Asia as an Idea / Asia as a Consolidating Unity
The 12th Biennial Conference of Asian Studies in Israel
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Sunday (25 May 2014)

Session I (10:00-12:00)

Panel 1) Room 101
Memory Politics in Asia
Chair: Shakhar Rahav and Guy Podoler, University of Haifa
Discussant: Vera Schwarcz, Wesleyan University, USA

The idea of "collective memory" has drawn the attention of academia for over six decades. How is "collective memory" formed? What are the differences between "collective memory," "historical memory," "social memory," and "public memory"? How does "collective memory" contribute to identity and nationalism? How do commemorations sanctioned by the state interact with individual and civil commemorations? With such theoretical questions in mind, the present panel explores the role of collective memory in Asia. Exploring a variety of cases of the nineteenth and twentieth centuries, across cultures and nations, and rooted in methodologies that range from participant-observation, through documentary research, and analyses of art, sculpture, and architecture, this panel brings a critical comparative perspective to memory, and the politics of memory in Asia.

1. Arik Moran, University of Haifa
    Ideal Types and Willful Blindness in West Himalayan Historiography
The Anglo-Gorkha War (1814-16) marks the beginning of modern Himalayan history insofar as it forced the expansionist state of Nepal to withdraw to its present day-boundaries while introducing British rule to the regions it had ceded. In the West Himalayas (today's Uttarakhand and Himachal Pradesh, India), the war also laid the foundations for a new collective identity that relied on the juxtaposition of 'soil-born' rulers with the 'alien' Gorkhas of Nepal. This narrative, which runs through nearly all accounts of the time, afforded a reasoned explanation for the local elites' continued subservience to a foreign power while masking the awkward reality of sustained Gorkha presence in the hills in the form of the British rulers' police force. While contemporary sources clearly illustrate this process, I argue that a close reading of these accounts points to an anterior collective identity that was shared by West Himalayans (Khasas) and Gorkhas (Parbatiyas). The supposed difference between the parties thus proves secondary to their identification as mountainfolk (Paharis) who are distinct from the Hindus of the South Asian plains; a fact that ultimately explains why local were able to serve alongside their erstwhile conquerors in the British-led Gorkha Battalions.

2. Ornit Shani, University of Haifa
    Paradoxes and Tensions in the Social Memory of Nonviolent Struggles in India
This paper examines how nonviolent struggles, which were critical for the foundation of modern India, have been commemorated and rearticulated in the post independence period. It also explores the significance of the social memories of nonviolence for the life of the democratic republic. To do so I examine the social memory of Gandhi's Salt March, which was the pinnacle of Gandhi's experimentation with nonviolent struggle for the attainment of India's self-rule. I argue that in India there has been a tension between two distinct main strands of social memory of the Salt March and of Gandhi's nonviolent struggles at large. The first is the state remembrance of the Salt March, and the second is the non-state, or popular social memory. Both have been in continuous interaction as part of ongoing state-society relations, a process that has played a role in shaping India's democratic politics.

3. Noa Nahmias, Hebrew University of Jerusalem
    Commemoration of the May 4th Movement in Tianjin's Museums
The commemoration of the May 4th movement has strong implications for the discourse on patriotism in China today, as it continues to be salient in defining the CCP's patriotic legitimation. Official commemoration of the May 4th movement follows the CCP's narrative which emphasizes patriotism and Communism as its most important ideological components, and strengthens the association between the May 4th movement and the establishment of the CCP.
The world of commemoration work in China, however, is not as monolithic as it may appear. An analysis of the exhibitions on the May 4th movement in two memorials in Tianjin reveals dissimilar foci and narratives when displaying the movement. The two museums, the Zhou Enlai memorial and the Awakening Society memorial, deal with different subject matter, but have in common the representation of Tianjin's May 4th movement. The notion of student patriotism and questions on the nature of the movement are represented in different ways in these memorial sites. These findings indicate that official commemoration sites can present narratives which do not challenge the official state-narrative, but add nuance and complexity to it.

4. Shakhar Rahav, University of Haifa
    Visualizing an Icon: Changing Images of May Fourth
Both historians and the Chinese Communist Party (CCP) tend to view China's May Fourth Movement (1919) as a watershed in the making of modern China. This paper traces visual representations of the May Fourth movement in China from the founding of the People's Republic of China (1949) till the

recent 90th anniversary commemoration of the movement. By tracing the changing visual representations of the movement the paper wishes to point at subtle shifts in its interpretation and presentation and to connect these shifts with changes in the political climate in general and in party ideology. Although the CCP has interpreted the movement as intimately connected with its very foundation, I will argue that the party has gradually de-politicized the movement, but by doing so has opened it up to new interpretations.

    5.   Ran Shauli, Hebrew University of Jerusalem

       The Fish, the Pond, and the Fishermen: Chinese Villagers and British Veterans Remembering Massacres and anti-Chinese Violence During the "Emergency" (1948-1960)

Peninsular Malaya, in the first two decades after the end of the Second World War, was a country in turmoil, as a protracted and costly war was fought between the British and their Malays supporters on one side, and many of the rural Chinese, on the other side. This violent chapter of the so-called Cold War was also an inter-ethnic, inter-religious and inter-racial struggle which took the lives of nearly five thousand civilians of all ages. The British military-men who planned and commanded the operations, have frequently referred to Mao Zedong`s 1937 comparison between guerrillas and fish, and between `the people` and the water in which these fish swim. With the continuation of war, the British found that their goal to "separate the fish from the water" was hard to achieve. This resulted in the employment of harsher means like mass-incarceration and execution, forced expulsion, and resettlement of whole communities in barbed-wire-fenced "new villages", which resembled detention camps. Early in this conflict, in 1948, a British patrol shot 26 unarmed Chinese civilians in a kongsi house near the village of Batang Kali in the sultanate of Selangor.

Memories of this massacre have re-surfaced and brought to public attention in Britain the late 1960, by some of the perpetrators who decided to tell their story to journalists in their country. Among other things, this was done in response to the wide publicity given to the Massacre in the Vietnamese village of My Lai in 1968. A small number of scholars have studied these memories, but none so far have looked at the Malayan/Malaysian Chinese commemoration efforts, which have started after the event and continue to this day. The proposed paper attempts to fill this lacuna and add the victim`s perspective to the discussion; to analyze the motives of the Chinese agents of memory, and to compare their memories to the (rather limited) public memory of the events in Britain.

    6.   Guy Podoler, University of Haifa

       Park for Park? Remembering a Dictator in South Korea

In June 2013, one of Seoul's district mayors announced his plan to establish a memorial park for former president Park Chung-hee. A debate immediately ensued, for Park remains a controversial historical figure years after leading South Korea between 1961 and 1979. While some praise him for his role in elevating a destitute country to the position of a world leading economic powerhouse, others condemn him for being a ruthless dictator, stained by a problematic personal "Japanese background." In accordance with such conflicting approaches, debates on how he should be remembered and on whether or not he should be commemorated have become prevalent in Korean society. The aim of this paper is to trace and to contextualize the main trends and controversies related to the representation of Park, with special focus on concrete commemoration. Through this analysis I wish to contribute to our understanding of the significance of struggles over the past in South Korea.

Panel 2) Room 134

Tantric Buddhism – Part I

Chair: Yael Bentor, Hebrew University of Jerusalem

    1.   Ronit Yoeli-Tlalim, University of London, UK

       On the Notion of Channels (*rtsa*) in the Tibetan Medical Manuscripts from Dunhuang

Are the channels visible or not? What sort of substances flow through these channels? The traditions represented in the Dunhuang collection reflect multiple answers to these questions. This paper will focus on the notion of the channels (rtsa) as they are found in the medical manuscripts from Dunhuang and the views they reflect on these questions.

    2.   Dan Martin, Israel Institute of Advanced Studies, Jerusalem

       The Queen of Sheba in Tibet & the Meanings of Yantra

Jacob Lassner wrote a well-known book with a great number of stories about the Queen of Sheba's visit to King Solomon.* Among the most famous of these accounts are the ones in the Holy Koran and in the Talmud. What Lassner, among others, did not know (or care to know) when compiling his examples was that this story is also told in Tibet. In this one the Queen Bhrikuti and Emperor Songtsen Gampo play the leading roles (albeit with the roles reversed). The context is the building of the most important temple of the Tibetan Buddhist world, best known in the greater world as the Jokhang. Its original and more official name is a different one, Rasa Trulnang (Ra-sa 'Khrul-snang), and in fact we shall find that the naming takes place in the context of precisely this story. This invites us to reflect on the elusive meaning[s] of the Sanskrit word yantra and its Tibetan equivalent trungkhor ('khrul-'khor). Is it possible that flooring techniques that were in use in the near-contemporary Middle East, in the Hagia Sophia for instance, circulated in Eurasia together with the story? Well, is it? Hmm, maybe the story originated in India...

*Demonizing the Queen of Sheba: Boundaries of Gender and Culture in Postbiblical Judaism and Medieval Islam, University of Chicago Press (Chicago 1993).

    3.   Eran Laish, Israel Institute of Advanced Studies, Jerusalem

       Spiritual Exercises in the Non-dual Tradition "The Great Perfection" (rDzogschen)

*   The claim of Pierre Hadot concerning the fundamental place of spiritual exercises in the context of Greek philosophy is also well attested in many Buddhist traditions. For example, within the "Heart Essence" (sNying thig) branch of the Tibetan non-dual tradition "The Great Perfection" we find an intricate array of contemplative practices that include both intentional exercises and natural meditations. The centrality of these practices is supported by the experiential language of the theoretical view, which emphasizes the necessity of a direct realization concerning the natural abiding mode of lived experience.*

*   In the proposed lecture we will introduce the intentional and non-dual types of contemplative praxis, as described in the "Heart Essence". By following their various instructions and areas of contemplative interest we would try to discern the transformations that those practices intend to initiate in human consciousness. Finally, since the principle of non-duality asserts an existential state that is beyond intention and deliberate effort, we would ask how the contemplative practices are compatible with such a state, if at all.*

    4.   Yan Yaozhong, Fudan University, China

       The Arising of the Mahāyāna: Buddhism vis-à-vis Indian Religions and Philosophies

In this short paper I will attempt to draw the major lines in the development of the Buddhist religion during the first centuries of the common era, with an emphasis on Buddhist attitudes to Indian religious beliefs and philosophies (nowadays referred to as Hinduism). Examination of the evolution of Buddhism in broad terms reveals a growing tendency to adopt brahmanic concepts and views. While the schools of early Buddhism were largely antagonistic to Brahmanism, during the first centuries of the common ear, Mahāyāna schools were ready to appropriate a large variety of beliefs, customs, rituals, cosmological notions and even gods belonging to the brahmanic world. These tendencies only grew further with the appearance of tantric (or esoteric) Buddhism.

In my talk I will examine the history of Buddhism from the point of view of its relations with the world in which it grew—on the one hand competition and on the other mutual borrowings. My focus will be the Mahāyāna as a turning point in the relations between Buddhism and Brahamism.

Panel 3) Room 107

China – Issues Under Contention

Chair: Nimrod Baranovitch, University of Haifa

1. Nimrod Baranovitch, University of Haifa

   The 2011 Protests in Inner Mongolia: A Comparative Analysis of Their Origins and Outcome

In May 2011 a series of street demonstrations broke out in several cities in Inner Mongolia, China's third-largest administrative unit and one of its largest ethnic autonomous regions. The protesters were ethnic Mongols, mostly students, who took to the streets after the killing of two Mongolian herders by Han Chinese workers working for local coal mines. The protests were quelled within a few days and life in the region went back to normal, at least on the surface. Despite the scale of the demonstrations and their resemblance to the ethnic riots in Tibet and Xinjiang in 2008 and 2009, surprisingly, to date little has been written about these demonstrations and the causes for their eruption. Moreover, very little has been written about the speed and non-violent way in which they ended. In this paper I will examine the factors that led to the demonstrations and their outcome. My analysis of the reasons for the demonstrations will highlight the severe environmental crisis that is taking place in Inner Mongolia and its devastating consequences for Mongolian herders and Mongolian tradition and ethnic identity. In my analysis of the outcome I will compare the demonstrations and the official response with the riots in Tibet and Xinjiang and point to similarities and differences.

2. Michela Bonato, Ruprecht-Karls-Universitaet, Germany

   On the Way to an Asian Greater China? New Chinese Foreign Policy in Pacific Area Between Nationalism and Economic Issues

The change in Chinese CPC leadership in 2012 and the recent III Plenum marked a shift away from the past idea of foreign policy that was somehow characterized by a sense of shyness, in order to take the path of the great power diplomacy with Chinese features. According to this point, China declares to be ready to act a role of supremacy in Asia from both an economic and a political point of view.

