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# ISRAEL-CHINA VOICE OF FRIENDSHIP

No.68

PUBLISHED BY THE ISRAEL-CHINA FRIENDSHIP SOCIETY IN TEL-AVIV  
FOUNDED BY IGUD YOTZEI SIN (ASSOCIATION OF FORMER JEWISH RESIDENTS OF CHINA)

## **THE ISRAEL-CHINA FRIENDSHIP SOCIETY ACTIVITY**

**During the period from 1.1.2008 till 31.07.2009  
(from the report of T.Kaufman)**

Reception of the delegation of China-wide association of friendship of foreign countries, headed by the Vice President Mrs. Li Xiaoling, visiting Israel by the invitation of the Israeli Foreign Ministry, The delegation included four members.

Reception of the delegation of Harbin Municipal government, headed by Mr. Du Yuixin. The delegation included five members.

Traditional Passover visit of the Chinese Ambassador Mr. Zhao Jun and 24 members of the embassy in Rosh Pina and Metula in the spring 2009.

Picture Exposition in Chungqing, dedicated to the 60th Anniversary of Israel Independence during which 80 Israeli painters presented 180 works.

Photo Exposition of the Israeli photographer Shaul Segal in Tel-Aviv University, during which 60 photos, taken in China, were presented.

Lecture of the former Israeli ambassador to China, Yehoyada Haim, related to the publication of his book "From Cobra to Dragon".

Scholarship presentation to fifteen Chinese students. studying in the Israeli Universities.

Reception of delegation of the Association of Chinese authors, headed by the Vice President, deputy Culture Minister, Mr. Gao Hongbo. The delegation included five members.

Visit to the settlement Afikim by the Chinese Ambassador, Mr. Zhao Jun and wife, accompanied by five members of the embassy.

Arrival of group of representatives of tourist companies from Harbin, headed by the director of "Hotel Modern", Mr. Liu Shuiqiang.

Presentation of the Igud archive documents to the Vice President of Center for Jews of Harbin studies, Mrs. Han Tianyan (Galia) and her co-workers for one month of work at the Igud.

Preparation work for the exposition of Israeli photo-painters in Shanghai, Harbin and Nanjing, related to the 60th Anniversary of CPR.

## **INTERVIEW OF T.KAUFMAN BY CHINESE PRESS**

In connection with the 60th Anniversary of the Chinese People's Republic,

T.Kaufman was interviewed by the leading correspondent of Peking daily newspaper "Science and Technology Daily", Mr. Zheng Xiaochun. T.Kaufman answered many questions, related to the development of China, and clarified the activity of the Israel-China Friendship Society.

## **60TH ANNIVERSARY OF THE CHINESE PEOPLE'S REPUBLIC**

September 24, at the residence of the Chinese Ambassador Mr. Zhao Jun, there was a reception in honor of the 60th Anniversary of the Chinese People's Republic.

About thousand guests took part in the celebration, among them Ministers, Members of Knesset and representatives of many members of the Israeli society. The Israeli President, Mr. Shimon Peres greeted the audience.

The Israel-China Friendship Society represented R. and T.Kaufman, P. and Y.Klein, I. and R.Veinerman, M. and D.Friedman, A.Fradkin, M. and Z.Kamionka, A. and B.Darel, A.Podolsky, E. and R.Rashinsky, U. and I.Sandel, M.Lihomanov, D. and G.Brovinsky.

### **ISRAEL-CHINA FRIENDSHIP SOCIETY (FOUNDATION OF IGUD YOTZEI SIN)**

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# *Establishment of a Jewish Historical and Cultural Center in Tianjin*

**T. Kaufman**

Igud Yotzei Sin in Israel (the Association of Former Residents from China), Agudat Yedidut Israel Sin. (The Israel-China Friendship Society), the Israeli Embassy in Beijing and the Ambassador of Israel, H.E. Amos Nadai, the ex-Chinese Ambassador to Israel, Mr. Wang Changyi, Mr. Sam Muller and Ms. Soong Anna who has published the book named the "Jews of Tianjin" and many other good people formerly from China and otherwise would like to propose to the Municipality of Tianjin, a plan for our joint cooperation in the establishment of a Jewish Cultural Center in the building of the former Tianjin Jewish Synagogue located at 50, Nanjing street in the Heping District and a research center for Jewish studies at some well-known Tianjin University like the Nankai university or otherwise.

