

打开了解犹太文化的心灵之窗——漫谈希伯来语学习
The Window for Understanding the Soul of Jewish Culture—On Learning the Hebrew Language

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摘要：北京大学是国内最早开设希伯来语专业的大学。希伯来语是犹太文明的载体也是犹太文明的一部分。תנ"ך和“希伯来语的复活”是犹太民族用希伯来语创造的两大奇迹。要了解犹太文化需学习一点希伯来语。

关键词：北京大学、希伯来语、犹太文化、学习

ABSTRACT: Peking University is the first university that established the Hebrew Speciality in mainland China. Hebrew language is the vehicle of the Jewish Civilization and also a part of it. Tanach (תנ"ך) and the “resurrection of the Hebrew language” are the two great miracles created by the Jewish people from the usage of the Hebrew language. In order to understand the Jewish culture, to learn a little Hebrew is necessary.

KEYWORDS: Peking University, Hebrew, Jewish Culture, Learning

传统与现代之间：犹太教改革及其对中国文化建设的借鉴意义

Between the Tradition and Modernity: Reform of Judaism and its Implication for the Building of the Chinese Culture

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摘要：在传统和现代之间,犹太教改革采取了“兼顾彼此”的态度。其结果是在帮助犹太人融入西方社会,实现现代化的同时,又存留了犹太教,进而保住了犹太人的族性。犹太教的经验为中国人提供了有益的启示。其中主要的一点就是:经过革新的传统仍然可以成为现代人的价值观。有鉴于此,中国人在传统和现代的抉择面前不应“非此即彼”,而应该取道于两者之间,即在实现物质层面的现代化的同时,继承和革新以儒家为核心的传统,使之成为中国人的精神安顿和族性。犹太人的经验之所以可被借鉴,乃因为当代中国人和当年的犹太人面临类似的文化危机,面临同样的实现现代化和改革传统以保存族性的双重任务。

关键词: 传统与现代、犹太教改革、族性、儒教

ABSTRACT: Reform of Judaism accounted for both Tradition and Modernity. As a result, the Jewish people not only successfully blended into the Western Society and realized the process of modernization, but also preserved Judaism and the Jewish identity as well. The experience of Judaism has sent Chinese people some enlightening messages, among which a chief one is that the reformed traditions can still serve as the values for modern people. In light of this, Chinese people should not make the exclusive “either-or” decisions when confronted with the choice between Tradition and Modernity, that is to say, we should promote modernization on the material level, while inheriting and reforming the Confucianism-centered traditions at the same time, in order that they may become the niche and identity of Chinese people. The experience of the Jewish people can be referred to because of fact that contemporary Chinese are facing a cultural crisis similar to that of the Jewish people in the past, that is, the same double task of modernization and the preservation of national identity by reforming Tradition.

KEYWORDS: Tradition and Modernity, Reform of Judaism, national identity, Confucianism

关于奥兹在中国的经典化问题
On the Canonization of Oz's Works in China

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摘要：阿摩司·奥兹（Amos Oz）是著名的以色列作家。他的多部文学作品已经被翻译成中文并出版，为中国的读者所接受，并逐渐被列入经典之列。

关键词：以色列文学、阿摩司·奥兹、经典化

Abstract: Amos Oz is a famous Israeli writer. Many of his literary works have been translated into Chinese and published. They have been well accepted by the Chinese readers, and are being taken into the list of classical literature gradually.

Key-words: Israeli Literature, Amos Oz, Canonization

犹太复国主义言说和希伯来圣经元素的融入
Zionism Discourse and the Hebrew Bible Narrative

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摘要：本文讨论了犹太复国主义言说是如何将希伯来圣经的内容有机地融合进原本是纯粹的政治和外交内容的犹太复国主义理论，并从评判性阅读希伯来圣经的视角分析了对经典的选择性利用的矛盾和问题所在，并以基督教犹太复国主义的例子，讨论了依赖经典进行言说的复杂性和多面性。文末提出在中国在进行国际文化推广时，不仅要充分利用自己的文化经典，也要考虑不平衡不理性的利用可能导致的问题，需要尽力避免这种现象的产生。

