor in a Noh play wears a mask and portrays a character that is not entirely human, for example a god or a goddess (Kami), the spirit of a person who died that came back to the world, or a demon. Alongside the main actor there is a group of accompanying actors and an orchestra that plays on hand drums and flutes as well as impressive vocal effects and a monotonous, almost meditative singing.

Tatsumi Sensei and his group came to Israel as part of a great initiative called the Inori project – the Prayer project. They are longing for world peace and for peace in our torn country. Their way to express their wishes is by providing us with a glimpse of this old Japanese art form. Like all Japanese art forms, Noh theater aspires to serenity and harmony. Most of the plays describe a character that did wrong in this world and in order to continue to the next world, it is searching for reconciliation. Harmony in the Japanese perception is the key to a happy life.

With this message of peace and harmony this colorful group arrived at the Asia Studies department of the Hebrew University a couple of weeks ago. Tatsumi Sensei and his group held a workshop and under their guidance we tried to play a flute (only one person succeeded...), to learn a series of moves that expresses sadness and gloom and even to wear authentic Noh masks, some a few hundreds of years old and to perform a short play for our colleagues.

After the workshop Tatsumi Sensei and his group performed for us an act from a real Noh play with all the customs and musical instruments. The scenery was perfect – an open balcony overlooking the Old City, a place with thousands of years of history and tradition and that is also a center of ongoing conflicts. Tatsumi Sensei said that performing in this special location was very moving for them and added to the drama and mystery of the play.

According to Tatsumi Sensei, the younger generation in Japan shows little interest in traditional Japanese art forms and is drawn much more to the modern entertainment industry with its pop groups and instant culture. That has inspired Tatsumi Sensei to devote a large portion of his time to teaching this old art form and making it accessible so it will be rediscovered in Japan as well as being introduced to other countries.

Confucius Institute at the Hebrew University

by Dr. Lihi Yariv-Laor, Israeli Co-Head of the Confucius Institute

The inaugural year of the Confucius Institute at the Hebrew University was marked by numerous and diverse academic and cultural activities. As a research-oriented institute, our Confucius Institute operated in two main spheres of activity: academic and cultural.

The academic activities contributed to further enhancing Sinological research at the Hebrew University. Noteworthy among these activities were:

Courses and lectures by visiting professors from Peking University:

Prof. Gong Wenxiang taught two highly successful courses on Media and Modern China during the 1st semester; Prof. Ma Rong held two guest lectures about minorities in China in June 2015.

Two major international conferences supported by HUJI CI:

“Mobility and Transformations, New Directions in the Study of the Mongol Empire,” organized by Prof. Michal Biran in June 2014; and “Studying



Rural Chinese Society in the 21st Century: Emerging Themes and New Challenges,” organized by Dr. Orna Naftali and Dr. Lior Rosenberg in March 2015.



“Confucius China Study Program” PhD Scholarship. This scholarship, awarded for the first time this year is intended to support outstanding doctoral students in their Sinological research.

Diverse cultural and public activities, all aimed at promoting and enhancing the knowledge and understanding of China within the Hebrew University’s community and the general public were initiated and supported by HUJI CI. The most important of these activities were:

A performance of the Peking University students’ artistic dancing group at the Hebrew University High School (“Leyada”) in late October 2014. The performance was enthusiastically welcomed by an audience of 600 high school pupils and their teachers.

“Confucius Day”, “China Day”, “Asia Day” events were held during the academic year, including lectures, performances (including a *wushu*-martial arts performance) and movie screenings. The events were attended not only by HUJI students but also by pupils of elementary and high schools in Jerusalem.

A calligraphy course by Elsa Puiyin for students of the Hebrew University and the general public was held during the 1st semester.

The “High School Project” in which students of the Hebrew University’s Department of Asian Studies China

Division students went to several Jerusalem high schools to share with the pupils their knowledge on China-related topics, and thus disseminate their acquaintance with Chinese history, culture and society among young audiences.

The 14th Chinese Bridge Competition was organized by HUJI CI in May 2015. The thirteen contestants, from four academic institutions in Israel (The Hebrew University, Tel Aviv University, the University of Haifa and Tel-Hai College) each demonstrated his or her skills in a short speech in Chinese and in an artistic performance. The competition was attended by H. E. Zhan Yongxin, Ambassador of the People’s Republic of China in Israel, and was characterized by a friendly atmosphere among all participants. **The Dragon Boat Race** in the Sea of Galilee was held on May 28-29. A group of students of the Department of Asian Studies supported by HUJI CI who participated in the race contributed to its great success.