Tianjin like Shanghai and Harbin was one of the three main centers for Jewish life in China from the mid 19th Century to the mid 20th Century (about 1950), a period of over one hundred years during which time Jewish merchants, scholars, teachers, doctors, engineers, musicians and people in all walks of life lived and flourished in close community with their Chinese neighbors.

Both in Shanghai and in Harbin the local authorities have done a lot of work in reestablishing the history of Jewish presence in their cities and restoring some of the artifacts of Jewish life there, as the Ohel Rachel synagogue in Shanghai and the two Harbin synagogues in Harbin. Prof. Pan Guang in Shanghai and his colleagues and Prof. Qu Wei in Harbin and his colleagues have worked hard and diligently in recording the Jewish past in their cities and formed centers for Jewish Study, with a student exchange program, visit exchanges, etc.

We, the proponents of this proposal, are presenting to the Tianjin Municipality a conception for the Establishment of a Jewish Research Center in Tianjin, which is to be based on the following lines:

The acquisition of the full title of the Synagogue on 50 Nanjing Road in the name of the profit free organization, which eventually will run the program. It is worthwhile to mention that the Synagogue is the only building related to the past Jewish presence in Tianjin which is still standing. The Tianjin Jewish School on Jifang Road, the Tianjin Jewish Club on Qufu Road, the Hospital, the free kitchen and all other establishments have been brought down for city expansion and welfare.

To completely refurbish this building to its past status and design, according to photos and plans available, by

architects, and use the building as a permanent visual and audio show room where lectures and studies could be held both on the past history and to strengthen the continuously expanding political and commercial ties between Israel and Tianjin, China. While Beijing remains the main attraction for tourism to China in the North and very little tourism is diverted to Tianjin, it is to be believed that an interesting historical building in the center of Tianjin, with its interesting story of Jewish-Chinese relations would be an attraction for tourism not only from Israel and of Jewish nature but could become a noteworthy place for other foreign visitors.

To set up a research center for Jewish studies in some university, similar to the ones already established in Shanghai, Kaifeng, Nanjing and Harbin. The experience gained there could be applied to our plan. The Tianjin-Beijing area will in due course be connected by a high-speed train and this area will hold a population exceeding some 25,000,000 people, providing local students an opportunity to learn about the Jewish People and the State of Israel, and continue their studies in Israel in various fields as many are already doing. This center will increase the awareness of each other's culture and develop cultural and business relationships between the two countries.

In parallel with carrying all the above and working out a plan of action, it is suggested that a conference of former Jews from Tianjin and other Chinese Cities as well as Chinese and foreign educators and academicians would be held hopefully towards the opening of the restored synagogue and exhibit sometime in or early mid 2010.

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## ***82nd ANNIVERSARY OF THE PEOPLE'S LIBERATION CHINESE ARMY FOUNDING***

On July 28 at the Sheraton Hotel in Herzlia, there was a reception on the occasion of the 82nd Anniversary of the People's Liberation Chinese Army (PLCA). The reception was organized by the Chinese People's Republic (CPR) Military Attache in Israel, Colonel Mu Chanlu.

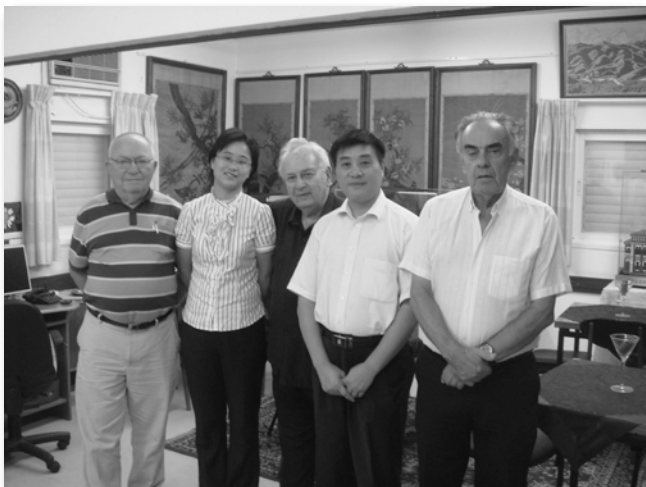
Among those present at the reception were representatives of the Ministry of Defense of Israel, Israel Armed Forces, Military Attaches of various countries serving in Israel and representatives of Israel society. The Israel China Friendship Society was represented by R. and T.Kaufman, P. and Y.Klein and A. Fradkin.