关键词：希伯来圣经、犹太复国主义、言说、经典、软实力、文化传播

ABSTRACT: The article discusses how Zionism, originally a political and diplomatic discourse, incorporated the narratives of the Hebrew Bible. The author points out that selective usage of cultural classics might cause problems, especially considering the violent scenes, slaughtering events for religious reasons, and internal factual conflicts of the Hebrew Bible based on biblical scholars' research result. Christian Zionism, although helped in disseminating to the Chinese audience biblical stories related to the claim of the land by the Israelites, also brought to them the tradition of anti-Semitism. In China's effort of propagating Chinese cultural and value system to the world, lessons could be learned from the Zionism experience, especially the pros and cons of utilizing our own cultural canons—caution is to be exercised when some Chinese scholars start to claim all solution to post-industrial environmental crisis is to be found in Chinese classics.

KEYWORDS: Hebrew Bible, Zionism, Discourse, Canon, Soft-power, Cultural Dissemination

以色列政党政治发展

The Development of Israeli Party Politics

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摘要：犹太人返回巴勒斯坦的思想经历了一个“期待—迷茫—觉醒”的过程。19 世纪末到 20 世纪初出现的犹太复国主义思想派别主要为：政治犹太复国主义、文化犹太复国主义、宗教犹太复国主义、社会主义犹太复国主义、劳工犹太复国主义。早期巴勒斯坦地区犹太人的政党政治组织主要可分为以下几类：犹太复国主义劳工政党、犹太复国主义修正派、宗教犹太复国主义政党、马克思主义政党。以色列国的建立为政党政治提供了展示其政治魅力的舞台和进一步发展的空间，以色列是没有宪法的法制国家，党派林立，党派的分化组合频繁，政权不断更迭，但以色列政局始终保持稳定。

关键词：以色列、犹太复国主义、政党、分化、组合

ABSTRACT: The ideology of returning to Palestine has experienced the process of “Expectation—Confusion—Awareness”. The main Zionism factions that appeared from the late 19th century to the early 20th century included: Political Zionism, Cultural Zionism, Religious Zionism, Socialistic Zionism, Labor Zionism. The early Jewish political party organization in Palestine can be mainly divided into these categories: Labor Zionist Party, Revised Zionist Party, Religious Zionist Party, and Marxist Party. The establishment of the State of Israel provided the stage for the political parties to present their political charisma and also the space for their further development. Although there is no constitution, Israel is a state with an adequate legal system. There are many political parties in Israel and the differentiation and integration between them is extremely frequent. As a consequence, the control on the state power changes from time to time, but the political situation in Israel remains steady.

KEYWORDS: Israel, Zionism, Party, Differentiation, Integration

民族民主的模式：以色列作为一个犹太的民主国家

The Model of Ethnic Democracy: Israel as a Jewish and Democratic State

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摘要：由于全球化，区域化，少数权利的普遍化，文化多元化，民族心理的民族主义的上升，自由的民主国家在西方呈衰落趋势。西方国家正从民族—国家的模式上转向多种文化的民众民主，其他国家正在巩固一个民主国家的非民众形式，这些国家认同并且从属于一个单独的民族民主。这个模型，“民族民主”，得到阐述；它定义的特征，导向它的情况和它稳定的条件都详细地描述；并且它适用于以色列。同它自身的形象和作为一个西方自由民主的国家的国际声誉相反，以色列是一个民族民主国家，生活在其中的犹太人运行这个国家并且使国家成为他们提高自己民族安全，人口，公共空间，文化和利益的工具。与此同时，以色列又是一个给与一百万巴勒斯坦阿拉伯公民（占总人口的百分之十六）各种权利的民主，这些阿拉伯公民实际上被认为是对以色列的威胁。对这个模型的批评和其对以色列的应用都在文章里得到讨论。这个模型还在其他国家得到了应用，但是还需要更多的应用使其能更好的发展。

