



大阪大学グローバル日本学教育研究拠点 主催  
「国際日本研究」コンソーシアム 共催

# Sixth Annual Osaka Graduate Conference in Japanese Studies

2024年1月6日  
大阪大学中之島センター

# SIXTH ANNUAL OSAKA GRADUATE CONFERENCE IN JAPANESE STUDIES

January 6, 2024 (Saturday)

Osaka University Nakanoshima Center Seminar Room 7A

Time	Speaker
9:00–9:10	<b>Opening Remarks</b> (UNODA Shōya and Nicholas LAMBRECHT, Osaka University)
9:10–9:20	<b>Introductions of Panelists and Commentators</b>
9:20–11:05	<b>PANEL #1</b>
9:20	<b>Feminist Foreign Policy: A Concept for Japan?</b> (Annika CLASEN, German Institute for Japanese Studies)
9:55	<b>Corporate Responses to Social Issues: The Case of a Japanese Logistics Company</b> (Ali KRUBALLY, Osaka University)
10:30	<b>Japan’s Relationship to Russia and International Sanctions: A Change of Tide?</b> (Katharina DRESSEN, Heinrich Heine University Düsseldorf / Hosei University)
11:05–12:05	<b>Lunch Break</b>
12:05–13:50	<b>PANEL #2</b>
12:05	<b>Revisiting Lu Xun and Japanese <i>Sōsaku-hanga</i>: Insights from “To Printmakers” and “How to Create <i>Sōsaku-hanga</i>”</b> (ZHANG Jingyi, The Graduate University for Advanced Studies)
12:40	<b>Transnational Synchronization: A Transwar History of Nakanishi Tsutomu’s Views on the Politics of China and Japan</b> (LI Jiadi, Osaka University)
13:15	<b>Anonymous Amanuenses: Multilingualism and Knowledge Transfer in a Recently Discovered Christian Manuscript</b> (Sophie TAKAHASHI, Ruhr University Bochum / German Institute for Japanese Studies)
13:50–14:05	<b>Short Break</b>
14:05–15:50	<b>PANEL #3</b>
14:05	<b>From the Stage to the Screen: The Intertwining of Kogō and Kenreimon’in from the 14th to the 17th Century</b> (Alessandra SOLIMENE, Sophia University)
14:40	<b>Writing Forwards, Writing Backwards: Intertextual Connections in Itō Seikō’s <i>The Novel That Does Not Exist</i> and <i>Back 2 Back</i></b> (Kateryna SHABELNYK, Nagoya University)
15:15	<b>Historicizing <i>Otaku</i> Subjectivity: A Critical Analysis of the Desire for the “Phallic Girl”</b> (KYAKUMOTO Atsunari, Osaka University)
15:50–16:05	<b>Short Break</b>
16:05–16:55	<b>General Discussion</b> (Kristina IWATA-WEICKGENANNT, Nagoya University; Felipe MOTTA, Kyoto University of Foreign Studies; and the conference organizers)

## **Feminist Foreign Policy: A Concept for Japan?**

**Annika CLASEN**

**Doctoral Student, German Institute for Japanese Studies**

Feminist foreign policy (FFP) has become a buzzword for liberal, progressive states and those that wish to appear to be so. As Karin Aggestam and others have argued, enacting a feminist foreign policy is a way of rebranding a state as virtuous. FFP has been a success story so far, with Sweden at the forefront and Canada, Mexico, France, Germany, and Chile among the other countries adopting its tenets. Although there is no single agreed-upon definition of FFP, at the 2023 G7 Summit in Hiroshima the W7 (an official G7 task force focusing on gender equality and women's empowerment) drew upon feminist ideas in the composition of its joint statement, which was endorsed by all member states including Japan.

The Japanese government has tried to keep pace with these trends by developing a progressive policy regarding women, peace, and security, and by establishing various caucuses within the LDP-controlled parliament to deal with issues of gender equality and improving the status of women both domestically and internationally. At the same time, Japan has consistently ranked last among its G7 peers when it comes to gender equality and women's empowerment. Beyond its domestic struggles, Japan faces growing regional security challenges, notably China's assertiveness in the East and South China Seas and the effects on partnerships in the Indo-Pacific of Russia's attack on Ukraine.