Summer Camps in China. In August students were sent by HUJI CI to “Chinese Bridge Summer Camp” in which they visited Beijing and Xi’an, studied Chinese and had lectures on Chinese culture. A second group of 20 HUJI students went on a study tour in August 2015. This second group, which included mainly students from the China division of the Department of Asian Studies (but also from the

Japanese division and from the School of Business Administration) visited Beijing and Inner Mongolia. Having had Chinese language lessons and lectures on topics such as contemporary Chinese economy, the students developed and expanded their understanding of China.

These most significant academic as well as cultural activities that were carried out by the Confucius Institute at the Hebrew University during its first year of activity were marked with great success. Our hope for next year is to exceed this year’s accomplishments and to further promote and disseminate the knowledge of China among different communities in Israel. We thus wish to contribute to a mutual cooperation and understanding not only between academic circles but also between diverse populations of our two peoples.



December 2014

- 10 – Lecture by Dr. Tawfiq Da'adli, "Qara Qorum: The Historical Evidence and the Archeological Vision"
- 24 – Lecture by Prof. John Lie, "Cultural divergence in Japan and South Korea? A view through popular music"

March 2015

- 4 – Lecture by Prof. Anita Chan, "Workplace Trade Union Democratic Elections in Asian-Funded Factories in China"
- 9 – Lecture by Dr. Amir Mazor, "Between Tension and Symbiosis: Turco-Mongolian and Arab-Islamic Cultures in the First Mamluk Period (1250-1382)"
- 9-11 - International Workshop, "Studying Rural Chinese Society in the 21st Century: Emerging Themes and New Challenges"
- 15-16 – Convention on "Popular Cultures and International Conflicts: Management, Entrenchment, Resolution and Reconciliation"
- 18 – Lecture by Danny Orbach, "King of Manchuria: the Guangdong army and the assassination of the Old Marshal"

May 2015

- 5 – Lecture by Avital Baikovitch, "International Organizations in Japan in the Age of Globalization: Ideology, Identity and Culture"
- 6 – Lecture by Dr. Kai Schulze, "Beyond East Asia: Sino-Japanese Rivalry in the Middle East"
- 11 – Lecture by Ms. Soyoung Choi, "Tibetan Perception of the Mongols in the 13th-14th Centuries"
- 13 – Lecture by Dr. Ding Qun, "Positioning Education in Life: A Chinese Study of Full-Time Adult Undergraduates and Postgraduates in Public Universities"
- 17-19 – Transnational Cultural Interactions Conference: Between Korea and Japan, from the pre-modern to the colonial period.
- 20 – Asia Day + Korean Speech Contest
- 21 – Chinese Bridge Competition, Speech Contest
- 24 – Lecture by Ms. Vered Shurany, "The Yuan Army - A Prosopographic Perspective"
- 27 – Lecture by Prof. Richard Hardiman, "State of the Environment and the Environment of the State in China"

January 2015

- 11-14 - Kokuji-Shodo workshop
- 20 –Tour guides seminar
- 26 – Lecture by Prof. Gong, "China's Cultural Revolution: A Private View"
- 28 – Lecture by Prof. Gil Raz, Dartmouth College, "Local Daoism: the community of the Northern Wei Dao-Buddhist stelae"

February 2015

- 23 – Lecture by Robert Jacobs, "Global Hibakusha: The Social Effects of Nuclear Incidents"

April 2015

- 14 – Lecture by Ran Zwigenberg, "Never Again: Hiroshima, Auschwitz, and the culture of global memory"
- 15 – Lecture by Prof. Daniel Aldrich, "Survival and recovery from the 3/11 Tsunami in Japan"
- 15 – Lecture by Dr. Florence Hodous, "How to Be Appointed Judge under the Mongols and How to Get Dismissed: The Vicissitudes of Doing Law in the Yuan Dynasty"
- 15 – Lecture by Dr. Francesca Fiaschetti, "Identity, Ethnicity and Kinship: Mongolian Influences on Yuan China"
- 27 – Lecture by Sabine Frühstück, "Martial Pornotopias: The Japan Self-Defense Forces since 3/11"
- 27 – Lecture by Ms. Undine Ott, "The Veneration of Shrines and the Islamization of Central Asia: From the pre-Mongol to the Mongol Period"

