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JAMES International Workshop Changing Knowledge and Authority in Islam

The international workshop Changing Knowledge and Authority in Islam was held on March 25-26, 2004 at the Sanjo Kaikan (University of Tokyo) amidst cherry blossoms in full bloom. Over the course of two days, over a hundred people (including eight scholars invited from overseas) attended the workshop. The workshop comprised three sessions and twelve papers, with discussion periods after the sessions.

The idea for the workshop was first proposed by JAMES member SATO Tsugitaka (Waseda University professor). The idea was further developed into a preliminary proposal by the JAMES International Relations Committee and was approved by the JAMES Board of Directors in December 2003. The Organizing Committee of the workshop was then formed with JAMES members TONAGA Yasushi and MATSUNAGA Yasuyuki joining to lead the sessions. The workshop was made possible with the aid of the Japan Foundation Program for Middle East Exchange, in cooperation with the Toyo Bunko (Contemporary Islamic Studies Group).

The workshop was characterized by the wide expanse of area (from the Middle East to East Asia) and time (from the Middle Ages to the present) over which “knowledge and authority” were discussed. “Knowledge and authority” here do not necessarily refer only to Sunni aspects, but represent a multidimensional Islamic world with Shiite and Sufic networks, in addition to interaction with ideas in Western Thought, such as liberalism and socialism. Speakers also represented a diversity of backgrounds: Islamic intellectuals active in Egypt, Iran, and Indonesia; scholars based in American/European research institutions; and Japanese scholars. This kind of cross-territorial workshop can be

difficult to conceive in countries and institutions where there is a focus on a particular research field or area, and was possible because of the emphasis Japanese Middle East studies has placed on pluralism and flexibility in research. The decision to include a paper on Chinese Muslim intellectuals (Hui-zu), too, was crucial, as it was important to present new academic ground for our international colleagues, and Chinese Muslim intellectuals are virtually yet unknown in the West and the Middle East.

This was the first international workshop on such a large scale for JAMES. The Organizing Committee was responsible for the planning and management, and the JAMES International Relations Committee was in charge of publicity, finances, and other day-to-day matters. The workshop was widely publicized to both members and non-members through posters, flyers, and via the website, and as a result, we had over 90 people register in advance. About 15 more people (including Muslim foreign students) joined us at the workshop, having learned of the workshop through the JAMES website on the day, and we had journalists from newspapers cover the event. We note with regret that Dr. Mady from Egypt was unable to attend due to a cancelled flight.

In order to have a well-organized and active question-and-answer/discussion period, all the workshop papers were distributed in English to the participants. Over 50 people participated in the Welcome party held on the first evening of the workshop, at the beginning of which JAMES member KATAKURA Motoko gave a toast and a few words of welcome.

A detailed account of the program and the three sessions is provided by the respective chairs of the sessions. We are also currently considering the publication of the workshop papers (in English) in a special issue of AJAMES.

I would like to take this opportunity to thank the Organizing Committee, the speakers, all the participants, the staff at the Japan Foundation and the Toyo Bunko, without whose aid and assistance the workshop would not have been possible. Though there were many obstacles for an academic society like JAMES without a long history or a secure source of funds to hold an international workshop of such a scale, I am happy to report that the workshop was quite a success.

MIURA Toru

(Ochanomizu University, International Relations Committee director of JAMES)

Remarks from the Organizer

SATO Tsugitaka

(Waseda University, Chair of Organizing Committee)

Thanks to the efforts of the Organizing Committee and the helpful young scholars, the international workshop Changing Knowledge and Authority in Islam (organized by JAMES, sponsored by the Japan Foundation in cooperation with the Toyo Bunko) was a great success. We were lucky to have the two days of the workshop coincide with the cherry blossom season, and hope that our colleagues from abroad enjoyed the blossoms.

The workshop was closely related to the activities of the Regional Advisory Panel on Middle East Studies (RAP) of the Social Science Research Council (SSRC) based in New York. The first RAP meeting was held in October 2001 in New York City (it was in the planning long before 9.11). I represented Japan in this meeting and met with approximately ten other members representing various countries such as USA, Kuwait, Lebanon, Egypt, Turkey, Belgium, and Malaysia. Since the first meeting we have held meetings in Amman (January 2002) and Cairo (March 2003) to discuss the future of Middle East Studies and seek out the important and stimulating issues. One such theme that emerged from these discussions was “Changing Knowledge and Authority in Islam.” Back in Japan, I proposed an international workshop based on this theme and immediately it was decided that JAMES would hold this workshop. Fortunately, the Toyo Bunko had embarked upon its Contemporary Islamic Studies project from the 2003 academic year and we were able to elicit their cooperation.

Since the workshop was planned for the end of the academic year (and therefore a necessarily very busy time) we were not sure how many scholars and students would be able to participate. Despite our concerns, however, we had a turnout of over 80 on the first day, over the course of which many valuable discussions and comments could be heard. At this conference I was pleased to note the number of young Japanese scholars participating actively in the discussions, as at the international conferences of the Islamic Area Studies project. Just one or two decades ago, only scholars from abroad joined in the discussions. I do not say this from a nationalistic point of view (as that is superfluous in an academic context) but I believe that this trend of active young Japanese scholars will bring a new wave of Middle East-Islamic Studies to Japan.

“Changing Knowledge and Authority in Islam” is an important theme in understanding the contemporary Islamic world. Naturally it encompasses a wide variety of areas, and two days of reports and discussions is not nearly enough to cover all bases. It would please me very much to see in the near future a workshop on the very same theme in Cairo, Istanbul, Tehran, or Jakarta, for example, so that we may further the discussions. (April 24, 2004)

Session 1: Sufism and Tariqa Movements in the Era of Islamic Resurgence

Chair: AKAHORI Masayuki (Sophia University, Tokyo)

TONAGA Yasushi (Kyoto University, Kyoto), “Sufism in the Past and Present”

Mark SEDGWICK (American University in Cairo, Cairo), “Tariqa and Reform and Tariqa Reform in the Arab World”

Mahmut Erol KILIC (Marmara University, Istanbul), “Effects of Sufism on Modern Turkish Society: Intellectuals and Politicians”

KOMATSU Hisao (The University of Tokyo, Tokyo), “Islamic Resurgence and Tariqa in Central Asia”

Discussants: KISAICHI Masatoshi (Sophia University, Tokyo), IIZUKA Masato (Tokyo University of Foreign Studies, ILCAA, Tokyo)

Session 1 was organized to discuss contemporary Sufic thought and organization and to cover an important theme in “changing knowledge and authority”, alongside Session 2 on ulama and Session 3 on contemporary intellectuals. It was planned with the cooperation of TONAGA Yasushi (Kyoto University) as part of a joint research project that has been conducted since 1997 regarding saint veneration, Sufism, and tariqa. This project has in the past organized sessions at four international workshops, including one at the first WOCMES (World Congress for Middle Eastern Studies) in Germany in 2002, to which JAMES dispatched representatives.

Although the main focus of Session 1 was on contemporary Sufism, the first paper “Sufism in the Past and Present” by TONAGA described the tri-axial theory of Sufism that encompasses many periods, and in effect, provided an introduction to the other three papers in the session.

The tri-polar framework of Sufism is a theory on which TONAGA has based his work for several years, and has as its poles mysticism, ethics, and popular cult. In this theory, Sufism is viewed as an integrated whole based on these three poles, and depending on which one of the poles is emphasized, a different form of Sufism emerges, and further, a different understanding of Sufism is born.

