

*International Symposium
of the Islamic Area Studies Project*

**Rethinking Arab-Japanese Relations
Area Studies, National Interest and Friendship**

JICA Institute in Tokyo, Japan, November 12 to 13, 2001



国際会議

「再考・アラブと日本：地域研究・国益・友好」

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PREFACE

In this day and age, with the terrorist attack in the United States which claimed thousands of victims, with intensifying Palestinian-Israeli conflicts, and with the fact that 90% of the petroleum imported to Japan comes from the Persian Gulf, Japan cannot remain a mere observer to affairs in the Arab/Islamic world. People, goods, money and skills are distributed beyond borders more than ever today, and social change is occurring at a breathtaking speed within the Arab/Islamic world. When we speak of area studies, we refer to the comprehensive research of a certain geographical area, its peoples and its culture. If culture can be loosely defined as the customs and thought that underlie social structure and relations within an area, can we truly say that it has been addressed sufficiently in past Islamic Area Studies conducted in Japan? Moreover, how can Japan relate to the countries in question in order to further understanding of Arab culture? Certainly, there have been many Japanese people in a variety of disciplines who have fostered relations with the Arab/Islamic world and accumulated a wealth of knowledge on its culture. However, has the legacy of these encounters been truly put to advantage in present Arab-Japanese relations?

This symposium will reconsider the future of Arab-Japanese relations through a free and straightforward exchange of ideas among experts from a variety of professions. Participants will include Japanese businesspeople, journalists, diplomats, area studies scholars and representatives from international aid organizations involved with the Arab world, as well as Arab and East Asian scholars familiar with Japan.

The following part treats only session 1 relating to the international exchange.

はじめに

日本人を含め多数の犠牲者を出したアメリカ合衆国での同時多発テロ、激しさを増すパレスチナ・イスラエル紛争、日本の原油輸入の9割近くがペルシャ湾からの原油に依存している現状。これらを考えるとき、日本もアラブ・イスラーム世界の動向に無縁ではいられない。モノ、ヒト、カネ、技術が国境を越えて移動する現代、アラブ・イスラーム世界では激動が続き、そこでの社会変容は急である。

ところで、地域研究は、特定地域を包括的に、そしてそこに内在する固有の文化でもって理解しようとする学問である。ここに文化とは、地域社会の人間関係を成り立たせている習慣や人びとのものの考え方の総称であるが、これまで我が国におけるアラブ・イスラーム地域研究は、こうした文化を踏まえつつ、十分な地域理解に努めてきたであろうか。また、かかる地域理解を可能とさせる対象地域との具体的ななかかわり合いはどうあるべきなのか。

これまで、数多くの日本人が、様々な分野で、アラブ・イスラーム世界とのかかわり合いをもってきた。そのなかで、アラブ・イスラーム世界についての情報も蓄積されてきた。しかし、そうした経験や蓄積は、これまでの我が国とアラブ・イスラーム地域との交流に生かされてきたのだろうか。

本シンポジウムは、かかる現状を鑑みて、地域研究、援助、外交、ジャーナリズム、ビジネスなど、様々な分野でアラブ・イスラーム世界と関わり合ってきた我が国の専門家、我が国との交流に積極的なアラブ人研究者、同じ問題を抱えているであろう東アジアの研究者が集い、自由で率直な意見交換をするなかで、日本とアラブ世界・アラブ諸国との関係を再考し、その将来はどうあるべきかについて探ることを目的とする。

尚、本報告書では、国際交流活動にかかわる第一セッションのみを扱っている。

PROGRAM

November 12 First Day

Session 1 (13:30-17:00): General Discussion

Opening Address, Key Note Address

KATO Hiroshi (President, the Japan Association for Middle East Studies,
Professor, Hitotsubashi University, Japan)

(Session Moderator)

加藤 博 (日本中東学会会長、一橋大学大学院経済学研究科教授)

Panelist

1. MATSUURA Shozo (Director General, Japan International Cooperation
Agency, Japan)

松浦 正三 (国際協力事業団無償資金協力部部長)

2. KATAKURA Kunio (Professor, Daitobunka University,
Former Japanese Ambassador to Egypt, Japan)

片倉 邦雄 (大東文化大学国際関係学部教授、元駐エジプト大使)

3. Muhammad El-Sayed SELIM (President, Center for Asian Studies of Cairo
University, Professor, Cairo University, Egypt)

(カイロ大学アジア研究所所長、カイロ大学教授、エジプト)

4. Massoud DAHER (Professor, Lebanon University, Lebanon)

(レバノン大学教授、レバノン)

Commentator

1. HAH Byoung Joo (Director, The Korean Institute of the Middle East and Africa,
Professor, Pusan University of Foreign Studies, Korea)

(韓国中東アフリカ研究所課長、釜山外国語大学教授、韓国)

2. YANG Guang (Director General, Institute of West-Asian and African Studies, Professor, China)
(中国社会科学院、西アジア・アフリカ研究所部長、教授、中国)

Reception (15:30-18:00)

November 13 Second Day

Session 2 (10:00-11:45): Cultural Exchange

1. OHTSUKA Kazuo (Professor, Tokyo Metropolitan University)
(Session Moderator)
大塚和夫(東京都立大学人文学部教授)
2. SUZUKI Masayuki (Japan Foundation)
鈴木 雅之 (国際交流基金)
3. USHIKI Hisao (Japan International Cooperation Agency)
牛木 久雄(国際協力事業団国際協力専門員)
4. KAWATOKO Mutsuo (Senior Research Fellow, Middle Eastern Culture Center in Japan)
川床 睦夫(中近東文化センター主任研究員)
5. MOROOKA Karima El-SAMNI (Announcer, NHK)
師岡 カリーマ・エル・サムニー(NHK 国際放送アナウンサー)

Lunch (11:45-13:15)

Session 3 (13:15-15:00): Economy

1. FUKUDA Sadashi (Director General, Institute of Developing Economy, JETRO)
(Session Moderator)
福田 安志(日本貿易振興会アジア経済研究所地域研究第2部長)
2. MUTO Koji (Professor, Ritsumeikan Asia Pacific University)
武藤 幸治(立命館アジア太平洋大学太平洋マネジメント学部教授)

3. TAKEISHI Reiji (Research Fellow, Economic Research Center, Fujitsu Research Institute)

武石 礼司(富士通総研主任研究員)

4. SHIBA Koshi (Manager, International Cooperation Center, COSMO Oil Co., Ltd.)

柴 興志(コスモ石油海外協力センター課長)

5. MIZUSHIMA Takio (Professor, Tokushima University)

水島 多喜男(徳島大学総合科学部教授)

Break (15:00-15:15)

Session 4 (15:15-17:00): Politics and Diplomacy

1. USUKI Akira (Professor, National Museum of Ethnology)
(Session Moderator)
臼杵 陽 (国立民俗学博物館地域研究企画交流センター教授)
2. MATSUMOTO Hiroshi (Senior Research Fellow, Japan Institute of International Affairs)
松本 弘 (日本国際問題研究所主任研究員)
3. AOYAMA Hiroyuki (Research Fellow, Institute of Developing Economy, JETRO)
青山 弘之 (日本貿易振興会アジア経済研究所地域研究第2部)
4. IIZUKA Masato (Professor Associate, ILCAA, Tokyo University of Foreign Studies)
飯塚 正人 (東京外国語大学アジアアフリカ言語文化研究所助教授)
5. FUJIWARA Kazuhiko (Journalist for Middle Eastern Affairs, Former Middle East Correspondent, Yomiuri News Paper)
藤原 和彦 (中東ジャーナリスト、元読売新聞特派員)

Closing Address (17:00-17:20)

KATO Hiroshi

SESSION 1

KEY NOTE ADDRESS

KATO Hiroshi

(PRESIDENT OF JAMES, HITOTSUBASHI UNIVERSITY):

Thank you very much for your kind introduction. My name is KATO. Let me say a few words at this occasion to introduce the symposium itself.

My first point is the process through which we have come to the symposium. I will also say a few words as a scholar indulging in area studies. This will be followed by discussion session where I try to chair. Mr. MATSUURA from JICA as well as former Ambassador KATAKURA will join us. Also, we will have two specialists from the Arab-Islamic area, Professor SELIM from Egypt and Professor DAHER from Lebanon.

Since this symposium is co-sponsored by Japan Association of Middle East Studies, and since it wishes to broaden its international perspectives, we have two guests from our two neighboring Asian countries—Professor HAH from Korea and Professor YANG from China. They will also participate in the discussion.

Our theme will be followed by a number of related subject matters. We will open the floor for discussion and we would like to hear very candid comments from all these participants.

First of all, I would like to say why we came to meet at this place. This symposium is sponsored by the project, "Dynamic Studies of Current Islamic World," which goes by the name of "Islamic Area Studies Project," led by Professor SATO of the University of Tokyo. This is a 5-year-long project starting in April 1999. And within this context, we started a new project in April, entitled "Rethinking Arab-Japanese Relations." Arabian Oil Company Ltd. failed its negotiation with Saudi Arabia to extend its oil concession in February 2000, and we took this opportunity to start a new ad hoc project for retracing the past Arab-Japanese relations and for considering the future relations. Of course, we realize that Japan heavily depends on the Middle East oil. But at the same time, we thought that this brake down of the negotiation reflected clearly the characters of past Arab-Japanese relations.

Therefore, this break down was merely one episode, but it led us to the formulation of this study project.

In view of drastic changes in the last decade, we have to rethink totally and beyond the border in all fields, such as politics, economics, and culture, concerning with Islam and Arab-Japanese relations. So far, we have had two principles of activities. The first principle is to collect relevant materials in Japanese, Western language, as well as Arabic, to follow up the issue of Arabian Oil Company Ltd. The second principle is to initiate various forums for dialogue between front-line experts and researchers of area studies, and to start a new academic organization for mutual exchanges in politics, economy, and culture, concerning with Arab-Japanese relations.

For the first principle, during one and a half years or so, we have had 2 meetings for preparations, 4 official meetings of research, and 5 sessions of interviewing the Arabian Oil Company personnel. And also, we have dispatched 3 researchers to the countries in Arabian Peninsular and we have been able to get a lot of information. For the second principle of the activity, that is, the formation of an academic organization to facilitate further exchanges, we have 7 sessions of opinion exchanges and 3 sessions of public lectures. We have also sent 3 Japanese researchers to the "Conference on Arab-Asian Relations: Towards a Bright Future" that was held in Amman, organized by Jordan University from 16 July to 19 July. These were, Mr. USUKI, Mr. FUKUDA, and Mr. NAGASAWA.

You have this magazine "ARAB" in your hand, I'm sure. Particular issue of this magazine is contributed by Professors DAHER and Professor SELIM, and as well as by Professor NAGASAWA who have participated in that Conference. Professor NAGASAWA describes this Conference in a very interesting way—hope that you will read it at your leisure. So, we have collected a lot of information through these meetings and dialogues. We are planning to make them public through various publications as well as to make them available electronically.

We are meeting here as the part of the second principle of activities of our Project. We have chosen not university but this JICA institute for this symposium. This selection expresses our hope and expectations to start a

new academic organization for mutual exchanges in politics, economy, and culture, beyond the strictly divided "academic" discipline, concerning with Arab-Japanese relations. We have also invited two of our Asian colleagues because we have thought mainly that these two colleagues share the common problems with Japanese researchers in their countries, too. And of course, since we all belong to the part of East Asian region, we want to strengthen our cooperative relations with our neighboring countries. We look forward to their candid and critical comments on our activities.

So, this is the way we have walked to this symposium. Let me now say a few words about my own views on the definition of "area study" to avoid complicated argument about itself. I would like to define temporarily as follows: "area study" is a study such as aims a comprehensive understanding about objective areas or societies with the understanding of indigenous culture and history. In other words, "area study" can't exist without a dialogue among front-line experts and people in each area or society and academic researchers who had chosen to study the area or society.

When we retrace from this view, we may say that Japanese comprehensive studies on the Islamic world including Arab regions, especially Islamic Area Studies promoted by Professor SATO of Tokyo University, have been internationally highly evaluated. Professor SATO reported to me in his mail that, at the regional advisor panel meeting, in the department of Middle East and North Africa, of the Social Science Research Council held in New York, his own proposal, "Roles of Muslim Intellectuals," was adopted as a specific theme to be studied in coming years. This is one specific expression of rather high academic achievement during the past years in Japan.

I note, however, there are two characters specific to our Islamic Area Studies. One is that we have dared to set the area of "Islamic world." This may not really exist because this concept neglects the actual borders. However, by setting this area, we have been able to deal with issues that have been neglected in the past. Of course, this setting "Islamic world" is effective for some pre-modern issues that had no borders. But, it is clear, too, that this setting has an actuality in the age of globalization in which many issues go across national borders, and this setting highlighted various aspects

of exchanges which were different from exchanges by each national state. Therefore, it may be said that a lot of highly estimated fruits of our Islamic Area Studies owe to this setting.

The second character of our studies is that we have taken a very long time span in our attitude. Our Islamic Area Studies were planned from the formation of Islam to the present. May be as a result or may be as a cause of it, we have always emphasized historical studies of the Islamic world.

I myself am also a historian. The fact that we have placed priorities on historical studies is in itself an estimable point, and it should not be a point of criticism because it sustained the area studies of high level. In short, the relation of these two characters of our Islamic Area Studies is equal to that of each side of coin.

But a merit becomes a drawback. We find a pitfall in those two characters. Paradoxically speaking, our "Islamic Area Studies" scarcely emphasized the regional characteristics of subjects. So far, in the past, we have done a lot of studies on history, culture, and society about the whole Islamic world. On the other hand, however, we cannot but admit that we have not accumulated a lot of studies on specific economy or politics in which implications for policy are included, and a severe tension exists between researchers and their subjects.

On 5 October to 8 October there was a symposium in Kisarazu, in Chiba prefecture, under the title of "An International Symposium of the Islamic Area Studies Project, Dynamism of Muslim Societies: Toward New Horizons in Islamic Area Studies." This conference came to an end successfully. In the Concluding Discussion, however, was the point, "Why is it that we don't have many researchers doing research on very current and immediate issues?"

May be, this is a very different way of research from what my colleagues in China and Korea are doing. For example, in Korea, there was the annual congress of the Korean Association of the Middle East Studies. They dealt with a very immediate issue of "Middle East War and Peace."

One of the reasons for this paucity of research on the immediate and current issues, of course, is related to the Japanese educational system as a whole. We cannot go into this point and it's not necessary. However, it

should be pointed out that, except for the case of Southeast Asian areas studies in Japan, we have a very specific and very special relationship between the academia in Japan and the immediate and urgent problems in political, economic, and social issues. We must see that this relationship withdraws researchers from these very actual problems, too. Of course, this stance, the withdrawal from immediate and urgent problems, reflects our unfortunate experience before and during the Second World War, in other words, it reflects the Japanese history and actuality. But, I think such stance is not bad in itself. I myself am a "child of the postwar and democratic age" and I basically agree with this stance... with this attitude.

I have been a bit abstract. After confirming these characteristics of our academia, let me go back to my original points, that is to say, what is the pitfall in our efforts at Islamic Area Studies.

I have said already that we set the area as to be free from the limitation of national boundaries. That was, in itself, a good policy. However, there is a problem here. When we try to work on immediate and urgent issues, we must see that governments produce actually the basic data and information on which researchers must depend, and such data and information are designed for the management of nation state. Even in the "Islamic world," state government and nation state is the basic unit of operation in economy and society. And, needless to say in diplomacy and even in humanitarian aids, state government and nation state is the basic unit, too. We have used the word "national interest" and "friendship" in our title of this symposium. These words indicate our wish to confirm these facts

There is no exception in academia, too. I state a few words about my own experience. I belong to the Hitotsubashi University, and I was invited to join the research project for establishing Center of Excellence, that is, armamentarium for researches, entitled "Project for Data Base of Asian Long Term Statistics," because I was an acquaintance of the leader of this project.

This project was planed as the sequel to "the Japanese Long Term Economic Statistics Project" which was planed by Institute of Economic Research of Hitotsubashi University in 1960's, and which was highly estimated in the world. In this new project, countries to be investigated were

expanded to Asian countries. And I covered Egypt and Turkey.

I had been somewhat dissatisfied with this new project, because West Asia was not included in Asia. Of course, Egypt is not a part of West Asia. But at any rate, I was invited to this project.

However, everybody notices that almost all these countries in West Asia, or in the Middle East, have quite difficulties in collecting economic data for time-series analysis, because their borders were set after the First World War. Moreover, these countries are so many and small nation states. Sometimes, the identity of people in these countries goes beyond their specific national boundaries. Therefore, if we try to collect economic data of nation state, not of the region like "Arab world" or "Middle East," it becomes so difficult to collect interesting data. As the result of this, Oil or Islam becomes to be the only political or economic topics in this region.

The same thing can be said about the micro level of researches. I often visit Egyptian authority on government's statistical bureau (CAPMAS), and every time I realize that government control over the maps and other geographical data as well as other economic statistics. And if we want to carry out social research to obtain micro data about the society, we have to get permission from the police or security authority.

I'm not criticizing the Egyptian government. My original area of study is the social economic history. My mentor, who died young, used to say to us, "You know, we say we do academic research, but it's more like going into people's kitchen uninvited to poke our big nose into their private affairs!" In those days, I thought he was right, and think basically so even now.

As I was interested in history, I was permitted to be a looker-on. But when I have to do research on the current affairs, I cannot just accept such criticism. Actually in Egypt, European and American researchers of contemporary problems or area studies collect basic data and information making closer relations with governments. Of course, governments mean the government of researcher and the government of research subject, that is, the government of Egypt. These concrete relations between governments are so complex, and are made up through the various channels of diplomacy, aid acceptance, and NGO's activities.

So when it comes to our research on specific countries in the Arab world, we are not very "advanced" because of the characteristics in academia that I have mentioned. We have not been so aggressive for exchanging with other fields except for narrowly defined academic fields, and not so aggressive for using accumulated information in various fields.

Times, however, are changing. Globalization is the word of the day, and also involving the Arab world. And the Arab world faces drastic social changes. In Japan, we face the great crisis of the style for governance which has managed the Japanese government, economy, societies, and Japanese corporations. In such circumstances, university and academia must change themselves. Accountability is emphasized, information disclosure is important, and contribution to the general society is also emphasized.

So, how can we develop contemporary studies and researches as a part of area studies which dealing with the Arab world, taking advantage of the past accumulation in Japan? How can we reconcile two different researches? That is, one is the research from the cross-border view, and another is from the view of nation state which is the real administrative unit of actual government and economy. How can we make up permanent channels and systems not for the occasional exchange of data and information but for the accumulation of them? In short, how can we pursue our area studies in the complicated relations between "friendship" and specific "national interest?"