# *Delegation from Shanghai at “Beit-Ponve”*

*On September 4, 2009 a delegation from Shanghai (Hongkou) visited “Beit-Ponve”*



Mr. Chen Jian, Director of the Office of Foreign Affairs in the Hongkou Municipality in Shanghai, also serves as the Director of the Jewish Refugees Museum in Hongkou



From left to right: Mr. R. Veinerman, Mrs. Rita Tian, Mr. T. Kaufman, Mr. Chen Jian, Mr. Y. Klein



Meeting with the guests

Shanghai Jewish Refugees Museum  
62 Changyang Road  
Hongkou District  
Shanghai 200082  
CHINA

# *Sixty Years of China's Earth-Shaking Changes*

***An Interview with Eyal Propper, Director of Asian Comprehensive Political Planning  
Research Office of the Ministry of Foreign Affairs of Israel  
Reported by Chen Keqin in a series of interviews of foreign scholars on the New  
China's 60th anniversary***

Eyal Propper has a name which is very Chinese - Pu Ruopo. He once worked in China as a diplomat twice, and he has a very good understanding of China's 60-year changes, especially the great changes that have taken place since the country's reform and opening-up.

He stated that Israel had announced its recognition of the People's Republic of China as early as January 1950, and Israel was the first country in the Middle East to recognize China. Regretfully, the official establishment of diplomatic relations between the two countries was postponed for 42 years due to various historical reasons. However, it is fortunate that he became one of the first group of Israeli diplomats working in Beijing after Israel and China officially established their diplomatic ties in January 1992.

In his view, China's reform and opening-up is a milestone for the New China's dynamic development after its founding, which has pushed China towards the world and also greatly promoted the development of Israel-China relations.

In December 1978 the CPC convened its third plenary session of the 11th congress and formulated the program for China's modernization in agriculture, industry, national defence, sciences and technologies, and after that, China made obvious achievements in the "four modernizations".

China's changes are not only reflected by the increasing number of high-rise buildings and rapidly growing figures of GDP, but can also be seen in the daily lives of people such as interpersonal relationships, improvement in the quality of service, better understanding and tolerance among people, enhanced cultural and artistic accomplishments, and an open and diversified society.

According to a proposal put forward by Israel's late prime minister, Yitzhak Rabin during his visit to China, the Israel-China Demonstration Farm was built in cooperation between both sides in 1994. Tens of thousands of Chinese friends had visited this demonstration farm. They saw and learned advanced agricultural technologies such as drip irrigation and desert cultivation.

Pu Ruopo came to China again in 2002 in the capacity of deputy ambassador, and witnessed the huge changes that

had taken place in China. Originally, what was then called the "cherry tomato" at the demonstration farm is now called "Israeli tomato" and it has penetrated China's markets.

Promoted by Israel's President Peres, an Israeli demonstration dairy farm was built in China, which has now become a dairy farm with the highest record of per-cow milk production in China. Besides this, an Israeli-Chinese agricultural research center was set up in the University of Agriculture in Beijing.

Pu Ruopo said that he feels proud of the fruitful cooperation between the two sides. Over the past 30 years a large number of Chinese experts and scholars have walked out of the nation's gate, and China's international cooperation and exchanges can be seen all over the world. China has a better understanding of the world while the world has a better understanding of China. Among them are the tens of thousands of Chinese students and scholars who have come to Israel's universities, studying modern sciences and technologies, exchanging knowledge and experiences. They will make a greater contribution to China's modernization drive.

According to Pu Ruopo, China has been facing huge challenges while having achieved great success. Only by making comparisons with the past can China's great achievements of reform and opening-up be well understood. China has been deepening its development along the road of reform and this unprecedented exploration and historical journey is a long-term task which is full of challenges. He wishes the friendly cooperation between China and Israel will have a deep and lasting development so as to benefit the two peoples.

