

## Significance and Expected Role of JSASA for Expanding Japanese Studies in South Asia

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**Abstract-** Japan is a proven friend of India, Bangladesh, and more incredible in South Asia. Japanese Studies is taught in Bangladesh and India as an area of study (more precisely, an AREA STUDY). However, in the case of other countries like Sri Lanka, Maldives, and Bhutan – those are still in the Japanese language-culture age, where the paradigm has been shifted to learning Japanese Studies as a multidisciplinary discipline rather than focusing on only language. Canada, Europe, America, and the U.K. have changed their outline much before, and it is high time for South Asia to promote Japanese Studies as a subject to lift their country's soft power after witnessing Japan's FOIP policies and QUAD policies. European countries have created many associations like EAJJS, BAJJS, JSAA, J.S.A. -ASEAN, and many more to achieve this goal. Recently, India, Nepal, and Bangladesh took the initiative to conceptualise the idea of JSASA, which is the Japanese Studies Association in South Asia. This article is about the expected role of the Association of Japanese Studies in expanding Japanese Studies in South Asia. The methodology of the study was solely based on a literature review. Books, articles, web links, and Journals have been read as secondary data. The findings of the research came with some suggestions and comments. Finally concluded with the conclusion is that expanding horizons for Japanese Studies as a department or centre in South Asian countries- is a necessity of time, and JSASA or any other association has to take the lead and formalise the concept of becoming the intellectual hub of South Asian countries along with the paradigm shift.

**Keywords** Japanese Studies, Bangladesh, South Asia, JSASA.

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## Introduction

People mostly know Japan and its history. Keeping their country closed for more than two hundred years from foreign influence made them more exciting and affluent. After the completion of World War II, Japan took its lift and started communicating with other countries as required. The seed of pan-Asianism- a swan in the 1900s through Okakura and Rabindranath - was quiescent but did not vanish in keeping other allies. Japan extended its all-out support to Asian countries from a broader perspective, especially for South Asian countries, and nowadays, Japan is working strategically to make this relationship with South Asia more concrete and profound for specific reasons.

Suppose we concentrate on Japan's policies. In that case, it is evident that they are working to provide support to build infrastructure (which is a part of nation-building) to make these South Asian countries their trade markets. That is why they are working on several aspects, such as infrastructure building and taking measures through JICA, JETRO, and JSARD. The new FOIP policies with Bangladesh and India are also working as a bridge to solidify all mutual commitments and bilateral relations.

Nevertheless, they are equally concentrating on several soft powers through various university scholarships, including MEXT, other student exchange programs, and other cultural exchanges. To keep all this soft power under one umbrella, the Association of Japanese Studies in South Asia is the pertinent and essential sector to work on to keep Japan's and both the countries' profits in a win-win situation. As we know, several organisations are working on Japanese Studies and Japanese Languages, and to maintain this umbrella beneficiary - the role of this kind of association, especially JSASA, is significant for further economic, diplomatic, and business-related approaches for both the stakeholders.

To ensure some fruitful outcome, these organisations should work in a planned manner to achieve each other's maximum goal, and JSASA will be a hub of that exertion. This article mentions the role of these associations, which already exist, and the expected role of JSASA, which is discussed with several suggestions. To keep and enhance these organisational activities upheld- it is time-worthy to find out the expected role of these associations, work on people-to-people relationships, and interact with short-term and long-term plans in mind. This article discusses short-and long-term plans, and several suggestions and opinions are given. There might be differences in opinion, but the discussion could be a pathfinder for further approaches to take time-worthy and practical initiatives for JSASA.

## Research Method

The methodology of this study is mainly based on secondary literature analysis, book, and article review. As qualitative research is the process of collecting,

analysing, and interpreting non-numerical data, this study will proceed with qualitative analysis. As there is no scope for data analysis, no survey is done for this study. The entire study is based on a literature review and analytical framework. The objective of this research is to find out what the knot is and how this knot will work to find out the expected role of Japanese Studies associations in South Asia to work more strategically and methodically. For further elaborative research, the bilateral relationship between these South Asian Countries would be a prospectus field that will focus on and add more significance and consequences to this connotation.