Starting from this assumption we would like to launch a discussion concerning the real meaning of this change towards a ChineseRenaissance, that deeply refers to an idea of unity coming from an Asian common past marked by the domination of the Chinese Empire and a geographical division of space signed by a center and its periphery, the so-called tributary states.

Through the analysis of visual media, i.e. maps and images, and focusing our attention to inland nationalism and economy as sources of legitimacy, we thus aim to depict an overview of the new Chinese foreign policy in South-East Asia, and the possible transformation of this area into a Greater China.

3. Tatiana Nikolaevna Kuchinskaya, Transbaikal State University, Russia

   Asia from a Sub-Regional Perspective: Chinese Cultural Regionalism in Globalizing Asia and the World

The interdependence of the universal (global) – specific (regional) has been central to philosophical reflection of transformations in the global socio-cultural space generated in the process of intercultural interaction. The specific role is played now by regions and its cultures. In these conditions contemporary China is implementing innovative socio-cultural practices of comprehensive socio-cultural modernization, strengthening and broadening the space of influence of its 'cultural soft power' (wenhua ruanshili), building 'harmonious society' (hexie shehui), 'powerful cultural state' (wenhua qiangguo) and 'harmonious world' (hexie shijie). These are the basic elements of the Chinese cultural regionalism that is required to be thoroughly analyzed and evaluated as it is rising its power of influence and in future may effect greatly the regional architectonics of socio-cultural space in Asia and the other regions of the world.

The Chinese cultural regionalism can be seen in two dimensions – internal and external.

Internal aspect of China cultural regionalism presupposes the active use of its regional cultures' potential in "representative" cultural practices of regionalization functionally expressed in intensive development of cultural industries, cultural branding to create an attractive image-brand and effective model of harmonious regional development.

External aspect of the Chinese cultural regionalism is specified in the concept of "harmonies world" that is interpreted as a culturally-centered philosophy that significantly develops ideas of transculturalism vs multiculturalism and intercultural dialogue; increases communicative ethics in the context of globalization. Dialogicness of the Chinese concept of 'harmonious world' defines the universal-specific paradigm of the Chinese "harmonious regionalism' (hexie diqu zhuyi) that is realizing in Central, Southeast, South and Northeast Asian sub-regions, in Africa and Latin America by means of incorporating the philosophy of 'harmonious world', strengthening the extrovert influence of the Chinese cultural soft power. The forecast based on the analysis resulted in a possible realization of sino-centric paradigm of intercultural interaction in transnational space of Asia in sub-regional perspectives.

4. Richard Hardiman, Eu-China Environmental Governance Program

   A Change in the Air? China's New Environmental Protection Law

The paper discusses the potential and impact of China's New Environmental Protection Law adopted 24 April 2014 which, for the first time, de-links environment to the economy indicating that economic and social development cannot continue unabated. The new law adds a daily penalty system for pollution violations thereby eliminating the previous one-off fine system; it allows non-governmental organizations to take legal action against polluters on behalf of victims in Public Interest Litigation; it provides for public disclosure and transparency of information and formalizes performance assessment of local governments that is based upon an official's environmental protection record. The drafting of the law signals a change in the revision process itself, highlighting a growing influence of environmental considerations in Chinese law-making and the emergence of public channels involved in the making of the law. The newly-amended environmental protection law is a substantial improvement upon the previous law but its implementation is dependent upon local governments.

Panel 4) Room 132
Thought and Images in China - Tradition and Continuity
Chair: Mark Gamsa, Tel Aviv University

1. Gad C. Isay, Tel-Hai College and the University of Haifa
   מחשבת סין המודרנית וההמשכיות הקונפוציאנית/Confucian Continuity in Modern Chinese Thought

יסודות קונפוציאנים נוכחים במחשבת סין המודרנית לא רק בהקשר של מונחים ורעיונות אלא גם בהקשר של מבניות (structure) הרעיונות. הדיון הנוכחי נפתח בהצגת התפיסה המדגישה את חשיבות המרכזיות (centrality) – הן ברמת הפרט הן ברמת הכלל – אשר אפיינה את עולם המחשבה הקונפוציאני בתקופה הקלאסית שלו. הטענה הבסיסית מתייחסת לזיקה בין המרכזיות למה שנקרא "דרך האמצע." משם נעבור להתמקד באופן בו תפיסת מרכזיות וגם דרך האמצע חוזרות בכתביהם של הוגים סינים מודרנים. לדוגמא נפרט את הצדדים הרלוונטיים ברעיונותיהם של קבוצת אינטלקטואלים שפעלו בתקופת הארבעה במאי. קבוצה זו בלטה במתינותה בתוך קהל המשכילים באותה תקופה אשר נטו ברובם לצדד בעמדות קוטביות. בדיון האינטלקטואלי, התרבותי והפילוסופי, בהמשך המאה העשרים, קולותיהם במידה רבה נבלעו אולם גם חזרו להישמע. במה השתנתה "דרך האמצע" המסורתית בגלגולה החדש? מה מלמדת ההיסטוריה של הרעיון על עולם התרבות הסיני ובכלל?

2. Gideon Elazar, University of Haifa
   Back to Jerusalem: A Chinese-Christian Vision of a New World Order

"Back to Jerusalem" is a Chinese Evangelical missionary movement, dedicated to spreading the gospel throughout Asia. The movement is based on a millenarian symbolic geography tracking the historical movement of Christianity westwards, from its inception in the Middle East, on to Europe and the New World and finally, beginning in the 19th century, to East Asia. Accordingly, it is the task of the Chinese church to deliver the gospel further west on its final leg of the journey towards Jerusalem. Completing the full circle of the globe would entail the evangelization of the entire Asian continent including the heartlands of Islam, Buddhism and Hinduism thus marking the global triumph of Christianity and bringing about the end of days. Heavily backed and promoted by Evangelical Christians in the West, the movement has set upon the target of sending out 100,000 missionaries to destinations throughout Asia.

In this paper I aim to explain the movement's Chinese-Christian narrative of a China-centric new global order. Through analyzing the use of symbols such as the "silk route" metaphor and Back to Jerusalem literature and interviews with missionaries, I attempt to demonstrate the ways in which the Back to Jerusalem narrative closely mirrors state rhetoric and efforts to exhort Chinese influence over the Asian continent.

3. Sophia Katz, Tel-Hai College
   דמותו של מגיד העתידות בספרות הסינית המסורתית/Images of Diviners in Traditional Chinese Literature

הרצאה זו תציג את דמויותיהם של מגידי העתידות כפי שהן מוצגות בספרות הסינית של תקופות השושלות מינג וצ'ינג. למרות שטכניקות שונות של ניבוי מוזכרות לעתים קרובות בסיפורים שנכתבו על ידי מלומדים סיניים, מגידי העתידות נתפסים בדרך-כלל כדמויות שוליות. מחקר מעמיק יותר מגלה כי סיפורים רבים מאת כותבים סיניים כמו פו סונג-לינג, כוללים מגוון של הערכות, הנעות בין בוז להערצה, לפעילות של מגידי העתידות. מהן הסיבות לקיומן של הערכות שונות אלה? האם שיטות מסויימות של הגדת עתידות נחשבו לאמינות יותר בהשוואה לשיטות אחרות? האם ניתן לזהות טיפולוגיות של מגידי העתידות? בהרצאתי אתייחס לשאלות אלה בניסיון להבין טוב יותר את אורך החיים, המנהגים, והאמונות הרווחים בחברה הסינית בתקופה הקיסרית המאוחרת.

4. Juliette Schwak, Sciences Po (Paris Institute of Political Studies), France
   Before the West: East Asia as a Pre-Westphalian Confucian Society

Drawing on Confucian teachings, my hypothesis is that studying Confucianism might be relevant to build a non-Western theory of International Relations, and provide analysts with new tools to understand political issues in East Asia, mostly when it comes to understanding how it functioned as a continent before the arrival of the West in late XIXth century.

In this paper, I argue that before the arrival of the West, East Asia functioned as a Confucian international society. I will also discuss the role of Chinese hegemony behind this Confucian society.

This paper based on a reading of the Analects, aims at revealing how Confucianism, through Chinese hegemony, has partly shaped the making of East Asia as a continent based on common ideas and enduring unity.

My point is not to interpret or justify current international situations in Asia in light of Confucian teachings, but to confront Western-centered IR theory to other principles and forms of international political organization. I do not wish to present an essentialist approach, and it is important to keep a nuanced view of the way Confucian teachings have shaped pre-Westphalian East Asia.

More broadly, this paper gives an insight on patterns along which Asian-based research in social science could develop, namely along a careful study of local political and social thought.

Panel 5) Room 202
Asian Connections and Nationalism
Chair: Giora Eliraz, Hebrew University of Jerusalem

1. Ithamar Theodor, University of Haifa and The Chinese University of Hong Kong, China
   The Emergence of Asian Identity Based Upon an Indo-Chinese Cultural Unification

Is there an Asian identity? In this paper I argue that a deeper look into Indian and Chinese Cultures indicates a potential for constructing an Asian identity, based upon the understanding that such an identity may possibly arise out of some kind of a cultural union between these two cultures, and its expansion to other Asian cultures. The paper will survey several such cultural relations based upon the book "Brahman and Dao; Comparative Studies of Indian Religion and Culture" edited by Ithamar Theodor and Zhihua Yao (Lexington 2014). The topics with which the lecture will be engaged are Brahman and Dao, the Buddhist notion of Pancha Skanda and the Daoist void, Gandhi and Confucius, Yin, Yang and the notion of the Gunas in Sankhya philosophy, the Buddhist notion of Compassion and its Confucian counterpart – Ren. Similarly, Yoga and Daoyin, the notion of the body in Traditional Chinese Medicine and Ayurveda, and then the similarities in Qian Mu and Rabindranath Tagore's thought.

2. Alvite Singh Ningthoujam, Jawaharlal Nehru University, India
   Israel-Asia Relations: The Military Dimension and Its Implications

When Israel's isolation is believed to be widening in its own region, it is trying unrelentingly to expand its diplomatic overtures elsewhere. While doing so, South, East and South East Asia have become the primordial concern of its foreign policy objectives. Countries namely People's Republic of China, India, South Korea, Vietnam, Philippines, Singapore, are some of them with which Israel is warming up at a very rapid pace. This is evidenced by various mutual

visits and agreements signed by both the countries in every field, be it in trade and commence, military, culture, academics, science and technology, and so on. But what remains to be main focal point of these developing ties is the military-related cooperation forged by Israel with the above countries which are also having some sorts of tensions among themselves in the Asia-Pacific region. Simultaneously, arms race seemed to be on the rise in the Asian region, and it is going to be very interesting as to how Israel will balance its arms transfers to the rivalling countries in the mentioned region. Finally, the role of the US on Israeli military sales to these counties will also be examined.

In most of the cases, important implications and related-impediments of such military ties are often overlooked. As a result, this paper will make an attempt to highlight these issues.

  3. Chie Sakai, Kansai University, Japan

   Nationalism and Transnationalism within Northeast Asia: From Cases of the Transnational Migration between Japan and China

This presentation will analyze nationalism and transnationalism from the experience of people who move between Japan and China, which the economic ties were getting closer and the political relations became tense.

Japan and China had restored their diplomatic relations for over forty years, but movement of population had increased mutually in recent years. At the same time the hostility between two countries have worsened regarding a territorial dispute over small islands and the perception of their modern history when Japan invaded Asian countries including China.

I have conducted the qualitative research to collect life stories of over 90 Japanese residents in Hong Kong, Beijing and Shanghai, from 1996 to 2012. They were assigned workers, locally hired workers (mostly women), spouses of Chinese citizens, small business owners, and students. I asked them about their reasons why they moved to China, their relations with Chinese friends and colleagues, and their future intentions.

Results show that Japanese communities in China have diverse populations, and the degree of their attachment to China were different in individuals, and the migration from Japan to the Asian continent was "feminized."

What they have in common is that they want to play a role as a bridge between the two countries, due to the anxieties about Japan-China relations. In addition, they actually acted as go-betweens for their independent companies and the Japanese companies.

  4. Roland B. Wilson, George Mason University, USA

   The Future of Northeast Asia: Historical and Cold War Legacy Conflicts and Nationalism threaten Prosperity and Cooperation

Northeast Asia is a diverse region that is home to many different countries. Although these countries share some common traits, they are uniquely distinct with a variety of races, languages, religions and cultures. Since the end of World War II, we have seen a steady increase in the gross national product and overall prosperity of many of these countries. However, historical and Cold War legacy conflicts, and an increase in nationalism reminiscent of the past greatly threaten the future prosperity and cooperation of the region, and the overall stability of the world. This paper will analyze some of these major conflicts such as the ongoing problems with North Korea; mutual animosity, resentment and mistrust; the rise of China; and the increasing threat posed by nationalism. As each of these conflicts are examined, the author will look at the potential for resolution or further protraction, and offer recommendations to help deal with these difficult issues.