***(From Guangming Daily, September 3, 2009)***

## ***Photography Exhibition Devoted to Hongqiao***

An exhibition devoted to the life of Jewish refugees in Shanghai between 1933 and 1945 was held in Ashdod on October 13-19.

The exhibit was brought from Paris by curator Michelle Hasson.

## Letters

### **Bat-Sheva Sheriff**

Dear Mr. Mordechai M. Segal and your family, I felt so sad to hear that Mrs. Bat-Sheva Sheriff passed away. Mrs. Bat-Sheva Sheriff was a great writer of Israel. She loved her motherland Israel and her people. She wrote beautiful poetries to praise the holy land, the Hebrew language, the Jewish history and culture, the life and love and peace of human beings.

Mrs. Bat-Sheva Sheriff was a great friend of Chinese people. She came to visit China for three time and wrote brilliant poems for promoting the mutual understanding and friendship between Israel and China. She translated Li Bai and Marshal Chen Yi's poems into Hebrew. She gave excellent lectures to Chinese young students. When China met difficulties, she always expressed her sympathy and gave her support to Chinese people. Her poetry was published in China, which was warmly welcomed and loved by Chinese readers.

I know Bat-Sheva for over 20 years. She was one of my best friends in the world, faithful and reliable. She was also my teacher. I learnt a lot from her. How sorrowful I could not listen to her voice, her speaking and teaching any more. What a pity!

Mrs. Bat-Sheva Sheriff was a star in the sky. Although the star has fallen, her light remained and shone to us. May Mrs. Bat-Sheva Sheriff rest in peace!

Yours always  
Shen Zaiwang

Advisor of Sichuan Provincial People's Fssociation for Friendship with foreign Countries  
Chengdu, Sichuan, China

### **Mr. Teddy Kaufman, President of the Israel-China Friendship Society**

Following our meeting a few months ago the students of the Bar Ilan StandWithUs Fellowship have managed to raise the funds to go to China.

I am writing to you about the StandWithUs Fellowship joining Miss. Elhanani on her Inside Israel exhibition in Harbin between the 5-10th of January 2010.

StandWithUs is a non profit organization that passes on educational information about Israel.

The StandWithUs flagship program is the Fellowship which is an intensive course of training in international diplomacy, recognized by the Ministry of Foreign affairs.

Part of the program is to create a project to improve the image of Israel.

The Fellowship program at Bar Ilan campus would like to send four fellows, along with the Director of StandWithUs to join Miss. Elhanani in order to pass on information about Israel through lectures on various topics such as Israel's innovations in Green Technology, Judaism, natural resources (Dead Sea), the history and culture of Israel and more. All lectures would be followed by panels discussing the topics. The lectures would be open to the public.

We would also like to engage in discussion groups with the students at the Research center about Israeli and Chinese culture.

In addition to the lectures and panels we will have a stand, preferably where the exhibition is being held, and offering information about Israel through pamphlets, brochures and a short image film on Israel (2-3 minutes).

The Inside exhibition starts on the 5th of January and so we would like to take an active part in the opening ceremony to introduce StandWithUs and our part in the exhibition.

For the above we would require:

A lecture hall with a projector for slides at the Jewish research center.

Class room or conference room for discussion groups.

A stand with a few tables, a projector and a screen for an Israel information corner, preferably at the synagogue where the Inside Israel exhibition is being held.

To arrange accommodation in the dorms, which we will pay for.

Help with contacting local media/ papers to advertise the exhibition.

The lectures will be held in English, would it be possible to have a Chinese translator?

The students are: Jonathan Schnytzer's, 26 doing a Masters in Sociology and Anthropology, studies Jewish philosophy and theology,

Roei Duani 26, doing a Master's degree in Political Science and communications, journalism,

Shmuel Junger 25, is doing a Bachelor's in Law and studies Judaism,

Anna Dorfman 27, M.A in Political Science.

Michael Dickson- Director of StandWithUs International.