At least there's one thing we can say: we need a close cooperation through cooperative network among all the specialists, that is, not only academic researchers but also specialists in actual and various fields of the Arab world, and also research institutes in the Arab world. The only feedback between "research" and "actual field" can bring us the solution of this problem. So, that's why, of course, we're meeting here today. And hopefully, we will have very active discussion today as to how we should pursue our challenges. I'm sorry I have overspent my time. Thank you very much for your kind attention.

SESSION 1

1. MATSUURA Shozo (DIRECTOR GENERAL, JICA)

Professor KATO:

I call upon a representative from JICA, Mr. MATSUURA. After him, I will call upon a specialist on foreign relations, former Ambassador KATAKURA. First, Mr. MATSUURA, you have the floor.

Mr. MATSUURA:

Thank you, Mr. Chairman, for the introduction. Our organization, JICA (Japan International Cooperation Agency), is an aid organization. The purpose of my report today is to express a view from a practitioner engaged in a foreign aid organization on how Islamic study can be related to foreign aid activities. To start, I would like to introduce my specialty. I am not an expert on Arab areas. I have become aware of the Arab world particularly in the last eleven years. I was in my mid-thirties when I was posted in Egypt. In the beginning, I had a feeling that I was too late to start business in such a region. But, thanks to the cooperation of many people in Egypt, I now have various contacts with Middle East countries, especially with Egypt. I have made more than 90 business trips abroad, a third of them to the Arab region. But I did not master Arabic, which I think shows my level of understanding of the Arab region.

I would like to introduce the activities of JICA in the Arab region as an aid organization. All statistical data prepared by JICA are usually gathered and classified, not under the item Arab but under Middle East, including Turkey and Iran. Therefore, the statistics used in my report today do not exactly show the features of the Arab region only. But the statistics do show the general tendency of our activities in this region.

First, aid activities by JICA are part of a Japanese government program and follow policy directions on foreign assistance. The Ministry of Foreign Affairs has set 4 principles for aid to the Middle East. The first is contribution to the Middle East peace process. The second is contribution to

the development of economic and social infrastructure, focusing on environmental conditions in this region, especially related to agriculture and water resources. The third is the contribution to the economic diversification from oil economy, especially to development programs for domestic human resources through technology transfer. This contribution mainly concerns oil producing countries. Saudi Arabia adopts a policy, so called Saudization, and Qatar, Qatarization policy. For these purposes, the Japanese Government provides assistance for industrial technology, maintenance of industrial facilities, investment environment, and promotion of foreign investment. The fourth is contribution to environmental protection.

These basic policies of the Japanese Government reflect two backgrounds. One is the importance of this region as a supplier of crude oil to Japanese economic security. Another is Japan's role as a member of international community to end conflicts and bring peace in the region through contributing to the Middle East peace process.

Our aid policy to Asia assists economic growth and builds market oriented economy. Our aid policy to Africa emphasizes poverty alleviation of highly indebted poor countries. Compared to aid to Asia and Africa, aid policies of the Japanese Government toward the Middle East is clearly oriented toward regional stability.

Next, I will explain the trend of aid and assistance we have actually done so far. Our Official Development Assistance consists of grants and loans. There are two types of grant. One is technical cooperation by human resources development and another is Grant Aid for various structures, facilities, and equipment. JICA provides free-standing technical cooperation, surveys, and accelerates the aid process. Loans are assigned to JBIC (Japan Bank for International Cooperation). Grants are under the direct control of the Ministry of Foreign Affairs. This is a brief outline of how government ministries organize ODA in Japan.

Next, I will give a brief outline of the volume of our aid in fiscal 2001. Mainly, JICA aid is in the form of dispatch of experts and dispatch of volunteers through JOCV (Japan Overseas Cooperation Volunteers). There is invitation of trainees to Japan from recipient countries in the Middle East.

Other activities include a variety of feasibility studies, natural resource studies, and development surveys. JICA has disbursed approximately ¥14 billion to Middle Eastern countries, and approximately ¥28 billion was disbursed as grants in Japanese fiscal year 1999. Most new Yen loans were only for Morocco and Tunisia. Recently, total aid to the Middle East accounts for about 10 percent of total Japanese ODA.

JICA dispatches Japanese experts to areas upon request, and invites trainees from recipient countries. Because such cooperation is extended upon request from governments of the developing countries, our experts are mainly dispatched to their governmental and public sectors, institutions in the field of industry, agriculture, and public works. With respect to technical training programs, most trainees are middle management class engineers in governmental sectors. Surveys on urban planning, economic infrastructure, public projects, and natural conditions including water resource development have been conducted. We grant instruments and equipment to facilitate the activities of experts. The purpose of this cooperation is technology transfer, human resource development, enhancing capabilities of organizations, and building or developing institutions.

Development assistance is traditionally one of the important measures of diplomacy. But, a new trend is emerging in the world. The second page of my materials is a copy of an article in the Asahi, a major Japanese newspaper. This article clearly summarizes present development assistance. Recently, I have not read such a frank opinion supporting the World Bank, the IMF, and some European and American donor countries.

According to the article, for improving living standard, health and welfare, education, and economic growth, the traditional approach promoted economic growth for modernization and making a bigger piece of pie for poor people. However, after the Cold War, with the progress of globalization, support and assistance in the past 50 years became reassessed. Now, heavy indebted countries, poor countries, become even poorer, and the new Comprehensive Development Framework by the World Bank emerged. This approach mainly aims at alleviating poverty by integrating all resources of donor countries. In this approach, the very poor must be supported directly

through improving the capacity of government and eliminate corruption and promoting sound civil society and the role of NGOs.

Of course, all scholars and ODA planners and practitioners in Japan are not for this approach proposed by western countries. All donor countries don't apply such an approach comprehensively. Nevertheless, this approach is becoming a main stream in world development assistance. This is the first point I must explain.

Traditionally, development assistance policy was said to be a modest supporter who assisted recipient countries in the bilateral framework. Development policy used to be regarded as owned by developing countries, and aid recipient countries were responsible for economic growth policy and its results. Now, the World Bank and IMF try to make more positive commitment in making economic policies by indebted poor countries. But it is different from Japanese policy, as I mentioned, and it is not sure that these approaches are directly understood and accepted by the people in the Middle East countries receiving loans and grants. Even though we attach importance to making dialogue with developing countries through the aid process, there is a new trend to use aid as a diplomatic measures.

In these circumstances, JICA has been involved in assistance and cooperation in the Middle East for about 30 years, and has disbursed 220 billion Yen (US\$1=120Yen: 1.8 billion dollars) worth of assistance and aid. Over 2,000 experts have been sent to developing countries. Last year, about 1,200-1,300 experts was sent in the Middle East giving assistance and support in various field. About 1,000 people visited Japan from the Middle East to receive training. These are basic activities of JICA.

Next, how we should link the area studies to our activities? JICA must follow policies directions of the Japanese Government on one hand, and must satisfy aid recipient countries on the other hand. Professor KATO offered many points in his keynote address, and of course, we think it is important to recognize the circumstances of recipient countries, too.

The research institute of JICA, named KOKUSOUKEN, has issued countrywide study on Japan's assistance in different countries over these 10 years. We think these studies, together with academics research, influence

policies of the Ministry of Foreign Affairs in the long term. People who have actually supported cooperation and assistance and academic researchers, mainly economists, area studies experts, and sociologists, have been invited to make up study groups in the institute. But study on the countries in the Middle East or Arab areas is still so limited. For about these 10 years, we have conducted about 4 different countries every year. But of the Middle East countries, only Egypt, Jordan and Palestine were studied. Moreover, Egypt was studied only in 1989, and the study's outcome is now completely out of date since many socio-economic changes have taken place there. On the contrary, studies on Indonesia, China, Philippines, Thailand, and Laos have been updated every 5 years. I cannot say why studies on the Middle East countries have not been updated. But, technically speaking, the Middle East may be a very difficult area to do country-specific studies. For adequate study on Egypt, Palestine, or Jordan, we usually need to have a regional context. Therefore, there may be some obstacles for country-specific studies, because they are provided for country-specific assistance.

Moreover, in many cases, study on development assistance was required the view of economists. It may be impertinent to say this, but reliable data for empirical economic studies is considered to be very difficult to obtain in the Middle East. When I was in Egypt in the 80's, statistics printed by the World Bank were only document available in English. There were many materials and books on their Open Door Policy, but macroeconomic reports and sector-oriented reports were really scarce. I found an ILO report one day. It was very extensive and was a really big help for understanding Egypt. In the 90's, using more improved data, Egyptian and American economists started to compile more studies on the economic and social structure of Egypt. But it seemed very difficult to compile a comprehensive report of one country in the Middle East.

Under such conditions, I think that Mr. KATO has already made some sensitive propositions concerning how contemporary academic researchers could link with foreign policies. It can be sensitive for contemporary study to be involved in policy implications. But studies on modern issues are very important for participants in aid and assistance and very important for

improving the quality of aid and assistance, too.

Aid practitioners expect area studies in two fields. One field is economic growth and structural change. In almost all texts about Development Economics written in English, economic growth and structural change are key words. In recent years in Japan, an academic association for development economics was established. Today, many Asian researchers advocate development studies. When contemporary studies on developing countries converge in policy formulation, I fear that there is a risk for area studies. One of Japanese scholar with whom we study Vietnam in development assistance, pointed out that a cultural anthropologist designated a relation influencing a policy implication as a dubious relation. It is pointed out that it is risky problem when area studies, which try to comprehend its subject totally, have implications for particular development policies by government. We think that the problem of how researchers keep their distance from the front line requires solution.

Textbooks for area studies in universities of US and UK, like those written by John WATERBURY and Roger OWEN, make many contemporary policy proposals. About the role of government, for example in institution building, regional researchers debate so frankly with the World Bank and IMF and cooperate with them in publishing. Concerning contemporary studies, such activities are clearly sustained by value judgment or critical analysis of researcher viewing the future of subject countries. Without such judgment or critical analysis, continuing contemporary area studies seem to become difficult. Most European and American researchers make proposals that reflect their western society. For example, in the final suggestion for development, WATERBURY argues very clearly how the middle class can be expanded in the Middle East, how industrialization can be promoted under the limited water resources in the Middle East. Having such a comprehensive framework would be probably more suggestive and helpful in devising aid policies.

The second field in which aid practitioners expect progress is forecasting the future change of state in the Middle East or forecasting the expected path of change for each country. These points are great helps in

implementing aid and assistance, because our activities are planned in relation to countries.

About the characteristics of states in the Middle East, western researchers analyze it with key concepts such as state control, state intervention, and etatism. But we must understand the role of state in this region using our own eyes, and must deepen this understanding through further dialogue with intellectuals in the Middle East.

The third field in which aid practitioners expect progress is the understanding how the Islamic world is changing related to real economic relations and political conditions in each state. Aid practitioners should not attribute all phenomena to Islam.

JICA is an implementing organization. JICA has been trying to extend its cooperation through human relations and has accumulated certain experiences during cooperation in past years to the Near East region. We still use the term Near East and not Middle East inside our institute, and frankly speaking, the Middle East region is not popular in JICA. Various critical concerns, and various experiences in aid or assistance activities were attributed to Islam in JICA. Various investigations seem to have overemphasized Islam. I worry that such a view is widespread even in our research institute; KOKUSOUKEN. Even though the Koran is respected in the Middle East, the religion does not rule all aspects of life activities there. I think it is necessary for us to understand the economic and the political system there, and understand the movement of Islamic society by considering secular aspects.

Of course, some staff, especially those of the young generation, in JICA understand the Middle East differently. We have been dispatching young experts to Middle East countries, usually for 2 years, and they observe the region differently than the old generation. Those young experts work in public sectors such as institutes for the handicapped and car factories. I must say that many of them get a healthy view which is often deep enough to enable them to criticize the attitude of local people who ascribe everything to Islam.

In summary, it is important to create positive links between academic researchers and aid organizations. I expect that Middle East study will make

use of understanding of history and Islam, and extend research to modern issues in contemporary states. I think it is important to make clear the meaning of modernization in Islam using the advantage of historical study, too. Especially after the September 11, I think it is significant to consider what are the real contemporary characteristics of Islam. Anyway, it is necessary for diplomats and aid practitioners in the aid process to have more dialogue with people from the Middle East about their vision and how their development is to be achieved. We don't have the same ethnocentric view as European and American aid planners do. And we recognize that Middle East countries have a unique and great civilization. On the contrary, persons involved in development and assistant activities tend to have a prejudiced view and to make unfortunate relationships with recipient countries. Therefore, for overcoming these defects, I think we have to cooperate with academic researchers, too. Thank you.

SESSION 1

2. KATAKURA Kunio

(FORMER JAPANESE AMBASSADOR TO EGYPT,
DAITOBUNKA UNIVERSITY)

Professor KATO:

Thank you very much, Mr. MATSUURA. His speech was so valuable for all young researchers. Next, I call upon Professor KATAKURA, who also was the Japanese ambassador to Egypt. You have the floor, Professor KATAKURA.

Professor KATAKURA:

First of all, I would like to welcome Dr. SELIM and Professor DAHER, Ahlan wa Sahlan wa Marhaban. Also I'd like to welcome two professors from Asian countries, Professor HAH and Professor YANG. I also appreciate the attendance of the ambassadors from Arab countries to Japan at this symposium, Shukaran Jajilan li Khudur-kum. Today, we first listened to Professor KATO's keynote. Our overall subject matter for discussion is "The Arabs and Japan: Regional Study, National Interest and Friendship." I will make a non-academic style presentation today. My career up to now has been "half-diplomatic and half-academic." I don't think I'm a pure academician, and I believe it is important to rely on my experience as a diplomat and think things in my own way.

To start, the concept "Arab" needs clarification. All the wide region from the Maghreb in the west to the Mashriq in the east is encompassed by one term, "the Arabs," but each sub-region has its own characteristics. When we talk about "the Arabs" as the dominant ethnic group in West Asia, we have to consider large non-Arabic nations like Iran, Turkey and Israel. With these annotations, I proceed to make my presentation in the framework "The Arabs and Japan."

The concept "national interests" is also vague to some degree. Today, entities like governments, NGOs and other various kinds of non-governmental entities are active. So it's not easy to deal with national interests per se.

With provisos, I would like to follow my outline. One can adopt a quantitative approach for analysis, and reports of this kind are provided tomorrow. Therefore, I take up a qualitative approach today. Moreover, I am emphasizing that it's not very easy to generalize the whole of the Arab world. My presentation may sound over-generalizing. I ask for your kind understanding.

I'd like to start a brief historical review from the era before the Second World War. We can say a lot about that, but I begin with the episode of the YOKOYAMA mission, which is not so famous. In 1939, Japan sent the YOKOYAMA mission to Saudi Arabia. Mr. Masayuki YOKOYAMA, the Minister in Egypt, led an oil mission in search of oil concessions. After the Second World War, Japan was offered three concession areas by Saudi Arabia and the Arabian Oil Company Co. started to operate in Khafji. The YOKOYAMA mission had tried to obtain the oil concession before the Second World War. But they had little opportunity to negotiate with Saudi Arabia because the blockade known as the ABCD Line forced Imperial Japan to look toward the Dutch Indies (Indonesia) as a major supplier of oil resources. We lost the Second World War in 1945.

In 1947, when the division of Palestine resolution was adopted, Japan was not a member of the United Nations. Japan was only an outsider at the UN because of defeat in the Second World War. Thus, Japan could only watch the division of Palestine. But in November 1967, when United Nations Security Resolution 242 was adopted, Japan was a member of the United Nations. Japan was also sitting in the Security Council as a non-permanent member and participated in Resolution 242.

At the time of the First Oil Crisis in 1973, Japanese diplomatic policy with the Arab countries started to take clearer shape. Until that time, Japan had remained "neutral" and kept an equal distance from both Arabs and Israelis. However, at the time of the First Oil Crisis, we faced very narrow diplomatic options and took a stand to become more pro-Arab. Mr. NIKAIDO, then-Chief Cabinet Secretary, made this position very clear.

During the Iran-Iraq War, Japan spoke a lot about the "Tanker War." Japanese convoy operations were disturbed because of threats from both Iran

and Iraq during the 1980s. In those days, Japan was not ready to secure our vital sea lane by our own hands. The issue was very acute for Japanese shipping agents. Now it is known that Japan formed its own convoys to protect oil tankers in the Strait of Hormuz as much as possible. Japan proposed to GCC countries to set up GPS-operated mine-positioning apparatus, but this proposal was not executed because the war ended before this apparatus was actually put into practice. I evaluate this proposal made by Japan as a positive gesture toward resolving the conflict.

When the Second Gulf War broke out in 1990, I was ambassador in Baghdad. I still try to interpret my own experience. Arab states were split: on one side were countries which joined the multinational forces: Egypt, Syria, Saudi Arabia, and GCC countries; on the other side, countries sided with Iraq. The Japanese government quickly made its position clear to agree to sanctions against Iraq. Immediately, Iraq took Japanese civilians as hostages, a tough diplomatic challenge for Japan. Japan made a huge contribution to the multinational force, although we were afterwards condemned as "offering too little, too late." In fact, we donated US\$ 13 billion to non-military activities of the multinational forces in the Persian Gulf.

We now discuss the current situation: terrorist attacks of September 11 in the U.S., and ongoing military operation in the Afghanistan. Japan quickly enacted an Anti-terrorist act and sent Naval Self-Defense Force ships to the area. This was done to keep friendly relations with the U.S. and the international community. We have to wait to find out how our actions will be evaluated and what sort of responses will be forthcoming from the rest of the world. We have to look at how Arab governments and ordinary people in the Arab world will respond to our measures. It is important to prepare for the response of Islamic fundamentalists and radical groups.

I have given a brief historic review. Now, I come to the second part of my presentation, to give Japan's view of Arabs, and the Arab view of Japan. Of course, many specialists have already worked on this subject. I'm trying to summarize some of their studies in addition to my own experience.

First, regarding how Arabs have viewed Japan, the classic image was formed during the Russo-Japanese War. Many Arabs admired Japan's victory

over Russia from the point of view of Asian nationalism. The Egyptian poet Hafiz IBRAHIM wrote the poem "Japanese Maiden"; the Egyptian nationalist Mustafa KAMIL called Japan "a country of rising sun", the image many Arabs still hold.

Since the Second World War, many Arab people have said that the Japanese have "clean hands", because Japan is not regarded as an imperialist power in the Middle East. Japan doesn't have a negative legacy in the relations with Arabs. It's favorable for us. However, I have given some thought to it, and I have a very personal observation: the Arab people say we have "clean hands" because we didn't have in-depth relations with the Arabs. So we cannot really accept this high evaluation at face value.