TONAGA has continued to improve the theory in recent years, and in this session, he presented a new aspect of the theory by explaining the historical development of Sufism based on the tri-polar structure: how mysticism emerged from ethics, how Sufism based on the three poles gradually developed in pre-modern times, and how modern Sufism with its keen emphasis on ethics appeared. Here AKAHORI (Sophia University) suggested reversing the first two poles (using ethics as the first poles and mysticism as the second) for an easier narrative of the historical development.

In the last part of his paper, TONAGA suggested that in the discourse of modern-contemporary Islam, Sufism may possibly be set up in opposition to Islamism. A heated discussion ensued upon this point, as will be seen below.

Three papers with more specific themes followed TONAGA’s paper. Of the four speakers in this session, two were scholars in the study of thought and two were historians. The

two discussants too represented the two fields.

The second paper of the session was presented by Mark Sedgwick on "Tariqa and Reform and Tariqa Reform in the Arab World." Sedgwick first described how tariqa worked well as a social framework in the 18th century, and then went on to describe how modernization reforms from the 19th century onwards brought about the decline of the tariqa. In the face of this decline, many reformist movements emerged from within the tariqa. In particular, the Budshishi Order (in Morocco) and the Dandarawi Order (influential in Egypt among other places) are good examples of tariqa that are active and growing in contemporary times. The Budshishi Order and the Dandarawi Order were both of great interest to me, but the point made about the Budshishi Brotherhood garnering new followers in the urban middle-class is a phenomenon already observed by Gilsenan regarding the Hamidiya-Shadhiliya order of the 19th century. However, the concept of "neo-Salafiism" is an interesting idea that deserves further development in the future.

The next paper was by Mahmut Erol Kilic (Marmara University, Istanbul) on the "Effects of Sufism on Modern Turkish Society: Intellectuals and Politicians." The paper was a carefully researched paper on how Sufis dealt with the problem of the tekke ban after Turkey became a republic. Kilic called particular attention to the fact that the Sufis responded in various ways to the new law: some left the country, some protested the law passively by giving up public positions, some kept their public positions but secretly continued their practices, and still others accepted the ban and cooperated with its enforcement. It was unfortunate that time restrictions obliged Kilic to leave out parts of his paper. More information about the current state of Sufism in Turkey would have been a valuable addition to the paper, as NAKATA Koh's question in this session suggested.

The last paper of the session was read by KOMATSU Hisao (The University of Tokyo) on the Andijan Uprising in a paper entitled "Islamic Resurgence and Tariqa in Central Asia." KOMATSU described how the leader of the Naqshbandi order, Duqchi Ishan, followed certain teachings to work towards a resuscitation of Islam, and how he organized Uzbek and Kyrgyzs followers in rebellion against Russian rule. Of particular interest was the Russian Empire's interpretation of the uprising, and the paper also described how the uprising was interpreted by Muslims during that time and later. KOMATSU explained how the interpretation of the Andijan Uprising as a democratic movement of tariqa is too simplistic and barely sufficient, and encouraged the reexamination of other anti-colonialism struggles and ethnic-nationalistic independence movements in which tariqa was interpreted to be the sole reason. However, it must be said that Duqchi Ishan's beliefs and religious activities as described in the paper lie with Islam as a whole and not with Sufism in particular, and it would have been helpful, especially in light of the other papers in the session, to have more information regarding the Naqshbandi teachings.

After the papers, IIZUKA Masato (Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies) commented as an expert on thought and KISAICHI Masatoshi (Sophia University) as a historian. Many questions regarding the individual papers were asked during this discussion period; many of them were concerned with the possibility of contrasting Islamism with Sufism in the framework of modern-contemporary Islam. As could be predicted at the time of TONAGA's paper, this topic fueled many of the discussions, in much the same way that KISAICHI's framework contrasting Islamism (moving towards changes in the individual from societal reform) and modern Sufism (moving toward social movements from individual movements) stirred up much controversy. Although there were a few stray comments confusing Islamism with Islam, the idea of considering Sufism as a kind of Islam may be useful in understanding the Islam of today on a bigger framework, especially as current research has laid much emphasis on Islamism.

Many issues arose from the session's discussions. In particular, the diversity of modern-contemporary Sufism as described by both Sedgwick and Kılıc calls for particular attention. As pointed out by TONAGA too, it is important to differentiate modern-contemporary Sufism, which has an excessive emphasis on ethics, and a new Sufism that may eventually replace Islamism. The former is actually very similar to Islamism, as it calls for a return to Sufism of its very early stages and is extremely rationalist. In fact, the teachings of Duqchi Ishan as described by KOMATSU sounded very like Islamism.

In other words, modern-contemporary Sufism has aspects that are both similar with and dissimilar to Islamism. Therefore, the framework should not be "Islamism" vs. "Sufism" but rather a more refined theoretical framework that seeks to understand how Islam in contemporary times has tried to resolve its wealth of knowledge and traditions in modern times. This important issue became clear in this session.

AKAHORI Masayuki (Sophia University, Chair of Session 1)

Session 2: Sites and Networks of Religious Authorities

Chair: MATSUNAGA Yasuyuki (Nihon University, Tokyo)

Jonathan BERKEY (Davidson College, Davidson), "The Transmission of Knowledge and Religious Authority: Medieval Institutions and Modern Problems"

SATO Minoru (Kanazawa University, Kanazawa), "Knowledge and Tradition of Chinese Muslim Intellectuals"

Mohsen KADIVAR (Tarbiyat Modarres University, Tehran), "The Innovative Political Ideas and Influence of Molla Mohammad Kazim Khorasani"

SATO Noriko (Durham University, Durham), "Religious and Political Networks:

al-Khoei Foundation and Other Political Minorities”

Session 2 discussed different modalities in which certain authoritative knowledge was developed and/or transmitted in their own historical contexts, and attempted to gain some comparative overview.

The first speaker, Jonathan Berkey, argued that in contrast to the modern notion that education serves as an instrument for change, the particular modalities found in medieval Islamic educational institutions—such as the lack of formal curriculum and memorization as the preferred tool in transferring knowledge—contributed to the creation of what he called an “ideology” that was explicitly conservative and hostile to innovation. By comparison, Berkey argued, the Deobandi madrasas in nineteenth-century India introduced formality—as characterized by the establishment of a curriculum—and “objectified” a normative model of Islam in a typically scripturalist fashion. Berkey further observed several continuities and discontinuities between the contemporary Deobandi-style madrasas in Pakistan and Afghanistan and the medieval educational institutions by way of his response to the post-9/11 media focus on the contemporary Islamic educational institutions.

The second speaker, SATO Minoru, presented a paper dealing with the development of the Five Elements Theory by seventeenth-century Chinese Muslim Intellectual Liu Zhi (d. c. 1730). SATO argued that, unlike Wang Daiyu and Ma Zhu the two Chinese Muslim Intellectuals before him, Liu Zhi developed his Five-Elements theory by accepting an alternative four-element theory in explaining the creation of all things. By carefully reading the text of *Wugong shiyi*, SATO further elaborated on how Liu Zhi also incorporated the Five Pillars of Islam in his theory.