### **Literature Review**

Several works have been done and are in process on Japanese Studies in South Asia. Among those works, the book edited by eminent Japanologist of South Asia, Dr. P.A. George (2021), is the most prominent and relevant work accomplished, so far. Each of the write-ups is important, but some parts of this edited book directly influence this article. For instance, eminent economist Dr. Abul Barkat's write-up, namely *Role of Japanese Studies in Strengthening Bilateral and Multilateral Relations Between Japan and SAARC Countries*, was a great support to understand the current situation of Japan in SAARC countries and its multitude. The write-up of Tam Takamichi Mito as *Japanese Studies in India and South Asia: Need for Networking* was eye-opening to work in this field. Another work, *Japanese Studies in South Asia: The Way Ahead*, written by T.V. Suryakant, has some relevant resources regarding Japanese Language Studies, Area Studies, Cultural Studies, and Translation Studies.

The work on the expected role and significance of the Association of Japanese Studies in South Asia was a worthy source to work on. Therefore, all the websites affiliated with the Japanese Language and Japanese Studies in South Asia have been covered throughout the study—especially the JSASA, which is the Japanese Studies Association in South Asia. While working on the Association of Japanese Studies Worldwide, I found that those websites were also significant sources for understanding their roles and activities.

Another book edited by P A George, *Japanese Studies Changing Global Profile* (2010), discussed relevant topics, mainly the trends and prospects of Japanese Studies as an academic discipline, which is also an important work to rely on

The Book *Japanese Studies: Evolution and Way Forward*, edited by Abdullah Al Mamun (2022), also has some relevant resources to signify, and the suggestions we find in this book are relevant and pertinent. This work is an accurate way forward to Japanese Studies in the Global World. Some relevant articles and newspaper clippings also helped me understand and add relevant information on FOIP, QUAD, and Japan's long-term and short-term goals in South Asia. Information from the

Embassy of Japan in Bangladesh also contended with various relevant information. The websites of South Asian Countries that do not teach Japanese Studies but teach language only – those websites have also been seen in due course.

### **Historical Background of Japanese Studies in broader India and then Bangladesh**

All the relationships we hold and continue bilaterally are purposeful and reciprocal. The relationship between India, Japan, and Bangladesh (after 1971) is not different. However, expanding and promoting Japanese and Japanese Studies is nothing new in India and Bangladesh. Though it was not branded as ‘Japanese Studies’ in those days when Japan started experiencing Siddham Script and our Saraswati went to Japan as Benzaiten, or after many decades, Rabindranath was enchanted with Ikebana and Japan’s tea Ceremony.

Historical records say that India played the role of a provider, and Japan was in the receiving part in the arenas of religion—Buddhism, language, and culture. The cultural connotation between India, Japan, and Bangladesh was historic. Japan, which communicated with India, can be traced back to the 7th and 8th century A.D., when the monks and scholars started visiting Japan from the 8th century, as historical proof depicted.

In the 7th century AD, *Saraswati* went to Japan as a brand ambassador of religion and culture along with Ganesh, Lokkhyi, and Yama. (Malek 2012:195). *Siddham* script also entered Japan mainly at the same timeline. Some Ancient records from Nalanda mentioned the scholars and students and their connections with Japan. It is known to all that Bodhishena, a priest from South India, arrived in Japan in 736 and performed the eye-opening of Great Buddha and remained in Japan till his death in 760 (Keeni, 2011, pp. 287-88).

During the medieval period, no evidence of direct interaction between the people of India, Bangladesh, and Japan was found. After that, the first Japanese to set foot on Indian soil was probably Yajirō (Anjirō) in 1542, and according to Prof. Noboru Karashima, Yajirō met St. Francis Xavier in Malaka, and he went to Goa with him. Goa was under the administrative control of the Portuguese at that time. It is known that the most famous Japanese traveller to the Indian subcontinent was ‘Tenjiku Tokubei’ (1612–1692). He was named after Tenjiku (heavenly abode), the Japanese name for India (Keeni, 2011, pp. 287-88).

When Japan was in isolation during the Edo period, hardly any interaction could be heard. Before the Meiji Restoration, Japan has an interrupted cultural relationship with Bengal since 1863 through the translation done by Madhushudon Mukhopaddhay’s *Japan* (Malek, 2018). After that, many people from the Bengali community went to Japan, and the Japanese community came to Bengal, strengthening the cultural bond between these two countries. Haripravha Takeda

visited Rabindranath Tagore in 1912, and after her visit, many people went to Japan in the Lee. Nevertheless, the first phase of a distinctive and remarkable relationship took its revitalisation after Rabindranath Tagore and his team's visit to Japan, and various people from Japan came to Bengal who had adjunct contact with Rabindranath Tagore. Through these visits and in this process- people studied Japanese culture thoroughly and significantly, though it was not branded with the name of Japanese Studies as it is now. Japan had an earnest bilateral relationship with Bangladesh, but the seed of this rapport was sown one and a half centuries back by Rabindranath Tagore (Azuma, 2004).