I also see Arab people looking at Japan as a "commercial" state and "a techno-power". Japanese people are often associated with various brand names like TOYOTA, HONDA, SONY, and PANASONIC. As far as I know, this aspect of Japan may be reflected in negotiations of the Arabian Oil Co. in Saudi Arabia over the oil concession. Saudis often say that Japan is not going beyond commercial deals and that Japan is not investing money on the industrialization of non-oil sectors, infrastructure or socio-educational institutions, particularly in comparison with what ARAMCO has done. So there is a potential dissatisfaction on the part of the Arabs vis-à-vis Japan.

Regarding how Japanese view the Arabs, I think, generally speaking, the Japanese view the Arabs with great sympathy because Arabs were victims of the double-tongued colonial policy of the UK and France. The failure in the Middle East Peace Process is regarded as the negative heritage of such colonial policy. Japan also sees Israelis reacting to their own experience during the Nazi period of persecution, not by attacking Germans but by attacking Palestinians. So about this tragic state of affairs, we feel genuine sympathy toward the Arabs.

Furthermore, many Japanese people view Arabs as "oil-sheiks" who can just tap oil or stop the oil flow from their countries. This image was created with Japan's bitter experience of the 1973 oil shock. Many Japanese cannot forget the bitter memory that rapid economic growth ended and there has been serious stagnation ever since. The Arabs labeled Japan as a non-friendly

country at the initial stage of their oil strategy. We were a bit offended when they classified the U.K. and France as friendly countries because of military aid and educational and cultural ties. This is one thing we sometimes find difficult to understand.

During the Gulf War, many Japanese were dissatisfied because Iraq took as many as 250 Japanese hostages, though Japan had helped its economic growth and nation-building in Iraq. This memory of hostages taken by Iraq is hard to erase. Also, we often think of the Palestinian guerrillas and radical Islamists who attacked Japanese embassies and killed Japanese nationals. In 1975, the Japanese Embassy in Kuwait was seized and temporarily occupied by Palestinian guerrillas. In 1997, Japanese tourists were targeted and murdered in Luxor by radical Islamists.

In the Japanese perception of the Arab world, there are both bright and gloomy aspects and the Arab perception of Japan and Japanese has, similarly, various aspects. We must look towards the future to foster friendship, which of course is our basic attitude toward Japan-Arab relations. In my brochure is a diagram with some Japanese text, created by the Ministry of Foreign Affairs of Japan. The proposals written in this diagram were addressed to GCC countries, including Saudi Arabia. Here, the Japanese Ministry of Foreign Affairs identifies its strategy in the 21st century for building better friendly relations with GCC countries.

The diagram contains a list of existing framework activities carried out since 1997. First, there is Japan-GCC Twenty-First Century Cooperation and a number of activities being carried out in such areas as manpower building, environment, medicine, science, technology transfer, culture, and sports. The second category of our activities is economic. As Mr. MATSUURA reported, we provide other technical cooperation through JICA or JETRO, including investment seminars and investment treaties to protect investors. Third, the Ministry of Foreign Affairs mentions various policy measures, including Personal Exchange and Joint Committee Activation.

In October 2001, a number of new programs were announced, identified in the upper part of the diagram. First, there is expansion of dialogue with the Islamic world through creating a network of intellectuals, holding seminars

concerned with Islam, expanding youth exchange and academic programs, and activating exchange of information and data. Network expansion is emphasized.

Second, the new programs call for active cooperation in water resources development, particularly vis-à-vis GCC countries.

Third, wider-range policy dialogue should be promoted. On October 30th and 31st, 2001, the Gulf Security Seminar was held. Construction and activation of a women's network and women's exchange programs is also proposed.

I think that these new programs planned for GCC members will simultaneously promote friendship with all Arabs and Arab countries.

Japan is a unique entity with traditional civilization on one side, and modern civilization based on high technology on the other. We do not seek confrontation, but greater dialogue with the Islamic world. This direction is correct, and dialogue with the Islamic world will remain an essential part of government policy in the long term.

I would add one more policy proposal to this particular framework formulated by the Ministry of Foreign Affairs. The Israeli-Palestinian peace talk is stagnant today. I feel that the Japanese government should have a more dynamic and pro-active policy to promote the Middle East Peace Process. It is not enough just to talk to the parties who are directly involved. In conjunction with the U.S. and EU, we should cooperate for Middle East peace. I think it is high time for the Japanese Government to pursue such a policy line.

Ladies and gentlemen, I have tried to explain my vision of the framework of cooperation between the Arabs and Japan, and its background. Thank you for your kind attention.

SESSION 1

3. Muhammad El-Sayed SELIM

(PRESIDENT, CENTER FOR ASIAN STUDIES OF CAIRO UNIVERSITY, CAIRO UNIVERSITY)

Professor SELIM:

Let me thank at the outset Professor SATO, Professor KATO, and Dr. FUKUDA for inviting me to participate in this seminar of the Islamic Area Studies Project. This is the second time that I participate in this project. I have participated in this project in 1999 at Sophia University when I attended a workshop in which I talked about "Models of Development in the Middle East and North Africa and their Relevance to Democracy and Regional Integration."

My presentation will be divided into two parts. In the first part, I will talk about my views on the Islamic Area Studies Project. In the second part, I will talk about the implications of this project for Arab-Japanese relations, and try to give some proposals, which will be based upon the excellent presentation of His Excellency Ambassador KATAKURA, and I have the honor to know him in Egypt as a close friend.

Concerning the Islamic Area Studies Project, I think the philosophy of this project has been a valid one; that is to understand the Islamic world, and to prepare a new generation of Japanese scholars who know about it. This is a very important objective, and I believe that in the Arab world we need to benefit from the methodology of this project and from its findings, and need to have a counterpart project in the Arab world on Japan. I believe that we need an Arab project on Japan that could be done within the League of Arab States, but before that, we need also to know in the Arab world about the Islamic Area Studies Project. This is a very important project and it's a major breakthrough. I suggest that in the future some seminars should be held within the framework of Arab universities or the League of Arab States in order to familiarize Arab scholars and scholars from other Muslim countries with the philosophy of the project, and its findings. The findings that you have already reached are very important, and you need to share these findings

with scholars for the Muslim world.

Also, it is important to send the publications of the project to the libraries of different Arab universities for future generations to read. You know the list of Arab universities; you can get the list from the League of Arab States or from the Union of Arab Universities, which is located in Cairo. Sending the main publications of this project is very important, and Arab scholars could build on that in the future.

One of the major advantages of this project, that it has been always characterized by high level of transparency. It is not a secret project, like other projects conducted in some other Western institutions. You had a publicly announced agenda that people can follow and monitor, and you have a well-planned agenda. There are very important lessons to be learned from this project, the most important of which is the element of inter-subjective transparency, and the element of announcing the plans of the project. You can have benefit from the comments and criticisms of others, and this has been a major positive dimension of the project.

The project also has provided a great service by enabling Japanese scholars to understand the background factors, which constitute the present structures and processes in the Muslim world. I believe that the project has concentrated on these background factors, sometimes to the detriment, of the contemporary factors that characterize the Muslim world. So I believe that this workshop serves as a good transition from the project to the contemporary issues; that is how we link the knowledge that you have reached concerning the Muslim world to the contemporary issues in the Muslim world, like questions of development, fundamentalism, and relations between the Muslim world and the West. How do we link these findings to these contemporary issues? The policy-relevance of the project is very much important. The project has had some policy relevance, but I think this relevance could be maximized and this workshop, as I understand it, is an attempt to achieve this objective.

Perhaps also, we need to focus on the question of international relations in Islam. This has been a dimension of the project, but it has not been given enough attention. The most important questions to ask are: (1) what are the

Islamic perspectives on the relations between Muslims and non-Muslims? (2) Does the oneness of the Muslim nation in Islam necessarily require that all Muslims must live under one Muslim state? And if the multiplicity of Muslim states is accepted, what are the Islamic perspectives on the relations among Muslim states? (3) What are the governmental and non-governmental institutions of the Muslim world, and what is their role in international relations, especially in dealing with the pressures of globalization? These are the major questions that we need to ask when we talk about the relations between Japan and the Muslim world, or relations between the Islamic world and the West.

Perhaps it can be also important if we, in the next stage, concentrate on the comparative dimensions of the Islamic Area Studies Project. You have reached some knowledge in this respect, but sometimes our knowledge of certain facts will be deepened, broadened, and generalized if we put the analysis in a comparative perspective. The question here is, are the conclusions you have reached about the Muslim world, unique to that world? Or do they also characterize other non-Muslim communities? This is a very important issue, because sometimes when we identify certain phenomena in a certain country, we can reach the conclusion that this country is unique in this respect. But if we widen the scope of an analysis, we'll discover that other societies are also characterized by the same tend. Let me give you a specific example. The question of fundamentalism has always characterized the Muslim world. We talk about Islamic fundamentalism. If we widen the scope of the analysis to include other societies, we may discover that in other societies there are also forms of fundamentalism and that fundamentalism is not unique for the Muslim world. Last week, Mr. Chairman, I hosted an American scholar in my Center to give a lecture on the relevance of the Afghan War to the Arab-Israeli conflict. He was Professor Norton MEZVINISKY of the State University of Connecticut. He surprised us by devoting his presentation to the question of Jewish fundamentalism. He even asserted that Jewish fundamentalism is more dangerous than Muslim fundamentalism. These are not my words, and he gave me a book titled Jewish Fundamentalism. I was as surprised that an American Jewish scholar

wrote a book like this, but what I mean by this point is that, widening the scope of the analysis will dispel the notion that fundamentalism is unique to the Muslim world. If you widened the scope, for example, to the Hindu world, you will find there is Hindu Fundamentalism as well. So, the conclusion that we may draw is that fundamentalism has roots which go beyond Islam and are rooted in certain economic dimensions. Take also the question of terrorism. I listened to Ambassador KATAKURA talking about the impact of terrorism on Japanese tourism in Egypt and that some Japanese tourists were killed in this process, but if you widen the scope to compare, we will find that more Egyptians were killed by terrorism than foreign tourists were. Sometimes when a Copt is killed in a terrorist accident, this is characterized in the Western media as if there was an onslaught on the Copts, by the Muslim extremists. But they fail to understand that more Muslims were killed in the same incident than Copts. So here, I believe that we need to think about this in a comparative dimension, which I believe will deepen our understanding of the sound knowledge that you have reached in this project.

Your project, Mr. Chairman, serves as a step, as Ambassador KATAKURA has rightly indicated, to understand the present issues in the Arab-Japanese relations, which is the subject of this workshop. The crux of my presentation here now will deal with the question of how we benefit from the results of this project to reach, what I call a "strategic understanding" between the Arab world and Japan. Yes, the term of "Arabs" could be a misnomer because the Arabs are different entities. However, there is a major common denominator between Arab countries by virtue of history, language, and geographical contiguity which enables us to talk about the Arab world or the Arabs in general, taking into consideration that there are major differences among these countries.

So what I'm advocating is that we have to talk about the question of "how to reach a strategic understanding between Japan and the Arab world." A strategic understanding for me refers to the philosophy of the relationship, not to particular policies. It refers to the background elements of the relationship, and the set of issue, strategies, objectives, orientations, and

perceptions, which dominate Arab-Japanese relations. It refers to the perception of both sides of the importance of the other; whether Japan considers the Arab world as an important partner, and also whether the Arabs genuinely consider Japan as an important partner. Also, the perception of both actors to the sustainability of this relationship; is it a temporary relationship to achieve short-term objectives, or is it a sustainable long-term relationship? This is the meaning of the strategic understanding, which I am dealing with in this part of the presentation.

Over the last 25 years there has been a sort of a strategic understanding between the Arabs and Japan. But this strategic understanding which develop roughly from 1975 until now was characterized by the following characteristics: (1) It focused mainly on economic issues in the short term, issues such as oil, commerce, trade, and investment. Other issues such as technology, political security, and cultural issues, were more or less marginalized. (2) This understanding was mostly based on bilateral agreements or bilateral understanding between each Arab country and Japan. It lacked an institutionalized multi-lateral framework. There was no institutional framework for this pan-Arab-Japanese strategic understanding.

Why do we need rejuvenation and the re-construction of the old strategic understanding, and why do we need a new one? Simply because of the global and regional transformations and changes that we have been witnessing over the last 10 years, and mainly because of the challenges that globalization has been posing to the Arabs and to the Japanese at the same time. Globalization involves questions of economic globalization, mainly the question of liberalization of trade; political globalization in which the United Nations role is being increasingly marginalized to the benefit of the North Atlantic Treaty Organization (NATO), which is emerging increasingly as only guarantor of global security, and issues of cultural globalization. I think you agree with me, Mr. Chairman, there is an attack at this moment on Asian values and Islamic values at the same time in the West. The West is out to coerce others to acknowledge that Western values are the values that matter in international interactions. These challenges call for a rethinking of this understanding to see what we can do together in order to deal with them.

The second major factor which require a new strategic understanding between the Arabs and the Japanese is the new regional projects that have emerged in the world over the last 10 years and their potential impact on Japanese interests in the Arab world and Arab interests with Japan. I am referring in particular to the emerging Euro-Mediterranean partnership, according to which eight Arab countries will enter into a partnership with European Union to create a free trade area by the year 2010, and in which manufactured goods will be traded freely. What will be the impact of this on Japanese interests in the Arab world? Also, what would be the impact of the ongoing Euro-Gulf Strategic Dialogue, and the newly created Indian Ocean Rim Association, which now comprises nineteen countries. There are three Arab member states in this Association, namely Oman, the Emirates, and Yemen. Egypt and Japan are dialogue partners in this Association. What would be the impact of this Association on the strategic orientation of the Gulf States as far as their relationship with Japan is concerned? These new regional projects will influence our long-term relationship and we have to assess their impact.

The third factor is the question of the rise of the "clash of civilizations." I think when Huntington was talking in his book about the "clash of civilizations" he did not advocate a clash of civilization. Huntington was describing what would happen in the future. Most of us thought he was subscribing or advocating. He was actually describing future trends. After the September 11 attacks on the United States, we are witnessing the worst chapters of the emerging "clash of civilizations" and I believe that the Arab world and Japan could do a lot in order to prevent this dangerous trend.

Finally, the stalemate in the resolution of Arab crises and Japanese crises of security. In the Arab world, we have the question of the Arab-Israeli conflict, which reached the deadlock. It is even about to enter into some ugly phases in which we are going to witness forms of the destruction of the Palestinian Authority and the institutions of the Palestinian society. The question of Gulf security has not been resolved. Also Japan has some security issues in East Asia, which you are well aware of, such as your relationship with North Korea.

What could be the basics of this tragic understanding? Before I talk about the elements, I want to talk about the fundamentals, the norms, and the questions, which we have to agree on first before we proceed on the elements. Five major fundamentals must be considered when we think about this understanding.

Number one is that reaching a strategic understanding among the Arabs and the Japanese is the responsibility of both parties. It is not the responsibility of Japan alone. It is also responsibility of the Arabs, a responsibility in terms of agenda setting, policy setting, and policy-implementation. This is very important in order to create a sustainable understanding because the understanding, which will be only decided by one actor, will not be sustainable.

Number two is that this understanding must contain economic, political, and cultural elements, and that progress on these elements must go hand-in-hand. These elements must go together. We have to achieve progresses on the economic front, on the cultural front, and on the politico-security front. This is the lesson of our relationship with European Union. This is the lesson of our relationship with Israel. The Israelis would like to have economic cooperation and freeze the resolution of the political issues, which led us to the situation in which we are. Likewise, the European Union would like to energize economic cooperation in the Euro-Mediterranean at a faster speed than the resolution of the urgent political issues between the Arabs and the Israelis. The crux of this approach is the compartmentalization of the areas of cooperation. But the experience of Euro-Mediterranean and Arab-Israeli relations over the last ten years has shown that such approach led us nowhere. Simultaneous progress in all the areas of cooperation is essential because human behavior cannot be divided. Progress on the economic front will reinforce progress on the political front, and so on.

Number three is that this strategic understanding must take into consideration the major interests of all actors with other non-participating actors. For example, Japan has common interest with United States. We have to acknowledge that Japan has common interests with Israel. Also, the Arabs have common interest with European Union. How do we reconcile

our interests with others? So, we should take into consideration your interests, and you take into consideration our interests at the same time. But the major question is how to reach a stage in which your relation with Israel will not hurt the Arabs and our relationship with the Europeans will not hurt you. The major challenge that we have to face is how we will reconcile our relations with other actors so this will contribute to the promotion of Arab-Japanese relations. For example, you understand that Japan has a special interest in North Korea, and Arabs also have a special interest in Israel. How do we reconcile these interests in order to reach a strategic understanding?

Number four is that this understanding must be based on generally applicable norms. Norms that we agree on must apply to everybody. You know the worst scenario for a strategic understanding is to apply a "double standard" approach in pursuing a relationship. For example, if the North Korean nuclear capability is a threat to Japan, then, by the same token, we must acknowledge that the Israeli nuclear bomb is a threat to the Arabs. So we have to reach an agreement that nuclear weapons are a threat to everybody. They are threat to Japan, and they are threat to the Arab world. How to reach an understanding on the elimination of nuclear weapons. That is what I mean by "generally applicable norms."

Finally. How do we build the "infrastructure of Arab-Japanese relations?" I believe that this "infrastructure" is lacking. By this "infrastructure", I mean the cognitive element of Arab-Japanese relations, and the mutual understanding. Without this infrastructure, without this cognitive element, I believe Arab-Japanese relations will not be sustainable. They will be short-run, and they will face crises in the future.

Now, let me move to the elements of the proposed understanding. Here, I would like to benefit from the presentation of Ambassador KATAKURA and the nice diagram that he gave us, which showed that Japan has been thinking about these elements, and we have been thinking about them, which makes the task of building the Arab-Japanese strategic understanding a lot easier.

I believe that the main issue is the question of the infrastructure of our relationship, that is, deepening the mutual understanding. Japan has initiated

lots of initiatives, including the Islamic Area Studies Project. But in the Arab world, studies about Japan have been quite limited. There have been some contributions. Professor Massoud DAHER is with us and he is one of the major Arab specialists on Japan in the Arab world. The Center for Asian Studies of Cairo University has done some good work on Japan. But we need an Arab project to deepen understanding of Japanese culture, Japanese political system, Japanese foreign policy, Japanese society, and so on. We can learn a lot from your project to develop a similar Arab project on Japan. Also, we need to establish an Arab-Japanese research network, a joint research network, between Arab countries and Japan in order to develop Japanese language and studies in Arab countries.