The third speaker, Mohsen Kadivar, presented his original research on the political views of early 20th-century Shi’ite scholar Molla Mohammad Kazem Khorasani (d. 1911). According to Kadivar, Khorasani was the first Imami-Shi’ite mujtahid who argued that absolute human guardianship is forbidden even in the case of the Infallibles, i.e., the Prophet and the Imams, and that absolute guardianship belongs exclusively to God. On the role of the jurists in governing a society, Kadivar argued that Khorasani was similarly a minimalist, allowing the jurists no specific role in managing public domain. Kadivar thus found Khorasani’s views at the other end of the spectrum among the Shi’ite jurists from Ayatollah Khomeini, who viewed that the jurists were entitled to the same authority that the Prophet and the Imams were given in managing public domain. Kadivar concluded that Khorasani’s views could serve as the basis for democracy in an Islamic society given his statement that “in the occultation of Imam Mahdi, the government belongs to the public.”

The last speaker, SATO Noriko, presented her social-anthropological analysis of the

difficulties faced by al-Khoei Foundation in expanding its activities among the Iraqi Shi'ites in post-conflict Iraq. Emphasizing the multiple social cleavages existing in present-day Iraq, SATO observed several historical and social factors that explain what she terms as the “weakness” of the Shi'ite religious leadership in Iraq.

Each of the papers presented dealt with certain modalities in which religious knowledge was transmitted in different historical settings. While the papers dealt with apparently unrelated topics from one another, taken together the presentations and the discussions that followed were thought-provoking and fruitful, preparing the participants for the concluding general discussion of the Workshop.

MATSUNAGA Yasuyuki (Nihon University, Chair of Session 2)

Session 3: New Thinkers in Islam: Intellectual Map of the Contemporary Muslim World”

Chair: KURITA Yoshiko (Chiba University, Tokyo)

NAKATA Koh (Doshisha University, Kyoto), “The Influence of Ibn Taymiyya's Thought in Contemporary Islam”

Abou Elela Mady (International Center for Studies, Cairo), “A Model of Islamic Political Thinking in Egypt,” read by KOSUGI Yasushi (Kyoto University, Kyoto)

Mohamed A. Mahmoud (Tufts University, Birmingham, UK), “Mahmud Muhammad Taha and the Crisis of Modern Islam”

Ulil Abshar Abdalla (Institute for Research and Human Resource Development of Nahdlatul Ulama, Jakarta), “The Liberal Interpretation of Islam: The Indonesian Case”

There were four papers in Session 3. NAKATA Kou (Doshisha University) began with an analysis of Ibn Taymiyya's thought and how it is received in contemporary times. Ibn Taymiyya, a legal scholar who lived in the 14th century, greatly influenced modern Muslim thought and behavior, especially with regards to the interpretation of tawhid and the concept of jihad against rulers who stray from Sharia.

Following this paper was Abou Elela Mady's paper, which was read by KOSUGI Yasushi of Kyoto University, as Dr. Mady's flight to Japan was cancelled. In his paper, Mady, an Egyptian intellectual who seeks the realization of politics and society based on Islam, criticized traditional political theories of Islam. Mady also described the ideas and activities of the Wasat (“middle path”) Party that was formed recently in Egypt, and explained how the concept of “citizenship” (that transcends the boundaries of religion and sects) and the concept of women's rights do not contradict Islam, but rather, derive from it. In the third paper of the session, Mohamed A. Mahmoud examined the ideas of Mahmud Muhammad Taha, a greatly influential thinker among Sudanese intellectuals in the 1960s.

The paper analyzed the uniquely individualistic nature of Mahmud Muhammad Taha's ideas in the context of the legacy of Sufism, and also examined Taha's ideas concerning the differences between the Mecca revelations and the Medina revelations.

The last paper was by Ulil Abshar Abdalla, who pointed out that the very fact that modern Muslims view Islam as a "political ideology" is in itself a consequence of "Western impact." He argued that the idea is a product of modern times, and further, that the concept of God's sovereignty (hakimayya Allah) was also "created" in modern times, and the question of what "Sharia" is may well be equivocal.

Many questions were asked in response to the above papers, especially in regard to the following four points: 1) the significance of Ibn Taymiyya, 2) whether or not "political Islam" is simply a product of modern times (for example, has not the idea of God's sovereignty existed since very early times?), 3) the cause of the failure of "political Islam" (is it from outside pressure or an inherent problem?), and 4) what factors led to the emergence of Mahmud Muhammad Taha's thought and the Wasat party. In the General Discussion following this session, it became clear that the discourses surrounding the meaning of Sharia exist also in Shiite intellectual spheres in Iran.

The papers in Session 3 were all very intellectually stimulating and shed a light upon the nature of debate current in the Muslim world today such as the place of individual freedom and civil society in the context of Islam, and the definition of Sharia itself.

KURITA Yoshiko(Chiba University, Chair of Session 3)

Changing Knowledge and Authority in Islam

Dwight F. Reynolds

Member of Organizing Committee and Regional Advisory Panel
on Middle East Studies (RAP) of the Social Science Research Council (SSRC)
(University of California, Santa Barbara)

The JAMES International Workshop Changing Knowledge and Authority in Islam held at Tokyo University March 25-26, 2004 brought together a remarkable cross-section of scholars from Japan, Egypt, England, Indonesia, Iran, Sudan, Turkey, and the United States. The title of the workshop itself encompassed two closely related but different aspects of the topic: first, that notions of knowledge and authority in Islam are indeed changing; and, that second, certain individuals and groups are actively working to change the structure and concepts of knowledge and authority in Islam. The process of change, as always, can thus be perceived--and therefore also studied--from either an active or passive perspective. Both viewpoints were presented and discussed during the two days of the

conference which included a dozen papers and three periods of open discussion. Although the predominant focus of the conference was on the contemporary period, there were abundant references to the past which provided an ample historical context for the issues raised. The meeting was particularly noteworthy for the diversity of subject matter, geographic locations, and approaches. Different presentations touched upon the Arab world, Turkey, Iran, Afghanistan, Pakistan, Central Asia, China, and Indonesia; historical, theoretical, and sociological approaches, as well as textual analysis, were all well represented.

Out of this diversity, several overarching themes emerged. One of these was the different ways which Sufi institutions have attempted to adapt, with varying degrees of success, to social and political change. The paper of TONAGA Yasushi (Kyoto University) provided a starting point for developing this theme by presenting a general theoretical model of Sufism based on ethics, mysticism, and popular cult. Mark SEDGWICK (American University in Cairo) then offered an overview of Sufism's confrontation with Western thought in the 19th century and with the newly emerging nation-state, followed by examples of modernizing strategies adopted by Sufi tariqas in Egypt (the Hamadiyya Shadhiliyya, who stress their rational nature) and Morocco (the Budshishiyya, who engage primarily in educational and cultural activities). Mahmut Erol KILIC (Marmura University) outlined the 20th-century Turkish state's progressive suppression of Sufi tariqas in the first decades after World War I, as well as various popular attempts to continue the Sufi tradition in secret, and finally offered three examples of attempts at armed resistance: the rebellion of the Naqshbandi Shaykh Said in Eastern Anatolia in 1925 aimed at the creation of an independent Kurdish Islamic state, the "Menemen Incident" of 1930 associated with a Naqshbandi shaykh, and a series of attacks by members of the Tijaniyya order 1949-1952, all of which were eventually suppressed. The final paper of the first session, by KOMATSU Hisao (University of Tokyo) then presented an analysis of the 1898 uprising in Andijan which sought to expel the Russians from the Ferghana Valley and establish an Islamic state. These papers thus presented a full spectrum of Sufi reactions to changing political realities ranging from assimilation to secrecy to armed rebellion.