Sincerely,  
Jonnie Schnytzer  
Regional executive  
StandWithUs Fellowship

# Full text of an interview of Xu Xin with Israel-Asia Center (IAC)

You can also view the interview at the following link:  
<http://www.israelasiacenter.org/#/china-60/4535951221>  
<http://www.israelasiacenter.org/>

## **IAC: Where and when did Chinese-Jewish relations begin?**

The Jewish presence in China can be traced back to at least the seventh century. The well-known Kaifeng Jewish community is believed to have arrived in China in the 11th century and has resided in Kaifeng ever since, practicing as an observant Jewish community for at least 700 continual years. But the fact that Jews resided in China does not mean that the Chinese had any great awareness of their presence. The majority of the Chinese knew very little. In fact, until the middle of the 18th century, Jews were simply referred as Blue Hat Hui Hui, people who came from the West to China, or Tiao-jin-jiao, Sect that Plucks Out the Sinews. Both names are based on some customs of the Kaifeng Jews. But no one, not even the most knowledgeable scholars in China, had a glimmer of suspicion that the Jews in Kaifeng might represent a larger religious population who were scattered in many countries, held common beliefs and shared a similar lifestyle.

Historically speaking, Chinese society has been quite ethnocentric. China considered herself the Middle Kingdom, which mediated between Heaven and Earth and was thereby superior to all other civilizations. Traditional Chinese education, therefore, did not cover the Western world, let alone a small minority like the Jews. Encounters between China and the Western world happened frequently at different times in history. However, academic work concerning occidental subjects remained unknown for a very long time.

The situation began to change around 1840, when China was defeated by European gun-ships in the Opium Wars and forced to open her doors to the West. At the end of the 19th century and in the beginning of the 20th, Western scholarship became very popular among the Chinese, especially among Chinese scholars after they saw the increasing power of Japan due to her open-door policy to the West.

Between the mid-19th century and mid-20th century, about 40,000 Jews came to China for business development or for a safer haven. The arrival of Jews in modern China made Chinese aware of the Jewish people and we may very well

say that [at that point] Chinese-Jewish relations began.

## **IAC: How aware are Chinese of Judaism and Jewish history? Does that knowledge base stretch to include awareness of Israel?**

Judaic studies (including the study of Judaism and Jewish history) appeared for the first time in Chinese history as an inevitable result of the deepening of occidental studies in China, since Judaism is one of two main sources of Western civilization. Information about Jews and Judaism was disseminated through China through two main sources: foreigners who now were permitted to enter China for missionary, commercial, trade, or diplomatic ventures, and Chinese who had been sent to either study or work abroad and who returned to China with new information gleaned from their exposure to the Western world.

Achievements in Judaic studies by Chinese scholars before the 1930s encompass a surprisingly large number of subjects, such as the Jewish Diaspora in China, Yiddish literature, Judaism, Zionism, and Jewish history.

Needless to say, Judaic studies in China laid a foundation for Chinese to be aware of Israel when it was founded.

## **IAC: How is Israel presented in the Chinese media?**

Chinese media reported the establishment of the State of Israel the same day Ben-Gurion declared [its] establishment in 1948 and hailed it as a great victory of the Jewish people.

When the two countries, the State of Israel and the People's Republic of China, were founded in 1948 and 1949, respectively, there were many valid reasons for them to have established and developed normal and close relations because both newly-established societies were basically socialist; both faced hostility from the Arab world (At that time, the Chinese government believed that most, if not all, Arab regimes were subservient to Western imperialism and hostile towards Communism and the New China. These attitudes were demonstrated by their votes on the China issue in the United Nations and by their refusal to recognize Communist China. Israel recognized Red China on January 9, 1950, which makes Israel the first and only country in the Middle East region that recognized the New China.), which could have helped to promote Israel studies among the

Chinese. Unfortunately, the opportunity was missed and the window of opportunity for fruitful contact between Chinese and Israelis was closed in the mid-1950s. (China and Israel held talks on establishing formal relations in Moscow, but talks broke off when the Korean War broke out.)

Following the end of the Korean War, negotiations between China and Israel resumed. In January 1955, an Israeli Trade and Good Will delegation was invited to visit China. A five-point protocol agreement was signed, which demonstrated that China was very interested in establishing full and mutual relations with Israel. However, the Israeli government slowed the process to try to protest her relations with the United States.