Panel 6) Room 225

The Current Asian Region and Its Security Challenges (Hebrew)

Panel 7) Room 273

Japan – Politics, Law and Business (Hebrew)

Session II (13:30-15:30)

Panel 8) Room 101

Asia and Its Images Overseas

Chair: Arik Moran, University of Haifa

  1. Benita Stambler, John and Mable Ringling Museum of Art, Sarasota, USA

   Popularizing the Idea of Asia: The Case of the American Circus

In the late nineteenth century a growing interest in anthropology, ethnography and ethnology brought exhibitions of Asian people with distinctive costumes and customs to Europe and America. The American circus capitalized on this popular trend by importing Asian performers as novelty acts designed to attract a broad swath of the public. Huge quantities of advertising posters were produced and disseminated to entice people to attend circuses that often served as the only experience of Asia for many small-town Americans. Such posters created the first complex visual impression of Asia that was confirmed by the sideshows, menageries, parades and spectacles in which Asia featured prominently. The circus entrepreneurs' twin motivations to entertain and educate jumbled the exotic elements of a variety of Asian cultures into a contradictory image of unique skills and primitiveness, creating a perception of the Asian continent as a region of incongruities. Blanketing the country with graphic portrayals of circus themes such as Oriental India, Aladdin, Hindoo Snake Charmers and Giraffe-Neck Women from Burma served to solidify familiarity with an Asia that was far from an accurate representation. This paper will explore how popular culture informs the idea of Asia viewed from afar.

  2. Samuel F. Velarde, Technological Institute of Juarez City, Mexico

   The Korean Studies in Latin America

The Republic of Korea (hereafter Korea) has become a paradigmatic country to be studied from different perspectives. This is in relation to its historical origin and its great ancient culture, but also as part of a divided country caused by the historical conditions of the Second World War and the Cold War specifically. Later in its modernization process that occurs from a military dictatorship, a situation that strengthens a economic project of great impact, but also a process of democratic struggle within Korean society.

The modernization of Korea, involving technology, democracy, economic growth, strong civil society and a glamorous, globalized culture (hayllu) are characteristics that place it as a sui generis Asian society. From these characteristics, in Latin America has been born for years an interest in Korean studies , for understanding an Asian society that is constantly forming and that much can be if not a role model , if a susceptible process taken into

consideration for certain fundamental aspects of Latin America , such as social organization and consolidation of civil society.

This paper aims to contribute from Latin America a vision of an Asian society like Korea, as a bridge of understanding to the rest of Asia.

3. **Mei-feng Wu, Chinese Culture University, Taiwan**
   Why the Manchu People Shaved Their Head?

The last emperor Pu-Yi（溥儀，1906-1967）cut his braid off immediately when he heard the comment from his most admired English teacher Johnston (Reginald Fleming Johnston, 1874-1938） that the Chinese braid looks like pig's tail. His radical behavior shocked the old concubines and made his Chinese teachers very sad. The young Pu-Yi might want to segregate from his past by a drastic action of cutting his braid; however, this activity symbolized the end of an era which lasted for thousands of years.

Although Manchus were regarded as barbarian by Chinese National Father Sun Yat- Sun（孫逸仙，1866-1925）; they were actually a powerful tribe with brilliant culture in ancient China. Even Confucius wanted to learn from them.

This paper is trying to research the history of shaving and braid of Manchu people and to differentiate their behavior to other so called Barbarians as Chinese neighbors in ancient times. This paper also will discuss the ancient government styles of the Manchus' ancestors and how it was related to bird totem. If Pu-Yi had knew more about his tradition and the significance of his cultures, he might have hesitated to cut his braid.

Panel 9) Room 134

Tantric Buddhism – Part II

Chair: Yael Bentor, Hebrew University of Jerusalem

1. Meir Shahar, Tel Aviv University
   The Chinese Cult of the Horse King and its Indian Origins

The Horse King (Chinese: Ma wang) was among the most prominent figures in the religion of late-imperial China. He had been venerated by Daoist priests and village ritual masters, his temples dotting the landscape of Northern China. The Horse King figured in popular works of fiction and in Daoist liturgies alike. Furthermore, his cult benefitted from imperial patronage, as successive dynasties associated the god with the military prowess of their mounted cavalry troops.

This paper examines the similarities between the Daoist Horse King and the Buddhist Horse-Headed Guanyin (Hayagrīva Avalokiteśvara). I suggest that the enormously popular Chinese god drew upon the myth and iconography of the Tantric Buddhist divinity. The figure of the Tantric Horse-Headed Avalokiteśvara derived for its part from the Hindu image of the underwater, fire-emanating, mare. Thus, the figure of the Chinese Horse King might illustrate the long-term impact of Tantric Buddhism upon the Chinese imagination of divinity. I suggest that Tantric Buddhism (also known as Esoteric Buddhism) had served as a vehicle for the Indian culture's passage to China. The Tantric movement had introduced to China creatures of the Indian imagination, which were to leave an indelible mark upon the Chinese supernatural.

2. Lü Jianfu, Shaanxi Normal University, China
   The Evolution and Circulation of Tantric Spells (*Dhāraṇīs*) Across Asia

In early Buddhist history, dhāraṇīs functioned as a mnemonic tool. They assisted in the memorization of the Buddhist teachings. However, with the emergence of written scriptures, the function of these oral formulas changed. Instead of a mnemonic function, they were increasingly endowed with religious significance. In Tantric Buddhism (also known as Esoteric Buddhism), dhāraṇīs occupy a central place. They are conceived of as one of the three mysteries of the faith – those of the body (reflected in the hand symbolic gestures known as mudrās); of the mind (expressed in the mystical maps known as maṇḍalas); and of speech (articulated by dhāraṇī oral spells).

Tantric dhāraṇīs serve a variety of spiritual and material goals. They are intended as aids for the attainment of religious perfection, even as they guarantee the practitioners worldly benefits. Indeed dhāraṇīs have been widely used by Asian rulers to guarantee the safety and prosperity of their kingdoms, no less than their own personal welfare.

This paper charts the evolution and spread of the Tantric dhāraṇīs across Asia: By the third century, dhāraṇī spells found their way from India northwards to Central Asia. From Central Asia they spread eastwards to China, where by the ninth century their practice had been firmly established. From the ninth century onwards the recital and copying of dhāraṇīs spread further to Tibet as well as to Korea and Japan. With the decline of the Buddhist faith in India, Buddhist dhāraṇīs have largely disappeared from the subcontinent. However the practice of these spells is still rather widespread in China, (where it has by invigorated by the ongoing contributions of Tibetan Buddhism).

3. Li Ling, National Museum of China, China
   The Bodhisattva Avalokiteśvara Assisting Women in Labor: The Evidence of Dunhuang Printed and Hand-Written Manuscripts

This paper examines several Medieval Buddhist texts that were discovered at the Dunhuang Grottoes in Central Asia and are equally concerned with helping women in labor. The texts invoke the divine powers of the Bodhisattva Avalokiteśvara (Guanyin) to assist in childbirth. They include Tantric incantations (dhāraṇīs) as well as apocryphal sūtras – namely sutras that were originally composed in Chinese, (even though they are presented as if they had been translated from a Sanskrit original).

The texts examined include printed versions of the Dhāraṇī that Assists in Childbirth and manuscript copies of the Methods of the Uṣṇīṣa Avalokiteśvara Healing and Child Delivery. They reveal the concerns of ordinary lay believers, even as throw significant light on medieval Tantric Buddhism no less than on the evolution of the Avalokiteśvara cult.

4. Jampa Samten, IIAS, Jerusalem
   ***Bodhicitta* (Altruistic Aspiration) Moralityasa Distinctive Feature of Buddhist Tantra**

Several Religions originated from India such as Hinduism and Buddhism share a common feature, what is called Tantra. Yet, each tradition offers different definition, theory and practices of Tantra. According to modern scholars, the earliest documented use of the word "Tantra" is in the Rigved (1700-1100 B.C.). However, the word used there is to mean a loom or weaving device.

In Buddhism, the Tantra vehicle and Perfection vehicle are two division of Mahayana Buddhism by which one progresses to the ultimate fruit, the Buddha- hood. There is no difference in the fruit, Buddha-hood; hence, the different rests in the means by which one progresses to that fruit.

According to Buddhist Tantric scriptures, the mental defilements can be removed by meditating on emptiness, but this is not complete method for achieving the physical perfection of a Buddha (rūpakāya) The complete method capable of achieving Buddha-hood quickly is the cultivation of a path of deity yoga in which the pride of being the deity of the Effect state is established. This path of deity yoga is one of the distinctive features of Buddhist

Tantra vehicle.

The Buddhist Tantras are systemized into four sets; Action, Performance, Yoga and Highest Yoga Tantra. There is no exclusively tantric morality for the two lower Action and Performance sets of Tantras, only Bodhicitta morality. The five- family Buddha's (jñāni Buddha) morality is the same in both Yoga and Highest Yoga Tantras.

The Vajraśekhara, the principle text of the highest Yoga Tantra does not proclaim in detail the general codes with 14 major and 8 secondary vows, but does say that practitioners should avoid the "14 gross downfalls". The Yogi or practitioner incurs an immorality or gross downfall when a Yogi breaks or violates any of these moral pledges. A great Indian scholar, Aśvaghoṣa (2nd century A.D.) composed Vajrayānamūlapatti, a short explanation of the 14 general moral codes of Buddhist Tantra, which was further elucidated by renowned Tibetan scholar, Tsongkhapa in 15th century.

Acharya Asanga also set out the Mahayana morality in a separate chapter in his work Bodhisattva Level. Three of the six points of Vairocana Buddha's morality, what are generally called "three morality of Mahayana" are an expansion on the morality enjoined by bodhicitta, which is an altruistic aspiration united with the Wisdom (jñāna).

In this paper, I intend to discuss some comparative analysis between the Buddhist and other non-Buddhist Tantra traditions and stress the significance of Bodhicitta and some other distinctive ethical moralities of Buddhist Tantra set out in above mentioned texts and other principle Buddhist Tantra.

Panel 10) Room 107

Indonesian Society and Politics

Chair: Ran Shauli, Hebrew University of Jerusalem

1. Yoshimi Miyake, Akita University, Japan

Woman Victims of September 30th Incident of Indonesia

A few days after mysterious killing of seven Indonesian army generals, Indonesian Communist Party members and the members of groups associated to the Communist Party, including boy scouts and girl scouts, were accused for that killing, and dragged away from home, interrogated, and tortured. It is said that about one million men and women were killed. Their bodies were found everywhere in rivers and woods.

As the term communism and communist suddenly became the most hated terms all the sudden, those women could not come back home, being afraid of the neighbor's accusation toward their own family members. They had lived silently and secretly disguising being strangers in strange towns and villages (Fatia 2007) until the Reform and fall of Soeharto Era in 1998.

This paper examines the trauma and stigma narrated by those women victims. The largest women's group Gerwani, an abbreviation of Gerakan Wanita 'lit. women's movement', was a group where women got together to learn to read and write, sawing, dancing and singing, since the time of independence when the majority of women were still illiterate (Fatia 2007). Ita Fatia Nadia collected about twenty narratives of the women who 'came out of closet' recently, publishing ten out of them in her book entitled Voice of women victim of 1965 coup d'etat. Finally about fifty years after the incident, the victims started to open their mouths, despite that meetings of the victims are still being interrupted by right wing groups (cf. Sinar Harapan). Based on recently opened voices, we will examine how those women were defined as devils or witches, focusing on linguistic and psychological device which has made citizens of Indonesia believe that Gerwani women should be exterminated. I will argue that the violence toward Gerwani women was justified as a 'witchcraft hunting'. Gerwani women were accused for being witches, i.e. prostitutes, women who have no morals, no God, therefore they deserve extermination of the group.

2. Mitsuko Nanke, Okayama University, Japan

Dreams Made of Bricks and Tiles: International Migration, Conspicuous Consumption, & Social Changes in Rural East Java

Indonesia has become a major exporter of manual laborers in the last two decades. This trend resulted in unique social phenomena and problems that have affected both the villages of many workers as well as a larger cross section of society. The media coverage and NGO advocacy certainly emphasize physical and sexual abuses that female migrant workers have fallen victim to. However, in many Javanese villages from which the majority of workers originated, people's main obsessions are rather focused on newly built brick houses and brand new motorbikes in the neighborhood. Migrant workers' abundant earnings from overseas (Taiwan, Malaysia, Saudi Arabia, etc.) are hastily converted into visible forms of possessions as if they are uncomfortable keeping money in a bank account, and cannot wait to display the physical evidence of monetary success.