The second overarching theme of the conference found its roots in issues of education and the transmission of authority. The presentation of SATO Minoru (Kanazawa University) examined the impact of Islamic thought on Chinese Muslim intellectuals. Jonathan BERKEY (Davidson College) offered an analysis of Western perceptions and misperceptions of the relationship between key concepts, methodologies and institutions of medieval Islamic education and their modern counterparts such as contemporary madaris in Pakistan, Afghanistan, and elsewhere. A similar linkage between the medieval period

and modern Islamic movements was the focus of a paper delivered by NAKATA Koh (Doshisha University) that detailed the continuing influence of Ibn Taymiya's thought on contemporary Muslim thinkers. Ulil Abshar Abdalla's contribution offered an account of the developing new liberal interpretation of Islam in Indonesia. Two additional papers focused on specific modern Muslim thinkers: Mohsen KAVIDAR (Tarbiyat Modarres University) presented an analysis of the political thought of Molla Muhammad Kazim Khorasani of Iran and Mohamed MAHMOUD (Tufts University) examined the writings of the Sudanese thinker Mahmud Muhammad Taha.

Finally, two papers examined modern Islamic thought in the context of political action: Abou Elela MADY's paper detailed the platform of the Al-Wasat political party of Egypt and SATA Noriko (Durham University) offered an account of the political and religious networks of the al-Khoei Foundation and its attempt to project its authority from exile in England back to its native Iraq.

This particularly rich series of presentations could well form the basis for an extended analysis which unfortunately cannot be undertaken here. Perhaps, it might be appropriate, however, to make several general comments about the main issues that were raised. One very general observation is that change in knowledge and authority in contemporary Islam appears inevitably to involve re-interpretation of the past. If one thinks only of Islamic culture, this statement may seem nearly self-evident, but it is not at all clear that this is the case with other cultures and societies. If it is true that Islamic society transforms and changes itself through direct reinterpretation of the past, and perhaps even specifically of canonical texts from the past, then this is a characteristic worth identifying and analyzing in its own right. A second general observation is that while our discussions focused upon knowledge and authority, a third term, namely power, seemed to be present, though not overtly so, within many of our discussions. This, too, might be an important insight: can we in fact discuss the transmission of knowledge and transformations of religious authority without situating them within the context of political power? In particular, it would seem from a number of the papers in this conference that the most significant element in the "confrontation with modernity" for many Islamic institutions has been the reformulation of political power into the contemporary nation-state, an institution in which religious authority can make no claims to a traditional, well-defined role.

Finally, it is interesting to reflect on what "silences" existed in our discussions: regions that were not examined, forms of knowledge that remained unmentioned, and types of Islamic authority that were not analyzed. One very new but increasingly important site of contested knowledge and authority in the contemporary Islamic world is of course found in

the Muslim communities of Europe and the Americas. Their relationship with religious authority as defined in their lands of origin is changing rapidly. In many cases, the most important struggle within such communities is whether to accept a spiritual leader “from back home” who has the authority of tradition or to choose instead someone from the diaspora who better understands the day-to-day realities of the community. Alongside these social changes an information revolution is also taking place. CD Roms with the complete texts of the canonical religious literature of Islam make even highly erudite works instantly available to individuals. Now that these texts are accessible and searchable by word or topic in a moment's time (and therefore quite simple to compare and critique), even medieval Islamic knowledge is being restructured in intriguing new ways. Perhaps these will become topics for future research and conferences.

No account of the 2004 JAMES workshop would be complete without a final word of thanks and appreciation to the Toyo Bunko and to workshop organizer SATO Tsugitaka as well as to the other members of the organizing committee. I am certain that all of the participants departed greatly enriched by the papers and discussions.

Asian Federation of Middle East Studies Associations (AFMA) Pusan Conference

The Fifth AFMA Conference was held by the Korean Association of Middle East Studies (KAMES) at the Pusan University of Foreign Studies on October 15-17, 2004. As the organization holding AFMA presidential and office duties in 2003-2004, KAMES hosted the AFMA conference on the theme “Middle East, Asia, and Islam” in conjunction with the annual KAMES international symposium.

In the opening ceremony, there were welcoming speeches by CHEON Wan Kyung (President of KAMES and AFMA) and other guests such as the mayor of Pusan Metropolitan City. After the speeches, former KAMES president RHEW Joung Yole (Hankuk University of Foreign Studies) delivered a keynote on the theme “Peace Built on Understanding”. RHEW spoke on the necessity of a mutual understanding through area studies, and in particular, the duty of Middle East Studies scholars to further a sound understanding of Middle East areas, not just in the academic world, but in the non-academic world as well.

From 10 AM, a total of eight panels were held in parallel (Middle East Politics and Economy, Islam in Asia, Arab Literature in Asia, Middle East Politics, Islam Society and Culture, Economics in Middle East, Islam and History, and Islam). In each panel, there

were four to five speakers (for a total of 33 speakers) and six to seven discussants, many of whom were Korean scholars. Speakers hailed from Korea, China, Japan, Mongolia, Indonesia, Denmark, and the Middle East, and there were also many Middle Eastern scholars and research students currently conducting research in Korea or Japan. We were able to see firsthand the growth of Middle East Studies in East Asia and experienced a multidimensional and international atmosphere as is not usually possible in the scope of any one country. There were 30 to 40 participants per panel at any given time, and the question-and-answer sessions after the papers were lively and participated in by many. See below for details of the panels.

All panels closed by 6:30 PM, at which time the concluding discussion and closing ceremony were held. The chairs were each asked to give an account of the panels; some chairs summarized the individual papers and others gave just the titles and then commented on the papers. All panels were deemed to be successful panels.

JAMES sent a delegation of fifteen scholars (including two scholars from the Middle East) in order to engage scholars from the Middle East and Muslim East Asian countries in discussion regarding the relationship between policy, media, and education with respect to Islam and the Middle East, and to consider the issues from specific examples and different angles.

Regarding the foreign policies of Japan and the Middle East regarding the war in Iraq (OHNO), Japan's occupation of Korea and the Middle East (PENN, CHEHIDI), Muslim society in Japan (SAKURAI, KOJIMA), the issue of Palestine and East Asia (TAMIMI), and conceptions of the Middle East and Islam in school education (MIURA), there were comments from the audience addressing similarities with Korean and Chinese perspectives. The definition of Sufism as proposed by TONAGA was questioned by scholars speaking from the perspectives of Sufism in China and Indonesia, indicating the nature of Sufism as a universal, yet wide and varied theme. In the concluding discussion, several specific themes for joint research were outlined; many ideas and name cards were also exchanged between scholars during the meals and the two organized dinners.

JAMES received funding from the Japan Foundation's Program for Middle East Exchange under the project "Islam in Asia: A Multi-Dimensional Dialogue between the Middle East and East Asia". We would like to thank the Foundation for their aid in allowing such international exchange and sowing the seeds for future "multidimensional dialogue." KAMES received aid from the Korea Research Foundation, Korean Ministry of Foreign Affairs and Trade, Pusan Metropolitan City, Pusan University of Foreign Studies, and the Korea Muslim Federation.

All participants received an impressive 300-page bound copy of the conference proceedings and the Annals of the Korean Association for Middle East Studies. On one

hand, I was concerned that the organizers would not have enough time to prepare for the conference; on the other hand, there was certainly a feeling of camaraderie in putting the conference together. It should be mentioned here that Associate Professor YOUNG Yong Su, the Secretary General of the organizing committee, was remarkably energetic, yet calm and organized. I also noted that there were many Korean graduate students and research assistants well-versed in both English and Arabic and saw a new scene of Middle East studies emerging in Korea.