In April 1955 Chinese Premier Zhou Enlai met Egyptian President Nasser and other Arab leaders at the Bandung Conference with participants chiefly from Asian and African countries. Zhou was greatly influenced by the Arab versions of the Arab-Israeli conflicts. Soon afterwards, China established diplomatic relations with Egypt, Syria and Yemen. When the 1956 Suez Canal War broke out, China stood on the Arab side firmly and left no chance for Israel to improve its relations with China for the next 30 years.

The normalization of diplomatic relations between China and Israel was finally realized in 1992. (There had been many contacts between the two countries openly or secretly since 1979. China wanted to improve her image and play a bigger role in international affairs. It was believed that China could do so if she would recognize Israel. The establishment of full relations with Israel made sure that China could participate in the Middle East Conference held in Madrid in 1992. Otherwise, China would be the only country having permanent seat of the Security Council of the United Nations that could not participate in the meeting.)

### ***IAC: Do current-day politics play a role in the understanding of Israel?***

Definitely. As China is a highly politicized country, politics and ideology play a decisive role in all fields, including academia and education. The ultra-leftist policies adopted in Chinese social and academic circles since the 1950s made it almost impossible for Chinese scholars to conduct serious study and academic research in the field of Judaica (after China condemned Israel as the aggressor of the Suez War).

Since there was so little information available about Israeli society, its people and daily life, it is no wonder that Israel appeared alien and mysterious. For instance, a respected Chinese reference book published in 1973 defines the Bible as a Christian book, having nothing to do with Jews, appears ignorant of the term "kibbutz" and makes no mention of Modern Hebrew literature.

Because of repeated reports of Mid-East conflicts and because the blame for these conflicts was always assigned to Israel, the Chinese defined Israelis as bellicose, aggressive, and

full of martial spirit. Zionists were said to be people whose only purpose was to steal land from its rightful owners, the Arabs. Israel was habitually defined as "a running dog of the Western imperialist powers."

One of the major consequences of these abnormal relations between the two countries is that Israel studies became, by and large, a suspended subject in China. Direct contact between Chinese and Israelis became impossible. Very few, if any, Chinese publications dealt with Israeli or Jewish culture, society, and life. Chinese knowledge of Israel remained very limited and never went beyond the abstract and superficial. It was always more negative than positive. China suddenly witnessed the publication of a large number of books and articles on various Jewish and Israeli subjects in Chinese after the normalization of the relations between China and Israel. More importantly, the change of policy resets the attitude of Chinese scholars towards Israel.

Those who are familiar with earlier Chinese scholarship on Israel-related issues, much of which was written largely to criticize Israeli policies towards the Arabs, may find some big changes in the attitude of Chinese scholars towards Israel now. Chinese scholars today strive for greater balance and objectivity and reflect a gradual change in attitudes, both in the government and among the people, from ignorance and hostility towards objectivity and even admiration and sympathy. This dramatic change is best seen in their treatment of Zionism.

The reassessment of Zionism by Chinese scholars is an indicator of changes in the political views of Chinese scholars towards Israel-related issues. For instance, *The Third Temple: The Rise of Israel*, a book written by Xu Xiangqun and Yu Congjian in 1994, is the first Chinese book ever to provide a detailed, balanced description of Zionism. Its 80-page discussion on Zionism provides the historical, religious, and political background of the rise of the Zionist movement and its developments and accomplishments at various stages. The discussion makes it possible, for the first time, for Chinese readers as well as Chinese academics to understand the historical link between Jews and the Land of Israel, and the role played by modern anti-Semitism in the rise of the Zionist movement, describing the Zionist movement as a national movement of the Jewish people.

The change of viewpoint is even more dramatic if we take into consideration the attitude of the same author towards the Balfour Declaration ten years earlier. In his article, "From the Rise of Zionism to the Founding of the State of Israel", Yu Congjian wrote that the British government issued the Balfour Declaration because it wanted "to use Zionism as a tool to suppress the national liberation movement of the Arabs." Yu argues that Balfour "defies the national rights of the Arabs and disregards the fundamental interests of Arabs in order to give the Jews the land on which the Arabs are majority." Obviously, he treated the issue of the Balfour Declaration as a negative action then.