关键词：民族民主、民族国家、以色列、巴勒斯坦

ABSTRACT: The liberal democratic nation-state is on the decline in the West as a result of globalisation, regionalisation, universalisation of minority rights, multi-culturalism and the rise of ethno-nationalism. While Western countries are decoupling the nation-state and shifting toward multicultural civic democracy, other countries are consolidating an alternative non-civic form of a democratic state that is identified with and subservient to a single ethnic nation. This model, 'ethnic democracy', is presented; its defining features, the circumstances leading to it and the conditions for its stability are elaborated upon; and it is applied to Israel. Contrary to its self-image and inter-national reputation as a Western liberal democracy, Israel is an ethnic democracy in which the Jews appropriate the state and make it a tool for advancing their national security, demography, public space, culture and interests. At the same time, Israel is a democracy that extends various kinds of rights to 1 million Palestinian Arab citizens (16 per cent of the population) who are perceived as a threat. The criticisms against the general model and its applicability to Israel are discussed. The model has already been applied to other countries, but more applications are needed in order to develop it further.

KEYWORDS: Ethnic Democracy, Ethnic Nation, Israel, Palestine

以色列的阿拉伯少数民族状况浅析
A Brief Analysis on the Arab Minority Group in Israel

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摘要：以色列少数民族阿拉伯人的组成极为复杂，从宗教上可分为穆斯林、德鲁兹和阿拉伯基督徒。阿拉伯人在法律上享有社会政治的平等，实际生活处境不易。1976年的“土地日”游行——阿拉伯公民第一次独立出现在政治舞台。以色列政府对以色列的阿拉伯公民“分而治之”、采取“控制政策”。

关键词：以色列、阿拉伯、少数民族、政策

ABSTRACT: The composition of the Arab Minority Group in Israel is extremely complicated. From the prospect of religion, they can be divided as Muslim, Druze and Arab Christian. Although according to the law the Arab Minority enjoys the social and political equality, their real life condition remains unpromising. In the “Day of Land” demonstration in 1976, the Arab citizens appeared independently on the political stage for the first time. To the Arab citizens in Israel, the Israeli government took a kind of “Control Policy” by dividing them into several groups and administrating them according to different ways.

KEYWORDS: Israel, Arab, Minority Group, Policy

“六日战争”对以色列社会的影响
The impact of "Six-Day War" on Israeli society

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摘要：1967年爆发的“六日战争”激活了以色列社会多种变化的因子。战后安全形势的改变、国民自豪感的形成以及社会融合步伐的加快，无疑促进了民族国家的建构。但是，随之而来的自我意识的膨胀、宗教势力的强大以及民族主义情绪的上升，也对以色列社会产生了不可忽视的消极影响。“六日战争”充分证明了现代战争的多重性功能与多元化后果，也为研究战争与社会的关系提供了典型的个案。

关键词：六日战争、以色列社会、影响

ABSTRACT: "Six-Day War" breaking out in 1967 has activated various change factors in Israeli society. In the period of post-war, security situation changes, the formation of national pride, as well as social integration to speed up the pace, no doubt to promote the nation-state building. However, following self-awareness inflated, religious influence formidable as well as nationalism mood rose, also has had the noticeable negative effect to the Israeli society. In a word, "the Six-Day War" has not only proven modern warfare's multiple functions and the multiplex consequence fully, but also has provided the model case for researching war and society's relations.

KEYWORDS: Six-Day War, Israeli society, impact

阿以冲突中的宗教因素

The Religious Factors in the Arab-Israeli Conflict

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摘要：自 1948 年以色列建国以来已经爆发了四次中东战争、两次黎巴嫩战争、两次巴勒斯坦起义、两次哈马斯与以色列之间的大规模武装冲突。阿拉伯国家与以色列之间的领土纠纷严重，双方在耶路撒冷、圣殿山的主权问题上存在严重分歧。贯穿阿以冲突、困扰中东和平进程的重要因素，是犹太教与伊斯兰教之间的宗教分歧。

关键词：阿拉伯、以色列、犹太教、伊斯兰教、领土、冲突

Abstract: Four Middle East Wars, Two Lebanon War, two Intifadas, two large-scale armed conflicts between Hamas and Israel have broken out since the founding of the State of Israel in 1948. Arab countries and Israel have severe disputes over the territory issue, especially over the Jerusalem issue and the sovereignty of the Temple Mount. One important factor that runs through the Arab-Israeli conflict and disturbs the Middle East Peace Process is the religious divergence between Judaism and Islam.