In the AFMA Council Meeting held during the conference, the Mongolian Association of Middle East Studies officially joined the AFMA. It was also decided that JAMES would hold presidential and office duties for 2005-2006 (for details, please take a look at the minutes of the meeting).

The next AFMA Conference will be held in Japan in 2006. We hope to hear from members regarding their ideas for the further development of Middle East Studies in East Asia and multidimensional dialogue through Middle East Studies.

MIURA Toru

(Ochanomizu University, International Relations Committee director)

Panel Reports

Panel 1: Middle East Politics and Economy

Chair: Ahmed Hassan El-Hag Ali (HUFS)

OHNO Motohiro (The Middle East Institute of Japan) “Japan and East Asia around the Iraqi War”

Tarek CHEHIDI (The Ministry of Education and Training, Tunisia) “Colonialism as perceived by Tahar al-Haddad and Yoshino Sakuzo”

Dietrich JUNG (Danish Institute for International Studies),

PARK Chan Ki (Korea Univ.) “Foreign Laborers in the GCC States : Their Impact on National Development”

ZHANG Xiaodong(Institute of West Asian & African Studies), “Economic Relations between China and Arab Oil Countries”

OHNO Motohiro (The Middle East Institute of Japan) outlined the relationships between the US and the East Asian countries of Japan, Korea, and China, from the end of the Cold War to the September 11 incident and beyond, to the war in Iraq and its aftermath. In particular there was focus on the differences between Japanese-US and Korean-US relations, and perhaps for this reason, there were many questions and comments from the floor.

Tarek CHEHIDI (The Ministry of Education and Training, Tunisia) compared the reformist

political ideas of Tahar al-Haddad (1899-1935, Tunisia) and Yoshino Sakuzo (1878-1933, Japan) from the viewpoint of anti-colonialism. This ambitious attempt was met with criticism from participants who pointed out the difficulty of comparing the very different circumstances surrounding the two former colonies of Tunisia and the Korean peninsula.

Dietrich JUNG (Danish Institute for International Studies) brought up a polemical issue regarding religion and politics. He argued that the union of religion and politics in the holistic view asserted by Islamists leads to the politicization and legalization of the Sharia, and as a result, actually contradicts the Sharia as a faith and ideology. This idea was hotly discussed.

PARK Chan Ki (Korea University) spoke on the labor market in each GCC oil country and the issue of foreign labor. The fall of crude oil prices from the end of the 1980s led necessarily to policies promoting the nationalization of labor, but PARK pointed out that such nationalization would be difficult to realize without more aggressive policies, such as those raising the standard of education.

ZHANG Xiaodong (Institute of West Asian and African Studies) unfortunately was unable to attend and thus his paper was cancelled.

USUKI Akira (National Museum of Ethnology and The Japan Center for Area Studies)

Panel 2: Islam in Asia

Chair: KOSUGI Yasushi(Kyoto Univ.)

MATSUMOTO Masumi(Keiwa Univ), "Christian Mission to Muslims in China and Islamic Awakening"

Yunita Winarto (Univ. of Indonesia), "Rebuilding Indonesia: Towards Multi-Cultural Society"

SAKURAI Keiko (Waseda Univ.), "Muslims in Contemporary Japan"

Azzam al-Tamimi (The Markfield Institute of Higher Education), "The Contemporary Situation in the Palestinian Question and the Future Role East Asian Nations can play in Resolving it"

Michael PENN (Kitakhusu Univ.), "Egyptianizing Korea: The Role of the Egypt analogy in Meiji Japanese Political Thought"

Though four of the five speakers in Panel 2 had traveled from Japan to attend the conference, the speakers represented a variety of backgrounds in tune with the conference theme of Middle East, Asia, and Islam: two Japanese, one American, one Palestinian, and one Indonesian (from the Korean delegation).

The papers, too, were well chosen for an interesting mix of historical and modern themes.

MATSUMOTO Masumi (Keiwa University) described Christian evangelical activity among Muslims in China in the first half of the 20th century, and how the Muslim population was nevertheless able to maintain its identity in the Islamic Resurgence. It is remarkable that the two religions were able to coexist despite the religious disputes.

Yunita WINARTO (University of Indonesia) argued how a multidimensional democracy can be and should be constructed in post-Suharto Indonesia. The problem of coexistence exists as urgently for other regions inhabited by various ethnic and religious groups; however, the problem for Indonesia, where an authoritarian regime was in place for many years, takes on a different, more vivid meaning.

SAKURAI Keiko (Waseda University) described population trends and social circumstances of Muslims in modern Japan, in particular South Asian Muslims. SAKURAI concluded that in areas where Japanese people actually come into contact with Muslims there is a slow but certain progress in understanding and coexistence. Korean scholars commented that in Korea there is a serious problem of prejudice against Muslim residents, who are mostly from Bangladesh. A comparison of Japan and Korea regarding their Muslim populations may be an interesting subject to pursue in the future.

Azzam al-TAMIMI (The Markfield Institute of Higher Education) reported on the current state of affairs in Palestine and emphasized the role of East Asian countries in the resolution of the conflict. The issue of Palestine is clearly an urgent one facing us today; thus naturally there were many questions and much interest in this paper.

Michael PENN (Kitakyushu University) spoke on how Japan looked to Egypt as a model of modernization during the Meiji Era and then when Egypt became a British colony, as an example of colonization preceding the occupation of Korea, and thus illustrated the deep historical relationship between Japan and the Middle East. Participants asked many specific questions regarding this paper in the interesting discussion that followed.

KOSUGI Yasushi (Kyoto University)

Panel 3: Arab Literature in Asia

Chair: CHOI Chang Mo (Konkuk Univ.)

OKA Mari (Kyoto Univ.), "Reading Modern Middle Eastern Literature in Japan: in Case of Arabic Novel"

USUKI Akira(The Japan Center for Area Studies), "Image and Reality of the Palestine/Israel Conflict through Japanese Literature and Media "

OKAMOTO Kumiko(Osaka Univ. of Foreign Studies) , "The Tale of Swan Maiden in the Thousand and One Nights :Its Origin and Spread in the Asia"

HUANG Minking(North-West Univ. of China), "Chinese Cultural affects to Islam"

Originally there were four papers planned for Panel 3, but because HUANG Minking (North-West University of China) had to cancel his paper "Chinese Cultural Affects to Islam", the session was comprised of three Japanese papers.

OKA Mari (Kyoto University) warned against the current media coverage of the Middle East crisis, which does not take literature into account. She argued that a greater understanding of the Middle East can be attained through literary pieces, which describe the day-to-day affairs that lead up to the well-publicized, journalized incidents, which are, in effect, only a small part of the larger picture. OKA focused mostly on novels in her paper; regarding this point, participants commented that it would also be necessary to take up shorter work, such as poetry. There were also questions regarding the artistic value of literature that lays emphasis on political ideas and messages.

OKAMOTO Kumiko (Osaka University of Foreign Studies) presented a theory that the story of the Swan Maiden in A Thousand and One Nights is based on a Chinese legend regarding the Star Festival. As the Chair of this session (Professor CHOI Chang Mo) pointed out, this paper was an interesting one with far-reaching themes, and quite characteristic of AFMA conferences in general and this session in particular. In the question-and-answer period, OKAMOTO was advised to look more closely at the period in which the legend itself originated and also at religious and cultural contexts to back up her current observations regarding similarity in content. It is hoped that we will see further studies regarding this interesting theme.