In this regard, there is a very important finding that we have found from our study of Egyptian-Japanese relations. You are aware, Professor KATO, that we have published a book about titled Egyptian-Japanese Relations. One of the intriguing findings that we found is the question of the image of Japan in Arab textbooks and the image of the Arabs in Japanese textbooks. And I believe that question of images and textbooks are the most crucial issue here. Sometimes, I am asked in the Arab world that what the Arab media can do in order to improve the image of the Muslims in Europe. And, my answer to that is: "There is nothing the Arab media can do, simply because of what the new generation learns in the text books in Europe." It's quite appalling. In Europe, they teach them in these textbooks in Europe that the message of Islam was a fake message and the Arabs were all aggressors. So, when these children grow up, they have been already socialized to images, which always influence our relationship with them. Fortunately, Mr. Chairman, there is no such thing in Japanese textbooks about the Arabs and there is no such thing about the Japanese in Arab textbooks. As a matter of fact, you will find in Arab textbooks a "positive" image of Japan. However, we found out that what is mentioned about the Arabs in Japanese textbooks is quite limited, and also, puts the Arabs in a historical perspective, rather than a contemporary one. It talks about Arab history rather than the contemporary Arab world and the recent Arab world. I believe that when we talk about "infrastructure" we have to form a joint research network between Japanese and Arab scholars in

order to examine what is mentioned in the textbooks and enrich it by putting it in a contemporary framework as well. Of course, the role of media is important. We have noticed in our studies that the Arab media and the Japanese media depend on Western media to know about each other. So in order to know about Japan, we resort to the Western media and the Japanese media in order to know about the Arab world, they resort to the West. I do not think this is a healthy process, and we have to think about modalities, in order to improve direct media communication. I know that there are many Japanese journalists accredited to Arab countries, but there are not enough Arab journalists who live in Japan or who are accredited to Japan. I think the major issue here is the creation of Arab-Japanese media communication to channel the flow of the news from both sides, and to deal with any misperceptions or distorted facts.

The second element is the economic element. We need a new economic paradigm for Arab-Japanese relations. Our present paradigm focuses mainly on the question of oil, and the question of Japanese assistance to some Arab countries. We need to move into the concept of "partnership" rather than the concept of the exchange of raw materials with manufactured goods, and of "donor-receiver" relationship. These concepts were articulated in the Egyptian-Japanese Partnership proposal of 1999 after the visit of President MUBARAK to Japan. This concept needs to be expanded to Arab-Japanese relationship, the question of partnership, the question of joint effort, not that Japan will "give" and the Arabs will "receive." This brings us to the issue of trade liberalization and how to cope with this in the World Trade Organization. Here, Japan can help a lot. I am talking about sharing the experience, and support. The question of trade liberalization, as has been clearly stated in the Doha Conference, is a threat to Arab economies. How Japan could help in this field? Also the question of intellectual property rights. How Japan could help Arabs to cope with the pressure of intellectual property rights and to respect them? The question of technology transfer and technology invention has been lacking in Arab-Japanese relations so far. Two months ago, I was in Jordan and I presented a paper on the policy of technology transfer in Malaysia. Throughout my research I found that Japan

had contributed to the technological development of Malaysia. How can we benefit from this experience in order to achieve in Arab countries what had been achieved in Malaysia and at the same time build and Arab-Japanese strategic understanding through the process of technology transfer?

The third element is the question of the political and security issues, such as the questions related to global and regional peace and security, especially the proliferation of weapons of mass destruction. In the Middle East, Egypt had presented a proposal to remove all categories of weapons of mass destruction from that region simultaneously and immediately. However, Israel, backed by major Western countries would like to remove biological and chemical weapons only and retain nuclear weapons until the completion of the Middle East peace process. This proposal means that Israel will be the only actor that possesses weapons of mass destruction in the Middle East. The Arab perception of threat as a result of the Israeli possession of weapons of mass destruction is matched by the Japanese perception of threat from the North Korean nuclear capability. Further, how can we reach an agreement on the role of United Nations? I talked about the "marginalization" of the United Nations, but we need to re-invigorate its role and reform its institutions including a Japanese permanent status in the Security Council. I believe that the Arabs could help Japan to gain that status. Also, I talked about the question of regional peace in the Middle East and regional peace in East Asia. I, here, would like to advocate that when we are talking about the question of security, it has to be "reciprocal." It is not only the onus on Japan to play a role in the Middle East peace process, but also on the Arabs to play a role in the East Asian peace and collaborate with Japan on global and regional issues. Japan has been the greatest donor to the Palestinian Authority. But I believe that we need to think about the new role of Japan in the Arab-Israeli peace process at this critical moment. Here, let me tell you frankly, Mr. Chairman, I always think about the Japanese contribution to the question of Eastern Timor. How the question of Eastern Timor was solved in a matter of months, a referendum, independence, and Japan went on and worked and helped Eastern Timor to gain statehood. Why this model cannot be applied to the Palestinian case? How Japan could project the East Timor model to

Palestine? Also, how can the Arabs contribute to the question of the security in East Asia? You have problems with Russia concerning the Northern Islands. You have some problems with North and South Korea. The Arabs are not far away from these issues, and I believe they can contribute a lot to the resolution of these issues.

Finally, Mr. Chairman, the question of the "Civilizational Dialogue" which Ambassador KATAKURA has referred to. The objective of this dialogue is not to congratulate each other for our historical contribution to global civilization. But it has to focus on two things. Number one, how can we contribute to the production of new knowledge on the new global issues? Issues such as human rights, democracy, terrorism, environment, global warming, and genetic engineering. What are the Arab views on this? What are the Japanese views? And how can we publish works that spell out clearly our views on these issues, and to produce new knowledge rather than to recycle old knowledge? For example, at the moment, there is a civilizational dialogue between the Egypt, Iran, Italy, and Greece. If you examine this dialogue, you will find that each part is congratulating the other side for its historical achievements. This will lead us to nowhere. With Japan, we have to look to the future and how can we contribute to the production of new knowledge, how can we resist the attack on our values, and how can we resist Western centralism.

All of this calls for an institutional framework, an Arab-Japanese Forum for cooperation between Arab countries and Japan within the framework of the League of Arab States. I can envisage a charter or a declaration, by the Arab states and Japan establishing this forum, that would be signed by the Secretary General of the League of Arab States and the Prime Minister of Japan, and that will create institutions, summit conferences, ministerial conferences, and specialized committees that will examine these issues in Arab-Japanese relations. This would have tremendous advantages.

Besides, there is a need for the establishment of an Arab-Japanese research network. I referred to that earlier, but again I emphasize on this network that will take these issues and examine them one by one. Concerning Egypt, I believe that His Excellency Ambassador of Egypt will

talk about this, but in the Center of Asian Studies we have done a lot of work on Japan. We are ready to contribute to this suggested network and even to present, if you allow me, a proposal on the structure and processes of the project of Arab-Japanese research network. Thank you very much for your attention.

SESSION 1

4. Massoud DAHER (LEBANON UNIVERSITY)

Professor DAHER:

Mr. Chairman, I'm very glad to be with you today on this wonderful invitation about Arab-Japanese relations. My paper is under the title, "Rethinking Arab and Japanese Relation After September 11, 2001." First of all, I want to thank, especially ambassador KATAKURA. He was the Executive Director in Japan Foundation in 1993 when he gave me a scholarship to study Japanese-Arab cultural relation, especially between Japan and Egypt. And my small book in English was developed in Arabic... rewritten in Arabic and was published in 1999, in December 1999 in Kuwait. And I won the first prize of Arab books for 2000. So thank you, Ambassador Katakura. And my second book on Japan will be published soon under the title, "Continuity and Change in the Japanese Modernization in the Twentieth Century with Lesson for Arabs."

I remember that in 1997-1998 when I spent 1 year in Tokyo University, they asked me to participate in the Islamic Area Studies. I didn't participate, not because the project was bad, but my reason was that the Arab region is so big and admitted to be a topic for itself. And now, I'm very glad to come back to this idea that Arab region is so big to be a case study as itself, not under the title of "Islam." Because we have many problems outside the Islamic problem, and outside, we are sharing with Islamic countries, many problems such as terrorism and other things. And I agree with my friend Slim, in parts of his lecture. But I think it's maybe a program for the next fifty years or for the whole 21st century. We need something very specific if we want to have a good Arab-Japanese relation. I think a big project is good, but to be realistic, it is very difficult. And I will give some example later.

Ambassador KATAKURA mentioned the "Arab countries." What does "Arab worlds" or "Arab countries" mean? Is it because "Arab world" has many ethnic groups? Of course, Arab world has many ethnic groups, but it is not a problem. China has more ethnic groups than Arab countries. It has 56

communities or ethnic groups. Also, I give Lebanon as another example. It is a small country that has 18 sectarian groups, and also it has 7 ethnic groups, Arab and non-Arab. In addition, Lebanon was the base center for Japanese during the whole period of second-half of the twentieth century and before the Civil War 1975 -1990. Many of Japanese diplomats for Middle East went to Lebanon to study in Shemlan School. I met many Japanese friends they studied there. They studied Arabic and other things in Shemlan. And our relation was very good during more than 25 years. But later, after 1975, the relation between Japan and Lebanon became more and more non-significant. I don't know why. Because of the civil war? Maybe. But even during the civil war, the American University and the French University in Beirut continued to work. And now, we have more than 40 universities. But Japan has no Cultural Center.

We asked few years ago to have only one Japanese teacher. They did not send any one. We collaborated with one Lebanese who taught Japanese language in Paris. And he came to the Lebanese University. We had a very successful course for 28 students on language, history, economy, and culture. Japanese Embassy appreciated so much his work, and they invited him to Osaka for 1 year. And last year, in 2000, we tried to have a group of students on Japanese language, more than 120. Again we did not find any teacher. We found a Japanese woman, who got married to a Greek person, to teach this group. Maybe, she had no experience on teaching. By the end of the year, only 4 students remained out of 103 students. This year, with the help of Hariri Foundation, Japan sent us a teacher to teach Japanese language. Hariri Foundation paid her salary. And the Japanese embassy profited from this occasion to invite her to teach one lesson for Japanese. My daughter is among them. She has scholarship to come to Japan. So the first group was 203 people for one teacher. You can imagine. So they divided the group into 2 groups, 100&100, one hour per week. Now, you can imagine what you can study Japanese by one hour, 100 people for one teacher.

By this kind of realistic problem, can we have this big dream that we have good relation between Arab and Japanese? I do not think so. I am very realistic. If we need to have good relation, we need to have a realistic

project, a small project. And even though the Arab region is big, there is no problem. We can have a realistic project with Lebanon, Syria, Jordan, Egypt, Morocco,... and with any country to have cultural relation, commercial relation, artistic activities such as movie and music. Last year, they invited a band of 4 Japanese people to have a program. And they also invited the Lebanese to attend this concert. They distribute 500 invitation tickets, but 1,200 people came. My wife and I were invited too, but we did not find any seat. We ask to have the concert again but they refused. Program is program.

So I think in the near future we need to have more small projects. At present, Lebanon is very active as a cultural center, an artistic center, and a media center. Now I do not talk about Sudan or Algeria or any Arab countries. I emphasize on Lebanon and on Japanese relation. Japanese Embassy works day and night to have these kinds of activities because Lebanese people need them. Why did not we have any significant cultural activity till now? No professor came to our 40 universities to give lectures about Japanese history, culture, philosophy, economy, or technology. In the meantime, we receive every year, more than 100 American professors, more than 100 French professors, English professors, German professors, Italian professors, and Russian professors. So it means that situation is good. It is not a problem of security. Lebanon is very peaceful now. Our territory was liberated since May 24, 2000. There is no Israeli interference since last year. So why is there such ignorance about our cultural activity and relation?

From the economic viewpoint, Lebanon has a commercial relation with Japan for US\$ 2 billion every year. Our import is US\$ 2 billion, but our export is US\$ 5 million. You can see the big difference. So the commercial activity is good. There is no problem. Why the cultural activity was not good? It is the question. We should work on rethinking of Arab-Japanese relation if we really need to have a good relation to. We should work for this small project, small activity and more and more, we can have a good relation in the future.

After the event of September 11, all people speak about the future of this area. Nobody can believe this problem of terrorism. I believe that America will finish with Taleban very soon. There is no problem of Taleban. But

there is the problem of hegemony of America in the world; hegemony will be in Central Asia because there is lots of oil and gas. The future of Taleban will be decided soon. It takes only a few weeks or a few months. Nobody can believe that a small group of Taleban can beat the United States. It has been supported by the United States since long time, and was created by the United States. All Arab countries were against the Taleban. And all Taleban groups who went back to Arab countries were jailed by our governments in Egypt, Jordan, Lebanon, Syria, Morocco, Tunisia, and etc. So there is no problem of Taleban any more. Now the problem is the American hegemony. They used this group to control the Central Asia, and after a few months, the same Islam will be used to support the American hegemony in this area. I mean, the Central Asian Islam.

And may be, they will use the Islam ideology to make some problems for China.

So, I do not believe that it is the "Clash of Civilizations." It is not 'civilizations' that have clash now. It is a clash of interests. And what is the interest of Japan in this clash? Here, I will mention two very interesting articles. One is written by Francis FUKUYAMA and was published in the Guardian, Thursday October 11, 2002, the same day when clash against Afghanistan began. And the title was very interesting: "The West Has Won." And he mentioned his observation of 1989 on the eve of the collapse of communism: "This evolutionary process did seem to be bringing a larger part of the world toward modernity. And if we look beyond liberal democracy and market, there was nothing else toward which we could expect to evolve. Hence, the end of history." And he felicitated himself, that he was right to say about the "end of history" at that time. And for him, the idea of "the end of history" is remained the major idea for the future. "We remain at the end of history," he said. "We remain at the end of history, because there is only one system that will continue to dominate world politics; the liberal democratic West." That is the hegemony.

One Japanese wrote another article in opposite. He said, "Japanese opportunity after the war on terrorism." He is Yukio SUZUKI, professor of the International School of Economic and Business Administration, at Reitaku

University in Chiba Prefecture. So he wrote this article on Japan Times of October 16, 2000. He said, "The United States and Britain have launched bombing and missile strikes against Afghanistan in retaliation for the terror attacks in the United States. This operation is directed at many selected targets. . . ." And then, he explained about the role of Japan in the future: "Japan is likely to ratify the antiterrorism treaty before yearend, but there is no guarantee that it will help prevent terrorism. Terrorism often stems from extreme poverty in some regions, (this is some region, some reason to the terrorism) which breeds the feeling of inequity and hatred for others." And he finished: "The basic question is: Are Western politics toward Palestinian and Arab issues justified? There are also doubts about the way the Western world has tried to guide developing countries toward globalization. Restriction and safety nets in global capitalism, as well as problem of fairness regarding the Islamic world, need close scrutiny."

But the main important article, I think in this period, is the article of Professor ITAGAKI. He gave me one copy. We met in Bahrain 3 weeks before. He gave a very interesting lecture in Bahrain University on the title, "Dialogue Among Civilization: Japanese Viewpoint to Civilization Strategy." And he gave me the two pages in Arabic, but not good translation. I remade translation in Arabic and I published it in the very famous newspaper in Lebanon, An-Nahar Newspaper with the title, "Japanese Cultural Appeal to the Arab After September 11, 2001." In this appeal, I agree with Professor ITAGAKI word by word. I think that paper shows the best way to have a good relation with Arab and the Islamic world. When the West speaks about the "Clash of Civilizations," Professor ITAGAKI, on the name of Japanese intellectual, speaks about the "dialogue among civilizations." It is very important. And he finished his article by asking these questions: "Why Japan continue to be affiliated to the United States? Why Japan did not chose its own way to make dialogue with the Arab and the Islamic world?" I think it is the main topic toward the future if we want to have a good future. He continued, "...based on this recognition, I wish to build positive relations allowing both parties to promote policy dialogue, to exchange frank opinion on wide-ranging issues, not limited only to the Gulf security but included also

the Middle East peace process and political or economic problem in Asia."

So, that means, Arab countries are not countries of terrorism. Arab countries are not countries of only oil. And Arab countries are not countries of primitive resources. Arab countries are countries of culture and intellectuals. We have thousands of professors in Europe and the United States, and we are able to make this kind of cultural relations between Arab and Japanese scholars. Thank you.

SESSION 1

5. HAH Byoung Joo

(DIRECTOR, THE KOREAN INSTITUTE OF THE MIDDLE EAST AND AFRICA, PUSAN UNIVERSITY OF FOREIGN STUDIES)

Professor HAH:

On behalf of the Korean Association of the Middle Eastern Studies (KAMES), I offer congratulations to this honorable symposium here. And special thanks to Dr. Tsugitaka SATO, leader of the Islamic Area Studies Project, and Professor Hiroshi KATO, President of JAMES, and JICA Institute, and all esteemed participants.

In my case, I would like to give a Korean case about Arab and Islamic studies in order to help to understand the Japan-Arab relations and Japan area studies in Islamic and the Arab areas. In Korea, you can see a kind of long history between Korea and Arab countries. But in the history of Korean-Arab relations, a significant change and turning point was made by "the New Middle East Policy" of Korea after the First Oil Shock in 1973. And it is a landmark in the development of the Korea-Arab relations. This development since 1973 has given great impetus to the promotion of interests and expansion in Arab studies in Korea. Numerous educational and research centers have been established by universities and private groups in Korea, and they have produced a variety of scholarly research in the field.

These developments have contributed mutual understanding and cooperation between Korea and the Arab countries, both in the governmental side and the public. Nevertheless, in terms of significant relations, the relationship between Korea and the Arab countries opened just three decades ago since 1973.

Academic interest, study and research about the Arab countries originally began to develop only from 1965, with the establishment of Department of Arabic Language and Literature at Hankuk University of Foreign Studies (HUFS) in Seoul. After its department at the HUFS in 1965, three more universities opened similar departments; the Myonji University in

Seoul, and Pusan University of Foreign Studies (PUFS)—my university—in 1983, and Chosun University in Kwanju in 1985. Until now, approximately 3,500 students graduated from the undergraduate courses and colleges.

After the foundation of the college level course, Arab studies in Korea has gradually developed on the strength of the establishment of related educational institutions and research organization. During the second-half of the 1970's, the scope and depth of the research were widely expanded. And since then, much more studies have been vigorously activated while academic interest has diversified within the field. In 1966, the first research institute in the Middle Eastern affairs in Korea, the Korean Institute of the Middle East and Africa (KIMA) was established. In 1976, the Research Institute of the Middle Eastern Affairs (IMES) was set up in the Hankuk University of Foreign Studies, and also the Korean Association of the Middle Eastern Affairs (KAMES), which is a national organization, was founded in 1979 with the membership of scholars and various other professionals. And about 10 years ago, the Korean Association of Islamic Studies (KAIS) was organized in 1989 with focusing on the study of Islamic countries and affairs. These societies are related together at present.