This paper examines the ways in which international migrant workers (TKI) "tell" their sukses stories by constructing brick houses in which both floors and even exterior walls are covered with bathroom tiles (rumah tembok berdinding keramik kamar mandi). This is based upon field research in two villages in South Tulungagung, East Java. For the rural population in Java, shiny bathroom tiles symbolize monetary achievement and modernity learned from overseas experiences. The emphasis of this study is upon the reason why migrant workers, as parents, prioritize conspicuous displays of their new wealth, a desperate act of status seeking and an effort toward upward mobility, rather than reserving funds from their newly found wealth, to be used for the higher education of their children.

3. Hanna Tri Maharani, University of Brawijaya, Indonesia

Training Management Emergency Cases to Change Traditional Methods in Community Rural Area Indonesia

Objective: the study aimed to investigate the effect of emergency training in public to management emergency cases: sincope, heart attack, snake bite, fracture etc.

Methods: training emergency in 10 cities in public, student, women club and elderly club in two years. Questioner to the participants and test in pre and past training program.

Result: Change mindset public in management emergency cases. In women club 40%, student 50%, elderly 10%. Management heart attack 50%, fracture 40%, snake bite 60%, sincope 50%.

Conclusion: Training in emergency changes mind set public to management emergency cases in prehospital 80%. Public very interested in training in management cases.

4. Giora Eliraz**,** Hebrew University of Jerusalem

Indonesia as a Comparative Case Study for Thinking About post-Arab Spring Egypt and Tunisia

A panoramic view into Indonesia, mainly since 1970s, suggests some interesting insights for understanding the success of Indonesia to move since late 1990's through a path of building democratic. Such view also supplies insights that might enrich thoughts on Post-Mubark's Egypt and its political landscape in the few years to come. The curiosity of using Indonesia as comparative case study for thinking about Egypt is further increased by the fact that though the great distance between the two countries, not only in terms of geography, some substantial similarities between the two do exist, let

alone that since the 19th century Egypt has played a significant role in shaping the Islamic space of Indonesia. At the same time such comparative view even sharpens the understanding of the distinctiveness of the success of Indonesia, a home to the largest Muslim community in the world, to build a rather impressive democratic political system though it still has some significant shortcomings.

Panel 11) Room 132
"Eastward, From Here": The early 20th Century Jewish Gaze towards Asia (Hebrew)

Panel 12) Room 202
A Special Panel Celebrating the Publication of New Books on Hinduism (Hebrew)

Panel 13) Room 225
Between Discourses: South Asian Islamic spaces Negotiating the Exterior and the Interior (Hebrew)

Session III (16:00-18:00)

Panel 14) Room 101
Family, Gender and Marriage in Asia
Chair: Irit Averbuch, Tel Aviv University

1. Avital Binah-Pollak, Tel Aviv University
   "The Birth is Only the Beginning": Cross-border Marriages Between China and Hong-Kong

In recent years there has been an increase in the number of cross-border marriages between mainland Chinese women and Hong Kong men. In 2012, about one third of all marriages registered in Hong Kong were between local men and mainland women. This phenomenon is a manifestation of the unique and complex relations between mainland China and Hong Kong, and in general an expression of a popular conception that migration is a way to accomplish social mobility. The lecture will focus on the way in which gender influences the women's migration process through the examination of the border as a major variable in the migrants' everyday lives.

2. Jooyeon Rhee, Hebrew University of Jerusalem
   Popularizing the Unpopular: Foreign Brides, Migrant Workers, and the Politics of Recognition in Korean Popular Culture

The increasing number of foreign brides and migrant workers in South Korea has raised questions about the social integration of foreigners into a nation that has a pervasive sense of itself as mono-ethnic, thus challenging both newcomers and native Koreans to further their inter-ethnic social interactions. The South Korean government's assimilation-oriented immigration policies, however, not only fail to address the importance of recognizing the cultural differences of foreigners but also exacerbate existing racial stereotypes. In this regard, the exploration of race and ethnicity issues in recent films demonstrates that popular culture possesses a capability to critique multiculturalism in a constructive way. The popularity of these films among native Koreans and the audience's subsequent discussions of multiculturalism indicate that popular culture contributes to the formation of democratic spaces for inter-ethnic communication. By examining both the content and the reception of recent films on the issue of multiculturalism, this paper approaches film as a social text that addresses the immediacy of the social integration of foreigners as well as the historically constructed notion of ethnic nationalism, which needs to be unpacked for Korea to move forward to a mutually inclusive society.

3. Yi Jo-lan, National Taiwan University, Taiwan
   Married Women's Surname Practice in East Asia

Women in some areas have their surnames adopted upon marriage. Generally speaking, women change surname in there ways: to substitute for husbands' surnames; to combine husbands' surnames with their own; and to adopt husbands' surnames while rendering their own middle names. Wife normally assumes the family name of husband and is not identified by her maiden name in the marriage. Unlike the popular practice in Japan and the west, women in China do not replace their surnames with their husbands'. Also, they do not put husbands' surnames ahead of their own. However, we still hear people call married women "Mrs. Lee or Mother of the Lee" in dayliy life. The usage of women's surname depends on social custom, and reveals how people identify women in family and society. This article investigates female naming system in China, Japan, as well as colonial Hong Kong and Taiwan in 20th century.

4. Ofra Goldstein-Gidoni, Tel Aviv University
   ***Ikumen*: "New Fathers" and the Corporate Gender Contract in Postbubble Japan**

The term ikumen, referring to men who actively participate in raising their children, was coined in 2010 as part of the Japanese government campaign aimed at boosting the efforts to help reverse the downtrend in the nation's fertility rate, within the context of a society that has been coping with trends toward postponing marriage, fewer children, increasing dual-income households and with an ongoing economic recession. The idiom which refers also to "cool men," (ikemen), soon became a trendy buzzword winning the third price the in 2010 Buzzwords-of-the-Year Contest. The popularity of the term indicates the growing cultural interest in new fatherhood or in the re-definition of Japanese family and family roles.
Images of new fatherhood populate Japanese TV dramas, films, commercials and even government campaigns as never before. These may be taken to demonstrate that at least in the ideal, fathers in Japan are seen as more than just breadwinners.
In my previous work, I coined the term "corporate gender contract" to emphasize the significant role played by the Japanese state in close collaboration with the corporate sector in producing and preserving the "standard family" type, according to which men are breadwinners and women are housewives. Can "new fatherhood" be regarded as challenging the strong legacy of the breadwinner model and the alleged corporate gender contract in post-bubble Japan?

5. Mary Jane Ainslie, University of Nottingham Malaysia, Malaysia
   Conflict between the Global and the Local: A case study of the 2009 Malaysian Female Circumcision Fatwa

This paper explores the controversial introduction of and reaction to the 2009 Female Circumcision Fatwa in Malaysia. In 2009, the National Council of Islamic Religious Affairs (JAKIM) in Malaysia declared this procedure to be obligatory for all Muslim women. This action was very much contrary to WHO

efforts to eradicate the practice by a global policy of 'zero tolerance' supported by governments and NGOs.

However, rather than as evidence for government approval and the promotion of a damaging practice, this study argues that the issuing of the compulsory Fatwa in Malaysia should be interpreted as a very astute attempt by Malaysian authorities to engage with and contest misplaced international concerns that are not applicable to the practice of female circumcision in contemporary Malaysia. Exploring the complex and often conflicting relationship between international policy and local cultural convention, it demonstrates that the 'emotional force' behind such global zero tolerance policies is fed by Orientalist and Eurocentric discourses that have damaged Malaysian attempts to safeguard this practice for Malay women, for whom circumcision remains an important but largely silenced part of religious and cultural identity.

The paper will conclude that the intersection between such global and local discourses is nevertheless highly complex. The very vocal opposition to the Fatwa within Malaysia can be interpreted as both a manifestation of current frustrations with 'creeping islamification' in the contemporary age and an attempt by liberal (and non-Malay) commentators to use Eurocentric constructions of this practice as a means to reject and 'other' such developments.

Panel 15) Room 134
Buddhist Puzzles and Paradoxes
Chair: Yael Bentor, Hebrew University of Jerusalem

1. Rupert Gethin, Bristol University, UK
    In Quest of the Historical Buddha

The study of the Pali Nikāyas by scholars over the last 150 years has been especially associated with the attempt to recover the historical Buddha and his original teachings. This 'historical' Buddha is usually opposed to the 'mythic' Buddha of Buddhism, and his teachings to the misunderstandings and distortions of the Buddhist 'Church' and later scholastic systematisers. The method has typically been based on the assumption that a close reading of the Nikāyas reveals inconsistencies that betray their haphazard and unsystematic process of compilation and redaction and that can be used as a basis for distinguishing between earlier and later strata. Such an approach perhaps overlooks the extent to which the Nikāyas are a systematically redacted whole: the product of a process of compilation and editing which the compilers and editors deliberately employed in order to present a particular vision of the Buddha and his teaching. The modern quest for the historical Buddha betrays certain parallels with the nineteenth and twentieth century quest for the historical Jesus. Both quests have often ended in depicting personalities whose views and outlook tend to chime with certain modern sensibilities, rather than figures who belong in their respective historical and cultural contexts.

2. Roy Tzohar, Tel Aviv University
    The Life of the Buddha in Late Nineteenth Century Scholarship and the Creation of Buddhism as a World Religion

The second half of nineteenth century Europe witnessed an explosion of editions, translations, and literary reconstructions of the Buddha's biographies, both in the scholarly and popular mediums. Within this context the paper will focus on the 'historical turn' by which the Buddha was commonly held to be a historical figure, and the founder of a world religion. Instrumental in the successful promulgation of this view were the highly popular writings of Hermann Oldenberg and T.W. Rhys Davids, both prominent scholars who wrote with an eye on broader readership. Focusing on the more 'authentic' Pali sources, both promoted an historical positivist approach which aimed at separating and recovering the 'factual' life story of the Buddha from the semi legendary accounts of the tradition. This, however, often resulted in the reconstruction of the life story according to a Western and modern understandings of the 'self', as set forth by modern biographical conventions. A close reading in some of the works of both scholars shall serve to demonstrate the ways in which the historical life of the Buddha was carved from the Pali canon to fit the size of a western modern biography. It is argued that due to the implicit constraints laid by the discourse of modern historicity; merely historicizing the Buddha meant actively imagining him in terms of a modern subjectivity. Rendered in this way, the life story of the Buddha became a fertile ground for European interpretation and manipulation, and an easy vehicle for conveying both its aspirations and discontent concerning modernity.

3. Eviatar Shulman, Hebrew University of Jerusalem
    The Buddha as the Pole of Existence

What is a Buddha? In modern Western culture the Buddha is often conceived of as a regular human that has purified his mind to perfection through empirical, psychological methods. In traditional Buddhist societies, however, the Buddha is much more than that. We read of his endless previous lives in the Jātaka birth-tales, we hear of the miracles he makes and of his supernatural powers, and we see him venerated as a God or a deity. His physical remains are enshrined and worshiped in stūpas. Indeed, Buddhism has been understood in the West as the prime idol-worshiping religion par excellence.

This paper will strive toward a formulation of the philosophical and metaphysical logic behind the organic Buddhist conception of the Buddha. It will show that in numerous canonical and classical Buddhist texts, the Buddha is thought of not as a human being, but as a metaphysical principle. He is the purified element not only of the human organism or mind, but of reality itself. The Buddha is a unique ontological category, which lies at the most intimate heart of reality. This paper will explore these understanding in light of texts such as the Sanskrit Buddha-carita and a number of texts from the Pāli Canon, such as the Mahāpadāna-sutta, the Pārāyaṇa-vagga, the Jātakas and especially the fabulous Buddha-vaṃsa ("The Lineage of the Buddhas").

4. Keren Arbel, Tel Aviv University
    Joy (*pīti*) and Pleasure (*sukha*) in the Early Buddhist Path of Awakening: Some Reflections on the Phenomenology &Liberative role of the first *Jhāna*

The attainment of the first jhāna plays a crucial role in the Buddha's awakening story: the spontaneous occurrence of this specific psycho-somatic experience veered the unawakened bodhisatta into the correct path to awakening after years of unfruitful meditative and ascetic practices. This attainment marked a turning point in the spiritual path of the Buddha-to-be.