USUKI Akira (The Japan Center for Area Studies) gave a detailed historical account of how Japan has portrayed Palestine (despite the distance Japan places herself from the Palestinian-Israeli conflict) and concluded that the Japanese image of the conflict was constructed only after WWII. In response to questions about how the religious and political aspects of the conflict are often confused and if perhaps the Japanese image only provides an understanding from a religious point of view, USUKI replied that indeed politicians are responsible for manipulating images of the conflict by making religious comments.

Most of the questions and comments in the discussions centered on the first two papers since this was the literature session. Perhaps the USUKI paper would have been taken up more if it were in a session for politics.

TONAGA Yasushi (Kyoto University)

Panel 4: Middle East Politics

Chair: HONG Soon Nam (HUFS)

KUM Sang Moon(HUFS), "A Study on the Identities of Emirates"

YANG Gang(Institute of West Asian & African Studies),"Chinese policy to the Islamic fundamentalism"

Walid Khazziha(American Univ. in Cairo), "The Political Fortunes of Islamic Militancy in the Contemporary Middle East"

YANG Fuchang(President of CAMES), "Chinese Foreign Policy to the Middle East"

In a time when the impact of events taking place in the Middle East on Asia and other parts of the globe doesn't cease to grow, this International symposium came to form a setting where intellectuals and academics from Asia and the region in question could share the outcome of their research and also their viewpoints and impressions on Middle Eastern societies. In addition, the symposium witnessed the creation of the Mongolian Association of Middle East Studies, boosting, therefore, the study of the region and hopefully paving the way for a diversified apprehension of its different elements.

The 13th KAMES & the 5th AFMA International Symposium included 4 sessions and 8 panels that dealt with matters of both historical significance and current importance. Panel 4 was planned to include 4 presentations yet the panel ended up with 2 absentees. Indeed, YANG Gang "Chinese Policy to the Islamic Fundamentalism" and Walid KHAZZIHA "The Political Fortunes of Islamic Militancy in the Contemporary Middle East" were not able to attend the symposium. KUM Sang Moon (Hankuk Univ. of Foreign Studies) made a presentation titled "A Study of the Identities of Emirates" during which he portrayed the societal organization as traditional. He argued that tribal organization dominated the social and political spheres of the Emirates. YANG Fuchang (CAMES) carried out the second presentation, "Chinese Foreign Policy to the Middle East." He gave a brief historical background of the relations between China and the Middle East and went on to explain the reasons of China's interest in the region. YANG, also, referred to China's economic development and its increasing dependence on oil from the region.

Tarek CHEHIDI (The Ministry of Education and Training, Tunisia)

Panel 5: Islam Society and Culture

Chair: Dietrich Jung(Danish Institute for International Studies)

EUM Ik Ran (Myongji Univ.), "Development of Information Technology and Its Influences on Youth Culture in the Middle East"

KOJIMA Hiroshi (National Institute of Population and Social Security Research), "Demographic Analysis of Muslims in Japan"

YIN Gang (Institute of West Asian & African Studies), "The Social role of Chinese Muslim Women"

MIURA Toru (Ochanomizu Univ.), "Perceptions of Islam and Muslims in Japanese Schools"

EUM Ik Ran (Myongji University) first defined modern-day Cairo to be a "cocktail city" in which a variety of values coexist and then went on to describe the move away from the traditional marriages between cousins and arranged marriages with the development and spread of information technology. With the new technology, many people now search for life partners through Internet chatting and cell phones, a phenomenon which, as a discussant pointed out, is a worldwide trend. A discussant also commented that the idea of a "cocktail city" was interesting.

KOJIMA Hiroshi (National Institute of Population and Social Security Research) quoted the population of non-Japanese Muslims in Japan to be approximately 75,000 and reported that a large percentage of Muslim men have married Japanese women. In light of this fact, KOJIMA concluded that the Japanese government must make an effort to provide a place for Muslim immigrants and Muslim society in Japanese society. In the discussion period, there were questions regarding why Japanese women may favor Muslim men and what the childbirth rate is for such international couples.

MIURA Toru (Ochanomizu University) found through a questionnaire that Japanese high school students have a very negative view of Islam. Based on this observation, MIURA elaborated on the disparity between what is common knowledge in the academic world and the ideas held to be true by the media, and the limitation on information sources available to educators. Furthermore, there is the dilemma that the more Islamic civilization is emphasized to be advanced in the past, the more the current Islamic world will appear in contrast to be in turmoil and decline. It became clear in the discussion period that Korea also faces a similar problem but more advanced measures in raising awareness of Islam have been taken than in Japan, by, for example, teaching Arabic in high school as a second foreign language.

YIN Gang (Institute of West Asian and African Studies) proposed that the concept of jihad as is currently understood could not exist in Chinese Islam because very little of the Quran was translated in traditional Chinese Islam. To this idea, there were suggestions that the Jahriyya sect had always used the jihad concept and that it already existed in the struggles against Japanese occupation.

As a whole, the issue MIURA proposed in his paper was received particularly well by the Korean participants and left us with the impression that a new realm of discussion opened up.

MATSUMOTO Masumi (Keiwa University)

Panel 6: Economics in Middle East

Chair: ZHANG Xiaodong(Institute of West Asian & African Studies)

SHIM Ui Sup, (Myongji Univ.), "Offshore Financial Center in the Middle East"

Sukhragchaa NYAMZAGD (Institute of Commerce and Business), "Economic Reforms in Different Countries and its Lessons"

Abdallah Hassouna(Korea Maritime Univ.),"The Economic Importance of Establishing Port of Gaza in Palestine"

HONG Seong Min(HUFS), "Water Resources in the Middle East: Conflict and Management"

Four papers were presented in Panel 6 "Economics in Middle East". The first paper was by SHIM Ui Sup (Myongji University), the former KAMES president and a familiar face to participants of the JAMES conference. SHIM focused on the rise and fall of Beirut as an international financial center during WWII and then the rise of Bahrain and Dubai as offshore financial centers after the Lebanon Civil War.

Sukhragchaa NYAMZAGD (Institute of Commerce and Business, and President of the Mongolian Association of Middle East Studies) spoke on the economic reforms of 26 economically transitional countries in Middle and Eastern Europe, the former Soviet Union, and northeastern Asia. NYAMZAGD compared the effects of these reforms and adapted them to the context of Mongolia.

Abdallah HASSOUNA (Korea Maritime University) spoke on the economic significance of the new Gaza port for Palestine. Economic independence and development is currently difficult for Palestine because of its dependence upon Israeli ports for import and export, and so the new port agreed upon in the 1995 and 1999 treaties is an important strategic step.

HONG Seong Min (HUFS) spoke on the conflicts and management issues surrounding the scarce water resources in the Middle East. Focusing on existing international conflict as well as potential conflict, HONG proposed ways to resolve and prevent conflict through management based on international law and international treaties, including the peace treaties between the two parties.

The panel was composed of well-known speakers and each paper was interesting; but perhaps because the themes were diverse, participants did not gather in time for the session and it ended rather early. Of the four discussants slated for this panel, only KIM Joong Kwan (Myongji University) was able to attend and compensated for the absence of the other discussants, who were required to attend the steering committee meeting, fill in for the chair at another panel, or read for an absent speaker.

KOJIMA Hiroshi (National Institute of Population and Social Security Research)

Panel 7: Islam and History

Chair PARK Chan Gi(Korea Univ.)