That was a great phase impressively performed by Rabindranath Tagore, Vivekananda, Yokohama Teikan, Arai Kampo, Hariprova Takeda, Shanta Devi, and many more (Malek, 2021). At that time, Japan was modernising itself through Westernization. In those days, several correspondences took place, and the bilateral relationship was tightening more substantially. This all fits with Bangladesh also as it was undivided India and Bengal.

After that phase, another phase came with business and prosperity. Japanese companies started teaming up with Indian companies in nearly 1970. For instance, establishing automobile companies in India, a joint venture with Japanese Suzuki-Indian Maruti – established as Suzuki-Maruti and following that, Nissan Motors teamed up with Allwyn, Matsuda with Swaraj, Honda with Hero Group, Kawasaki with Bajaj – these initiatives opened enormous opportunities for the four-wheeler and two-wheeler industry. This automobile industry boomed with economic freedom in the 1990s, and to fulfil the necessity of supply and communication, there was a considerable demand for interpreters and translators (Suryakant, 2021). It seems that the Japanese need professionals who can speak and understand Japanese, but only knowing the language is never enough to work with Japanese people, so those who are good at the Japanese Language and have some exposure to Japanese corporate culture and etiquette – are booming with profits. Thus, people probably understood the necessity of Japanese Studies, and that necessity led to the associations of Japanese Studies first in India and then in the broader community– in South Asia.

In the case of Bangladesh, after World War II, Japan expanded its hands both vertically and horizontally. For this expansion, Japan started several projects in Bangladesh through JICA, JETRO for business and communication, and the Japan Foundation for expanding soft power. Especially after the independence of Bangladesh, Japan extended its support to Bangladesh in every possible way. In February 1972, Japan recognised the People's Republic of Bangladesh and opened the Japanese Embassy in Dhaka within one month. Vice-Versa, Bangladesh opened its Embassy in Tokyo in July 1972, and these ties have been strengthened and continue to date. Japan supported economic development with their F.D.A. and

ODA, along with their cultural exchanges and mutual visits. The agreement signed by both governments in 2002 was a milestone for building infrastructural development. However, not only at the governmental level but also in the private sector, the relationship between both countries is appropriately planned and diversified (<https://www.bd.emb-japan.go.jp/>).

In 2002, the 30th anniversary of establishing diplomatic relations between Japan and Bangladesh took place. To further enhance this relationship, the Japanese Government, through Japanese Prime Minister Junichiro Koizumi, sent Mr. Shin Sakurai, M.P. and Vice President of Japan Bangladesh Parliamentarians League, to Bangladesh as his special representative. Also, a series of cultural programs were held throughout the year to commemorate the anniversary. Moreover, HE M. Morshed Khan, Foreign Minister of Bangladesh, visited Japan in March-April 2003 for bilateral consultations with the Japanese Government (<https://www.bd.emb-japan.go.jp/>).

To strengthen the bilateral treaties and agreements, Japan always provided her supportive attitude wholeheartedly throughout the period after the independence of Bangladesh in 1971. For instance, in 1973, there was an Exchange of Notes concerning the Dispatch of Japan Overseas Cooperation Volunteers. In 1978, an Agreement was amended for the Exchange of International Money Orders. Another agreement happened for Air Services in 1980. A cultural Agreement took place in 1982. In 1991, an agreement took place for the Convention of the Avoidance of Double Taxation and the Prevention of Fiscal Evasion concerning Taxes on Income. The agreement was placed concerning the Promotion and Protection of Investment in 1999, and the Agreement on Technical Cooperation was amended in 2002 (<https://www.bd.emb-japan.go.jp/>). Thus, Japan has proven herself as the most trustworthy friend of Bangladesh for the last 52 years.