Yet, the description of this achievement has received little attention from academic scholarship. Scholars of early Buddhism mostly recapitulated traditional Theravāda interpretations. According to the Theravāda tradition, the first jhāna is a state of deep absorption in an unchanging object of meditation that is disconnected from sense-experience. Tradition also claims that since the first jhāna (as the other three jhānas) is disconnected from normal experience, it cannot reveal anything about the nature of experience and therefore is not necessary for the attainment of liberation.

This paper will demonstrate that the first jhàna is not a state of one-pointed absorption that is disconnected from sense experience. Furthermore, it will propose that jhānic pīti (joy) and sukha (pleasure) can only arise when one encounters the world of phenomena without clinging. The paper will then offer an analysis of the phenomenology of jhānic pīti and sukha, which will show that it is the very experience of this type of joy and pleasure that allows the mind to be liberated from the desire for sense gratification (kāma). This will shed new light on the nature of the first jhàāa and its liberative role in the Nikāyas' path of awakening.

5. Oren Hanner, University of Hamburg, Germany
   Vasubandhu on the Problem of Personal Identity and Ethics

The Buddhist principle of anātman, with its rejection of a permanent self, challenges ethics in different ways. It calls into question the sense in which we are morally responsible for past actions, our ability to stay committed to ethics over time, and in fact, the very value of a moral life plan. In an attempt to identify a moral agent over time, Western philosophers formulated different criteria of personal identity. These criteria define the conditions by which a person in two different points of time can be judged to be the same person. Despite much work on Buddhist Ethics and the notion of anātman, relatively little attention has been paid to the conventional identity of the moral agent, which is central to ethical theory. This paper explores the Buddhist criterion of personal identity over time in Vasubandhu's Abhidharma-kośa-bhāṣya, as compared to contemporary Western criteria. I will attempt to show that the Buddhist understanding of personal identity, as it is reflected in Vasubandhu, suggests a special kind of psychological criterion with inherent moral characteristics. In this way, the criterion of personal identity may serve to reintroduce moral responsibility without a permanent self, and to account for our commitment to ethics in a new way.

Panel 16) Room 107
Literary Glimpses of Tōhoku: Nature, Marginality, and the Accident
Chair: Miki Daliot-Bul, University of Haifa

Japan's Tōhokuregion is more than simply a geographical location, or an area defined by political boundaries. Originally, the inhabitants of the region were not "Japanese," nor was the region part of the country "Japan." Over time Tōhokuwas fully integrated into the centralized Japanese nation, however its geographic proximity to the country's capitol allowed Tōhoku culture to always remain slightly independent from the Japanese common culture—for good and for bad. Literature produced in the region reflects the Tōhoku's tumultuous history and the rift between the region's political identity and cultural identity.

These three panelists come from Akita University, which is in Akita Prefecture, one of the six prefectures that make up the Tōhoku region. Ben Grafström will discuss the historical formation of the region. His paper will bring attention to how the constant fluctuation of the region's borders has had an effect on regional literature and its acceptance into the national literary canon. Yoshimi Miyake will discuss the region's unique dialect and how it has contributed to forming a regional literary corpus, while also marginalizing the region from the rest of the country's common linguistic and literary culture. Akira Murakami will discuss the theme of Nature, which is a crucial element ofTōhoku people's lives, identity, and traditions. He will then discuss the nuclear accident caused by the March 11 Earthquake and its effects on regional and political identity.

1. Ben Grafström, Akita University, Japan
   The Formation of Tōhoku's Literary Identity

Prior to the devastating earthquake in Japan's Tōhoku regionon March 11, 2011, much of the world did not know what or where Tōhoku was in relation to more popular areas such as Tokyo or Kyoto. The devastation wrought by the subsequent tsunami and the continual fear of what will become of the nuclear facility critically damaged by the tsunami, have made "Tōhoku" a popular topic in the media, which has reported and continues to report on the area's progress on Tokyo's continued mishandling of the nuclear threat posed by the crippled nuclear facility.

While Tōhoku has only become an important topic to the world in recent years, it has always been a fundamental part of Japan's political history, culture, and literary heritage, not to mention geographically important for defining what is "Japan." By examining Tōhoku from a literary-geography perspective, this paper aims to help audiences more fully understand Tōhoku's common culture as reflected through the region's literary history. This paper will further show the importance of Tōhoku literature's contribution to the formation of Japan's national identity pre- March, 2011.

2. Yoshimi Miyake, Akita University, Japan
   "Talking about Tōhoku after March 11th, 2011"

With the earthquakes, tsunamis and nuclear power plant incident on March 11th, 2011, the term Tohoku, (literally, East-North, or the "Northeastern District") became internationally popular. So did the term Fukushimadue to the Fukushima Nuclear Power Plant incident.

Out of the 5 Districts in Japan, with the exception Okinawa, Tōhoku has been considered the most backward and anachronistic of Japan. But at the same time, Tōhoku, where agriculture is the main industry, has been considered a district of nostalgia for its unindustrialized past and for those who fantasize over its pristine nature.

The local dialects of Tōhoku have been generally stigmatized as a language of country bumpkins. Tōhoku people were ridiculed and laughed at for their accents, so many people from Tōhoku used to make efforts to 'correct' their dialect (Miyake, 1995). According to Japanese linguists, Tōhoku dialect is the most distant dialect from the Standard Japanese because of its different phonological features, grammatical features, as well as distinctive lexicons (Kindaichi, 1959).

The writer Inoue Hisashi (1934-2010) had felt ashamed of his Tōhoku dialect when he came to Tokyo from Tōhoku for the first time as a college student. As a result, he started stuttering (Inoue, 1981). He was always scared of a possibility of his dialect being laughed at wherever he went in Tokyo.

This paper will discuss the image and perception of Tōhoku people, focusing on Inoue Hisashi's novel Kiri-kiri-jin [Kiri-kiri people]. I will discuss why and how Tōhoku people have been stigmatized, and how the tsunami and earthquake of March 11 influenced or changed that image. I will argue that the March 11th Disaster led Japanese people to look seriously at Tōhoku for the first time, and at how the disaster and the mass media's reports uncovered the stigma and problems which Tōhoku has suffered.

3. Akira Murakami, Akita University, Japan
   Kusano Shinpei: Ecologist without Ecology

In this presentation, we will outline what the Tōhoku Region was before industrialization as well as what this region is and will be after the March 11 nuclear power plant accident by reading and analyzing poems by Kusano Shinpei. Kusano Shinpei, who along with Miyazawa Kenji and Ishikawa Takuboku, represents Tōhoku and the region's 20th century literature.

Kusano (1903-1988) was born in what is now part of Iwaki City (in the southeastern end of Fukushima Prefecture, some 30 kilometers from the stricken nuclear plant). He is known to be a nature poet, but his poems are a little different from our traditional tanka poetry (characterized by a 5-7-5-7-7 syllable patternand stylized nature themes like cherry blossoms in spring and red maple leaves in autumn). Kusano quite often highlights small creatures like frogs (frogs do not make their appearances in imperial tanka collections like the Manyoshu) and describes them almost as if they were real human beings; and so, in his collections of poems, we often encounter small lovable creatures afflicted with family tragedies and even class issues.

His masterpieces were written long before Rachel Carson published Silent Spring in 1962 and the first nuclear power plant (Reactor No. 1 at Fukushima Dai-ichi) in this region was built in 1971. His hay day did not see the beautiful natural surroundings in the Tōhoku Region threatened with industrialization, and he could sing about the oneness with nature without any ecologist perspective because it was exactly the way life was. Now the surroundings of his poetry are heavily contaminated with radiation. The nature in Tōhoku is no longer as bountiful as it was, and future generations will read Kusano's works as a testimony of our blind faith (certainly not Kusano's) in science and technology that has resulted in the catastrophe gradually manifesting itself in all living creatures in this region.

Panel 17) Room 132
Vietnam – War and Jewry (Hebrew)

Panel 18) Room 202
The Upaniṣads in Hebrew: New Translation (Hebrew)

Panel 19) Room 225
Korean History and Society
Chair: Guy Podoler, University of Haifa

1. Chai Sung Lim, Seoul National University, South Korea
   The Rise of Empire and Colonial Contradiction: "Healthy" Korean Cattle in the Japanese Empire

The empire had mobilized various resources ranging from livestock to human resources from its colonies. After the Meiji Restoration, Japanese introduced the western lifestyle as the cultural modernization. This affected a Japanese traditional diet, and a large number of people started consuming beef. Soon this led the country to a chronic cattle shortage, especially considering the number of slaughter. For this reason, demands for Korean cattle had gone up. The Korean export of cattle to Japan grew about 60,000 every year and further expanded with the outbreak of the Sino-Japanese war. "Cattle of the Peninsula" had become "Cattle of the Empire." Systems of quarantine and disease prevention were established. However, because of the rapid growth of cattle export to Japan, the build of Korean cattle became inferior and this marked the birth of "healthy" yet undersized Korean cattle. Consequently, it can be said that Korean cattle were merely used as a source of supply to propagate Japanese cattle. The case study on colonial cattle indicates that the imperial economic integration might give rise to the contradiction between the empire and colony.

2. Evgenia Lachina, Moscow State Linguistic University, Russia
   Finding Data for Asian Studies: the Story Behind Korean Sports Statistics

The natural preference among analysts is for utilization of "hard data": economic and demographic indexes, levels of education and healthcare services etc. However, due to lack of transparency of their calculation process, the actual reliability of such data can be called into question. On the other hand, sports statistics are less exposed to bias because their data are recorded by independent international organizations.

We analyzed the sports statistics of South Korea, considering their applicability for political and economic analysis by comparison with trends of economic indexes and political climate. We also sought to provide a comprehensive explanation on the analytical meaning of different components of sport-related data.

Our results show that sports achievements can have a high correlation with GDP indexes, as a fluctuating economy fosters the country to expand in other dimensions. A sudden separation of the two correlating curves could be a possible symptom of forthcoming macro-political changes, as this could mean that the resources are spent elsewhere.

In the case of South Korea, it is also important to separate between summer and winter sports as in this particular region of the globe summer sports are more common and better developed. Their cultivation requires fewer resources, meaning that for Asia winter sports are more representative as a parameter of economic and political climate.

3. Irina Lyan, Hebrew University of Jerusalem
   Imagining "Korea" in International Collaborations between Israeli and Korean Firms

The phenomenon of expanding and crossing cultural and geographical boundaries is gaining momentum as part of the competition and survival strategy of organizations in international markets. The multiplicity of cultures in the international system raises intriguing issues regarding the perceptions and stereotypes of the "other." International collaboration is conducted in the interstitial space involving values and practices of different and multiple cultures, in a "third space."

The present study examines cultural perceptions of Israeli managers regarding their Korean colleagues in international R&D collaborations. In this cultural encounter, Israelis define themselves by placing a mirror to the "other" through the prism of global imagination: Western-like versus Asian, Israeli creativity versus Korean manufacturing ability, and the "Start-up Nation" versus the "Republic of Samsung."

In addition to comparison with Israeli-self, Korea and Koreans are defined in Israeli eyesby juxtapositionwith the Japanese, Chinese and Singaporeans. In other words, cultural stereotypes are attributed both to nations and to Asia as a whole. I will examine how one imagines national or regional cultures based on case studies of international cooperation; and how these images are created, spread and translated into the local environment.

At the macro level, the case of Israel and South Korea is unique: both belong to emerging economies on the axis between a developed and developing countries, both enjoy the "Western" image being geographically located in the Far East and the Middle East, and both break the dichotomies of East-West, first world and third world and stereotypes of former peripheral countries.

4. Nataliya A. Chesnokova, Russian State University for the Humanities, Russia
   The concept of phungsuchiriseol 風水地理說 in Yi Chunghwan's "T'aengniji"

Yi Chunghwan (李重煥)'s "T'aengniji" 擇里志 written in the 18ᵗʰ century is one of the most notable Korean literary works on traditional geography. It describes eight provinces, Korean history and culture, local customs, economics, trades and contacts with neighbor countries. Geography in "T'aengniji" is described in the context of phungsu chiri seol 風水地理說, also known as Korean fengshui 風水. Fengshui came to Korea from China and gradually became an important part of Korean culture.

This paper examines the role of phungsu chiri seol in Korean traditional geography as it is described in Yi Chunghwan's "T'aengniji". Also, I would like to focus on the similarities between "T'aengniji" and Chinese dizhi 地志. As long as traditional geography is based mainly on the phungsu chiri seol concept, it is interesting to look at the interpretation of it in geographical texts.

The article is also shortly describes the importance of nature to Eastern people in the context of phungsu chiri seol and the succession of Korean mountains from the Chinese ones as it is written in Yi Chunghwan's "T'aengniji".