SATO Tsugitaka (Waseda Univ.), "Islamic Area Studies: Its Achievements and Future Prospect"

Akbarov Azamat Anvarovich(PUFS), "Islam against Violence"

Purev LKHAGVASUREN (Director of State Training Fund, Mongolia), "The Study of Historical Origin of Turks Nations setting in Mongolia"

SONG Kyung Keun(Chosun Univ.), "Napoleon's Egyptian Campaigns & its Influence on the Egyptian Society"

This panel consisted of four speakers and was chaired by Professor PARK (Korea University).

SATO Tsugitaka (Waseda University) described the Islamic Area Studies Project funded by the Japanese Ministry of Education, Culture, Sports, Science and Technology from April 1997 to March 2002, spanning the Middle East, North Africa, and Central Asia in "Islamic Area Studies: Its Achievements and Future Prospect". The paper covered the project's research organization and varied methodology, the numerous approaches taken in symposia and workshops, and the publications that resulted. In the question-and-answer period, Korean scholars raised to-the-point questions regarding the budget allotted by the Ministry of Education.

Azamat Anvarovich AKBAROV (PUFS) "Islam Against Violence" spoke on the common misperception created by the media that Islam is an extreme religion. AKBAROV explained that Islam actually seeks peace and quoted from the Quran and imams to emphasize that the religion does not endorse extreme acts or terrorism. It was unfortunate that there was not enough time to cover all of the many examples from various areas, but in summary, they explained the peace-seeking doctrine of Islam.

Next, the Mongolian scholar Purev LKHAGVASUREN (Director of State Training Fund, Mongolia) gave a historical account of Turkish peoples in Mongolia and described the ethnic groups in Mongolia (Kazakh, Hoton, etc.) such as where each group is prevalent. I had a difficult time following this part since I have little knowledge of Mongolian geography and could not tell immediately which names were of ethnic groups and which were of geographic areas.

This was the first AFMA conference that the Mongolian Association of Middle East Studies participated in, marking a growth in the AFMA. There were two speakers from Mongolia at this conference, who were kind enough to show us the traditional Mongolian costume. We expect to learn much from our Mongolian colleagues, especially in terms of researching Mongolia as an Islamic area and learning about ethnic groups such as Hoton,

and we are looking forward to their participation in conferences to come.

SONG Kyung Keun (Chosun University) spoke on Napoleon's Egyptian campaigns, a clash between Europe and the Middle East. SONG described the Egyptian resistance to the invading French army and then the influence French rule had on Egyptian society. SONG mentioned that education, for example, was significantly modernized under French rule.

OKAMOTO Kumiko (Osaka University of Foreign Studies)

Panel 8: Islam

Chair: YANG Fuchang (President of CAMES)

TONAGA Yasushi (Kyoto Univ.), "Perspectives and Scopes of Sufi Studies"

Khalil Ahmad Khalid (Lebanon Univ.), "Politics and religious succession in the Middle East"

Mojtaba SADRIA (Chuo Univ.), "Post-Orientalism Said and East Asia"

TONAGA Yasushi (Kyoto University) took up the concept of Sufism and considered whether the oft-used definition "Islamic mysticism" is appropriate by defining "mysticism" and "Islamic" separately. TONAGA then proposed the "triaxial structure" of Sufism, based on the axes of ethics, mysticism, and popular cult. The paper was easy to follow with diagrams and was delivered with much-appreciated humor and grace.

Khalil Ahmad KHALID (Lebanon University) presented his paper in a college-lecture style, reading from the paper (in Arabic) and then following it with comments. The presentation itself was entertaining, but because there was no time to read the paper before the session (it became available only on that day) I could not tell what the main point of the paper was. In contrast to the clear and well-delivered arguments by TAMIMI in Panel 2 and the SADRIA presentation below, KHALID's presentation left the audience somewhat bemused.

Mojtaba SADRIA (Chuo University) spoke on the publications of Edward Said, who passed away in the fall of 2003. SADRIA discussed the ways Said constructed an identity in those writings and argued that the Internet had much to do with its dialectical development. There were two opposing identities of Said, the Said of "Orientalism", who criticized Western civilization as a Westerner, and the Said of Al-Ahram Weekly, who engaged in critical discussions of Arabs as an Arab. His Al-Ahram Weekly columns were published in many languages on the Internet and reached readers all over the world, and in effect, the new medium allowed him to write as a universal critic and writer. SADRIA delivered the paper in lecture style like KHALID, but his arguments were clear

and took a very interesting critical look at the modern world through a discussion of Said. Personally I attended this panel because I wanted to hear SADRIA's presentation. However, unlike the other panels held at this time ("Islam Society and Culture" and "Islam and History") the theme of this panel was rather too large for there to be much consistency or relation between the three papers.

OKA Mari (Kyoto University)

Conference Reports

The 5th AFMA International Symposium in Pusan

The JAMES delegation arrived in Pusan in the afternoon and evening of Friday, October 15, with a mixture of unease and expectation. Nobody was quite sure what to expect. Would the conference run smoothly? Were we heading for chaos? Our fate for a weekend seemed to balance on a razor's edge. That first evening we dined near our hotel at Haeundae beach with an air of mystery and many of our crucial questions unanswered.

When the main conference opened on Saturday morning, however, we soon discovered that our Korean hosts had worked hard to provide a stimulating atmosphere for our presentations and deliberations. The Pusan University of Foreign Studies campus is situated on a high hill overlooking much of the city, and the weather was clear and beautiful for the duration of our stay. Inside the building, where most of our attentions were focused, the atmosphere was, if anything, even finer. Scholars from institutions in Korea, Japan, China, Mongolia, Tunisia, Denmark, Egypt, Indonesia, Britain, and Lebanon were all mixing together, enjoying private conversations, and exchanging ideas and experiences from a variety of perspectives. Despite the diversity of our origins, the conference was remarkably friendly and even intimate. Perhaps we were all drawn together by our common love of Middle Eastern Studies, which erased for a weekend all the usual boundaries of nationality, politics, and language.

The Saturday conference was quite long—almost ten hours straight—but in that time we heard many stimulating papers and engaged in numerous friendly debates. E-mail addresses and contact information were exchanged enthusiastically. Sometimes a scholar from Japan discovered that they had a common research interest with a Korean or Chinese scholar. It thus seems likely that new proposals for joint international research may appear in the future. Everyone gained something from this pleasant event.

In the evening, we were treated to an excellent banquet at a fine hotel with more food, drink, and fine fellowship than could easily be digested. The variety on our plates competed only with the variety of our discussions and thoughts. When at last our two-hour meal was done, we strolled back together toward our beach hotel.

On Sunday morning we awoke, and each member found their own path through the port

city of Pusan, and then back to our homes in Japan. Our only regret was that our magical moment was only too brief, and that we must so soon return to the familiar routines of our daily lives.

The memories of the 5th AFMA International Symposium live on, however, and may yet produce new and wonderful outcomes in the future. As members of JAMES, it is clear that we must meet a high standard of warmth and hospitality for the next AFMA meeting here in Japan if we are to match the efforts of our fine Korean hosts this time around in the fine city of Pusan.

Michael PENN (Kitakyushu University)

The 5th AFMA Conference

The conference was held at the Pusan University of Foreign Studies, where the university's modern buildings lie on a small hill. The classrooms were outfitted with the latest equipment and adapted well to the various presentation styles. Although the conference was planned for three days, all the papers were presented on just the 16th with multiple panels conducted in parallel, and so many participants were required to be both speaker and discussant in one day.