Bangladesh's location is crucial for India and ASEAN as an intersection in the Bay of Bengal. So, as mentioned earlier, Japan is interested in doing several activities and industries in Bangladesh to achieve maximum benefit to the fullest. The number of Japan and Japan-affiliated companies was 61 in 2005, and it became 269 in 2017, which proves proof of that initiative (Barkat, 2022). Japan is taking several measures like starting metro rail in metropolitan Dhaka city, and this initiative was an excellent support for the urban community.

### **Why in South Asia**

The Region of South Asia, comprising Bangladesh, India, Pakistan, Sri Lanka, Bhutan, Nepal, Maldives, and Afghanistan, has witnessed robust growth from 2009 to 2016. Japan has shifted its foreign policies, concentrating on South Asia for various reasons. The new FOIP policy (Free and Open Indo-Pacific) would be a great lift for South Asian Middle-class consumers, and from Japan's point of view,

they will be able to have cheap labour with nominal restrictions. China has always been a threat to Japan, especially after China's Xi's Belt and Road Initiatives (B.R.I.), which shows a weighty threat to Japan's new strategies. It is known to all that South Asia would become a crucial component in fulfilling the FOIP dream of Japan, which is to make open trade and have the most significant market with a massive population. Boosting this South Asia region is also necessary to implement a Quadrilateral Security Dialogue and make it effective. To keep its economic hub intact and to continue these connections, Japan needs an umbrella-like JSASA to conceptualise its ideas with the help of intellectuals and Japanologists and plans for further brainstorming and idea-generating (Akon, 2021).

### **Situation of Japanese Studies Associations in South Asian Countries**

In this part of the article, we will illuminate the current situation of Associations in Nepal, Bhutan, Maldives, Pakistan, Afghanistan, India, and Bangladesh. All the information is based on websites, so if associations do not have personal websites, that is beyond our reach and could not be mentioned because we do not have adequate knowledge of them.

#### **Nepal**

Some organisations include JALSAN, the Japanese Language School Association, and JALTAN, a Japanese Language Teachers Association in Nepal, and both associations work specifically on language, cultural exchange, and education fairs. They usually try to conduct the JLPT exam and related issues at the highest level. Research on Japanese Studies is not found here. No evidence of organisational movements like association could be found on the website (<https://jalsan.com.np/>).

#### **Bhutan**

In the case of Bhutan, no such Association of Japanese Studies could be found either. They are also working on promoting Language, and JICA and Japan Foundation are working thoroughly in Maldives, Bhutan, and Pakistan to promote Japanese. Currently, JICA has declared the JICA Chair in Bhutan, and they are working hard to promote Japan in these South Asian Countries through the JICA Chair. JICA promised that they would try to promote Japanese Studies in Bhutan very soon. (<https://www.jica.go.jp>).

#### **Maldives**

There is no such Association of Japanese Studies in Maldives. Though there are schools to promote Japanese Language Education, J.L.E. is solely working on language as expected. Recently, Japan celebrated 50 years of diplomatic relationship with the Maldives. As usual, Japan supports the Maldives in promoting the Japanese language and Japanese Studies in the long run. Japan Embassy, JICA, and Japan Foundation are still doing their groundwork, such as capacity building, by

offering various opportunities (<https://www.jpff.go.jp>). The Maldives National University is currently arranging JLPT exams (<https://mnu.edu.mv/>). To keep the links and connections transparent, all these should be under the umbrella of an association that will communicate with JSASA for more long-term profits because Japan has various plans to implement in Maldives in the future.

### **Sri Lanka**

Information obtained from the Ministry of Justice in Sri Lanka shows that in Sri Lanka, there is an association, namely the Japan – Sri Lanka Educational and Cultural Association (Incorporation), and the main moto of this organisation is to work on conducting courses on Foreign Language and providing supports for higher education. They also monitor students' local and foreign technical and Vocational Training, library support and services, and Social Services. Moreover, they sponsor and conduct lectures, conferences, philosophical discussions, seminars, workshops, group studies, recreational activities, excursions, and other activities (<https://www.lawnet.gov.lk/japan-sri-lanka>).

Besides that, the Maldives has some institutions that teach the Japanese Language and arrange JLPT tests when needed. JICA and the Japan Foundation collaborate with them as required.

### **Pakistan**

In Pakistan, there are some Japanese language schools, such as GNK / JLCT Japanese Language and Ichiban Nihongo School, but those are not under the umbrella of any association. Some information was found from the Embassy of Japan in Pakistan regarding an association, namely the Pakistan-Japan Cultural Association (PJCA), but the Association of Japanese Studies is yet to be found (<https://www.pk.emb-japan.go.jp>).