The importance of area studies including Arab and Islamic area also is reflected in the fact that Korea Research Foundation (KRF), which is the biggest foundation in Korea for scholars who want to study area studies, has set up a Research Fund. The foundation had an Area Studies program for several years from 1990-2000. It was dedicated to research for foreign studies. Budgetary restrains have made a difficult time for Arab and Islamic studies. Education tends to be most vulnerable to state and government economic measures.

Although the educational and research system have played basic roles in the development of Korean Arab relations, the impact of the worldwide mass media cannot be minimized. Its extent and immediacy have contributed more than any other factor toward the creation of sophisticated awareness, and to a growing involvement in international affairs, and Arab and Islamic affairs, and so on. The Arab countries were identified in the Korean public mind in stereotypes of Islam, sandy desert, Bedouins on camels, oil wells, prohibition

law, Arab-Israeli conflict and so on. These items are very clear, because the Chairman wanted a very candid presentation here, so that is why I put exact items. They uniformed the conceptions of the Arab countries within the scope of their experiences, usually in accordance with Western media.

Not many Koreans know that Jordan and Egypt are Arab countries. Can you believe this one? People normally think that Arab countries mean only Saudi Arabia. Originally it is right, but not at the present time. And they think that other Arab countries are located only in the Middle East. So, many people, even some specialists are confused about the Middle East and the Arab countries and Islamic world. This is simply proved by interviewing the new student of colleges. Most of them could not distinguish what Arab countries are, and what "Middle East" means. They often replied that Iran is one of the Arab countries. They were like the ordinary people of Korea, imprinted by Islam as a symbol of Iran, and as well by the Saudi Arabia as a symbol of Islam. It seems that this simple logic makes students or people to be very mixed up.

In terms of significant global relations, the relationship between Korea and Arab countries opened just three decades ago as I have already mentioned. In an increasingly interdependent world, international relations are beginning to revolve from security-dominant concerns to areas such as economic, environmental and cultural issues. As Dr. SELIM mentioned, it will be healthy and strong economic power that determines a nation's real strength.

We have recently witnessed the tragedy of September 11, 2001 that cannot be forgotten in this world. It will be recorded as the most tragic day in the history of human civilization. It is sure that we should not tolerate any crime against humanity. Unfortunately, it is often reported that the terrorists are a part of certain civilization, for example, Islam, in collision with Western civilization. Although it is possible that one civilization may collide with any other civilization in values and cultures, but there is no civilization that does advocate crimes against humanity, I believe.

However, recently in Korea, there are many signs of positive atmosphere. Many people want to know what Islam is, and what Arab is. And even elementary school kids want to know what "Al-Jazeera" is. It is a

very surprising question, but if I explain something, maybe you know why they asked about "Al-Jazeera." In Korea, during night, I usually see Korean news and then CNN or some ABC news. One night I was watching KBS (Korean Broadcasting) news, but suddenly its scene changed into one of the CNN. Until now that is very normal way. But after several days, "CNN" also changed into "Al-Jazeera". Therefore, in this way, Korean people have gotten familiar with first, "KBS", and then automatically with "CNN", and finally with "Al-Jazeera" broadcasting. They are very impressed with Al-Jazeera. "So what's that?" That's very simple way. Mass media is very powerful.

And the second good sign is from the Korean mass media to compare the [Persian] Gulf War. They really wanted to know what Islam means. At first stage, they did not do anything. They broadcasted these very mixed up stages. They broadcasted the scene of Afghanistan. We wanted to know the reaction of Arab countries, but suddenly they changed the scene into Iran. They thought Iran is an Arab country. At the same time they want to know about Islamic area, so. This was very confusing, but exactly three days later, they wanted to find some scholars to teach exactly what it is. Therefore this is a very good sign in Korea.

And also, there is another trivial thing, but for us, is a momentum. Seoul National University finally decided to have a course of Arabic as the second language. This is very historical event. And then Sunmoon University newly opened Department of Islamic Studies. Anyway, although there are many positive and negative sides, I want to raise some positive sides. And this is not from this event, but already decided by the Education Ministry. In Korea, we are now making junior-high school and high school textbook of Arabic, as the second language. This is quite good shift to compare long history.

After that big event, the Korean government, maybe the same as other countries, supposed to need Arab-Islam experts. But it did not pay much attention to this subject at that time. And it did not give fund to the scholars. However, the government complained about the shortage of specialists about Islam and Arab countries. But this time, they found they could have

assistance from the scholars who studied by themselves. So now, the government is realizing that it has to pay attention to all foreign areas to understand the world itself.

In conclusion, I suggest that we need three points in this situation. The first one is intra-national cooperation, which is seriously needed. Now, we realized from this event. And then, we need also to promote more Arab and Korean relationship. And the third one, as some other scholars have already mentioned, is federation of Asian scholars focused on Islam and Arab studies. And also, I think we need bilateral and multilateral relationship between Arab and Asian countries. Finally, this is my private suggestion to the Arab countries. I think it is really the time that Arab countries need to activate positively to other cultures by themselves. In the mean time, we have felt the shortage of its knowledge. That is all. Thank you for your attention, and thank you very much.

SESSION 1

6. YANG Guang

(DIRECTOR GENERAL, INSTITUTE OF WEST-ASIAN AND AFRICAN STUDIES, CHINESE ACADEMY OF SOCIAL SCIENCES)

Professor YANG:

Thank you Mr. Chairman. I understand that as the last speaker, I should the responsibility of ending the session on time. I will try my best.

I am going to divide my presentation into two parts. Last night when we had dinner together with Professor KATO, he assigned some works to me and asked me to say a few words about Chinese area studies on the Middle East. Then I will touch the main subject of this conference: national interest and the relations between Japan and the Arab world.

Now, let me give a few remarks about Chinese area studies on the Middle East.

Actually, like in many other countries, Arab studies are not a big academic field in the huge academic community in China. There are a few hundreds of people as professional researchers on the Arab world and the Middle East and they work in different institutions including professional research institutions and universities. We may see some kind of specialization among these institutions, professional research institutions and the universities. While the former focus mainly on the contemporary issues such as political and economic development and international relations, the later are more interested in subjects like history, languages and culture.

However, in the context of the Reform and Opening Up Policy, no matter you are professional researchers or university professors, you face the similar challenge, that is how to cope with the market economy. In other words, you need to find markets for your academic works. Otherwise, it would be difficult to survive.

It's my observation that now we serve at least three markets. The first market is the government. We work for the government as the government

pays our salaries and many institutions are semi-governmental. Secondly, we serve the academic circle, because we have to contribute to the scientific development and educate students. And thirdly, we also serve a newly emerged market, which is the business circle. Many Chinese business firms have interest in finding new markets. Sometimes, they come to us for consultation and we are happy to help them.

Chinese Association for Middle Eastern Studies is playing a very important role in building ties. It involves not only scholars but also government officials and business people. It's like a kind of 'meeting platform' where different ideas can communicate with each other.

Now I come to the subject of this conference.

This conference is designed to discuss national interest and friendly Arab-Japanese relations. I find the subject quite pertinent, as it is true that international friendship is often related closely to national interests. One can hardly find abstract friendship. On the contrary, in many cases, it's the national interest that lays the basis for the friendly relations.

As I'm not an expert on Japan, it would go beyond my capacity to discuss this subject in a comprehensive way. However I do believe that there is a widely accepted national interest which can produce significant influence on Japanese policy toward the Middle East, especially the Arab world. That is the Japanese dependence on the Middle East oil supply. Therefore, I just like to take this issue as the starting point and share my personal understanding of the relations between Japan and the Arab world.

From the point of view of energy ties, the Arab world is extremely important for Japan. It's common knowledge that energy can play a critical role in shaping a country's comprehensive national strength. Japan is highly dependant on hydrocarbon energy as oil accounts for about 55% of primary energy supply and the natural gas 12.3%. However, almost all hydrocarbon energy that Japan consumes has to be imported from abroad, especially from the Arab world. Last year, for instance, 85% of Japan's oil import was supplied by Arab oil producers and Iran. The promotion of natural gas, for environmental and efficiency reasons, is further deepening Japan's dependence on the Gulf States rather than reducing it. Most gas is imported as liquefied

natural gas with about 70% of it originating from Asia. A part from Indonesia, Abu Dhabi has been supplying LNG since the 1970s, doubling the volume in the mid-1990s, while Qatar began exports in Jan. 1997. Oman is going to become another supplier of NG for Japan soon.

The close energy ties with the Arab World pose at least two questions to Japan. One is how to ensure the security of energy supply. In other words, how to ensure that the Arab oil and liquefied gas flow to Japanese market without interruption and at a reasonable price. The other question is how to realize the recycling of petro-dollars in order to keep a sound balance of payment. It seems that to a large extent, the Japanese policy toward the Arab world is founded on the need of coping with these two issues.

A part from the methods that consist of reducing the dependence on the oil import from the Arab world, such as developing alternative energies, increasing energy efficiency, building strategic petroleum reserves and diversifying the sources of supply, it seems that the Japanese energy security approach vis-à-vis to the Arab world has at least 3 dimensions.

First, building friendly official relations with the oil producing countries. Although diplomatic relations had been established with all the Arab countries before mid-1970s, the official relations were weak as national interests had yet to be clearly identified. Japan was dependent on the oil supply from the Middle East, but it was rather a kind of dependence on the western oil companies, especially on the American oil majors. Because the Middle East oil resources were still under their control. With the nationalization of oil industry by the Middle East countries started from early 1970s however, the Middle Eastern governments and state-owned oil companies gradually replaced the oil majors and Japan began to realize the necessity of improving official relations with the Arab countries. This was more than urgent as after the 4th Middle East war occurred, Japan was temporarily treated as a "unfriendly country" by the Organization of Arab Petroleum Exporting Countries and suffered from oil boycott. The western majors chose to supply their home countries in priority at the expense of Japan. Therefore, stimulated by the emerging energy ties, Japan intensified its pro-Arab diplomatic efforts. The number of high lever exchanges of visits increased, the PLO was allowed

to create its liaison office in Tokyo and Japan joined the voice urging Israel to withdraw from all the occupied territories. In respect of Arab boycott, most of Japanese companies refrained from stepping into Israelite market till 1990s.

Second, participating in the safeguard of regional stability. The Middle East is known to be the region with high risk of conflicts that are conducive to interruption of international oil supply. According to some statistics, 14 interruption of international oil supply occurred between 1951 and 1999, and all of them were caused by political conflicts in the Middle East. 6 out of these 14 interruptions led to an over 2million b/d shortage of supply in the international market and significantly higher oil price.

Being aware that oil supply security would not be safeguarded without regional stability, Japan is engaged in the Middle East Peace Process. It contributes to the peace process by providing financial support, joining the UN disengagement Observing Forces (UNDOF) in Syria 1996, chairing the group on water resources and co-chairing the group on refugees. It supports the proposed Middle East and North African Bank for Cooperation and development. In addition, Japan also played a role in mediating in the Iran-Iraq war in the 1980s and in the Gulf crises after the invasion of Kuwait by Iraq in 1990.

Third, developing the oil producing capacity of the region. The Arab oil producing countries need capital input to develop their oil fields and transform the huge oil reserves into producing capacity. Oil importing countries like Japan consider oversea oil ownership to be one of the ways of safeguarding oil supply security. Therefore, Japanese companies owned oil concessions in the Neutral Zone between Saudi Arabia and Kuwait, and in the UAE. It's reported that the cumulative investment of Japanese companies in the oil upstream sector in the Middle East has exceeded 10 billion US\$. After Saudi Aramco took over the Japanese concession in the Neutral Zone in 1999, Japan turned its eyes to the up stream sector of Iran. Following the visit to Japan the same year by President KHATAMI, an agreement was reached with Iran, allowing Japanese companies access to develop the newly discovered Azadegan oil field in the south. As part of the agreement, Tokyo will provide Iran with advance payments on oil purchases worth about \$3,000

million over three years. Azadegan, discovered in 1999, is one of the biggest undeveloped oil fields in the world. It has estimated reserves of at least 5000million-6000 million barrels and a projected production rate of about 400,000 barrels a day.

If we look at the recycling of petrodollar, we have to notice that basically it's conducted in two ways: on a triangle basis in the framework of its world trade with other develop countries and on the bilateral basis directly with the Arab oil exporting countries. In fact, to a large extent, it's realized in the broad framework of world trade system. And it is done on a triangle basis involving Japan, Western countries, Arab oil producing countries. More specifically, Japan's trade deficit with the oil exporting countries could be balanced by its export surplus with the western countries, while the later tried to recycling petro-dollars by increase export to the oil exporting countries, especially by selling military equipment.

At the same time, Japan has also made efforts in direct recycling petrodollar from the oil exporting countries. Export of Japanese goods is an important way. For instance, the Gulf States represent an important market of Japanese cars. In 1999, Japanese cars made up 70% of the Gulf cars market shares. Brand consciousness in the market, after-sales service and cheaper spare parts seem to be the win-win combinations for the Japanese car manufacturers. Japanese contracting firms are also very active in the Middle East market. The contracted construction stimulates export of plant equipment. As a financial approach, Japan encourages the Arab oil exporters to buy Japanese government bonds. Japanese bankers also find the market profitable and are actively involved in syndicate lending activities.

However, the Japanese recycling of petrodollars from the Arab countries face some problems nowadays mainly due to the long-term economic difficulties on both sides. Japanese export to the Middle East has not registered significant progress since 1990s. Triangle recycling seems to be more difficult than it use to be. Instead of investing in Japan, the oil exporting countries are expecting Japan to increase direct investment in their countries.

If we look at the future of the Arab-Japanese relations, the following tendencies seem to be important.

First, the energy ties would not change. Many studies show that in the predictable future, oil will remain the dominant energy resource in the world including Japan. The Middle East, especially the Arab world will remain the most important sources of international oil supply. Therefore, energy security will remain the focus of Japanese policy toward the Arab world.

Second, globalization is bringing challenges to the Arab world, but also show more opportunities of cooperation for Japan. Due to the technological development and market competition, one can not expect long term oil price increase and increase of oil income of the oil exporting countries. Therefore, the Arab countries will need more direct foreign investments to fuel their economic growth, including the development of their oil and gas field. Many Arab countries are engaged in the market-oriented economic reform and regional economic integration process that will lead to the improvement of market and investment conditions. In order to shape their new comparative advantages, the Arab countries need transfer of technologies and development of human resources. Therefore, for developed countries like Japan, there is broad prospect of cooperation on a win-win basis.

Third, the Middle East is still full of risks of conflict. The "September 11 Event" proves it once again. The Middle East Peace Process still has a long way to go. The critical issues such as the sovereignty of Jerusalem, the distribution of water resources, the return of Palestinian refugees etc. are all very difficult issues. It's been proved that the United States' capacity of promoting the peace process is limited. Therefore, it will remain a difficult subject for all those who are interested in the peace and stability of the region.

Before I end this presentation, I would just like to wish that in the new century, Japan and Arab countries see their friendly relations further developed on the basis of mutual interests. Thank you.

Q AND A

QUESTION A:

I have two short comments on the panelist speeches. First one, which is fundamental, was addressed by Dr. Massoud DAHER and Mr. Ambassador, which was talking about the Arab world. As Dr. SELIM said, this is one of the most hegemonious area of the world, unified not only by culture but historic origins, culture, neighborhood.... I can go on and mention at least 12 characteristics for the Arab world. So it is, I can say, one area of the world which is the hegemonious, one entity, one history, one religion, one neighborhood, one culture, and one fate also as the Arab-Israeli conflict. So we can talk courageously about an Arab world, and dealt with as one entity. It is like the United States of America when you talk about Indiana and Washington, Seattle, or Washington DC. Yes, we have distinct differences. We have distinctions, not differences quite a lot. You can find slang here and there, but standard Arabic is unifying us, Islam is unifying us. There are many things that can make common bonds among Arabs like any other nations in the world, I can say, per se. That's the comment, number one.

Number two, Dr. DAHER said that Islam is not the only issue that we can talk about in the Arab world, and said to look for Arab native issues. But no, sir. I disagree at this point. With all the due respect for you as an Arab lecturer, and a very famous one. If we talk about Arabs as a heart of Islam, no Islam without Arabs. For many different reasons, there's no time and this is not a place to mention that, but as it is written in Koran that Arabs is the heart of Islam. And this is not chauvinistic or racism, because this is mentioned, this is written, and so it was written, so it was done. Arabs is the heart of Islam. And Egypt is the heart of the Arab world. And this not also chauvinistic or nationalistic. Egypt is the reservoir of the Arab Islamic culture ever since Islam started, in the 7th century. So when we talk about Arabism and Islamism, both our intertwined entity. There are not separate. For this reason I disagree quite a lot when you say that Arab Islam is just one part or one identity of the Arabs. It is one of the major identity of Arabism, because there is no Arabism without Islamism. Islam is also an identity for

all Arabs, and for all Muslims. And if you take them circle after circle, it is Egypt that is a heart stronghold, strategically, culturally, or whatever you name it, and then surrounded by Arab countries, the heart of Islam, surrounded by a big circle of Islamic countries. And on the borderline, as Dr. HAH mentioned, there is the "Clash of Civilizations." The borderline of the Islamic world exists in Bosnia, which I name it. Thank you very much.

Professor KATO:

I'm sure there are some panelists who want to respond, but due to the lack of time I'd like to ask panelist from making specific comments. Are there any other questions from the floor? May be we can entertain one or two questions from the floor now.

QUESTION B:

I think this conference seems lack one thing, at least. I mean I'm too young, probably to give proper assessment, but I think there seems to be lack of communication, from the Japanese side and the Arab side. And I think between Japan and the Arabs, lots of bilateral relations exist, so at least there's a channel. I think that channel should be strongly used. I think conference like this should really be publicized, and you know, should put forward to the respective embassies that can put those initiatives to their home ministries, and try to do something, because the keyword is "communication." Thank you.

QUESTION C:

I would like to thank you, the Islamic Area Studies project and the Institute of Japanese International Cooperation Agency for giving us this occasion to have scrutinize and analyze better the friendly relations between Japan and the Arab world. And this is very helpful for ourselves, diplomats at the embassies. On the other hand, I would like to pose a question to the honorable professor from China, Mr. YANG Guang. China is a new member of the WTO, and he said that the business circle don't know much about what Islam is in China. I think you have 1 million Muslims in your country, and... or more, can you tell us precisely about the Islamic community there in regard

to minority? Thank you very much.