Monday (26 May 2014)

Session IV (09:00-11:00)

Panel 20) Room 101
Using the Past to Justify or Inform the Present
Chair: Asaf Goldschmidt, Tel Aviv University

1. Dror Weil, Princeton University
   Between Form and Contents: Producing legitimacy for Islamic history in early Qing China
   In the course of the Chinese-Islamic intellectual project in the 17th and 18th century, whose main aim was to gain intellectual legitimacy and relevance for the commonly unknown Islamic ideas, authors and publishers had to address a fundamental issue on the methods of presenting these ideas to the Chinese readers.
   Aside from the issue of translation, these early works and precursors of a Chinese-Islamic canon, display a wide range of textual and para-textual presentation methods, in an attempt to utilize the textual space to produce historical relevance.
   In this talk I will discuss the role of the Book and of textual and para-textual methods in proliferating Chinese-Islamic ideas and producing a history of Islam in early Qing.

2. Asaf Goldschmidt, Tel Aviv University
   "Ancient Canons Modern Practice - The Role of the Shanghan Lun in Medical Practice during the Twelfth Century"
   During the Northern Song dynasty, the emperors and the bureaucracy promoted projects of publication and promulgation of a selected group of medical canons from the Han dynasty. Furthermore, the activist government solidified the status of these canons by inserting them to the curriculum of the newly established Medical Education and Examination System. The consequences of these actions soon manifested themselves in the every day medical practice of physicians. In this paper I will discuss how the revival of one canon - the Treatise on Cold Damage and Miscellaneous Disorders (Shanghan zabing lun) - impacted clinical practice during the twelfth century and was used to solidify the status of elite doctors.

3. Ori Sela, Tel Aviv University
   "Ancient Learning" for the Early-Modern Age
   The philological enterprise of Qing scholars had many facets. While much of the philological effort was directed towards the Classics, it also concerned the dynastic Histories, and aimed at constructing new historical narratives in various fields of knowledge. The dilemma of how to treat history and how to approach the classical tradition intensified toward the end of the eighteenth century, as scholars seemed to have more philological means at their disposal, as well as more institutional venues to engage their practice.
   In this paper I consider the motivations for conducting philological research in the eighteenth century, and the construction of new forms of knowledge to apprehend different pasts. These pasts were not only "Chinese": scholars also confronted other knowledge systems, such as the Western Learning, met new peoples and territories as the boundaries of the empire expanded, and learned new languages, and so new pasts were discovered. I specifically problematize the notion of antiquity and explain why scholars treated different periods in history as part of a venerated "antiquity" (gu), while at the same time denouncing the same periods on other grounds. The interaction between classicism and history, powered by the force of philology, was a crucial factor, I argue, in the construction and deconstruction of these notions of antiquity, which, in turn, brought about a new sense of identity for the mid-Qing philologists themselves.

4. Florence Hodous, Hebrew University of Jerusalem
   Judging by Another's Law: the Transfer of Legal Principles Under the Mongol Empire
   This talk will examine cultural contact and the transfer of legal principles and practices in the Mongol empire. It will show how in the process of cultural transfer, both Mongol rulers and their subjects exercised agency in fostering or blocking particular influences.
   The talk will examine firstly the agency of the rulers and the elite. Contrary to what is sometimes assumed, Mongol khans did not necessarily promote Mongol laws, instead often recognizing local legal specialists or including them in deliberations on legal practices. As rulers interested in good relations with local legal specialists, they selected carefully which suggestions of their officials' suggestions to accept. Secondly, the Mongols' subjects also played a great role in influencing legal developments: Chinese officials who, believing the Mongol khans to be the holders of the Mandate of Heaven asked for their involvement in law contributed to a vastly different outcome from Persia where qadis were more restrained in their dealings with the Mongol khans. Finally, both Mongol rulers and their subjects were involved in shaping the concept of the "Great Yasa," which came to represent Mongol principles in Central Asia for centuries to come.
   This talk is based not only on legal sources but also on non-legal sources, the use of which permits a deeper understanding and wider basis for comparison.

Panel 21) Room 134
Resisting Marginalization in Pre-modern and Modern India
Chair: Pnina Motzafi-Haller, Ben-Gurion University

Subaltern Studies have not shared the anthropological 'over-use' of the concept of "resistance" perhaps because they have employed a careful, historically specific analysis of the ways in which power and exploitative relationships operate in India. We draw on prominent theorists of resistance that have provided a more nuanced, productive ways of understanding resistance as ambivalent (Ortner 1995), engaging indigenous agency (Butler 1997) and a complex arena of production of unexpected and multiple meanings (Ranajit Guha 1983). Combining historical and ethnographic perspectives we look at literary productions of a devotional movement in South India (Gill Ben Herut), at what we interpret as a "defiant performance" of tribals in Rajasthan (Motzafi-Haller and Jangid), at the process of identity construction of a native activist (Motzafi-Haller) and at the social life of an ethnonym among one tribal group in South India as sites whereby the dialectical relationship of resistance and domination is played out.

1. Pnina Motzafi-Haller, Ben-Gurion University and Khinvraj Jangid, Indian Society of International Law, India
   Performing Tribals: The Gawari folk theater of Rajasthan
   Gawari is a performance of dance, music and drama played by male members of the Bhil tribe of Rajasthan during forty days of the monsoon period. During the Gawari season, tribal performers move from one village central arena to the next, entertaining people of all castes and in all age and gender categories. Their improvised performance draws on ancient Hindu mythological narratives and centers on the struggle between two main characters of God Shiva, (known as the Rai) and the Bhuriya, a demon-like character dressed in black, his face covered by a large wooden mask decorated with bull tail hair. The female character of Parvati or Gawari is a human maiden, who is said to be the ancestral mother of the tribesmen who play with a range of stories about her relations with the two Gods.
   Looking at several performances documented in the past few years in Rajasthan we wish to analyse here the subversive potential of the improvised texts

enacted in these folk theatre. We link these textual meta-narratives of resistance to an examination of the performing scene as we recorded it and as we study it from the limited body of written historical documents. We note, for example, that the performers of the Gawari abstain from conjugal pleasure, eating meat, wearing leather shoes, or drinking alcohol—all upper-caste practices. We note also that the ritual space allows these tribal people a momentary escape from their marginalized remote forest villages and a sanctioned entry into mainstream higher-caste villages and towns. Using Victor Turner's notion of "social drama" and especially his insightful observation about spaces of liminality, we ask to what extent does the Gawari serve as a liminal space where resistance to the hierarchical social order of the Hindu caste system is articulated and how? We also begin to explore the historical transformation of the Gawari performance from the earlier colonial records we have of it till the present day. Linking to other papers presented in this panel we ask in what ways has the discourse of "reservation" and official policies that call for the integration of tribal people into mainstream society in contemporary India has shaped the performances we had observed?

2. Pnina Motzafi-Haller, Ben-Gurion University

The Dilemma of a Native Activist: On Objectification, Representation, and Resistance

He refused to be 'nice' or accommodating. But he knew all too well that my research project and the documentary film I was making on 'his people' was a great advantage to him and to his community of dispossessed Banjara people of Rajasthan. In this paper I place one resisting subject at the center of my analysis.

In the feminist tradition that rejects theorizing based on "faceless, abstract" subjects or forces and calls for a theory that begins with an examination of "everyday life" of real people as the basis for social understanding, (cf. Gloria Anzaldua and Cherrie Moraga), I attempt to enter the story of the Banjara people today not from a set of sociological definitions (are they 'nomadic' or 'post nomadic', 'dispossessed people' or 'an independent groups with mobile lifestyle') but from the story of one man whose personal life is caught up in the border zone that links Delhi with the small Banjara camp where his family resides, grinding daily poverty with the world of social activists who profess to change that reality.

In tracing the unfolding complex half-a-decade-long relationship between myself and the "native activist" I wish not only to get an entry point into the ethnographic setting I wish to understand and depict but also to raise analytical questions regarding representation, and resistance to objectification.

3. Gil Ben Herut, University of Southern Florida, USA

Complicating Equality: Egalitarian Values in Early *Vīraśaiva* Literature

The south Indian bhakti movement known as Vīraśaiva ("heroic devotees of God Śiva") is conspicuous in the South Asian devotional landscape for its relentless resistance to Brahmanical-based discrimination in various social and religious spheres. This resistance is discernible in this movement's history throughout the last eight hundred years, as well as in its unique social structures and in its voluminous literary production in the languages of Kannada, Telugu, and Sanskrit. This literary production is characterized by personal and unmediated access to the god and by (at times harsh) protest against various forms of social hierarchy and oppression. In this presentation, I shall survey a few saintly stories taken from the first vīraśaiva narrative corpus, the Śivaśaraṇara Ragaḷegaḷu ("poems in the ragaḷe meter for Śiva's saints"). This corpus was composed in Kannada during the early thirteenth century, only few decades after the movement's purported inception, and was never before studied in Western academia. The stories I will discuss challenge Brahmanical authority by employing protagonists from the social periphery, championing transgressive rituals, and consciously subverting and even reversing Brahmanical values. A distinct emphasis shall be given in the presentation to narrative developments in which the vīraśaiva egalitarian ideals are negotiated vis-à-vis complex social realities, such as the difficulties that arise during a shared dinner of two Śivabhaktas, one is a vegetarian Brahmin and the other a rustic, carnivorous hunter.

4. Nurit Bird David, University of Haifa

The Social Life of an Ethnonym: The "Kattu Nayaka" of South India

I consider the social life of the ethnic category "Nayaka/Kattunayaka" during the past two hundred years, as a case-study of the complex processes of making indigenous polities in India. The forest-dwelling people whom I studied in the Nilgiri-Wynaad regard themselves primarily as sonta) translatable as "own, relatives who live together") usually prefixed by nama) our). Their neighbors in their multi-ethnic region, and a host of colonial, academic and post-colonial observers and administrators, have regarded them by various ethnonyms. I trace the ironic social life of their ethnic names in various intersecting arenas: local, colonial, and post-colonial. I focus on several significant points in the career of this ethnonym, and the perspectives and meanings attached to the name at each of these points. I examine the ethnonyms used for this people locally by their neighbors, and in colonial and post-colonial administrative and academic frameworks. I dwell especially on the entry of the textual name into the national arena, where it plays an important part in legal claims for rights of "Scheduled Tribes" at the center of Tamil Nadu far from the marginal areas where this forest-people community lives. Throughout the discussion I trace how through the contextual uses of these ethnonyms shifting kinds of indigenities are evoked and mixed.

Panel 22) Room 107

Action, Faith, Experience: A Cross-Cultural Perspective on 'Knowledge' in East Asia's Traditions (Hebrew)

Panel 23) Room 132

Disasters, Trauma, and Ecology in Contemporary Asia

Chair: Deborah Shmueli, University of Haifa

1. Shira Taube-Dayan, University of Haifa

Coping with Trauma: Psychological Perspective on Mass disasters in Asia The Case of Fukushima

Throughout history the Asian continent has been hit by large-scale and cruel natural disasters. Since the beginning of the twenty first century, Asia suffered from mass disasters such as the Sumatra-Andaman earthquake (2004), the chain of disasters in the Tōhoku region of Japan (2011), the typhoon in the Philippines (2013) and others. Each of these catastrophes was accompanied by painful consequences, in addition to the high death toll and saver damage and effects; from bodily harm and psychological injuries, through local communities that suffered from the destruction of their daily lives to feelings of loss and fear across the entire society.

This lecture will focus on the psychological aspect of the multi-dimensional disaster that befell the Tōhoku region in Japan 2011, also known as the "Fukushima disaster". This disaster was instigated by a powerful earthquake that caused huge tsunami waves which in turn triggered a severe accident in the Fukushima nuclear power plant. The lecture will address the unique characteristics of this disaster, the symptoms and psychological reactions to it and ways of coping with the disaster at the social level. This will be examined in context to the Japanese culture, and in order to try and deduce from this local disaster implications to a wider context.

In an era of growing concern regarding global warming, fear that natural disasters will continue and increase in Asia and elsewhere is rampant. The Fukushima disaster in essence is a series of natural and man-made events that occurred in a country which has a long historical experience with natural disasters, an Asian country which has links to Western culture and a modern country with longstanding traditions from the past. Therefore, this event allows an important opportunity for reflecting and learning about the psychological aspect of mass disasters in japan and elsewhere, especially in other Asian countries which share some similar cultural values. This learning includes understanding the difficulties and mental injuries following mass disasters, spontaneous recovery processes both unique to a specific culture and universal, local ways of coping and also the efficacy of applying Western psychological therapy methods in a foreign culture.