### **Afghanistan**

Unlike all the other countries in South Asia, Afghanistan also does not have any association with Japanese Studies; only a few language schools, like Japan-Afghanistan language School Pathways (<https://pathways-j.org>), those schools provide support to learning language and cultural Activities.

### **India**

India is the hub of Japanese Studies in South Asia, and since the time of Bajaj-Suzuki-Sugimoto-Hero, India has been working relentlessly to promote Japanese and Japanese Studies. There are several organisations in India, such as MOSAI (Monbusho Scholars Association in India)<sup>1</sup>, JALTAI (Language Teachers

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<sup>1</sup> For detailed information, please see: <https://mosai.org.in/>; <https://jaltai.wordpress.com/>; <https://pariorg.jp/>; [https://www.juaab-bd.org/site/content\\_view/japanese\\_language](https://www.juaab-bd.org/site/content_view/japanese_language).



Association), and ISAJ, the India Students Association of Japanese Studies, Indo-Japan Welfare and Cultural Association, Japan Society of India, and so on. Some universities in India include Visva-Bharati University, Rabindra-Bharati University, Doon University, and Benaras University. Delhi University, Jawaharlal Nehru University, EFLU- teach Japanese Studies as a department or a centre. Compared to other South Asian countries, many universities in India offer Japanese studies as an area of study, which progresses daily.

### **Bangladesh**

Dhaka University is the first university to offer multidisciplinary Japanese studies under the umbrella of the Social Science Faculty. However, there is another wing of Dhaka University that primarily focuses on Language and Culture, and they provide graduates from the Modern Language Institute, University of Dhaka, in Japanese Language and Culture. Some emerging organisations like PARI (Pan Asia Research Institute) and JUAAB work in several fields, doing research related to FOIP in South Asia and textbook translations.

### **Worldwide Role of the Japanese Studies Association**

Several countries in Europe, America and Australia are promoting and researching Japanese Studies. They have strong associations, and those organisations work systematically, keeping short-term and long-term plans in mind. They are working on keeping the Japan Foundation and other Japan-related organisations in liaison. For example, the Association of Japanese Studies in Europe (EAJS) organises conferences every three years. In 2026, it will be the 18th year of organising conferences in collaboration with the Japan Foundation and other domestic and international partners. Other than that, they arrange publication workshops, EAJS workshops for doctoral candidates, bulletins, and various fellowships, and even announce job offers (<https://eajs.eu/eajs-conferences>).

The same sort of activities can be found if the focus is on the Association of Japanese Studies in America (J.S.A. Japan Studies Association). They also arrange workshops, seminars, conferences, and webinars virtually and physically (<http://www.japanstudies.org>). The Association of Japanese Studies in Canada (JSAC) has held conferences since 1987. Other than that, they used to arrange lecture series, books, journals, Articles, and talks by the members of JSAC in collaboration with the Embassy of Japan, Japan Foundation, JETRO, and other partners.

The Association BAJ, has been declared in 1974. The motto of BAJ was to inspire and boost Japanese studies in the U.K., especially by motivating teaching and research. The association's first Conference was convened in Cambridge in 1975, and following that, the BAJ Conference was an annual event there. Since 2010, the BAJ Conference has been held on a tri-annual basis, taking turns with the

European Association for Japanese Studies, which had joined East Asian Studies Conferences, and they held an annual workshop during the third year. Unlike the other associations, BAJIS has a separate study forum and other time-worthy events (<https://www.bajis.org.uk/about-bajis>).

The JSAA, the Japanese Studies Association in Australia, is working hard to promote Japanese Studies, working with the supporting group. Along with the other associations, they also arrange conferences, seminars, symposiums, workshops, lecture series, and excursions. They offer newsletters, journals, grants, etc. (<https://www.jsaa.org.au>).

Other than that, JSA-ASEAN, the Japanese Studies Association in Southeast Asia, is an emerging association. They started their conference in 2006 and continue it every two years, but they do not have any publications or journals yet (<http://jsaasean.pol.cmu.ac.th>). Recently, under the leadership of Japanologist P.A. George, a new arena has been opened as JSASA (Japanese Studies Association in South Asia), and this organisation is planning to assemble all the associations in South Asia to keep it under one single roof as India was the pioneer of welcoming Japanese Studies in South Asia, taking the lead and arranging such an umbrella is praise-worthy. Though it is not yet adequately formed, according to their website, they will have monthly lectures, language teaching programs for the students, and a repository.