June 2015

- 1 – Lecture by Mr. Wu Hanqi, "The Study of Mönglik's Descendants in the Period of the Mongol Empire"
- 3 – Japan Day
- 3 – Lecture by Dr. Vikas Rathee, "History of Rāi/Rāya: Persian Culture and the Making of an Autochthonous Indian Title"
- 10 – Lecture by Dr. Phil Chan, "China's Approaches to International Law since the Opium War"
- 10-11 – International Workshop, "Science and Technology Exchange in Pre-Modern Asia"
- 15 – Lecture by Prof. Morris Rossabi, "Mongolia in the Mongol Empire"
- 16 – Lecture by Prof. Ma Rong, "Minorities in China: 'A dual structure' and its problems"
- 17 – Lecture by Mr. Wonhee Cho, "More than Tolerance: The Tax Privilege of Religions in the Mongol Empire"
- 22 – Lecture by Prof. Sheldon Garon, "The Transnational Destruction of Cities: What Japan and the U.S. Learned from the Bombing of Britain and Germany in WWII"
- 30/6-2/7 – International workshop, "All Under Heaven? The Empire's Spatial Dimensions"

Fellowships for 2016-2017

MA and PhD Fellowships: "The Asian Sphere: Trans-cultural Flows"

The Hebrew University and the University of Haifa are proud to announce the inauguration of a joint graduate program of excellence "*The Asian Sphere: Trans-cultural Flows*". *The Asian Sphere* deals with the entire Asian continent as a continuous civilizational zone and addresses cross-regional contacts and processes among Asian societies, cultures and states and to a lesser extent between Asia and other continents throughout history until the present time. It offers a unique opportunity for outstanding candidates, at the MA and PhD level, from different disciplines in the humanities and social sciences, such as Asian Studies, Islamic and Middle Eastern Studies, Art History, Archaeology, Geography, Political Science, International Relations, Cultural Studies, History, Religious Studies, Philosophy, Anthropology, Sociology, Economics, and more. *The Asian Sphere* is funded by the *Humanities Fund* of the Planning and Budgeting Committee of the Council for Higher Education in Israel (VATAT) and *Yad Hanadiv*. For more details see: <http://asian-sphere.huji.ac.il>

Deadline: January 30, 2016

Post-Doc, PhD and Visiting PhD Fellowships: Mobility, Empire and Cross-Cultural

The European Research Council (ERC) project *Mobility, Empire and Cross-Cultural Contacts in Mongol Eurasia* at the Hebrew University of Jerusalem is offering post-doc, PhD and Visiting PhD fellowships beginning in 2015-16 for outstanding candidates fluent in Chinese, Arabic and Persian (at least one of the above) and with a sound knowledge of the history of the Mongol Empire. For details please visit: <http://mongol.huji.ac.il/fellowships-and-funding-opportunities>

Details to follow soon



The Louis Frieberg Post-doctoral Fellowships

The Louis Frieberg Center for East Asian Studies offers post-doctoral fellowships for the year 2015-2016. The post-docs are open to scholars in the humanities and social sciences specializing in East Asia, especially China, Japan, Korea and Mongolia. For more details see: <http://bit.do/Louis-Frieberg-Fellowships>

Details to follow soon

Main Upcoming Events

December 13-17, 2015, the Hebrew University of Jerusalem: **A Lasting Vision: Dandin's Mirror in the World of Asian Letters**, IAS workshop

April 5-7, 2016, Haifa University: **The Asian Sphere Program inaugural conference**

May 18-19, 2016, Tel-Hai College: **The 13th Biennial Conference of Asian Studies in Israel**

May 30-31, 2016, the Hebrew University of Jerusalem: **Diplomacy in the Mongol Empire**, workshop of the ERC project: *Mobility, Empire, and Cross Cultural Contacts in Mongol Eurasia*

June, 2016, the Hebrew University of Jerusalem: **Databases and Social Networks Analysis in the Study of Pre-modern History: The Mongol Empire as a Case Study**, workshop of the ERC project: *Mobility, Empire, and Cross Cultural Contacts in Mongol Eurasia*

June 15-16, 2016, the Hebrew University of Jerusalem: **Keywords in Early Chinese Thought and Literature**, conference organized together with Confucius Institute at HUJI

June 26-29, 2016, the Hebrew University of Jerusalem: **Fifth Global Conference of the International Network of Genocide Scholars (INoGS), Intersections: Holocaust Scholarship, Genocide Research, And Histories of Mass Violence**



THE LOUIS FRIEBERG CENTER
for East Asian Studies