2. Marjaana Mäenpää, University of Turku, Finland

   Online Commemorations of the Wenchuan Earthquake

In China, natural disasters and their management have born significance for the legitimacy of the ruler for centuries. During the imperial era, serious natural calamities and inability to deal with them were considered as a sign that the emperor had lost the Heaven's Mandate to rule; Since the founding of the People's Republic, the Chinese Communist Party has cultivated national unity and portrayed itself as a capable and caring leader whenever a disaster has struck.

It seems justified to argue that the way Chinese leadership talks about the disasters and wants to commemorate them has changed remarkably little. However, the development of new communication technologies, particularly the Internet, has offered Chinese citizens new possibilities to commemorate disasters and their victims, and at the same time challenge the official disaster narrative. This paper explores how Chinese citizens commemorate the 2008 Wenchuan earthquake on selected websites by particularly focusing on the role nationalism and/or patriotism plays in these commemorations.

3. Itamar Baumer, University of Haifa

   Politics and Trauma: Sanjay Gandhi's Rise to Power of during the 'Emergency' in India, 1975-1977, and Its Legacy/פוליטיקה
   וטראומה: עליית כוחו של סאנג'יי גנדהי בזמן שלטון החירום בהודו, 1975-1977, ומורשתה

שלטון החירום בהודו, שהתקיים בין ה-26 ליוני 1975 ועד ה-18 למרץ 1977, היה התקופה היחידה שבה לא התקיים שלטון דמוקרטי בהודו העצמאית. בתקופה זו כוחו של סאנג'יי גנדהי, בנה הצעיר של ראש הממשלה, אינדירה גנדהי, הגיע לשיאו וזאת למרות שהיה חסר ניסיון או מעמד פוליטי משמעותי שנים מעטות לפני ההכרזה. הספרות לגבי שלטון החירום גורסת שעליית כוחו של סאנג'יי גנדהי נבעה מהיחסים המיוחדים בין ראש הממשלה לבנה. בניגוד לכך, בהרצאה זו אטען שעליית כוחו נבעה למעשה משינויים במבנה הממשל שהחלו זמן רב לפני ההכרזה על שלטון החירום ואפשרו את התהליך שבו סאנג'יי גנדהי וקבוצה מצומצמת של מקורבים השיגו כוח גובר במוסדות המדינה ובמערכת הפוליטית. בנוסף, אסקור בהרצאה זו את המורשת הטראומטית שהותירה תקופת שלטון החירום בהודו עד עצם היום הזה.

4. Chen-Tung Arthur Chen, National Sun Yat-sen University, Taiwan

   Asia in the Context of Future Earth Research: Core Values

The International Council for Science (ICSU) has recently consolidated three of four major global environmental change (GEC) programmes, namely the International Geosphere-Biosphere Programme (IGBP), the International Human Dimensions Programme (IHDP) on Global Environmental Change, and the DIVERSITAS, into the Future Earth (FE) Programme, with the fourth GEC programme, the World Climate Research Programme (WCRP), as an observer. The FE aims to provide critical knowledge required for societies to face challenges posed by global environmental change and to identify opportunities for a transition to global sustainability. One of the possible FE research projects identified at the brainstorming session on FE in Asia, Academia Sinica, Taipei, April, 2013, was "Core Value" in the Asian Culture. Here relevant core values and how to impress policy makers are discussed.

Panel 24) Room 202

Culture Contact and Questions of Identity in China and Central Asia – Part I

Chair: Anke Hein, UCLA and the Hebrew University of Jerusalem
Discussant: Michal Biran, Hebrew University of Jerusalem

Questions of culture contact and identity formation have long been of interest to scholars in many disciplines including history, archaeology, and geography. In recent years, especially mechanisms and routes of long-distance contacts throughout Eurasia have come into focus, as has the importance of different forms of identity for the establishment of exchange networks.

To advance the interdisciplinary discourse, this panel gathers scholars from a variety of fields to discuss issues of identity formation and cultural contact in East Asia and beyond. Chronologically, the panel focuses on two periods that are characterized by wide-ranging contact networks and identity formation processes:

   1. *Prehistoric and early historic East Asia, which saw the emergence and interplay of local groups slowly developing into distinct cultural and political units of increasing size; and*
   2. *Medieval East and Central Asia, with contact networks extending all the way to the Near East.*

The major topics to be discussed are elite-level interaction, population movements, and various mechanisms of identity formation, be they culturally, politically, or religiously motivated. Furthermore, this panel pays particular attention to questions of research methods and insights on general historical, cultural, and geographical preconditions of human interaction that relevant in a variety of contexts.

1. Gideon Shelach, Hebrew University of Jerusalem

   Palaces, Elite Interaction, and the Development of State-Level Society in China

In scholarly analysis as well as in popular imagination, in fiction and in art, palaces are often the most vivid images of ancient kingdoms. Because of this unique position, in China, as in many other localities where ancient civilizations emerged, palaces are seen as one of the defining features of early states. Locating palaces in the archaeological record is a logical outcome of such definition. However, research rarely advance beyond the definition of large structures as "places" and the competition over the primacy of the "place tradition" of different sub-regions of China. In this paper I will analyze some of the earliest remains of large public structures discovered in North China in an attempt to better understand their function and their identification as palaces. Comparing early examples from different regions of North China, I will also discuss evidence for the interactions that took place among the elite of those regions and how it may have contributed to the evolution of state-level societies in China.

2. Anke Hein, UCLA and the Hebrew University of Jerusalem

   Metal, Salt, and Horse Skulls: Elite-level Exchange and Human Movement in Prehistoric Southwest China

Located on a high-altitude plateau surrounded by the steep mountains of the Hengduanshan, Yanyuan County 盐源县 in southwest Sichuan is a rather remote place. As can be expected, the prehistoric archaeological material has strong local particularities, especially in burial customs and personal

ornaments; however, other elements such as many weapon forms show a wide range of connections to places as far away and diverse as the steppe region in the north, central Yunnan in the South, and the Han-cultural areas to the East.

This paper introduces the burial material from Yanyuan, paying particular attention to the origin of these foreign objects and the mechanisms of their exchange. The majority of these objects occur in a small number of lavishly-furnished graves that furthermore show ritual particularities (such as the interment of horse skulls and application of ocher) that suggest a northern origin of the people buried therein. Considering the local availability of rich salt sources that gave the area its name, this paper argues that it might have been these resources that attracted people from far-away and eventually led to the development of an elite-level exchange network that allowed for the rich burials of the horse-riders of Yanyuan.

3. Yuri Pines, Hebrew University of Jerusalem
Diversity and Unity of Narratives: Early Chinese Historiography in Light of the Newly Discovered Chu Manuscripts

Our understanding of preimperial Chinese historiographic tradition is shaped by the texts that originated from the northern and eastern parts of the Zhou 周 world, most notably from the states of Qi 齊, Lu 魯 and Jin 晉 (e.g., the Chunqiu 春秋 and its commentaries, Guoyu 國語, and the like). Recently, however, we have the chance to overcome this "northeastern bias." A series of bamboo manuscripts discovered at (or looted from) the tombs of the southwestern state of Chu 楚, shed a new light on early Chinese history writing. These manuscripts range from single historic anecdotes to systematic Chu-centered histories, to broader historical or quasi-historical texts that chart a generalized history of China from its legendary past. How much these texts display – if at all – a distinct Chu identity? How the "southwestern" perspective of the Zhou history is related to the "northeastern" one? Who were the audience of Chu historical texts? By answering these questions I hope both to revisit the question of Chu's relations to the Zhou ("Chinese") world, and to put forward novel understandings of the usage of history writing in preimperial China.

4. Francesca Fiaschetti, University of Munich and The Hebrew University
Han, non-Han and Common Bones: on the Political Construction of Identity in Yuan China

The period of Mongol rule in China and the new social order imposed by the ruling elite brought many changes in the definition of social boundaries and group identities within the borders of the Empire. The paper analyses some examples of these renegotiated identities, in order to underline the criteria beyond the construction of a Mongol imperial identity, as well as the hierarchy of otherness at the base of Yuan worldview. This issue is clearly not only a matter of geopolitical representation, but is related to how "otherness" was constructed as a matter of ethnicity, military rhetoric, and practical administration. In particular the analysis will focus on concepts of Central Asian tradition which became typical of Yuan social order, such as the usage of family ties or loyalty to define social groups and ethnic identities. A second point is the analysis of how the different attitudes toward the empire's shifting peripheries can be read as a statement of Yuan political identity in relation to Chinese and Mongol traditions. The construction of identity boundaries resulting from these sources is a mixture of traditional elements and innovations, which deeply influenced the following development of an East Asian multiculturalism.

Panel 25) Room 225
Global Cities and the New Middle Classes in East Asia: Issues and Implications (Hebrew)

Session V (11:30-13:30)

Panel 26) Room 101
Plenary Session

Greetings
Chair: Arik Moran, University of Haifa
Reuven Snir, Dean of the Faculty of Humanities, University of Haifa
Ornit Shani, Chair of the Department of Asian Studies, University of Haifa
Rotem Kowner, Conference convener, University of Haifa

The Asian Sphere: Trans-Cultural Flows in Historical and Contemporary Perspectives
Chair: Guy Podoler, University of Haifa
Discussant: Meir Shahar, Tel Aviv University

The great diversity of the Asian continent and its immense cultural and linguistic richness have led scholars to specialize in particular thematic fields within specific ethno-linguistic or geographical units, and to further divide their specialization into time-periods, religious spheres. But is it really impossible to examine Asia using a broader and integrative lens? Has Asia, or at least substantial parts of it, ever been integrated or undergone similar processes? The answer, we argue, is affirmative: yes! Asia not only offers the largest historical laboratory in world history for the study of large-scale processes, syntheses, and symbioses on all civilizational levels, but also has witnessed long periods of integration and intensive trans-cultural flows. In light of this argument, the plenary session is devoted to the examination of several periods of continental integration throughout the last three millennia and their ramifications.

1. Gideon Shelach, Hebrew University of Jerusalem
Trans-Cultural Flows in Asia on the Eve of the Opening of the 'Silk Route'

The beginning of trans-cultural contacts, that transcend the entire Asian continent, is often ascribed to the Han expansion westwards during the second half of the second century BCE and the so called opening of the 'silk route.' However, archaeological discoveries suggest that contact among societies, some of them thousands of kilometers apart from each other, have much older origins. In this paper I will focus on networks of contacts, some of them regional but some continental in scale, which developed during the first millennia BCE. Those contacts can be seen as initiating a process of accelerating trans-cultural flows of ideas on an Asian-wide scale and setting the stage for more formal involvement of the Chinese states in Central Asia.

2. Michal Biran, Hebrew University of Jerusalem

The Eurasian sphere as Seen from the Mongol Empire: Spatial Concepts at the Heyday of Trans-Cultural Flows

At its height the Mongol Empire - the largest contagious empire ever created - ruled over two thirds of the Old World and most of Asia. The vast mobility that accompanied the formation of the empire, its expansion and its administration created myriad opportunities for cross cultural exchanges and also deeply affected the ways in which the contemporaneous people conceived the world around them. The paper analyses the various concepts of spatial divisions that prevailed in the 13th and 14th centuries, reviewing how the Mongols, their subjects in China and the Muslim world, and their neighbors in Europe and Africa perceived the world, and how was the imperial and non-imperial space defined and described in writings and on maps and globes. It stresses not only the enormous broadening of the horizons, but also the amalgamation of old and new, indigenous and foreign, concepts of space that coexisted under Mongol rule, and assesses their impact on further Asian and Trans-Asian exchanges.

3. Rotem Kowner, University of Haifa

The Trigger for Continental Modernization?Asia and the Impact of European Mercantilism and Colonialism, 15th-20th Centuries

During much of its early history, Europe played an insignificant role in Asia (except for West Asia). It was the only with the arrival of Portuguese ships and merchants, during the initial stages of the Age of Discovery some five centuries ago, that Europe began to have significant repercussions on Asian culture, economy and politics. Spanish, English, and Dutch mariners soon followed the Portuguese. While often competing with each other, they all shared similar goals and strategies, and theircommercial activity went hand in hand with colonial and often also evangelical ambitions.Nevertheless, it was not before the eighteenth and markedly during the latter half of the nineteenth century that European powers and their colonial offshoots (mostly the United States) began to play a prominent role in Asia by making large segments of it under a single commercial system and by prodding its societies to undergo modernization. This presentation is devoted to a critical examination of the European impact on Asian integration and trans-cultural flows during the latter half of the second millennium.