### ***IAC: How much interest is there in Jewish and Israel studies?***

Currently there is enormous interest in Jewish and Israel studies among Chinese college students. For instance, more and more students express their interest in entering the Jewish programs at various universities in China than the programs could actually take. China now has both M.A. and Ph.D. programs for Jewish studies.

IAC: What reasons have students given you for studying in your department?

Modern Chinese admiration and envy of Jews' genius in commerce seems to have become a tradition in the Chinese mind. Today Jews are usually enviable and learnable because of their outstanding achievements in fields like commerce, technology, education, etc., to which the Chinese are devoting themselves. Jewish wisdom and learning tradition are also major attractions for Chinese students to join Jewish studies programs.

### ***IAC: How much interest is there in Israel in your work?***

Israel is part of our Jewish studies program. Every year we send two to three of our students to study or do research in Israel. We have close relations with Israeli diplomatic missions to China and invited Israeli officials or scholars to come and give lectures to our students and faculty. Lectures on Israel by Chinese scholars are given annually at our university.

### ***IAC: Can you see ways to create more awareness of Israel and Judaism in China?***

With the establishment of diplomatic relations between China and Israel, the Chinese media, and especially Chinese scholars, have taken a more "benevolent" position towards Israel. Chinese knowledge of Israel and her history and culture has already broadened beyond the abstract and superficial. The advancement of Israel studies in China is great and the impact on Chinese academia is obvious and strong. Therefore, to strengthen Jewish studies in China and to increase of the exchange of personnel (students and scholars) are some effective ways to create more awareness of Israel and Judaism in China.

### ***IAC: How do you think Jewish studies can be used as a vehicle for promoting closer Israel-China ties?***

Jewish studies programs in China have greatly promoted closer ties between the two countries in the last twenty years. With scholars asserting such strong and influential ideas, it is no wonder that Israel studies - which is essentially

part of Jewish studies - in China has picked up speed. The development of Chinese-Israeli relations in recent years shows that the two nations are closer than ever before. Political contacts, cultural exchanges, and economic cooperation have reached new heights. In contrast to ten years ago, when only a few books were available, interested Chinese readers can now find a broad spectrum of respectable publications about Israel. To varying degrees, they address new developments and trends in Israel and provide a balanced picture of Israeli society today.

Jewish education at college and university level not only trains a new generation with friendly attitude towards Israel and Jews but also has laid a solid foundation for a better understanding of Israel and Israeli culture, which is extremely important for the future of friendly relations between Israel and China. Only through a deep and genuine mutual understanding of and respect for their respective cultures will the relationship between the Israeli and Chinese peoples acquire the necessary strength and resilience to withstand the changing dictates of ephemeral politics.

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### ***SHANGHAI DELEGATION***

On Friday, September 11, the delegation from Shanghai (Hongkou region), visiting Israel, came to the Association of Former Residents of China (Igud) and the Israel-China Friendship Society (ICFS). The head of the delegation was the Director of the Foreign Affairs Department of the Government of Hongkou and Shanghai Museum of Jewish refugees, Mr. Chen Jian, who with Mrs. Rita Tian met with T.Kaufman, Y.Klein and R.Veinerman. The Guests requested the Igud and the Friendship Society to support their activity. T.Kaufman promised the Shanghai visitors to present to the Museum photos, reflecting the life of the Jewish refugees in Shanghai during the Second World War.

### ***Seminar in Harbin***

The Limmud FSU social organization works hard among young people in that region to bring them closer to Judaism and Israel. Chaim Chesler and Vika Elkin, who head the organization, visited Ponve House and met with Theodore Kaufman and Yosef Klein.

They discussed organizing a seminar in Harbin in September 2011 for young people from Ukraine, Russia, and Birobidzhan about the history of Harbin Jewry. For this purpose, it is necessary to unite Limmud FSU, the Association of Former Residents of China in Israel, the Israel-China Friendship Society, and the **Heilongjiang Academy of Social Sciences**. Kaufman and Klein promised that the Association of Former Residents of China in Israel and the Israel-China Friendship Society would help as much as they could in organizing the seminar.