Key words: Arab, Israel, Judaism, Islam, territory, conflicts

巴勒斯坦社会中的政治伊斯兰教
Political Islam in the Palestinian Society

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摘要：本篇文章意在讨论三个方面：把伊斯兰教同巴勒斯坦联系起来的历史关联；70年代约旦河西岸和加沙地带伊斯兰复兴运动的出现背景和原教旨主义在那里建立的方式；哈马斯和巴勒斯坦伊斯兰圣战组织的意识形态是与以色列和巴解组织双方都对立的，他们的思想体系的重点在于对犹太教，巴勒斯坦，以色列，圣战和殉难的态度。

关键词：伊斯兰教、犹太教、巴勒斯坦、圣战、以色列

Abstract: This paper discusses three topics: The historical linkage that ties Islam to Palestine. The background to the emergence of revivalist Islam in the West Bank and the Gaza Strip in the 1970's and the methods through which the fundamentalists established themselves there. The ideology of Hamas and the Palestinian Islamic Jihad with special emphasis on the dilemma which their attitudes on Judaism, Palestine, Israel, Jihad and Martyrdom had posed both to Israel and the PLO.

Key-words: Islam, Judaism, Palestine, Jihad, Israel

与巴勒斯坦阿拉伯人共处
Accommodation with the Arabs of Palestine

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摘要：冲突与共识标志着以色列对于与阿拉伯人共处这一问题的态度。对过去的诠释有助于犹太人评估当前和未来的关系。在《贝尔福宣言》和英国委任统治授予之后的阿拉伯暴力事件爆发之后，犹太复国主义者开始意识到将会出现一场与另一民族运动进行的斗争。以色列建国之后，各党派就如何处理与巴勒斯坦阿拉伯人的关系问题既存在分歧的一面，也拥有一定的共识。以色列方面有望对阿以冲突和穆斯林与犹太人冲突的成功解决做出贡献。犹太原教旨主义已经得到控制，其力量很可能会继续衰退。世俗和人文传统仍引领着犹太复国主义政治的发展进程。

关键词：犹太复国主义、阿拉伯人、巴勒斯坦、犹太人、共处

ABSTRACT: Conflict and consensus have marked Israel's attitude towards accommodation with the Arabs. Interpretations of the past contribute to how Jews assessed present and future relations. After the outbreak of Arab violence after the Balfour Declaration and the issuance of the Mandate, Zionists became to be aware of a struggle with another national movement. Since the establishment of the state of Israel, there were differences and also consensus among the political parties and other organizations regarding the accommodation with the Arabs of Palestine. The Israeli side will contribute to a successful resolution of the Arab/Israel, Muslim/Jewish conflict. Jewish fundamentalism has been contained and its power is likely to continue to ebb. The secular and humanist tradition still charts the course of Zionist politics.

KEYWORDS: Zionism , Arabs, Palestine, Jews, Accommodation

关于分治问题的犹太复国主义辩论(1919–1947)
The Zionist Debates on Partition (1919–1947)

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摘要：在第一次世界大战和 1948 年以色列建国之间，犹太复国主义运动所做出的决定是要为今天的以色列人和巴勒斯坦人所面临的困境继续提供经验教训。在这些有关领土的决议中，犹太复国主义运动愿意考虑领土交易在其它方面的价值，主要是政治主权方面。犹太人在这些决议中对于领土的态度具有双重性。一方面，对待领土的态度是与情感相关联的，与集体身份认同感、故土情怀密不可分，这就导致了情感立场的产生；另一方面，领土被视为一种有形资源，一种满足特定需求的方式——安全、经济可行性、社会发展和自然资源。犹太复国主义赞同分治，表明了犹太复国主义运动在建国前所作的决议一直比较偏向于工具实用主义的考虑，这种考虑方法主导以色列政策直至 1967 年。

关键词：犹太复国主义、决议、分治、辩论

ABSTRACT: Between World War I and the founding of the State of Israel in 1948, decisions were made by the Zionist Movement that continue to provide lessons for the dilemma facing Israelis and Palestinians today. In these territorial decisions the Zionist movement was willing to consider trading territory for other values, mainly political sovereignty. Jewish attitudes toward territory in these decisions reflect a duality. On one hand, territorial attitudes were emotional and inseparable from a sense of collective identity, fatherland, motherland, and homeland, leading to expressive positions. On the other, territory was seen as a tangible resource, a means for satisfying specific needs—security, economic viability, social development, natural resources. The Zionist agreement to partition indicates that the pre-1948 decisions of the Zionist movement fell rather consistently on the side of instrumental pragmatism, and this approach dominated Israeli policy until 1967.

