

MIDDLE EAST STUDIES IN JAPAN

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1. Introduction

The purpose of my paper is to present the history and the present status of Middle Eastern and North African Studies in Japan. As the status of the studies is closely related to the status of the relationships between Japan and the regions concerned, I will try to talk firstly about the history of Japan-Middle East (including North Africa) relations and the relationship thereof to the studies.

I have published two articles on related subjects; the first on the Maghrib Studies in Japan (MIYAJI 1988, in French), the second on the Japan Association for Middle East Studies (JAMES) (MIYAJI 1997 in Japanese). I prepared this paper by compiling portions of these two articles and completing information I got from two articles written by SATO Tsugitaka, president of JAMES (SATO 1992) and MIURA Toru, co-organizer of this meeting (MIURA 1995).*

2. Historical Review

2-1. Japan and the Middle East before the Meiji Period

Due to the fact that the Middle East is far away geographically and historically from Japan, there had not been direct contact before the beginning of the Meiji Period (1868). Until the end of the 15th Century, Japan had been placed under the strong influence of Chinese civilization and information on the outer world had been transferred to Japan exclusively through China. From the 16th Century, as

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Japan had acquired relative autonomy from the Chinese cultural and trade hegemony in East Asia, Japanese began to get information from the Portuguese, the Spanish and the Dutch, who brought such information to Japan together with new goods (such as guns and powder) and technology.

Between 17th and 19th centuries under the Sakoku (closed country) System, the Edo Bakufu (Tokugawa Government) had monopolized foreign trade and tried to protect the country from the cultural influence of Christian countries. I think this situation was almost the same as the experience of Morocco during the same period. However, Japanese officials and intellectuals, like ARAI Hakuseki, eager to acquire new information on the outer world tried to complete their knowledge through Western sources and wrote two books on geography, entitled *Sairan Igen* (1713) and *Seiyo Kibun* (1715) (KOBAYASHI 1940 and SUGITA 1995). We can find descriptions of Persia, Turkey and Egypt in his books.

Japan experienced almost the same trials as the countries of the Middle East. After the arrival of the Black Ships (American warships) in 1853, Japan was forced to open the country to Western Powers. Due to this external pressure, internal conflicts occurred between Pro-Imperial and Pro-Bakufu forces which opened the way to the establishment of the Meiji government in 1868.

Four remarks on this period:

1) The direct contact with the Western powers resulted in a radical change in world view, under the facade of an ethnocentric and xenophobic reaction, the political elite at the time recognized the Western Powers as a model of modernization and tried to assimilate Japan to this model as quickly as possible. Among the new leaders of Meiji Government, there were fractions, such as the one represented by SAIGO Takamori, which advocated the conquest of Korea and the expansion of Japan into East Asia.

2) At the same time, they observed very carefully the resistance movements against Western invasion in China (1840, 1956) and in India (1857), because they had identified themselves with the Asian people facing the same trials. Such ambiguity of the Japanese position is one of the key factors in analyzing Japanese

relations with Asia and the Middle East.

3) Although the sentiment of solidarity of non-Western people had not reached beyond the Asian continent, Japan and the Middle East had been placed in almost the same position vis-a-vis the Western powers. A good example is observable in the career of a French diplomat, Leon Roches. He began his career in Algeria as a double agent of Amir Abdelkader and the French army, he played an important role in Tunisia by helping impose the Mix Court as general consul, then in Japan as minister plenipotentiary he tried to intervene in the internal conflict in support of the Bakufu.

Another example is shown later by Pierre Loti (1850-1923), a French navy officer and a writer of romantic literature, Japan and the Middle East were objects of Orientalism and exoticism.

4) Before the Meiji Period, several missions had been sent to Europe, and on their way they had seen directly the reality of Egypt and other Middle Eastern countries under Western influence. Among several travel chronicles written by members of these missions, let's us mention the example of the *Kosei Nikki* written by SHIBUSAWA Eiichi in 1871, a low level official at the time who later became a well-known promoter of Japanese capitalism.

2-2. Modernization of Japan and changing views during the Meiji Period.