Professor YANG:

Thank you for the question. Well, actually, in China, now the Muslims community is much larger than what you said. More exactly, there are 18 million Muslim population in China. But Muslim in China is not one ethnic group, because...18 million. 1 8 million. Okay. But Chinese Muslim includes 14 ethnic groups, as Professor DAHER just said in the very exact way, in China there are 56 ethnic groups, 14 of them are related to Muslim. And 14 of them, they are the Muslim population. Most of them are living in the Western part of China, however most of Chinese businessmen, they are doing their business in the coastal areas. So this is my reason they don't know very much about this huge Muslim community. But, in nowadays, these businessmen are encouraged or stimulated to know more about Muslim community by two reasons. The first one is what I just mentioned. They now have a interest of going abroad to develop the Middle Eastern market. The second one is related to the newly initiated strategy, Chinese strategy for the development of the West. This is something new, and its worthwhile to pay attention to it, because since China started the economic reform in 1978, Chinese economy has being growing at a very fast pace. However, at the same time the regional disparity, the gap of income between the coastal area and the West has been widened. So this strategy of developing the West is the key strategy to narrow the regional income disparity. So now, I think, Chinese business circle, there's more and more interest in Muslim community. Thank you.

APPENDIX

援助とアラブ

1. 中近東地域の援助の考え方

- (1) 中東和平プロセス支援のための協力
- (2) 農業・水資源開発等の経済・社会インフラ整備支援
- (3) 脱石油のための経済多角化に向けた国内技術者層の育成、教育等に資する技術協力による支援。及び、投資促進の環境整備への適切な支援
- (4) 環境保全対策への支援

2. 援助の動向（中東）1999年度

- (1) 技術協力 : 約 140 億円 JICA
- (2) 無償資金協力 : 約 280 億円 (外務省が実施。JICA は調査、実施促進に関与)
- (3) 円借款 (ロソ) : 約 140 億円 (JBIC)
- (4) JICA の活動 : 専門家・協力隊員・調査団の派遣、機材の供与、研修員の受入
- (5) JICA の目的 : 技術移転・人材育成・紛争解決への貢献・組織能力形成・制度開発
- (6) 重点 : 自然資源管理・雇用問題への支援

3. 開発援助の潮流

- ・「貧困緩和」 市場システムの制度改革、知的支援 (カネからアイデアへ)、市民社会・NGO の重視、重債務国救済
- ・「途上国概念」の適用は可能か

4. JICA と地域研究

- (1) 国別援助研究 エジプト、ジョルダン、パレスチナ への地域研究
研究リソース、対象国のデータ、情報の蓄積
- (2) 地域研究と開発経済学 (開発学) との関係
- (3) 国家の役割と機能及び社会変動をどう分析するか

5. 課題

- ・援助方法の改善 (産油国も包括した ODA 域内協力の強化)
- ・ソフト支援の拡充
- ・アラブ知識人との対話 (地域研究、社会科学)

私の視点

大阪大学教授(国際金融) 元国際通貨基金(IMF)エコノミスト

高木 信二



わが国の途上国援助(ODA)には、複数の官庁の省益を反映して、様々な目的が混在する。一方、国際社会では、援助の目的が「貧困緩和」に一元化されつつある。貧困緩和に比べて、経済成長は不可欠だが十分ではない。教育、保健、衛生を含む多角的な支援に加え、持続的な経済発展を可能とする環境保全・改善も必要だからである。わが国も援助政策の柱で

「貧困緩和」を明確に掲げ、その達成に必要な制度改革を断行すべきである。それによつて、国際社会の信頼と尊敬を得、ひいては世界経済の安定と発展を通じて国民に利益をもたらされるのである。そもそも経済発展とは、社会全体の改革プロセス

として、貧困緩和と増大する。個別案件はあまり重要でなく、部全体あるいは経済全体の中での位置づけが重要であり、ほかの案件と重複、競合しないかを考慮しなければならぬ。省庁であれ、政府であれ、援助を独立して行うことは望ましくない。

もしダムを建設するならば、電力政策のありかたに即ち、個別案件の重要性も知的支持が必要がある。そのため、政策官庁や援助機関は、経済学、社会学などの専門家や、ODA政策立案し、世界の専門家と対等に議論できる人材を任用すべきである。わが国の援助は頭が見えない利益も押し知れない。したがって改革の推進は、私にも加わった経済学者らで組織する「政策構想フォーラム」では、内閣府に「ODA戦略委員会」を設け、総合的な戦略策定をすすめたことの提言を求めたい。「国際開発援助」の設置も考慮すべきである。稿は返却せませぬ。

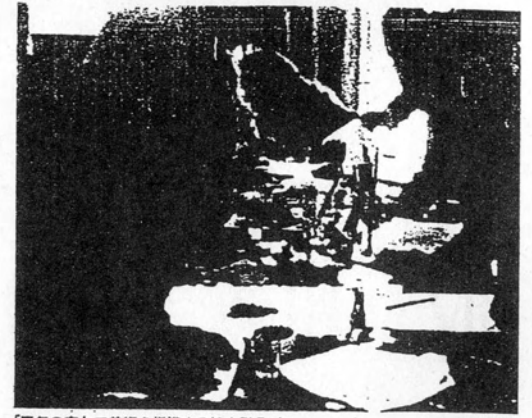
以前、こうした構想が「外交の一元化」を主張する外務省の反対によって挫折したことがある。「一元化」が外務省による政策策定プロセスの「独占化」を意味するのであれば、そのような「一元化」はわが国に必要な。開明的な行政制度の中で、独自の権限を与えられた官庁が透明な意思決定を行っていくことが期待できなければならない。

投稿規定 1,300字程度。住所、氏名、年齢、職業、電話番号を明記し、〒104-8001 朝日新聞社企画報道部「私の視点」(〒104-8001 朝日新聞社企画報道部「私の視点」)へ。Eメールは asahi.com @ed.asahi.com へ。掲載料はなし。お問い合わせは「私の視点」編集部。原稿は返却せませぬ。

ODA「貧困緩和」掲げ国家戦略を

opinion news project

開発の現況



「青年の家」で美術を指導する協力職員(チュニジア)

多様な政治・経済の背景

中近東地域は、東はアフガニスタンから西はモロッコ、南はスーダンから北はトルコに至る、広範で多様な22カ国とされています。気候は、高湿度の紅海とペルシャ湾沿岸、地中海性気候の北アフリカ、高山性気候のアラビア半島南部などを除き、大半は乾燥または半乾燥気候です。

政治体制は、王制、首長制、共和制、政教一致のイスラム共和制などさまざまです。経済的には、石油、天然ガスに恵まれた湾岸諸国や北アフリカ諸国が存在する一方で、天然資源の乏しさと経済開発の遅れなどにより、LLDCに属するイエメン、スーダンなども存在しています。

開発の現況もさまざま

中近東地域には、紀元前までさかのぼる歴史の豊かな国も多く存在し、その社会的、文化的な背景は

さまざまです。また、近年では、第2次世界大戦後、4度にわたるイスラエルとアラブ諸国との間の中東戦争、レバノン紛争、アフガニスタンの内戦、イラン・イラク戦争、湾岸危機など、多くの紛争がこの地域で発生しています。

このように、中近東地域は非常に多様な地域であり、その開発の現況も様々ではありません。たとえば、湾岸諸国のなかには、石油開発の推進による巨額の石油収入を財源に、経済・社会開発投資を行った結果、インフラ整備などの面では相当の水準に達したものの、人口が小さいこともあり、特に技術分野などで経済を支える自国民の人材の層が依然として薄いことから、国造りを支える人材の育成が急務となっている国もあります。

また、経済的に困難な状況にあるため、基礎的な保健医療や安全な飲料水供給などの基礎生活分野(BHN)でも、サービスの提供が十分にいきわたらない国もあります。

中近東地域に対する JICA 援助の基本方針

JICAは、中近東地域に見られる開発ニーズの高い分野、具体的には、水資源管理、環境保全、産業振興などの分野に対する協力を積極的に取り組んでいます。同時に、中近東地域の国々が、政治的、経済的、社会的にも多様であることから、各国の実情に応じた協力を展開しています。この地域の最大の課題である中東和平プロセス支援としては、当事国であるパレスチナに対して、保健医療や教育など基礎生活分野の無償資金協力や、研修を

中心とした技術協力を積極的に行うとともに、周辺国であるエジプト、ヨルダンなどに対しても支援を行っています。サウディ・アラビアなどの産油国に対しては、石油依存のモノカルチャー型経済から脱却を図る経済多角化努力を支援し、特に技術人材育成のための協力を実施しています。

チュニジア、トルコなどの比較的所得水準の高い国に対しては、産業振興などを重点とした技術協力をしています。

方、エジプト、ヨルダン、シリア、イエメンなどの比較的所得水準の低い国に対しては、技術協力とともに無償資金協力を実施し、産業基盤の整備・拡充や、保健医療分野などBHNの充足に関する協力を行っています。

なお、アフガニスタン、イラク、リビア、スーダンに対する協力は、一部の人道、緊急的なものを除き、実施していません。

JICA 事業の 重点課題と 取り組み

中東和平への支援

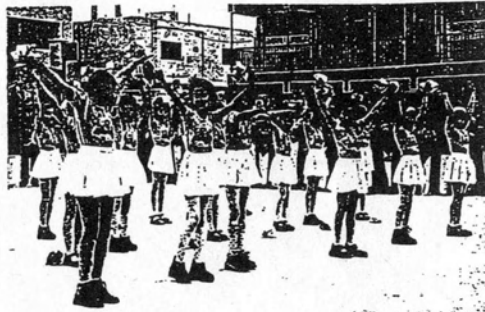
前述のように、中近東地域は地域紛争や内戦を抱えており、昨今の緊要な課題として、中東和平プロセスの中断が挙げられます。

1993年9月、イスラエル政府とパレスチナ解放機構 (PLO) との間で、1967年の第3次中東戦争以来イスラエルによって占領されていたガザ地区とヨルダン川西岸地域の一部で、パレスチナ人による暫定自治 (先行自治) を実施するための合意がなされ、1994年5月、自治政府であるパレスチナ機構 (PA) が成立しました。さらに、1995年9月には、自治を西岸地域全体に拡大する暫定自治拡大合意が成立し、翌1996年1月には議会選挙が行われ、国家としての体制整備が進められてきました。

その後、イスラエルのラビン首相の暗殺、和平推進に慎重なネタニエフ政権を経て、1999年5月にはバラク政権が成立し、国際社会の期待が高まりましたが、2000年9月にイスラエルとパレスチナが衝突して以来、和平プロセスは中断したままとなっています。

これまで日本は、和平プロセスを支援するために、1992年の中東和平多国間協定で設置された「環境」「経済開発」「水資源」「軍備管理」「難民」の5つの作業部会のうち、環境部会の議長を務めるなど、多国間協定に積極的に参画してきたほか、国際機関を通じた支援やJICAを通じた直接支援などにより、積極的な貢献に努めています。

JICAとしても、環境部会への支援の一環として、パレスチナ、エジプト、イスラエル、ヨルダンを対象とした「環境法の整備にかかる研修」を、第三



日本の歌にあわせて協力隊員の振り付けたダンスを披露するパレスチナ小学校の生徒たち (シリア)

国研修のスキームを活用し、米、カナダ、欧州連合 (EU) からの講師の派遣を得て、ヨルダンで実施してきました。関係国の信頼を高めるために、技術面で可能な協力について今後も検討していきます。また、以前から国連パレスチナ難民救済事業機関 (UNRWA) を通じた職業訓練分野での技術協力を行っています。

また、パレスチナの人造りへの協力として、1997年以降、職業訓練分野や行政分野における二国間ベースでの研修員受入を積極的に行っているほか、周辺国であるエジプトとヨルダンで、パレスチナ人を対象に、電気通信、医療機材保守、電力などの分野の中堅技術者の養成を目的とした第三国研修を実施しています。

和平プロセスが再開された暁には、パレスチナの生活基盤の向上や、政府行政機能の強化をめざした協力を実施する予定です。

日・サ協力アジェンダへの対応

わが国とサウディ・アラビアの間では、両国の関係をいっそう拡大し、政治、経済に加えて新たな分野のパートナーシップを実現するため、「教育・人造り」「環境」「医療・科学技術」「文化・スポーツ」「投資・合併」の5分野での協力の拡充について、「日本・サウディ・アラビア協力アジェンダ」として推進していくことが、1998年10月に合意されました。

JICAも、このうち特に「教育・人造り」「環境」「医療・科学技術」分野の協力を力を入れています。

具体的には、教育分野では、電子技術教育開発センターの教員養成や技術短期大学レベルでの技術者養成を実施しているほか、自動車整備士の養成に対する技術協力を計画するなど、自国民の人材養成に協力しています。

環境分野では、「北部紅海沿岸生物環境調査」や「アラビア湾環境モニタリング計画」などの開発調査、「ビヤクシン森林保全のための生態系と生物多様性」についての研究協力を実施しています。

さらに、2001年1月には、これまでの協力に加え、「文明対話の促進」「水資源分野への協力」「幅広い政策対話の促進」を表明し、「南西部水資源開発調査」を進めるとともに、湾岸諸国水資源セミナーへ専門家を派遣したほか、考古学分野の協力を開始しようとしています。

Front Line

写真の職業訓練教室の開講に向けて

◆女性を専門に職業訓練を実施

砂漠にある女性職業訓練センターは、ヨルダンの首都アンマンからザルカに入った小高い丘の上にあります。そこから北西に見えるザルカの新興街は、冶金工場から絶えず吐き出される煙のなかに霞み、北東の旧市街は近隣の工場群による厳しい公害の渦に埋もれて、道行く人は土色に染まっています。東は、見渡す限りの砂漠がシリア国境まで続くドゥワインの遊牧地で、羊の群れを追う人と犬が道なき道を走り過ぎていきます。

こうした場所に女性職業訓練センターはありません。ヨルダンの女性が職業に就くことは多くなく、結婚している場合はさらに少なくなっています。こうした社会のなかで、女性専門の職業訓練センターでは、美容、縫製、秘書、店員、パソコンなどの職業訓練を実施しています。

◆女性であることのメリットを生かして

現在、ここでは、ヨルダンで初めてとなる写真の職業訓練を開始しようとしています。現状では、アンマンやザルカの写真店で働く女性はほとんどおらず、「写真の職業訓練は収入に結びつくのか」という疑問が生じています。しかし、答えはイエスなのです。

結婚した女性たちは、家族や親戚との記念写真を撮ることを望んでいます。しかし、男性カメラマンによる写真店や公の場での写真撮影はできません。ところが、女性カメラマンなら「OK」なのです。

このような状況で、5年ほど前に計画された写真の職業訓練

IT分野協力の開始

2000年度には、中近東諸国の最初としてヨルダンに調査団を派遣し、マルチメディア教材開発や、情報格差 (デジタル・デバイド) 解消のための村落レベルの協力など、情報技術 (IT) 分野の協力を展開し始めています。また、世界銀行との連携により、ヨルダン大学遠隔教育センターにも協力しています。

南南協力支援

中近東諸国のなかには、援助を受け取るだけでなく、自らの開発経験を生かしてほかの開発途上国に協力する、いわゆる南南協力に取り組んでいる国があり、JICAも第三国研修などを通じてこのような活

女性職業訓練センター…ヨルダン

シニア海外ボランティア派遣



国際入札された写真機器の検討会議

は、近隣のアラブ諸国でも例を見ないヨルダン独自のものです。しかし、当初の意気込みに反して、準備された写真の教室は、見るも無惨な状態で放置されています。大きな窓は建て付けが悪く、風とともに砂漠の砂が猛烈な勢いで吹き込みます。2001年2月20日締め切りで、設備機器の国際入札を実施しました。現在、その応募書類の選別がようやく終了し、最終決定を待っているところです。その後、設備機器が搬入され、開講にこぎつけるのは何カ月先になるのでしょうか。

ヨルダン風の時間の流れのなかで、一日も早い完成を願って、今日も砂漠に沈む夕日を眺めています。

(JICAヨルダン事務所)



トルコ北西部で起きた地震災害に派遣された緊急援助隊

動を積極的に支援しています。具体的には、エジプト、ジョルダン、トルコ、モロッコ、サウディ・アラビアなどで、アフリカ諸国、パレスチナを含む中東諸国、中央アジア諸国を対象とした第三国研修を20件以上実施しています。

トルコ地震被災者の自立支援

わが国は、1999年8月に発生したトルコ北西部地震に対し、国際緊急援助隊の救助チーム、医療チーム、JICA耐震専門家チームなどを派遣したほか、緊急物資の供与や無償資金協力を実施しました。さらに、被災者への緊急支援として、阪神・淡路大震災の際に使用した仮設住宅を供与し、これを受けてJICAは、NGOと連携して被災者の自立をめざしたコミュニティ支援を継続しています。

また、イスタンブールは、今回の地震では大きな被害を免れましたが、近い将来地震に直撃される可能性が高いことから、JICAでは、開発調査によるイスタンブール防災計画を策定することとしています。

Front Line

肢体不自由児校へのリハビリテーション協力…モロッコ

肢体不自由児との交流を深めながら

◆ポリオや交通事故で肢体に障害が
モロッコには、開発途上国としての遅れた面と進みつつある面があり、特に医療や社会福祉、環境、教育などの分野で多くの問題を抱えています。

たとえばポリオは、日本では過去の病気と思われがちですが、モロッコでは依然として多くの子供がポリオによって体の自由を奪われています。また、車の増加に伴い交通事故も急増しており、人口あたりの交通事故死亡率は、日本とほぼ同じ水準に達しています。

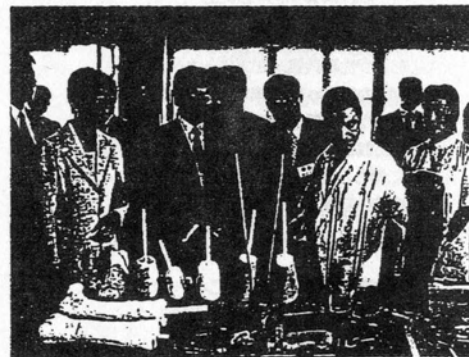
モロッコには、ポリオや交通事故により下半身に障害を抱えた学齢期（6～18歳）の子供を対象とする肢体不自由児学校が2校開設されています。そのひとつのイブナルバイタル校に、1995年より青年海外協力隊員が派遣され、肢体不自由児へのリハビリテーション協力を行っています。

協力隊員は、理学療法や義肢製作などのリハビリテーション技術の指導とともに、給食、栄養指導、課外指導など、子供たちとの幅広い交流を深めながら活動しています。

◆国王や日本の皇族も訪問

2000年3月、モロッコ国民の敬愛を一身に集める若き国王モハメッド6世が、イブナルバイタル校を訪問しました。モロッコの人々にとって、国王に会えるのは非常に光栄なこと。朝早くから人々が歓迎の行列をつくるなか、国王が来訪し、子供たちや関係者一人ひとりと言葉を交わしました。そのなかに協力隊員も入っていたのですが、このようなところで日本の若者に会おうとは、国王も予期していなかったことでしょう。また、2000年6月には、モロッコを公式訪問した高円