KEYWORDS: Zionism, Decision, Partition, Debate

世界犹太人与以色列

Israel and Jews around the World

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摘要：犹太人在世界上分布广泛，但大部分犹太人口集中在北美、以色列、西欧和前苏联部分地区，并且多数生活在城市中。世界上大多数犹太人欢迎以色列建国，并且把以色列看作自己的祖国，各国犹太人利用他们的社会地位、经济实力以及手中的选票，对所在国政府的外交政策施加影响，使之在国际事务中偏向以色列。以色列和中国采取了不同的海外族群政策。以色列与海外犹太人关系紧密，而中国与海外华人的关系则比较松散。

关键词：以色列、海外犹太人、分布、关系、中国、海外华人

Abstract: Jews are widely spread all over the world, but most of the Jews is concentrated on North America, Israel, Western Europe and part of the Former Soviet Union, and most of them live in cities. The majority of the Jews in the world welcomed the founding of the State of Israel, and regard Israel as their fatherland. Jews all around the world exert influence upon the foreign policies of their respective residential states with their social status, economic power and the ballots, in order that the governments may hold partial positions favoring Israel in international affairs. Israel and China adopt different policies dealing with overseas nationals, in that the relationship between Israel and overseas Jews is strong while that between China and overseas Chinese is relatively loose.

Key-words: Israel, overseas Jews, spread, relations, China, overseas Chinese

美国犹太人及美以关系
American Jews and the US-Israeli Relations

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摘要：1654年犹太人开始登陆北美新大陆。美国对犹太移民的接纳是慷慨和平等的，来到美国的犹太人不仅有了安全感而且找到了机会。城市化、社区化、职业化、多元化是美国犹太人的特征。美国犹太社团积极参政议政，积极帮助世界上的所有犹太人，通过被称为“院外活动”的方式维护以色列的利益。美国与以色列有着“特殊”的两国关系。

关键词：美国、以色列、犹太人、关系

Abstract: In 1654 Jews started immigrating to North America. The US received the Jewish immigrants with generosity and equality, and the Jews who came to the US found not only the sense of security but also opportunities. The American Jews characterizes itself as being urbanized, community-based, professionalized and diversified. The American Jewish community actively participates in politics, provides assistance for all the Jews in the world and defends Israel's interests through the "Jewish Lobby". To sum up, the US and Israel have special relations.

Key-words: US, Israel, Jews, relations

中国—以色列关系 60 年：制约与缺憾

Restraint and Regret, Sixty-Year Relationship between China and Israel

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摘要：以色列是中东第一个承认中华人民共和国的国家，但却是该地区最后一个同中国建交的国家。1950 年初期朝鲜战争的爆发中断了双方的建交谈判，1955 年万隆会议之后采取了支持阿拉伯国家的立场，从而断绝了同以色列的交往。1991 年的马德里和会后，中东和平进程步入全面发展阶段，中国才调整立场，同以色列建交。中国和以色列尽管没有直接的国家利益冲突，中华民族和犹太民族之间也不存在宗教和种族矛盾，但双边关系的发展，始终受到外界因素的牵制。

关键词：中国、以色列、关系、外部因素

Abstract: Although Israel was the first state that recognized the People's Republic of China in Middle East, it also was the last state that established diplomatic relationship with China in this area. The Korean War that broke out in early 1950 suspended the mutual negotiations on the establishment of diplomatic relationship. After China took a supportive stand for the Arab States on Bandung Conference in 1955, China cut off the contact with Israel. Only after the Middle East Peace Process got into the period of full-scale development in Madrid Peace Conference in 1991, China adjusted its stand and established the diplomatic relationship with Israel. Although there are neither direct conflicts of national interests between China and Israel nor any religious and racial opposition between the Chinese people and the Jewish people, the development of mutual relationship is always restrained by some external factors.

Key-words: China, Israel, Relationship, External Factors