	論文英文要旨
論文題目	Egyptian nationalism in the 20th century, as seen through the history of Arabic literature
氏名	Kantaro Taira

This dissertation aims to clarify the characteristics of Egyptian nationalism in the 20th century. Until now, research on this topic has interpreted Egyptian nationalism during that time period as emphasizing Egyptian identity and distinguishing its history and culture from those of Arabs who originated in the Arabian Peninsula. However, such a perspective cannot explain why Standard Arabic (fuṣḥā), not the Egyptian native language but an ethnic language rooted in the Arabian Peninsula, became the Egyptian national language. Furthermore, this perspective is contradicted by the fact that the history of Arabic literature (including the *jāhilīya* period) in the Arabian Peninsula has been taught in public education as the history of the national linguistic culture. To address this insufficiency in previous research on Egyptian nationalism, this dissertation focuses on the history of Arabic literature as taught and described in Egypt and analyzes the country's nationalism as embodied in terms of national cultural history.

From a linguistic point of view, chapter one surveys the ideological features of Pan-Islamism, Arab nationalism, and territorial nationalism, arguing that it was possible for each of these three nationalisms to embrace the same literary history as a cultural history for the nation, even though their visions of an Egyptian community differed. Chapters two and three then analyze textbooks on the history of Arabic literature that were used for national language education in public schools. Chapter two examines the 1929 textbook, issued at a time when the uniqueness of Egyptian culture and history was highlighted; chapter three deals with the 1960 textbook, introduced in schools during the era when efforts toward Arab unification influenced national policymaking. The comparison between these two different eras reveals that regardless of the time period, the textbooks expressed an Arab nationalism according to which the center of Arab thought was Egypt.

Chapter four covers several Arabic literary histories written by Egyptian researchers, demonstrating that they share the same form of Arab nationalism as that

represented in the textbooks. Finally, chapter five analyzes histories of Arabic literature published in Jordan, which had a different historical background from Egypt. This comparative analysis with the Egyptian works confirms that the nationalism embodied in a literary history generally reflects region-specific aspects of each country's background.

This dissertation clarifies the following two points. First, in Egypt, territorial nationalism and Arab nationalism are not clearly distinguished; rather, the relationship between them is more characterized by an equals sign. In the history of literature, the history of Arabs is regarded as having evolved mainly in Egypt. Second, the history of Arabic literature in Egypt is presented from a Muslim standpoint. Although previous studies have regarded the forms of territorial nationalism and Arab nationalism that appeared in Egypt as secular nationalisms that prioritized a sense of belonging to a territory or an ethnic group rather than religious belonging, an Islamic perspective is clearly present in works on the history of literature. Meanwhile, Christians, who account for 10% of the Egyptian population, have never been mentioned in and are completely excluded from the history of literature.

In Egypt during the 20th century, the idea of an Egyptian nation has been consistently constructed in terms of Arab nationalism, which implicitly excludes Christians and emphasizes Egypt's leading role in the history of Arab culture and Islam. Since the 1920s, the concept of a secular society constituted of Christians and Muslims has frequently been advocated, but school education, which actually shapes the minds of the country's citizens, has never been based on such secular thinking.

Beyond clarifying the nature of Egyptian nationalism in a way that differs from previous studies, this dissertation is significant for two other reasons. First, it confirms that the Egyptian understanding of citizenship was based on a sense of belonging to the Arab world even before Nasser became president. Previous research has treated Egypt in the first half of the 20th century as if its people had no consciousness of being Arabs and has ascribed the rise of Arab nationalism in the 1950s to the Palestinian problem. Such assertions are not accurate. Ever since independence, citizen formation in Egypt has been consistently based on a perception of belonging to Arab ethnic groups.

Second, the dissertation demonstrates that official schools have educated students within an Islamic perspective. Previous studies have explained the "Islamic reconstruction" or "Islamism" that occurred in the 1970s with disappointment as a rebellion against secularism, which was predominant in Egyptian politics in the first half of the 20th century. Such an explanation arises from a very simplified conceptualization that treats the expansion of Westernization and secularism as

implying the elimination of Islam from public space. However, Islamic values have not been excluded from the public education. Islam is deeply rooted in the Egyptian society and has never lost its influence.

Some studies have attempted to explain the shift from territorial nationalism to a more Arab-Islamic form of nationalism by pointing to the expansion of education. But this change was not a reaction to the exclusion of Arab and Islamic elements by a secular and Westernized approach to education. No such purely secular education has been introduced in Egyptian public schools, which have used textbooks written from an Arab-Islamic perspective. The concept of the Egyptian citizen is not inclusive of all religions, but has assumed citizens to be Muslim and Arab ever since the country gained its independence. The rise of Arab nationalism in the 1950s and the rise of Islamism in the 1970s should be considered in this context, as phenomena that occurred as a result of nation building through education.