The political and economic unity of Japan, the geographical position far from Western influence, the rivalry among Western Powers and the resistance of Asian people against Western expansion: those factors combined allowed Japan to escape Western colonial rule. This crucial period attracted the intellectual concerns of our Arab colleagues, and the result of their studies had been already published by Mohamed Anis, Raouf Abbas Hamid and Abdelrahman Abdelrahim.

The Meiji government had tried to modernize the country under the slogan of *Fukoku Kyohei* (Rich country and strong army) and *Shokusan Kogyo* (Economic development and industrialization), so as to keep Japan from falling under Western political and economic domination. Another concern of the government had been the abolishment of the unequal clauses of the treaties signed by the Tokugawa

government, such as extraterritorial rights of foreign residents and the abandonment of the custom of autonomy. Scandalous stories of the dance parties at the *Rokumeikan* (a famous western-style dance pavilion opened in the Meiji Period) shows clearly how the Japanese leaders were eager to convince the Western diplomatic corps that Japan had become civilized and assimilated Western manners. At the same time, the Japanese government encouraged the study of other countries like Egypt which were facing the same problems, as the studies done by and FUKUCHI Gen-ichiro (1873) and MITSUKURI Rinsho (1875) on the system of Mix Court. Japanese at that time observed with sympathy national movements in the Middle East as shown by TOKAI Sanshi (*Kajin no Kigu* 1885-97, *Ejiputo Kinseishi* 1989) on the Urabi movement in Egypt.

2-3. Japan as a Colonial Power and Middle East Studies

A logical consequence of the Modernization policy following the Western model was the expansion of Japan in Asia. After the victory in the Chino-Japanese War in 1895, Japan annexed Taiwan and began to penetrate into the Korean Peninsula. The next crucial turning point was the victory of Japan over Russia in 1905. The victory of a small country in the East over a European Power had been favorably accepted in the Middle East, as shown by Muṣṭafā Kāmil and Ḥāfiẓ Ibrāhīm in Egypt. However, this victory paved the way for the annexation of Korea in 1910 and Japan became one of the colonial powers.

Here again, Japan had chosen to follow Western model of colonial policies, a good example of which is the translation of textbooks on colonial policy into Japanese, such as *Modern Egypt* by Lord Cromer and *Principes de colonisation* by Albert Girault. Another typical example is *Futsuryo Aruzeria no Gaikyo* (*General Situation of French Algeria*) published by the General Government of Korea (the Japanese colonial administration in Seoul) in 1923. We can find in this book detailed information on legal institutions and native policies, but very little concern is shown for the Muslim population in Algeria.

The two colonial governments and universities established in Taipei and Seoul under Japanese colonial rule played important role in promoting the study

of colonial policy, including that of the Middle East. At the beginning of the 20th century, a few Japanese people began to convert to Islam and visited Arab countries either on pilgrimages or to learn Arabic.

After the First World War, Japan became one of the permanent members of the Council of the League of Nations and attended the San Remo Conference to discuss the status of Grand Syria. However, as the major concerns for Japan were the maintenance of its interest in East Asia, especially China, it kept silent on this issue.

In the field of commercial relations, Japanese products began to penetrate into the Middle Eastern market, apart from some exotic products such as raw silk, tea and chinaware, the main export items were sundry supplies known for their cheap price and bad quality. Japanese navigation companies opened a line to Middle Eastern countries, and the first General Consulate was opened in Alexandria in 1926. In the same year, the Ministry of Foreign Affairs began to send young diplomats to Egypt or Lebanon to study Arabic. Among those students, we can cite the names of OHARA Yoichiro and TAMURA Hideji, who later played important role not only in diplomacy, but also in Arab studies (TAMURA 1983).

From this period, we can notice the publication of studies on contemporary issues occurring in the Middle East, such as Entente Cordiale in 1904, and the Moroccan Affairs in 1905 and 1911. A very interesting thing is that the authors, TAKAHASHI Koyachiro and EGUCHI Bokuro later trained future specialists of Arab countries, like MIKI Wataru, NAKAOKA San-eki and ITAGAKI Yuzo at the Department on Western History.