If we look around, associations like EAJS, BAJIS, JSAA, J.S.A. -ASEAN and many more expecting emerging South Asian Associations on Japanese Studies- are working to promote Japanese Studies and successfully develop a steady network worldwide. Some aspects and policies should be addressed by examining their policies and patterns. Taking ideas from these organisations could benefit the other stakeholders in the South Asian region.

### **Recommendations for JSASA**

After discussing the factors of what is the condition of the Japanese Studies associations in South Asia; Bhutan, Nepal, Afghanistan, India, Bangladesh, Pakistan, and Srilanka and looking at the geopolitical situations of South Asia – this is time-worthy to think and materialise the idea of JSASA (Japanese Studies Association in South Asia). The association will stand on four specific pillars. Each pillar will work as required, but the most critical and pertinent mainstay would be their registration. If they are not appropriately registered, all these discussions and brainstorming will be a hoax.

The four pillars are -

- a. The first one would be membership;
- b. Secondly, there would be a proper constitution.

- c. The third one would involve collaborating with other associations worldwide, following their path and organizing activities as they did in their initial days.
- d. Networking and managing funding because without funding from others or making a source of generating resources, it would be difficult to reach any sustainable goal or to gain anywhere feasible.

This organisation must have a specific role, and to mobilize the institute, they must follow some suggestions for furtherance.

1. Primarily, they have to register their organisation because, without proper registration, no one will be affiliated with it.
2. Promote teaching Japanese Studies at each respective university and regional-level university. Without the stakeholders, all the arrangements, like seminars, conferences, and symposiums, would add no value. In the long run, collaborate with JICA to start a JICA chair in all the South Asian countries.
3. Arrange a Biennial Conference, symposium, seminar, journal, and joint research to use think tanks to generate ideas on foreign policies, Japan's International affairs, Japan's F.D.A., and ODA and Multilateral dialogues with JICA, JERTO, and the Japan Foundation. Initiate Teacher Training programs online and offline. Initiate an online language forum and newsletter.
4. Initiate cultural activities and programs inter-country and inter-region. Initiate Japan Forum, including Sakura networking.
5. Inter-institutional Collaborations among universities and departments for academic and research activities and exchange of students and faculty. Arrange a lecture series on contemporary issues and discuss specific issues.
6. Collaborate with the stakeholders and include them in inter-country and South Asian forums.

## **Conclusion**

Japan has been a great friend of Bangladesh since its independence. Concentrating on India, Japan possesses deep-rooted connectivity with India because their basic religious philosophy originated in India, and the Siddham script went to Japan along with Buddhism. Therefore, this connection has a profound impact and influence on the Japanese mindset, and that is inevitable. From the time of Tenjiku to Tenshin Okakura, Japan always wanted to proceed collectively. It is also true that this South Asian belt is a big consumer market for Japanese commodities, and Japan is working on and taking several measures to combat FOIP. Still, Japan's actual destination is to collectively promote South Asia as a considerable power. Being

ethnic and having 13% plain land surrounded by mountains, Japan knows the necessity of being together very well. To achieve this goal, Japan is taking several measures, and through introducing Japanese Studies and teaching Japanese Studies, they are promoting Japan as a soft power.

However, suppose we concentrate on the recent scenario of Japanese Studies in South Asia – except India and Bangladesh. In that case, no country teaches Japanese Studies in their universities or centres. To promote Japanese Studies as a soft power, an association must mitigate and subjugate all the associations under one umbrella. But there is one question, and that is most countries are promoting only the Japanese language. In contrast, we are supposed to promote Japanese Studies as a whole, with language and culture as a component of all studies.

Considering the organisational situation of South Asia and looking at the associations worldwide – we are not in a position to choose or decide whether it should be language or studies. Whether it is language or studies, everything is under Japanese Studies, and we are here to promote Japanese Studies. We must build strong collaboration between government, industry and academia to do so. Through this JSASA, all the other countries will be under one canopy and be able to promote Japanese Studies as a multidisciplinary discipline. Rejuvenation and diversification are the keys to fostering Japanese Studies as an area of study, and JSASA would be that hub.

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