Because the conference hall was a distance away from the hotel and there were no extra rooms to spread out in, most of the participants could be found all day in one of the panels. Each panel was thus well-attended and there was much discussion and many comments in the question-and-answer period, especially since several discussants were assigned to a panel. There were moments when the discussions did not develop fully because English was the common language; on the other hand, the discussions in English did allow for a frank exchange of views.

More than anything, the joy of attending an international conference is in the opportunity to converse and exchange information with scholars from other countries. Upon hearing that the rise of the Muslim population in Korea (as exemplified by the growing number of marriages between Muslim laborers in Seoul and Korean women) is being researched, I wondered about the similarities and differences compared to the situation in Japan. Interestingly enough, China has also seen a recent increase in the number of marriages between Arab men and Chinese women.

As an aside, I found it interesting to hear that there are many women professors at Mongolian universities, and they apparently have a lot of power in the organization. The Mongolian scholar who told me this invited me to visit her university and see for myself when the AFMA Conference is held in Mongolia in the future.

SAKURAI Keiko (Waseda University)

The 5th AFMA Conference in Pusan

On October 15-17, 2004 I attended the AFMA Conference in Pusan. It was my first time to participate in an AFMA Conference and I felt that I learned much from my new experience. The conference brought together scholars from diverse backgrounds and knowledge but with similar intellectual interests, and expanded the scope of issues being researched within the Middle East Studies organizations of Korea, China, Mongolia, and Japan. This conference not only enhanced the quality of research and stimulated intellectual curiosity, but also deepened mutual understandings (though in this small sphere) for future collaborations. Such a cooperative framework is characteristic of academic society, and it would involve not only scholars and educators, but also Korean students interested in the Middle East.

The delegation from Japan was composed of specialists in various subjects (history, literature, politics, religion, culture, society), whereas many of the Korean participants were scholars of literature or linguistics, and the majority of the Chinese participants specialized in politics. It was interesting to note where the emphasis lay in each country with regards to Middle East research.

On a different note, the tight scheduling left much to be desired. Each paper was given a strict time allotment, and sometimes this did not allow for discussions to fully develop before the next paper was scheduled to start. Also, I was left with little choice regarding which panels to attend, because I delivered a paper in one and participated as a discussant in another, and many of the panels were held simultaneously. It is of course necessary to allocate the busy participants efficiently, but I do wish that there was more allowance for time.

OHNO Motohiro (The Middle East Institute of Japan)

Report on the AFMA Conference

The 13th KAMES & 5th AFMA International Symposium entitled “Middle East, Aisa and Islam” was an excellent opportunity for me to meet scholars and specialists in Islam and the Middle East from Japan, China, South Korea and Mongolia. Interaction with the scholars was however rather limited due to the fact that the programme was so packed. With hind sight I would have thought two days instead of one would have been much more comfortable and useful for interaction and exchange of opinions and expertise at a personal and individual level. I am sure that other participants would have pointed out too that the beautiful city of Pusan was a victim of this haste since we had very little time to see it well.

Although my own presentation attracted a fair amount of interest by participants, I would

have thought that since it was on the Middle East issue it might have been better if it were in the “Middle East Politics and Economy” instead of the “Islam and Asia” panel. I felt that the participants in my panel were more interested in sociological and anthropological concerns pertaining to Islam than the politics of the Palestinian problem. Nevertheless, it was a great opportunity for me to offer an analysis that some discussants felt was innovative in a field that was of global interest. I emphasized in particular the role that the countries of East Asia: Japan, China and Korea may be able to play in resolving the Middle East conflict had their approach been more independent of the United States of America and Western Europe. My reasoning pertained to the fact that none of the East Asian countries had been party to the creation of the problem in the first place as well as the fact that they continue to be seen by the Arab peoples, the Palestinians in particular, as friendly nations. In contrast, the United States of America and some Western European countries continue to be seen as part of the problem rather than of the solution.

In general, it was an enriching experience. However, there were too many workshops to choose from; I would suggest that in the future if the conference were spread over more time perhaps a participant might be able to attend more workshops.

I am grateful to the JAMES for inviting me and sponsoring my participation in the conference. I do very much look forward to future cooperation with the organizers of AFMA conferences and hope to have the opportunity to take part in future conferences.

Azzam TAMIMI (Institute of Islamic Political Thought, London, UK)

AFMA Council Meeting

Date: October 16, 2004 (Sat) 21:00 – 22:00

Place: Pusan Grand Hotel conference room

Participants:

<KAMES> CHEON Wan Kyung (President of KAMES and AFMA), HAH Byoung Joo (Secretary General of AFMA), LEE Jong Taek (President-Elect of KAMES), YOUN Yong Su (Secretary General of KAMES)

<CAMES> ZHANG Xiaodong (Secretary General of CAMES), YING Gang (Deputy Secretary General of CAMES)

<JAMES> KOSUGI Yasushi, MIURA Toru, USUKI Akira
SHIM Ui-Sup (Honorary President of AFMA)

Sukhragchaa NYAMZAGD (President of MAMES)

Agenda

1. Mongolian Association of Middle East Studies (MAMES) officially joins AFMA
Inauguration conference in October 2003. Registered a committee to the Mongolian Academy in 2004. Participated in AFMA conferences since the 1995 inauguration conference in the observer capacity (member without a local academic society). AFMA membership thus approved.
2. Number of guest participants at AFMA conferences
Until now, the number of invitees depended on the financial circumstances of the host organization. From now on, travel and other expenses of at least one guest participant will be provided by each member organization.
3. Rotation of presidential and office duties
With MAMES joining AFMA, four organizations will now share the duties in rotation. It was proposed that the duties be rotated every year, but it was decided that they will continue to be held two years at a time.
4. Presidential and office duties for 2005-2006
 - JAMES will take on responsibilities from 2005 and hold the 6th AFMA Conference in conjunction with the JAMES Annual Meeting in May 2006.
 - After the 6th AFMA Conference, presidential duties will be passed to MAMES and the 7th AFMA Conference will be held in either 2007 or 2008 in Mongolia.
5. AFMA Bylaws
Changes were proposed at the Beijing Conference and JAMES made some corrections to the English draft of the inauguration conference in 2003. These changes and corrections must be reviewed by the next AFMA conference.

The 8th JAMES Open Lecture Conflicts and Peace-Building in the Middle East

In the days surrounding this lecture, the civilian Koda Shosei was kidnapped in Iraq, Yasser Arafat was transferred to a hospital in Paris, and the US presidential elections were held. Quite appropriately, the three speakers spoke on the current state of affairs in Iraq, the issue of Palestine, and US policies towards the Middle East, respectively.

Unfortunately it rained on the day of the lecture and we had fewer participants than expected, but in the question-and-answer session following the lectures, there were many questions regarding the individual lectures and current events, such as how states should handle situations in which nongovernmental players (such as NGOs) are involved. In addition, there were serious discussions between the speakers and the participants regarding the influence of mass media on public opinion and the state of Japan's

reconstruction efforts in Iraq.

IIZUKA Masato(ILCAA, Tokyo University of Foreign Studies)

<Program>

Date: October 30, 2004 (Sat) 13:20-16:50

Place: Hitotsubashi Memorial Hall

Speakers:

SAKAI Keiko (Institute of Developing Economies, JETRO)

“Conflict and Political Structure in Postwar Iraq”

TATEYAMA Ryoji (Japanese National Defense Academy)

“The Current State of the Palestinian Issue and the Role of International Society”

TAKAHASHI Kazuo (University of the Air)

“Historical Development of US Middle East Policy”

Moderator: IIZUKA Masato (ILCAA, Tokyo University of Foreign Studies)

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