4. Yitzhak Shichor, University of Haifa and the Hebrew University of Jerusalem

Last man Standing: Asia and the Western Withdrawal from the Continent

Of those Western countries that had colonial or other bases in Asia throughout history, none remains today except for the United States. Over time, their presence was terminated due to of a combination of internal and external reasons, either peacefully or otherwise. These included Spain, Portugal, Holland, Germany, Russia, and primarily France and Britain. A relatively latecomer in Asia, the United States had gained its first foothold in Asia, still a shallow one, in the mid-19th century. Yet, following World War II, after European powers left, willingly or not, the United States remains as the only prominent Western power in Asia. Still, gradually the United Stateshas relinquished at least some of its bases in Asia: in Vietnam, Taiwan, Hong Kong and the Philippines, but maintains it military and political presence in Japan, South Korea and the Pacific. Recently, Washington has introduced a policy of "rebalancing" or "pivoting" intended to regain its predominance in Asia. In the long run, however, this is inconceivable both because of the US economic difficulties – and especially because of the restoration of China's regional hegemony. The paper discusses the implications of this withdrawal for present-day Asia and its future consequences.

Session VI (15:00-17:00)

Panel 27) Room 101
The End of the Global Anime Boom and Future Prospects for the Anime Industry
Chair: Daliot-Bul & Nissim Otmazgin, University of Haifa and the Hebrew University of Jerusalem

1. Michal Daliot-Bul, University of Haifa
2. Ryotaro Makihara, Wit Studio, Japan
3. Naohiro Shichijo, National Institute for Science and Technology Policy (NISTEP), Ministry of Education, Culture, Sports, Science and Technology, Japan
4. Nissim Otmazgin, Hebrew University of Jerusalem
5. George Wada, Anime producer at Production I.G., President of Wit Studio, Japan

Panel 28) Room 134
Nostalgia for the Villages: Rural Life in Contemporary China and South Korea (Hebrew)

Panel 29) Room 107
Ideology and Popular Culture in Asia
Chair: Arie Kutz, Tel Aviv University

1. Adiel Portugali, Tel Aviv University

"*Made in China*": Cosmopolitan (side) Effects in Shanghai's Contemporary Jazz Scene

Jazz in Shanghai emerged during the late 1920s as a pioneering style amid a rising wave of popular music in China. The second appearance of jazz in Shanghai, which I define here as contemporary, emerged in the 1990s and has since developed a popular, dynamic and international music scene. Today, Shanghai can be regarded as China's most cosmopolitan jazz center, where global, regional, national and local sounds and identities are hybridized into new forms of musical expressions. In this paper I wish to present the ambivalent cosmopolitan effects as implicated in Shanghai's contemporary jazz scene. Specifically, I point on the process that led the scene to become cosmopolitan and discuss its consequences as has resulted among its jazz musicians. I do so by depicting an "insider's perspective" of the way these musician have experienced and interpreted this process of change. By that I show that while some of them regard the cosmopolitan shift of their scene as a promising 'local' opportunity, others see it rather as a suppressive 'global' takeover. So far, the topic of contemporary jazz in China did not gain an explicit academic attention and this glimpse into the scene of Shanghai is a preliminary step in exploring some of the complexities of China's marginal culture and sounds.

2. Erez Golani Solomon, Waseda University, Japan, and Bezalel Academy of Arts & Design

Asian Architecture Laboratory

This paper attempts to decode the enigmatic and charged term 'Asian Architecture', to evaluate whether or not, and in what conditions, it carries any meaning. It does that by looking at contemporary ideas in the field of architecture, the immense body of thoughts that shapes constantly and in earnest, and that function as a basic substance of the built environment. Ideas, in the context of this work, are fundamental apparatuses of creation, mirroring the ideologies and characteristics of society, and providing evidence of intellectual and moral instruction. Ideas and architectural ideas in particular are mobile. They tend to move within countries and territories, migrate across the entire continent and travel globally. They are therefore indicative of how Asia as a whole might be thought about in terms of architectural, cultural production. The paper aims to locate within the Asian context hubs and threads of ideational strength. It aims to trace and map them, examine their nature, and assess their significance and potential influence. It aims to point at a complex interplay of common ideational themes, of the 'political', 'ecological', 'generic', 'infrastructural', 'traditional', and the 'national'. This range encompasses a multiplicity, a structure, and a system of connections worth studying.

3. Maria Grajdian**, Nagasaki University, Japan
   Back to Asia: Love, Escapism and the Nostalgia of Identity in Takarazuka Revue

Founded in 1913 by Kobayashi ichizô, one of the most significant entrepreneurs in prewar Japan, Takarazuka Revue proved itself along its centennial existence both a faithful mirror of and an influential model for the Japanese society. Simultaneously conservative in its gender representation and progressive in its performance practice, a contradictory symbol of the Japanese modernity and Japan's leading figure in entertainment industry, emerged from the syncretic, cross-gender tradition of the centuries-old classical Japanese stage arts and challenging that very tradition through the creative employment of Western music and dramatic plots, Takarazuka Revue reconstructs in a specific way asymmetric interactions between identity and alterity, model and copy, history and geography, obtrusively displayed in sparkling tunes, fairy-tale-like sceneries and gorgeous costumes. While taking into account the multiple layers in Takarazuka Revue's administration and self-orchestration such as performance politics, the economical supervision of brand-related consumption, the socio-cultural management of actresses and fandom (fans and fan communities) as well as the performances itself, this presentation focuses on some of Takarazuka Revue's strategies to cope with an expanding global fan community while preserving its indigeneous - namely: Japanese - profile as a very strictly delimited local music industry branch. Especially the last 20 years – since the opening of the Grand Theater in Takarazuka in 1993 – marked an unexpected tendency in Takarazuka Revue's public appearance, visible, on one hand, in the increasing lavishness of its performances and the intensified commercialization of the increasingly androgynous otokoyaku figures (female impersonators of male roles), and, on the other hand, in the transition from ethics to aesthetics and from imagination to ideology in Takarazuka Revue's marketing of historical-geographical spaces, reflecting and condensing its metamorphose from an insignificant socio-cultural medium to a powerful political-economic message in postwar Japan as well as Japan's emerging awareness from being an "outsider" to the Western world to gradually becoming an "insider" of the Asian community.

4. Ranjana Mukhopadhyaya, University of Delhi, India
   Buddhist's Idea of Asia: Pan-Asianism to Pacifism of Japanese Buddhism

The significance of Asia in Buddhism is obvious as its origin, transmission and development as a religion, before the modern era, was primary located in the various countries of Asia. The concept of "Asia" in Buddhism is not only a geographical territory on this earth, but it is also an idea central to Buddhist worldview as it combines the spatial concept of Asia with Buddhist soteriological ideas such as Pure land, Western paradise or Tenjuku, referring to India. This paper will analyze the use of the idea of "Asia" by Japanese Buddhists and trace the transformation in its usage under different historical circumstances. The vision of Asia, that sees the decline of Buddhism and the colonization of Asia by Western powers as signs of mappo i.e. advent of the age of decadence of Dharma, and emphasized on the role of Japanese Buddhism in restoring Buddhism (and Asia) to it's former stature of glory, were dominant themes in the pan-asian narratives of Japanese Buddhists from the nineteenth century till the end of the Second World War. After the Second World War, the pacifist ideologies of Japanese Buddhists that combined their own war experiences with Gandhi's non-violence and Buddhists teachings of pacifism renewed the emphasis on Asia as the intellectual source for peace ideology.

Panel 30) Room 132
Culture, Art and Creativity in East Asia (Hebrew)

Panel 31) Room 202
Culture Contact and Questions of Identity in China and Central Asia – Part II
Chair: Michal Biran, Hebrew University of Jerusalem

1. Geoffrey Humble, University of Birmingham, UK, and the Hebrew University of Jerusalem
   East Asian Readings of Inner Asian Lives? Editors, Ancestors and Status in Yuanshi Biographies

The biographies of the Yuanshi, the Chinese-language History of the Yuan Dynasty, compiled in haste between 1368 and 1370 under the newly established reign of the Ming emperor Hongwu, are key sources on Inner and East Asian history. This paper will, by focusing on selected stories of ancestors' careers within these biographical narratives, expose and interrogate elements of editorial input affecting our reading of these, and thus of Yuan and imperial Mongol historiography more generally. By setting the scene before the appearance of the primary subject in many of these narratives, the selection and arrangement of these career sketches frame our reading of subjects' lives. Close comparison of a selection of these, where we possess Yuan-era inscriptions on which they were based, will expose some of the layers of editorial involvement in this process. We can thus compare approaches to social and political capital between two key groups. On the one hand, individuals and families of broad Eurasian origin living under Inner Asian rule who nonetheless commissioned Chinese-language memorials, and on the other editors seeking to define both the end of that rule and establish a historical framework for a successor polity based on East Asian territory and norms.

2. Kaiqi Hua, University of California Merced, USA, and the Hebrew University of Jerusalem
   The Journey of Zhao Xian (1271-1323): From Chinese Emperor to Tibetan Monk

Zhao Xian, last emperor of China's Song Dynasty, traveled widely in China and Tibet during his life in exile after the Mongol conquest of capital Hangzhou in 1276. Known as Master Lha-btsun (the "Royal Monk") of the Sakya School, Zhao became a Tibetan Buddhist monk who made a pilgrimage to Tibet, collected sutras, preached at different monasteries, and translated significant Buddhist scriptures. First, this paper traces Zhao's inland travel route crossing the borderlands. Second, it compares the primary sources in Chinese, Tibetan, and Persian that depict Zhao's travels, highlighting how they describe his various roles and multicultural identity in starkly different ways. Through textual comparison, this paper arrives at a vivid portrait of Zhao. More importantly, this analysis allows us to understand some of the motives and processes of creation, definition, and transformation of identities in the Mongol Yuan period. The transformation was caused by the changes in space through physical migration and in time through textual reconstruction. This

paper furthermore argues that Zhao's long distance travel was made possible by the extended transportation system of the Mongol Empire and the omnipresent network of Tibetan monks.

    3.   Lifeng Han, SOAS, UK

       Transcending the Nation: Mountain Pilgrimage in Song China, the Khitan and the Jurchen during the 10th - 13th Centuries

This paper examines the imperial pilgrimages to Mount Tai in Song China and by the Jurchen, and the worship of the Black Mountain by the Khitan. It demonstrates how these states competed for the Mandate of Heaven and communicated their ideas of legitimacy and orthodoxy (zhongtong) through rituals. The paper maps the imperial feng and shan pilgrimages to Mount Tai within the historical context interpreting as an effort to secure mass identification with the state and its authority. More importantly, these sacrifices could be used to establish Song ownership of Chinese culture in order to compete with the Khitan, who had long adopted Chinese institutions and ideology and regarded the Black Mountain as the site for royal sacrifices to Heaven and Earth. After the Song had lost the geographical seat of Mount Tai to the Jurchen, the identification of Mount Tai with the Chinese and their civilization, shaped by the imperial state and the elite, was invoked strongly by in defense of its enduring legitimacy. At the same time, the Jurchen adopted the state ritual of sacrificing to Mount Tai as part of their efforts to proclaim their orthodox position in the universe (tianxia).

    4.   Peiying Lin, University of Oxford, UK, and the Hebrew University of Jerusalem

       Cultural Identities in the Ninth Century Buddhist World: A Comparison of Two Buddhist Writings from Japan and Korea

The East Asian world during the seventh to tenth centuries is featured by its vivid Buddhist transmission and cultural interaction between China, Japan and Korea. For the Buddhist monks who travelled across the sea in search of Dharma, self-definition is a complex matter. While motivated to study in China, Korean and Japanese intelligence brought about the ideas that China as the Buddhist center will be replaced by Japan/Korea. This paper examines two case studies to see how the ninth century Japanese and Korean Buddhists located themselves in the broad context of a Buddhist world. In comparing two Zen-related documents, an epitaph by the famous Korean literati Ch'oe Ch'iwŏn (857-940?) and a commentary work by the Japanese monk Kōjō (779-858), attention will be given to their agendas and strategies of presentation, matters of authorship and audience, ethnicity and the international order perceived. A conclusion about the 'counter-current' in the East Asian Buddhist world and a burgeoning cultural identity incorporating Zen elements can be drawn from the evidences provided.

Panel 32) Room 225

Changing Interpretations of Asian Traditions: Myth, Ritual and Identity in India, Vietnam, China & Japan (Hebrew)

Panel 33) Room 273

Appayya Dīkṣita: A Sixteenth-Century Renaissance Man from South India (Hebrew)

Session VII (17:30-19:30)

Panel 34) Room 101

Screening of an Anime Show+Meet the Director

Chair: Michal Daliot-Bul & Nissim Otmazgin, University of Haifa and the Hebrew University of Jerusalem

    1.   Ryotaro Makihara, Wit Studio, Japan

       Screening "Hal"