青年海外協力隊派遣、草の根無償資金協力



義肢製作アトリエを視察する高円宮殿下・同妃殿下

宮殿下・同妃殿下がイブナルバイタル校を訪問しました。

このように多くの注目を集める同校では、日本政府の草の根無償資金協力やモロッコ政府のモハメッド5世基金による施設の改善・拡張工事も行われています。1999年6月には、日本大使の臨席のもと、草の根無償による屋根付き渡り廊下の竣工式が執り行われました。

しかし、多くの子供たちは多かれ少なかれ障害を抱えたまま社会に出ていくこととなります。これらの子供たちが、果たしてモロッコ社会の荒波を乗り越えていけるのかどうか…。隊員の胸に去来する思いは尽きることはありません。

(JICAモロッコ事務所)

事業別人数実績

図表4-2 事業別人数実績

形態/事業	地域	アジア	中近東	アフリカ	北米・中米	大洋州	ヨーロッパ	区分不能	合計
研修員受入	一般技術研修員	3,833	708	1,081	1,238	258	328		7,446
	政府一般要請研修員	20	5		19				44
	第三国研修員	1,095	192	434	458	64	71	1	2,315
	有償研修員	5,101		341	235	73			5,750
	国際機関研修員	2							2
	開発協力研修員	20	15		1				36
	移住研修員	20							20
	青年招へい研修員				88				88
	日系研修員	1,363	36	120	50	88			1,657
	合計	11,454	956	1,976	2,244	483	399	1	17,513
専門家派遣	一般技術専門家	775	99	78	176	24	61		1,213
	有償派遣等専門家		2						2
	開発福祉専門家	3							3
	第三国専門家	35	5	9	72	2			123
	在外技術研修講師	105	18	7	25		3		158
	国際機関専門家	12		1					13
	プロジェクト方式専門家	1,053	167	136	308	10	20		1,694
	開発協力専門家	32			1				33
	無償資金協力専門家	1		2				1	4
	災害援助等協力専門家	42			18				60
援助効率促進専門家	37	3	13	20	3	2		78	
合計	2,095	294	246	620	39	87		3,381	
調査団派遣	研修員受入調査団	105	11	25	34	2	8	18	203
	海外技術協力調査団	212	55	28	70	16	8	16	405
	開発調査調査団	1,891	381	551	486	45	154	39	3,547
	海外開発計画調査団	799	104	71	118	14	54	2	1,162
	資源開発協力基礎調査団	55	17	12	69	13			166
	プロジェクト方式調査団	610	96	99	226	8	5	13	1,057
	専門家等福利厚生調査団	18	1	11	8	5	7	24	74
	専門家養成確保調査団	1						1	2
	無償資金協力調査団	631	128	552	187	92	89	12	1,691
	開発協力調査団	85	3		27	3			118
青年海外協力隊調査団	39	8	29	28	15	5	2	126	
移住事業調査団				11				4	
災害援助等協力調査団	5		2	4		5	2	18	
援助効率促進調査団	382	45	155	183	3	84	22	844	
合計	4,833	849	1,505	1,451	216	419	155	9,428	
協力隊派遣	一般隊員	328	96	318	347	128	36		1,253
	シニア隊員	45	8	23	21	12	3		112
	調整員	1		1		2	1		5
合計	374	104	342	368	142	40		1,370	
その他ボランティア	シニア海外ボランティア	86	29		57	14			186
	日系社会シニアボランティア				20				20
	国連ボランティア	8		1	4	1			14
	日系社会青年ボランティア				56				56
合計	94	29	1	137	15			276	
総計	18,850	2,232	4,070	4,820	895	945	156	31,968	

図表4-12 国別事業実績 / 2 中近東地域

国名	わが国のODA (2000年)			JICAの技術協力 (2000年度)												
	無償資金協力 (百万円)	技術協力 (百万円)	政府貸付等 (百万円)	技術協力経費 (百万円)	形 態 別								プロジェクト 方式技術協力 (件数)	開発 調査数 (件数)		
					研修員		専門家		調査団		協力隊				その他ボランティア	
					派遣	総数	派遣	総数	派遣	総数	派遣	総数				
アフガニスタン	0.18	0.04		2000	P	2+	+	+	+	+						
E																
				22.96	E	669,748	893,261	191,856					527.04			
アルジェリア		0.70	-5.82	2000	P	22+	1	+	+	+						
E					53,738											
				0.54	P	381	159	250								
				45.22	E	1,129,648	968,440	1,040,868				1,349.69	3	7		
バハレーン		1.01		2000	P	11+	4	1+	3	+	+	+				
E					19,438	77,600								0.91		
				0.98	P	194		30								
				12.29	E	450,023	716,947	4,084				52.54				
エジプト	45.91	31.19	7.06	2000	P	168+	24	67+	37	114+	23	16+	23	+		
E					517,314	770,356	673,024	204,859						577.66	1	4
				27.49	P	4,171	1,353	3,138	49							
				457.70	E	10,663,920	12,068,228	16,083,981	444,971			6,141.54	16	70		
イラン	0.22	12.51	30.11	2000	P	82+	9	21+	9	75+	5	+	+			
E					305,681	212,488	698,151							67.22		1
				12.84	P	2,074	470	822								
				141.07	E	4,232,435	3,056,859	4,529,756	10,923			2,220.38	11	26		
イラク		0.03		2000	P	+	+	+	+	+	+					
E																
				45.39	E	2,171,286	612,632	767,829				945.54				
イスラエル		0.33		2000	P	4+	+	+	+	+	+	1				
E					111											
				0.00	P	33	2	32	1							
				0.45	E	16,423	5,950	22,347								
ヨルダン	66.49	18.08	19.68	2000	P	71+	1	49+	20	89+	5	19+	33	29+	12	
E					135,868	547,971	562,334	204,128	204,758					281.30	1	
				189.69	E	2,067,596	4,326,373	5,945,199	2,441,284	276,514		3,734.24	7	16		
クウェイト		0.14		2000	P	+	2	+	+	+	+	+				
E					28											
				9.35	E	378,882	489,426	15,471				43.57				
レバノン	1.14	0.87		2000	P	14+	2	+	+	5+	+	+				
E					21,374	16	78,147									
				4.04	E	218,616	41,718	136,178				7.48		2		
リビア		0.06		2000	P	+	+	+	+	+	+					
E																
				1.07	E	53	10	16				0.13	3	13		
モロッコ	15.33	14.07	73.13	2000	P	64+	2	26+	14	107+	21	23+	46	+		
E					159,278	337,261	789,451	292,425						96.34	1	1
				216.32	E	1,604,161	3,738,039	7,420,409	6,213,011			2,410.05	5	18		
オマーン		11.09		2000	P	27+	8	5+	7	61+	+	+				
E					79,077	184,737	619,041							16.06		
				117.75	E	863,448	2,905,064	7,500,546				442.15	1	25		
カタール		0.03		2000	P	2+	2	+	+	+	+					
E					55	1,835	390									
				10.77	E	244,596	531,139	257,866				22.99		1		
サウディ・アラビア		14.05		2000	P	106+	7	42+	19	58+	+	+				
E					204,754	432,404	187,427							58.12		1
				161.35	E	3,096,449	7,224,084	3,266,719				2,375.88	3	13		
スーダン	1.85	0.21		2000	P	1+	+	+	+	+	+					
E					194											
				51.20	E	1,777,589	813,547	1,808,770	58,492			591.13	1	10		

国名	わが国のODA (2000年)			JICAの技術協力 (2000年度)												
	無償資金協力 (百万円)	技術協力 (百万円)	政府貸付等 (百万円)	技術協力経費 (百万円)	形 態 別								プロジェクト 方式技術協力 (件数)	開発 調査数 (件数)		
					研修員		専門家		調査団		協力隊				その他ボランティア	
					派遣	総数	派遣	総数	派遣	総数	派遣	総数				
シリア	17.79	12.30	33.69	2000	P	62+	11	9+	13	111+	+	+				
E					185,617	211,737	691,819	275,131						84.60		3
				168.14	E	781	237	998	341							
				15.50	E	1,997,732	3,098,008	5,313,824	3,494,711			2,815.53	3	21		
チュニジア	3.30	15.12	52.97	2000	P	50+	4	19+	12	106+	15	9+	19	+		
E					130,247	299,437	842,758	105,904						167.08		1
				134.52	E	556	158	829	239							
				37.22	E	1,364,800	2,075,854	5,444,461	2,404,663			2,043.90	6	20		
トルコ	0.94	18.23	124.47	2000	P	110+	18	44+	23	56+	+	+				
E					389,161	637,384	245,435							544.15	2	1
				314.60	E	2,289	872	1,625								
アラブ首長国連邦			0.12	2000	P	18+	16	4+	+	+	+	+				
E					470	3,608	61									
				0.04	E	185	141	243								
				37.22	E	298,969	1,889,393	1,258,715				210.75		8		
イエメン	25.41	3.17	-7.73	2000	P	16+	3	5+	2	16+	+	+				
E					31,952	64,635	68,651							143.23		
				62.83	E	326	146	440	30							
				3.46	E	787,849	2,061,571	1,990,814	217,416			1,135.42	3	9		
パレスチナ	57.25	3.82		2000	P	126+	36	+	29+	+	+	+	1			
E					203,149		141,661									
				17.67	E	550	2	154				1				
				956,593			10,108	797,604				0.03		1		

P:人数 E:経費(千円)

235.89 156.84 292.6

Review : Relations between the Arabs and Japan :

Regional Study, National interest and friendship

2001. 11. 12

Daito Bunka University

Kunio KATAKURA

S u m m a r y

I. Historic Review

- (1) Pre-Pacific war : "Japanese oil diplomacy in its Infancy"
—the Yokoyama Mission to Saudi Arabia(1939)
- (2) The First Oil Crisis—The Arab Oil Strategy(1973)and its impact on Japan and its economy—Narrow options for a pro-Arab shift
- (3) The Iran-Iraq War (1980—88) and its threat to maritime safety and tanker route during its final stage of "Tanker War" —Japan's successful convoy operations —
—its proposal to set up GPS operated mine-positioning apparatus
- (4) The Gulf War—Japan's early commitment to support US — initiated sanctions Against Iraq,the invader to its neighbor Kuwait—its subsequent hostage-taking of Japanese,US and other nationals and Japan's unofficial liberation efforts .
—Japan's "generous" financial contribution(13 billion dollars) to the US-led multi-national forces in the Gulf and little appreciation shown by international community including Kuwait.
—Japan's post-ceasefire participation in mine-sweeping operations—the subsequent passing the PKO law by the Diet,enabling Japan's sending its defence forces for peace-keeping-operations abroad.(Including Golan Heights in Israeli-occupied area)
- (5) Simultaneous multi-terrorism in US(11.9. 2001) and the on-going Afghan operations against O.B.Laden and his led-al-Qaeda—Japans plan to send its defence forces, under the newly-introduced anti-terrorism law, to the area concerned.—How the Arab-Islamic Governments and peoples react to this current Afghan operations and its supportive activities on the part of Japan ?

II. Japan's and the Arabs' national interests —how to promote the mutual interests How the Arabs view Japan ?

- * The classic view :Egyption Poet Hafez Ibrahim's "Japanese Maidens" , Mustapha Kamel's "A Country of rising sun"(Imperial Japan's victory over Tsarist Russia in 1905~1908)
- * The post-war image : The Arabs generally associate Japan as gadget producers

of highly industrialized state (Sony, Toyota, Matsusita.....)and their dealers.

- *The Arabs expect Japan ,the clean-handed ,neutral big oil-consumer country, on its policy shift towards the Palestinian cause (the First Oil Crisis in1973)
- *They often criticize Japan for not going beyond commercial deals ,not investing their money on industrialization of non-oil sector, infrastructure or socio-educational institutions.

(1)How Japanese view the Arabs ?

- *The Japanese view the Arabs with great sympathy:They associate the Arabs with their revolts against the Turks in the First World War and the UK and French betrayal in their promises of their self-determination and national independence and the tragedies of the Arab-Israeli conflicts (the Jew's shift of their Nazi's persecution on to their outright oppression to the Palestinians in the postwar years)
- *Japan identifying the Arabs as "oil-sheikhs" who control the tap of oil and other energy resources in their memory of their bitter experience of the 1973 oil-strategy applied on it.
- *Iraq taking 250 odd Japanese hostages, denouncing its government pronouncement of solidarity with USA and its allies in their exercise of economic and military sanction against Iraq, the aggressor of Kuwait (the Gulf Crisis 1990 ~1991)
- *Some Arab terrorist's attack on Japanese Government installations of individuals such as Palestinian guerrillas occupying Japanese Embassy in Kuwait (1975) and extreme Islamists murdering Japanese tourists in Luxor.(1997)

III. Twenty-First Century Orientation of Japan - Arab relations

- (1)Deepening Japan's understanding of Islam and promoting dialogues on wider dimensions—religious, academic, media opinion leaders, youth and women.
- (2)Activation of cultural and technical cooperation in the domains of water resources, environmental preservation and visual art culture.
- (3)Wide-range policy dialogue
 - * Gulf security seminar between Japan and GCC.(October 30—31)
 - * Multi-dimensional exchange between women, media, regional community and NGO leaders.

The End

再考 ・ アラブと日本： 地域研究・国益・友好

2001. 11. 12

大東文化大学 片倉邦雄

要約

1. 歴史的回顧

- (1) 第二次大戦直前 対サウジ横山石油ミッション派遣 (1939) —戦後アラビヤ石油 (株) に繋がる。
- (2) 第1次石油危機—アラブ石油戦略の展開とわが国の対応—中東政策『アラブより』転換 (二階堂官房長官談話 1973. 11.22)
- (3) イソ・イラク戦争 (1980—88) —Tanker War により石油供給ルートに危険迫る—日本海運界, ホルムズ海峡を船団 (convoy) 組み、被害最小限に抑える—日本政府, GCC 諸国に対し機雷位置確認 (GPS) 装置設置方 提案。
- (4) 湾岸戦争 (1990—91) —アラブ割れる (エジプト, シヤ, サウジ GCC, 米主導多国軍側) —日本政府, 逸はやく対イラク制裁賛成—邦人人質事件発生—膨大な財政的貢献
- (5) 米同時多発テロとアフガン作戦展開 アラブ周辺国の反応—反テロ法に基づく自衛隊派遣の方向—対米協調度緊密化によりイスラム過激原理主義の反撥が懸念される。

2. 日本の国益・アラブの国益、相互利益

(1) アラブの対日観

- * 古典的イメージ：日露戦争における日本の勝利 (Hafez Ibrahim “Japanese maidens” — Mustafa Kamel “A country of rising sun”)
- * 「手が汚れていない」—帝国主義・植民地時代の負の遺産なし—とのイメージは今も残る。(実は「無関係」、「何もしていない」関係?)
- * 日本は商人国家, 技術大国 (トヨタ, ホンダ, ソニー, パナソニック) —ただし商業ベースの取引以上に行かない。非石油部門の工業化, インフラ部門, 社会教育関係投資はなかなかやってもらえないとの不満潜在。

(2) 日本の対アラブ観

- * 一般に日本人はアラブが英仏等帝国主義、植民地主義の二枚舌外交の被害者であり, 現在の中東和平プロセスの挫折もその負の遺産。サウジ人は自らのナチスより受けた迫害をそのまま赤裸々な力の政策行使によって, パレスチナ人に転嫁しているとして大きな同情をもってみている。

*アラブ人 即ち、日本に対する石油エネルギー供給の蛇口を支配している OIL SHEIKH と同一視されがち。第一次石油危機 (1973) の際、日本はアラブから非友好国扱いされた (旧植民地英仏は軍事援助、留学生受け入れなどにより友好国扱い) ことのショックを記憶している。

*イラクは湾岸危機 (1990~91) の際、約 250 人の邦人人質を取った。

*パレスチナ・ゲリラ, アラブ・過激イスラム原理主義者によって、日本及び日本人がターゲットになった苦い体験。例：①駐クウェイト日本大使館占拠事件 (1975) ②ルクソール神殿日本人観光客殺害事件 (1997)

3. 協力関係の 21 世紀指向

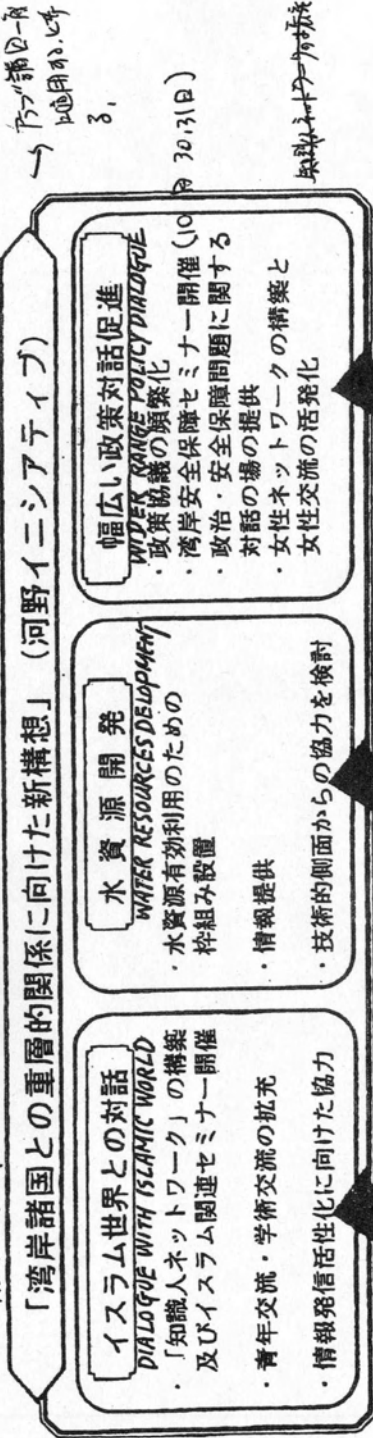
- (1) イスラム世界との対話： 宗教指導者・知識層・メディア・ネットワーク, 学術・青年交流
- (2) 文化・技術協力の活発化： 水資源開発・環境保全・映像文化等
- (3) 幅広い政策対話
—GCC 諸国との安全保障セミナー (2001. 10. 30—31)
—女性, 地域指導者, NGO, メディア等との多重層的交流

参考資料：21 世紀における日・湾岸諸国関係促進の構想 (図)