The 1930s was a turning point for Middle Eastern and Islamic Studies in Japan because several research institutes were founded successively, The *Isuramu Bunka Kenkyusho* (the Institute of Islamic Civilization Studies) in 1932, The *Kaikyoken Kenkyusho* (the Institute of Islamic Studies) in 1937, and The *Toyo Bunka Kenkyusho* (Institute of Oriental Culture) in 1941. During the military expansion and economic penetration of Japan into China and South East Asia, the military government encouraged Islamic Studies so as to provide it with the necessary information for the implementation of native policy toward the Muslim population in those areas.

However behind such official ideology, the motivation of some researchers and their practices were quite different. They began to learn Arabic or Persian, tried to understand the realities of the Middle East from their own, let's say, Oriental, points of view. They studied national movements and other social movements very carefully. One such example was NOHARA Shiro (NOHARA 1966). Those research institutes together with the Research Department of the Manchuria Railway, which were destined to failure later with the Japanese defeat in the Second World War, had at least left one positive result, the training of researchers, known as the generation of the 1930s, such as KOBAYASHI Hajime and MAEJIMA Shinji.

2-4. The Defeat and the Rediscovery of Asia and Africa

The defeat of Japan in World War II resulted in the fall of the military Regime, the destruction of the national economy and the loss of colonies in 1945, and changed the objectives of Middle East Studies in Japan. Japan had to break diplomatic relations with the Middle Eastern countries, Japanese companies ceased their commercial activities overseas. Loosing their *raison d'etre*, it is quite natural that the research institutes ceased their activities, and young researchers lost their posts. Those factors could explain a net cleavage between prewar and postwar Middle East Studies in Japan, however, it was the generation of the 1930s who contributed to restart Middle East Studies in postwar Japan. For example, KOBAYASHI Hajime played an important role in the initial stage of the *Chuto Chosakai* (the Middle East Institute of Japan) founded in 1955. IZUTSU Toshihiko and MAEJIMA Shinji began to publish the results of their work done before and during the war, and trained their students in the Department of Oriental History.

In Japanese academic tradition, there is a strange division of labor between Oriental History and Western History: concerning Middle East Studies, the former works mainly on the Medieval Period, the golden age of Islam, and the latter on Modern and Contemporary Periods. Postwar recovery had been relatively faster in the case of Oriental History than with Western History. We can notice firstly the activities of historians like, MORI Masao in Turkish history and SHIMADA Johei in Islamic and Arab history. We call them researchers of the generation of the

1940s. It is not so easy to identify why, it may be that they seemed less harmful to the Occupation Army, but the cleavage between pre-war and postwar studies is not so clear in the field of Oriental History. Probably for the same reason, the reorganization of Academic Societies began in this field with the foundation of the *Nippon Oriento Gakkai* (the Society for Near Eastern Studies) in 1955. Recovery from war damage was relatively easy for the Institute of Oriental Culture, the Institute continued its activities and offered research posts to the future leading figures in Middle East Studies.

Under the American occupation, Japanese young researchers rediscovered Asia and Africa and began to conceive world history from quite a different point of view. The national movements and the revolution in India, China, and Egypt motivated young students to engage in Middle East Studies especially in the field of Modern and Contemporary History. Young researchers grouping around a journal called *Indo-Iran Hyoron* (Indo-Iranian Studies Review) began to launch new projects of research and they played a leading role in postwar Middle East Studies. Among them let's cite the names of YAJIMA Fumio, NAKAOKA San-eki, KAGAYA Kan, and ITAGAKI Yuzo. I call them the generation of the 1950s.

Personally, I think I belong to the generation of the 1960s. I have been interested in Maghrib Studies under the impact of the independence movement in Algeria.

2-5. The Japanese Economic Miracle and the Rebirth of Middle East Studies

If the 1950s had been a period of economic reconstruction and the rediscovery of Asia and Africa, the decade 1960s was a period of rapid economic growth called the Japanese Economic Miracle. The year 1964 was a symbolically important year with the Olympic Games held in Tokyo, and the liberalization of the travel to foreign countries; until that time private travel had been banned to protect the Japanese yen. Until then, Japanese students could not study abroad if they could not get a scholarship from a foreign government including those in the Middle East.