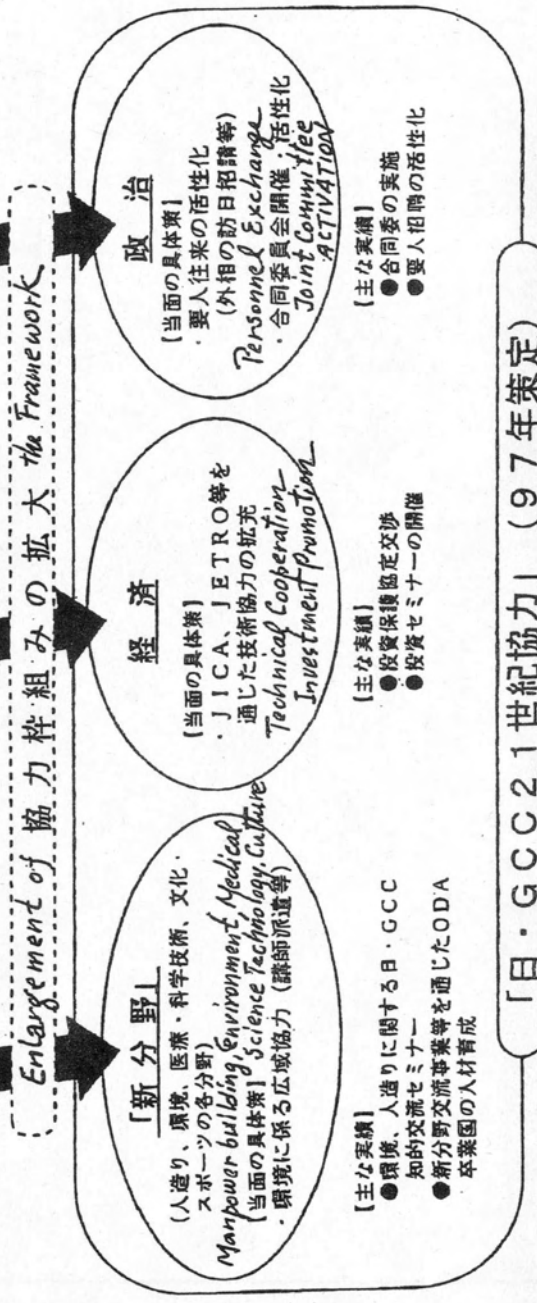
TWENTY-FIRST CENTURY ORIENTATION OF JAPAN - ARAB (GCC) RELATIONS

21世紀における日・湾岸諸国関係促進の構想

NEW DIALOGUE FOR MULTI-DIMENSIONAL RELATIONS INITIATED BY KOHNO 2001年10月



NEW PROGRAM [新構想]



EXISTING FRAMEWORK [既存の枠組]

「日・GCC21世紀協力」(97年策定)

Japan-Gcc 21st Century Cooperation 1997 MINISTRY OF FOREIGN AFFAIRS

Prof. Massoud DAHER
C.V

Was born in North Lebanon in 1945. PH.D from the Sorbonne University, Paris I, in social history. He is Prof. of the Modern History Of Lebanon and the Arab Orient States at the Lebanese University in Beirut.

- Visiting Prof. at The Institute of Developing Economies in Tokyo on 1989-1990, and 1993.
- Visiting Prof. at Georgetown University, Washington DC, 1995.
- Visiting Prof. at the University of Tokyo, 1997-1998.
- Secretary of Lebanese Union of Writers 1977-1978 and 1992-1993.
- Vice President of the Union of Arab Historians since 1993.
- Sitting on the advisory board of the Arab Association of Sociology since 1988.
- Member of the Scientific Council of the Lebanese University 1996-1997.
- Winner of Abde-al-Hamid Shuman Price, Jordan, in 1983, and the Merit's Medal of Union of The Arab Historians, in 1993.
- Languages mastered: Arabic, French, English, Russian.

Major Scientific Works (Books Only)

A-In Arabic

- 1-Social History of Lebanon, Beirut, 1974, 1984.
- 2-Lebanon, its Independence, its National Pact and the Lebanese Formula, Beirut, 1977, 1984.
- 3-Historical Roots of the Lebanese Sectarian Problem, Beirut, 1981, 1984, 1986.
- 4-Historical roots of the Agrarian Problem in Lebanon, Beirut, 1983.
- 5-Beirut and the Mount Lebanon at the beginning of the 20th century, Beirut, 1986.
- 6-The Lebanese Immigration to Egypt, Beirut, 1986.
- 7-The Contemporary Arab Orient: From Bedouin system to Modern State, Beirut, 1986.
- 8-The Lebanese Uprisings against the Feudal System, Beirut, 1988.
- 9-The Arab Confrontation with the Israeli Occupation in the cultural field, Morocco, 1989.
- 10-State and Society in the Arab Orient 1840-1990, Beirut, 1992.
- 11-Problems of the Modern State's building in the Arab World, Damascus, 1994.
- 12- Modernization in Egypt and Japan in the 19th Century - Kuwait 1999

B-In English

- 1-The Socio-Economic Changes and the Civil War in Lebanon 1943-1990, Tokyo, IDE, 1992.
- 2-Modernization in Egypt and Japan in the 19th century: A comparative study, Tokyo, IDE, 1994.

Under Press: "Continuity and Changes in the Japanese Modernization", Tokyo, 1999?

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マスード・ダヘル教授の経歴

1945年レバノン北部生まれ。

パリ・ソルボンヌ大学 社会歴史学 博士号取得

レバノン大学教授 (ベイルート)。レバノンとアラブ・オリエント国家の近代史を教授

東京開発経済研究所客員教授 (1989-1990、1993)

ジョージタウン大学(ワシントン D.C)客員教授(1995)

東京大学客員教授 (1997-1998)

レバノン作家協会幹事(1977-78、1992-1993)

アラブ歴史家協会副会長(1993年~)

アラブ社会学協会顧問(1988年~)

レバノン大学科学協議会委員(1996-97)

アブド・アル・ハミッド・シューマン賞受賞(1983年 ヨルダン)

アラブ歴史家協会章受賞(1993年)

堪能な言語: アラビア語、フランス語、英語、ロシア語

主要な科学業績(書籍のみ)

A アラビア語文献

1. レバノンの社会歴史学(1974,1984年 ベイルート)
2. レバノン その独立、国家条約、およびレバノン フォーミュラ(1977年、1984年ベイルート)
3. レバノンの宗派問題の歴史的根源(1981,1984,1986年 ベイルート)
4. レバノンの農業問題の歴史的根源(1983年 ベイルート)
5. 20世紀初頭のベイルートとレバノン山(1986年 ベイルート)
6. エジプトへのレバノン人の移民(1986年 ベイルート)
7. 近代のアラブ オリエント: ベドウィン制度から近代国家へ(1986年)
8. 封建制度に対するレバノン人—揆 (1988年 ベイルート)
9. 文化的分野におけるイスラエル支配とアラブの対立(1989年 モロッコ)
10. 1840年から1990年のアラブ オリエントにおける国家と社会(1992年 ベイルート)
11. アラブ世界における近代国家建設の問題(1994年 ダマスカス)

B 英語文献

1. 1943年から1990年のレバノンの社会経済的変化と独立戦争(1992年 イデ 東京)
2. 19世紀におけるエジプトと日本の近代化(1994年 イデ 東京)

تضاييقنا بالانصار

لحن

الخميس ٨ تشرين الثاني ٢٠٠١

معركة بين... "حلفاء"

رفع الرئيس الاميركي جورج بوش التحديد الذي يعطيه اسماة من لادن و "قاعدة" و "طالبانة" الى رتبة جديدة. وفي كلمته له اجتماع زعماء أوروبا الوسطى والشرقية في فرصوا، التضامن مع واشنطن، أول من اسس قال: "ان الحرية تواجه الآن تهديدا جديدا من الارهاب بعدما كانت معددة من الاتحاد السوفياتي والمانيا النازية". والمغزى واضح، فالمعركة ستكون طوية ومكلفة. والاهم التحالفات العالية ليست موقفة، تعود بعدها الامور الى مجراها القديم. وبذلك يكون بن لادن أثبت ان ما بدأه صدام حسين في مطلع التسعينات لم يكن مجرد استثناء سببه مصادفة الوقوع بين عالمين: عالم "بار" أقل وعالم "دافني" تنتصر فيه قيم حقوق الانسان. ظاهرة برؤوس كثيرة، كلما قطع أحدها، نبت آخر أو أكثر. ويتبرع بعض المسؤولين الغربيين بتأكيد هذا الاتجاه عندما بصرحون بان القضاء على بن لادن لا يعني ان المعركة انتهت، "ان الظاهرة باقية رغم طويل".

نداء ثقافي ياباني الى العرب ما بعد ١١ أيلول



طوال التسع الثاني من القرن العشرين، بنت العلاقات العربية - اليابانية وكأنها تمحورت حول تبادل وجد الجانب هو، "اللفظ العربي" مقابل السلع اليابانية". ورغم كظم كثير من حوار الثقافات والحضارات كانت غالبية الدول العربية، باستثناء مصر، تفتقر الى مراكز ثقافية يابانية تدرس لغة اليابان، وحضارتها، وتاريخها، وفنونها، وادبها، والفلسفة، والمسرح وغيرها من معالم الثقافة اليابانية. في المقابل، شهدت الجامعات ومراكز الأبحاث اليابانية تريبا ممتعا في عدد الباحثين اليابانيين المعتمدين بالتراتب الثقافي العربي والذين بذلوا نضالاً ملحوظاً للتعريف بالحضارة العربية والإسلامية، وترجموا الكثير من الكتب العربية مباشرة الى اليابانية. لدينا على ذلك ان عدد الباحثين اليابانيين المعتمدين يختلف فروع المعرفة العربية بات يفكر الآن بالمشتركة. ومن الممكن القول بوجود متخصصين ياباني واحد على الأقل معتمد بطلب عربي معين، وأكثر من باحث في لخصها التاريخ العربي، والتاريخ الإسلامي، والفلسفة، والادب، والموسيقى، والمجتمع وغيرها. وعندما عدلت الجامعة الأردنية مؤتمرها السنوي في نوز من ٢٠٠١ تحت عنوان: "العلاقات العربية - اليابانية" كانت اليابان البلد الأسوي الوحيد الذي ارسل الى المؤتمر اربعة باحثين يابانيين وتكلمت بلغات المشاركة لباحثين عرب معتمدين بالدراسات اليابانية. ثم نشطت المراكز الثقافية اليابانية للدعوة الى عقد مؤتمرات دولية في طوكيو تحت عنوان: "إعادة التفكير في العلاقات العربية - اليابانية"، وذلك في الفترة ما بين ١٢ تشرين الثاني ٢٠٠١، وبراد من المؤتمر، كما جاء في ورقة الدعوة، "تقديم قراءة نقدية لتلك العلاقات والعمل على تطويرها بما يتواءم مع طبيعة التغيرات الدولية والنظام العالمي الجديد". وقد دعي لمشاركة في أعماله غالبية المستعربين اليابانيين وبعض الباحثين العرب المعتمدين بالعلاقات العربية - اليابانية. يخالف الى ذلك ورقة الدعوات الثقافية التي وجهت الى عدد من الباحثين، والادباء، والصحفيين، والفكرين، ورجال الاعلام العرب الذين ارادوا اليابان في السنوات القليلة الماضية وكتبوا بعض المطبوعات، ودعوا الى ضرورة تطوير العلاقات الثقافية بين العرب واليابانيين، وتجاوز عقولة "اللفظ العربي مقابل السلع اليابانية" الى تفاعل حقيقي بين شعبين وثقافتين وحضارتين. تجدر الاشارة الى ان جميع تلك الدعوات قد سبقت انفجارات نيويورك وواشنطن الاخيرة في ١١ ايلول ٢٠٠١ والتي كان من نتائجها المباشرة التحريض الغربي الشنيع ضد العرب والمسلمين، وإعادة بنش الثقافات المعاصرة بعد ادراجها في إطار التوجهات غير العقلانية لفهمهم "صراع الحضارات". لقد جاء تركع المثقفين اليابانيين في الوقت المناسب ليعيد التأكيد على ضرورة فتح حوار ثقافي جاد بين العرب وجميع دول العالم. وقد سارع المفكرون اليابانيون الى التقاط اللحظة الالائمة للفتح حوار واسع ومعقد مع العرب، ونضخوا العقولة الأميركية التي تصف العرب او المسلمين بالارهابيين. والافتقار للنظر ان اليابانيين بادروا فعلا الى القراع على عقد مؤتمر دولي حول الحوار الحضاري بينهم وبين العرب، ولف انطلقت النشاطات التمهيدية الأولى عبر جامعة البحرين حيث ألقى رئيس جامعة طوكيو الأسبق، البروفيسور يوزو إيتانغاي محاضرة في ٢١ تشرين الأول الماضي حيث بعنوان: "الحوار بين الحضارات، وجمعا نظر يابانية في الاستراتيجيات الحضارية". وقد اعلن عن وجود تحالفات للحوار بين الحضارات تضم ملكيين يابانيين، واخرين، من مختلف دول العالم الاسلامي. وقد باشرت عملها فعلا في

ظل العوامة

بد الحكومات العربية على الصحافة. سبب سيطرة الحكومات الجديدة التي تتمثل في شمال والشرق الأوسط والمعدة مع الثقافة. إعلان، وتؤكد ان نسبة تقوم بالاعلامية من خلالها من البلدان، عانت المنطقة بنية الاساسية بخاتمة والبرامج بتأنيح الكتب، وآية والحاسبات جهة ومصروفات بالصحافة الالكترونية التي تختف عن الصحافة المطبوعة ذات الاتجاه الراسي من القائل بالاتصال الى الجمهور بينما تعتمد الصحافة الالكترونية على الاتجاه الاقضي (من الجمهور الى الجمهور). من عدم التوازن وعدم الموضوعية في عرض منحت الحضارة العربية اسوة بالحضارة الغربية. هذا ولا يمكن اغفال الجوانب الابداعية لظهور "الانترنت" فقد سملت للصحافيين اتاحت الفرصة للصحافيين العرب للحوار حول الجمهور المشتركة وبسرت لهم الوصول الى ذلك قد تتعقد في صورة محدودة على

التفاوت التي
أعداومات، مع
علام الدولي،
الى الأطراف،
من الثقافة
الجانب ادت
مجموعة من
الآتي:

- ١- عدم تعرضون
- ٢- التصفية
- ٣- خلف برامج
- ٤- لرب علاقاتهم
- ٥- واقع ضمانات
- ٦- موافق



تتمثل في: **١- عدم ضرورة تغيير المفاهيم والمصطلحات الخاصة بالعملية الاتصالية (مسؤولية الأكاديميين).** **٢- أهمية ضرورة تغيير التشريعات والقوانين ذاتها، ضرورة الاعتراف بالسلطة (السلطة السياسية).** **٣- أهمية ضرورة الاعتراف في تطوير مستويات الدماء الاعلامي، وتوعيته لدى القارئ بالاتصال والممارسين (مسؤولية المؤسسات الاعلامية والقطاعات والاتحادات الصحافية) وذلك من خلال برامج تدريبية متعددة المستوى.**

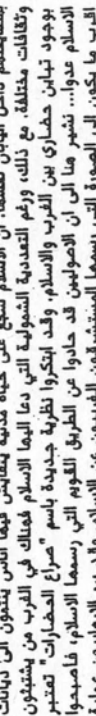
تتمثل في: **١- عدم ضرورة الاعتراف بالسلطة (السلطة السياسية).** **٢- أهمية ضرورة الاعتراف في تطوير مستويات الدماء الاعلامي، وتوعيته لدى القارئ بالاتصال والممارسين (مسؤولية المؤسسات الاعلامية والقطاعات والاتحادات الصحافية) وذلك من خلال برامج تدريبية متعددة المستوى.**

تتمثل في: **١- عدم ضرورة الاعتراف بالسلطة (السلطة السياسية).** **٢- أهمية ضرورة الاعتراف في تطوير مستويات الدماء الاعلامي، وتوعيته لدى القارئ بالاتصال والممارسين (مسؤولية المؤسسات الاعلامية والقطاعات والاتحادات الصحافية) وذلك من خلال برامج تدريبية متعددة المستوى.**

(قسم من دراسة اشمل)

المستوى الذي...
تتمثل في: **١- عدم ضرورة الاعتراف بالسلطة (السلطة السياسية).** **٢- أهمية ضرورة الاعتراف في تطوير مستويات الدماء الاعلامي، وتوعيته لدى القارئ بالاتصال والممارسين (مسؤولية المؤسسات الاعلامية والقطاعات والاتحادات الصحافية) وذلك من خلال برامج تدريبية متعددة المستوى.**

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موت

المعركة انتهت، لأن الظاهرة باقية
لأمد طويل.
أما المشكوك في الطابع التاريخي
لمعركة، وثانيا المترددون، فان بوش
يذكرهم بان "على الشريك في
التحالف ان يقوم بما هو أكثر من
التعبير عن التعاطف"، وان على الدول
معرفة "أنها ستحاسب على التفاعس
عن القيام بعمل".

أما في مؤتمرات فرصها فكان
حاضرا "مسؤول أمني رفيع المستوى
بالعراق، المعروف ان المؤتمرات
يملكون، قبل التصرف بالناجح
للارهاب، في تعجيل انضمامهم الى
عضوية حلف شمال الأطلسي والاتحاد
الأوروبي.

والرئيس الروسي نفسه تبرع لدى
استقباله رئيس الوزراء المدني، اول
من امس، بالربط بين المعركة الجارية
ضد الانفصاليين في كشمير
والشيشان والمعركة ضد الارهابيين
في أفغانستان، لأن: "سياسة الكيل
بمكيالين (غير المكيالين الشرق
الوسطيين) يمكن ان تؤدي الى
انقسام الموقف الدولي المشترك"، إذ
"ليس ثمة اراهيبون طبيون وآخرون
أشراق".

وعلى قاعدة هذا التوافق الاميركي
- الروسي العريض، تكرر سبحة
المجاملات: "موسكو تتحدثت عن
تقدم كبير في اتجاه تقريب الموقفين
الروسي والاميركي في شأن معاهدة
الصواريخ المضادة للصواريخ
البيستيب (أي بي إم) بعد ظهور
"أسس لعلاقات استراتيجية جديدة
مع الولايات المتحدة"، فيما واشنطن
ولندن تؤيدان إعادة فتح ملف
"العقوبات الدكية" ضد العراق لئلا
تثار مجددا حساسية الشريك الروسي
الذي لم يثبت انه شفي تماما من
دكراته الشرق الاوسطية.

حتى الصين تقسمد في كل
اطلااتها الديبلوماسية منذ 11 ايلول

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