I think we can safely say that the foundation of The *Nihon Isuramu Kyokai*

research program on Arab-Japanese Relations in 1978. The Arabs, mainly Egyptians had their own committee and we Japanese had ours called the Japanese Committee for Arab-Japanese Relations under the presidency of MAEJIMA Shinji. The Committee published *Bibliography of the Arab Studies in Japan, 1875-1979* and held two symposia in Tokyo in 1980, and then in Mishima in 1981. You can find very interesting information on Arab Studies in Japan and on mutual understanding between Arabs and Japan in the proceedings of these two symposia (JNSAJR 1980, 1982).

I believe personally that the impact of Oil Shock is not limited only to Oil concerns, it was rather a crisis of identity for the Japanese who were enjoying the fruits of rapid economic growth and forgetting their identity as Asian people. The businessmen were not satisfied with the information on the economic situation and they felt the necessity to have deeper insight into social and cultural issues. It is noteworthy that the organizers, ITAGAKI Yuzo and others, had chosen Islam as the topic of large scale research projects. Why? Firstly, it is considered that Islam is the key factor in understanding the Middle East from its deep historical and sociological background. Secondly, Islam may provide topics of research for several disciplines, such as history, sociology, political science, economics and so on. Thirdly, Islam may open a wider scope of regional coverage, including Africa, South Asia, South East Asia and even the American continents now.

After that, Middle East Studies in Japan entered a new phase with the foundation of the Japan Association for the Middle East Studies in 1985.

Now, I would like to talk about the present situation of the Middle East Studies in Japan.

3. Present Situation

3-1. Review on Statistical Data

Let's try to review what I have mentioned about the history of Middle East Studies in Japan using Table 1 compiled by MIURA and presented by him as Table 2 (MIURA 1995). He made these Tables based on a voluminous bibliography

published by The Toyo Bunko (Centre for East Asian Cultural Studies for Unesco) in 1992, which he and his staff have worked very hard on for 4 years, collecting bibliographical data on more than 15 thousand titles in order to compile, edit and publish this monumental work.

Table 1 Chronological Distribution of Works

Years	Total number	Average by year
1869-1904	166	4.6
1905-1930	907	34.9
1931-1945	1,685	112.3
Total before War II	2,758	
1945-1949	67	13.4
1950-1959	902	90.2
1960-1969	2,174	217.4
1970-1979	3,766	376.6
1980-1988	4,617	546.3

(Source) MIURA 1995:72

Looking rapidly at Table 1, I think my understanding is almost correct. It shows the trend of Islamic and the Middle East Studies in Japan clearly, the impact of World War II, and the economic growth. But if you examine not only this Table but also the original document, more carefully, title by title and year by year, frankly speaking, I must confess my embarrassment. I know that I have to correct and modify several points of my argument to make it more objective, depending on data. But, instead of working on the details of revising what is generally said, I want to invite young students to do such work, it is a good topic for a BA or MA paper.

Table 2 Research Fields of Work

I	General Works	609	4.2%
II	Religion & Thought	988	6.8
III	Law	387	2.6
IV	Ecology & Geography	688	4.7
V	History	2,696	18.5
VI	Politics & International Relations	2,390	16.4
VII	Economy & Industry	1,688	11.7
VIII	Language & Literature	1,121	7.7
IX	Science & Technology	179	1.2
X	The Arts	595	4.1
XI	Folklore & Ethnology	295	2.0
XII	Society & Sociology	476	3.3
XIII	Japan & the Middle East	2,267	15.5
XIV	Academic Trends	251	1.7
Total		14,610	100.0

(Source) MIURA 1995:72

Table 2, originally Table 1 in MIURA's article, shows the number of works classified by field. History accounts for the most with 18.5%, followed by Politics and International Relations (Post World War II) with 16.4% and Japan and the Middle East with 15.5%.

Here again, I have to modify my personal impression according to which Islamic Studies (religion and thought) would occupy second place after History. As I shall discuss later, an abundance of the books and articles related to current affairs does not imply the quality of those works. If we could have a third table showing the correlation between those two, it would be very informative, but it is very difficult to compile such data manually.

3-2. Number of Researchers

I have tried myself to compile other data concerning the number of researchers engaged in Middle East Studies, classified according to Disciplines or Fields of Research and Sub-Regions or Countries and Professions. I compiled this data based on a list of members of JAMES (1996) as shown in Table 3.

**Table 3 Number of Researchers engaged in the Middle East Studies
(Members of JAMES in 1996)**

Discipline/Research Field	Nr.	Sub-Regions/Countries	Nr.	Profession/Institutions	Nr.
History	148	Greater Syria & Israel	24	University Staff	171
Islam Studies	53	Egypt, Sudan	27	High School Teachers	16
Languages & Literature	57	Gulf States	7	Students, Post & Under-graduates	93
Ethnography & Anthropology	30	Maghrib	20	Research Institutions	28
Sociology & Cultural Studies	23	Arab, General	38	Organizations	18
Politics	42	Iran	39	Businessmen	26
Economy	27	Turkey	47	Journalists and Gov. Officials	16
International Relations	44	Central Asia	22	Miscellaneous	175
Geography	11	Middle East General	33		
		Neighboring Regions	14		
Archeology	6	Miscellaneous	272		
Peripheral Area	14				
Architecture	8				
Miscellaneous	87				
Total	543	Total	543	Total	543

(Source) MIYAJI 1997:62

Please be careful in evaluating the credibility of this Table. Firstly, this Table does not cover all researchers working on the Middle East in Japan. For example, archeologists do not necessarily affiliate with JAMES because they are active members of the Japan Society for Near Eastern Studies, economists prefer to present their papers to the Association of International Economics, etc. According to my personal, quite subjective estimation, the percentage of JAMES members will probably be between 70 % and 80 % of the true total.

Secondly, the list of members of JAMES does not give uniform information on the fields of research, either by discipline or region. I know around 270 members personally and I tried to classify them sometimes quite subjectively. The importance of the Miscellaneous category is a good explanation of the lack of credibility of this data.

Making these reservations, I am sure that it is very interesting to compile this kind of data. Instead of talking only on the basis of this Table, let me try to give some remarks concerning the present situation of Middle East Studies in Japan.

3-3. Fields of Research by Disciplines and Subjects

According to Table 3 and Table 2, History and Islamic Studies occupy important places, together with the importance of university staff and students among the members of JAMES, the academic character of the Middle East Studies is very remarkable. I'll limit my comments to three points.

-- Firstly, on the methodological training of the historians and its relation to other human and social sciences.

-- Secondly, the relevance of historical studies in the face of social reality.

-- Thirdly, the strange division of labor that I mentioned earlier between Oriental History and Western History is disappearing now, because the language barrier and difference of the sources are not important factors separating the two schools.

In my proper fields of research, International Relations and Area Studies in the field of Social Sciences, it is rather easier for me to make critical remarks.

Importance of works (Table 2) and researchers (Table 3) in this field does not necessarily imply high quality; it is rather easy to write an article on the related subjects depending on second hand information sources, and without sufficient preparation of a methodological framework.

Concerning the field of sociology and anthropology, I have to deplore firstly that we don't have many works and specialists in these fields. In Japan also, there are two types of sociologists and anthropologists, theory-oriented and field work-oriented, and the happy combination of these two seems to me still very rare. The younger generation follows current academic fashion too much in choosing research subjects; they are likely to choose research subjects without considering the relevance of the academic work to social realities.

Compared with other Academic Associations organized on regional basis, such as the Japan Association for African Studies and the Japan Association for Mediterranean Studies (called Collegium Mediterranistrarum), we have a relatively small number of researchers working in the field of natural sciences, Arts and Technology.

3-4. Fields of Research by Sub-Regions or by Countries

Until the 1960s, Japanese studies had focused on the three Regional Powers: Egypt, Turkey and Iran. It is quite a natural tendency, given the importance of those countries in history and present conditions. After the 1970s there appeared trend toward diversification in the choice of the research fields and we have witnessed many young researchers working on Maghrib, Greater Syria, and the Gulf. But such diversification of the regional concerns is not significant for discipline and/or subject-oriented researchers. This is the reason why there are so many Middle East generalists.

We are likely to think that the intensity of the relationships with Japan is a decisive factor in choosing the research area; sub-region or countries. However, such considerations may be relevant only for those concerned with practical matters such as businessmen and diplomats. For average people and even for researchers, the Middle East is still conceived to be very far from Japan, because of a lack of

geographical and historical ties. Except for those critical moments when Japanese had to confront Middle Eastern realities such as the Oil Shock or the Gulf War. Even the central issues in the Middle East, like the issue of Palestine problem seem very far away to the average Japanese, especially after the signing of the peace agreement.

It is rather for practical reasons that young researchers choose their area of research, such as the ease of obtaining a visa or research permit, transportation facilities and so on. For example, we have very few specialists working in the Gulf countries including Iraq.

3-5. Players in Middle East Studies

One remarkable fact I did not include in Table 3 is the age structure of the members of JAMES: I don't have concrete figures, but the increase of young members is one of the most important and hopeful changes that we have experienced in these two decades. However, we are now confronting new problems. It is not so easy to find posts for them now compared with the period of economic growth. The creation of new posts became very difficult because of the decrease in the total number of students in Japan.

Another factor, that I didn't put in Table 3, is the number of native languages (Arabic, Persian and Turkish) speakers: among 171 university staff, there are only 14, around 8% and the number of students is 6 out of 93, less than 7%. Compared with American or European standards, this is still quite low. However it is the most significant change that we can witness after the 1980s. For example in the 1960s, it was almost zero.

4. Concluding Remarks

I would like to add some complementary remarks concerning what has happened after the foundation of JAMES in 1985.

Firstly, I want to explain the reason JAMES was not founded until 1985. For example, the Japan Association for African Studies was founded in 1964. The

reason is rather simple. Most of the historians who occupy a large percentage among Japanese specialists on the Middle East did not feel the necessity to have another academic society, because they were already affiliated with the Japan Association for Near Eastern Studies founded in 1955, or other historical study associations. We had to wait until the moment when we could realize an increase of researchers, diversification of fields and areas, and an increase of direct contact with Middle Eastern scholars. But still, Japan had no national research institute specializing in the Middle East. Neither an independent institute like the National Museum of Ethnology, nor a university institute like the Institute of South East Asian Studies at Kyoto University. The organizers of large scale projects, like UMESAO Tadao, ITAGAKI Yuzo, the first and second presidents of JAMES, had planned to found an Academic Society and a new National Institute. The researchers who had already been well organized after the Shirouma Meetings supported their initiative. And finally we saw the foundation of the JAMES in 1985. However, because of the budget deficit and the decrease of interest in the region, we saw the reduced fruit of their effort in the creation of the Japan Center for Area Studies in 1994. The Center covers mainly three regions, the Middle East, South Asia and Latin America.

Secondly, as I don't have enough time to explain the role of private universities in general, I want to mention only the creation of research and teaching institutes in private universities. The most typical case is the Institute of Middle Eastern Studies of International University of Japan at Niigata Prefecture in 1985. Under the leadership of KURODA Toshio, this Institute had been very active and published a bulletin in Japanese and IMS Working Papers Series in English.

Thirdly, I want to talk about the cooperation and exchange at the level of East Asia: JAMES had established institutional relationships with our Sister-Associations in Korea, China, Taiwan and Mongolia, and had reached to the foundation of AFMA (Asian Federation of the Middle East Studies Association) in 1994. We will hold the third conference of AFMA in May 1999 at Tokyo.

Fourthly, I think you already have information on the large scale research projects now going on and the preceding ones: Urbanism in Islam (1988-1994), and Islamic Area Studies (1997-2002).

5. Appendix

5-1. Academic Associations and their Journals (* in Japanese)

日本オリエント学会 The Society for Near Eastern Studies (1955)

* 『オリエント Oriento』

Orient

日本イスラム協会 Association for Islamic Studies in Japan (1963)

* 『イスラム世界 *The World of Islam*』

日本アフリカ学会 The Japan Association for African Studies (1964)

日本中東学会 Japan Association for Middle East Studies (1985)

『日本中東学会年報』 *AJAMES (Annals of Japan Association for Middle East Studies)*

日本ナイル・エチオピア学会 The Japan Association of Nilo-Ethiopian Studies (1992)

5-2. Research Institutions and their Journals (* in Japanese)

東洋文庫 The Toyo Bunko (Oriental Library) (1924)

* 『東洋学報 *The Journal of the Department of the Study of the Toyo Bunko*』

The Memoir of the Department of the Study of the Toyo Bunko

イスラム文化研究所 The Institute of Islamic Civilization Studies (1932)

回教圏研究所 The Institute of Islamic Studies (1932-1945)

東京大学東洋文化研究所 Institute of Oriental Culture, The University of Tokyo (1941)

中東調査会 The Middle East Institute of Japan (1955)

* 『中東研究 *Journal of Middle East Studies*』 ← 『中東通報 *Middle East News*』

アジア経済研究所 Institute of Developing Economies, IDE (1960)

* 『アジア経済 *Monthly Journal of the Institute of Developing Economies*』
アジア・アフリカ言語文化研究所 Institute for the Study of the Languages and
Cultures of Asia and Africa, ILCAA (1964)

『アジア・アフリカ言語文化研究 *Journal of Asian and African Studies*』
Studia Culturae Islamicae 1976-

中東協力センター Center for the Cooperation with the Middle East (1973)

中東経済研究所 The Japanese Institute for Middle Eastern Economies (1974)

* 『現代中東研究 *Middle East Studies*』

中近東文化センター The Middle Eastern Culture Center in Japan (1975)

国際大学中東研究所 The Institute of Middle Eastern Studies, International
University of Japan (1985-1997)

IMS Working Paper Series

国立民族学博物館地域研究企画交流センター The Japan Center for Area
Studies, National Museum of Ethnology (1994)

上智大学アジア文化研究所 Institute of Asian Cultures, Sophia University

『上智アジア学 *The Journal of Sophia Asian Studies*』

関西大学東西学術研究所 The Institute of Oriental and Occidental Studies, Kansai
University

5-3. Research Projects

ILCAA, Islamization and Modernization Research Project, 1967-1986

(アジア・アフリカにおけるイスラム化と近代化に関する共同研究)

Japan National Committee for the Study of Arab-Japanese Relations, 1977-1993

(日本・アラブ関係研究国内委員会)

Study on Arab-Japanese Mutual Images, 1979

(日本・アラブの相互認識に関する研究)

The Mediterranean Studies Research Group, Hitotsubashi University, 1973-

(一橋大学地中海研究会)

Urbanism in Islam Project, 1988-1991

(イスラムの都市性)

ILCAA, Research on the Mechanism of Cultural Contacts in the Islamic World,
1987-1997

(イスラム圏における異文化接触のメカニズム)

Islamic Area Studies Project, 1997-2002

(イスラーム地域研究)

5-4. University and Faculties

東京外国語大学 Tokyo University of Foreign Studies

大阪外国語大学 Osaka University of Foreign Studies

東京大学文学部 Faculty of Letters, The University of Tokyo

イスラム学科 Department of Islamic Studies

東洋史学科 Department of Oriental History

京都大学 Kyoto University

文学部西南アジア史学科 Department of South-Western Asian Studies,
Faculty of Letters

大学院アジア・アフリカ地域研究研究科 Graduate School of Asian and
African Area Studies

東北大学大学院国際文化研究科 Graduate School of International Cultural
Studies, Tohoku University

九州大学文学部イスラム文明学科 Department of Islamic Civilization, Faculty
of Letters, Kyushu University

四天王寺国際仏教大学文学部 Faculty of Letters, Shitennoji International
Buddhist University

慶應義塾大学文学部 Faculty of Letters, Keio University

中央大学文学部 Faculty of Letters, Chuo University

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JNCSAJR, *Arab-Japanese Relations, Tokyo Symposium*, 1980.

JNCSAJR, *Arab-Japanese Relations, Mishima Symposium*, 1982.

*JNSAJR, *Bibliography of the Arab Studies in Japan 1875-1979*, Institute of Developing Economies, 1981 (日本におけるアラブ研究文献目録 1875-1979).

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