In this climate, Japan is looking for new opportunities for cooperation with the world's liberal democracies. Traditionally, Japan has made great efforts to present itself as an "ethical state" internationally. Against this background, my research asks how Japan is using FFP to promote and support partnerships with other states, such as the members of the European Union. I draw on the work of Amitav Acharya's localisation approach, which identifies norms and their respective interpreters, to suggest methods for the implementation of FFP norms in a Japanese society that still struggles with gender inequality.

**Corporate Responses to Social Issues:  
The Case of a Japanese Logistics Company**

**Ali KRUBALLY**  
**Doctoral Student, Osaka University**

The delivery of goods to the doorsteps of customers has become a crucial part of our social infrastructure due to factors including the increasing popularity of online shopping and changes in consumer lifestyle. In response to these dynamics, delivery companies are actively seeking innovative approaches that can serve to enhance the underlying delivery technology and improve service in the last mile delivery process. Meanwhile, researchers have called upon companies to contribute to society by implementing social initiatives that are based on each company's line of business rather than by making simple monetary contributions. In Japan, there is a particularly high level of collaboration between private and public organizations in their efforts to tackle the problems faced by the country, which include an aging population, a low birthrate, rural depopulation, and susceptibility to natural disasters.

This presentation examines the social initiative projects and programs of Japan's largest delivery company, Yamato Transport. In the presentation, I analyze how the company has responded to broader societal issues by strategically integrating social projects into its core business operations. Using Yamato Transport's example, this study proposes a replicable model framework for how companies can solve social issues while at the same time creating value for the business. The study first identifies the factors that distinguish company social initiatives from other corporate social responsibility (CSR) activities, then highlights how social initiatives add value to companies in four major ways: through reconfiguration of existing company resources, through the trial of new ideas and processes, through direct collaboration with multiple stakeholders, and through direct engagement with customers. Although the results of this study are based upon the dynamic between a particular corporation and public organizations and local communities in Japan, the framework proposed here can serve as a template for socially conscious approaches to company operations both in Japan and abroad.

**Japan's Relationship to Russia and International Sanctions:  
A Change of Tide?**

**Katharina DRESSEN**

**Doctoral Student, Heinrich Heine University Düsseldorf / Hosei University**

When the Russian Federation annexed Crimea in 2014, the international reaction in the form of far-reaching economic and financial sanctions was swift to follow. While Japan joined its Western partners in imposing measures against the Russian aggressor, Japan refrained from using sanctions, a policy which was widely criticized. As Maria Shagina has suggested, this lukewarm restraint expressed by the Japanese government under the late Prime Minister Abe Shinzō was driven by his cabinet's hope to achieve further progress on bilateral issues with Russia such as the territorial dispute regarding the Northern Territories.

At first glance, the restraint Japan expressed in 2014 seems to have diminished on the eve of the Russian invasion of Ukraine in February 2022. As recorded in the Global Sanctions Database, Japan not only joined the United States and other Western nations in sanctions against Moscow but also imposed sanctions on Belarus, which is widely seen as complicit in Russia's attack. This change in Japan's reaction to the actions of Russia and its neighbors has yet to be explained.

My research seeks to determine what has changed over this period of time. Does Japan's stronger reaction simply represent a return to old patterns of bending to foreign pressure, such as those observed by Saori Katada in the early 2000s? Are we witnessing a form of acknowledgment that the intervening years have seen little progress in the resolution of bilateral issues? Or is Japan's participation in this episode of multilateral sanctions—and especially its focus on building consensus among the members of the G7 during its term as host nation and chair in 2023—an expression of a new Japanese security identity?

**Revisiting Lu Xun and Japanese *Sōsaku-hanga*: Insights from  
“To Printmakers” and “How to Create *Sōsaku-hanga*”**

**ZHANG Jingyi**

**Doctoral Student, The Graduate University for Advanced Studies**

It is widely recognized that the renowned Chinese writer Lu Xun was a significant proponent of the modern Chinese Woodcut Movement. In August 1931, Lu Xun and Uchiyama Kakitsu held a woodcut class at the Uchiyama bookstore in Shanghai. This event is commonly regarded as the beginning of the Chinese Woodcut Movement. The Woodcut Movement aimed to transcend the confines of traditional prints and book illustrations, striving to create a new form of artistic woodcut prints. Simultaneously, it sought to express various facets of people’s lives, aiming to bring about reform in China’s challenging contemporary society through the strength of art.

Recent research has revealed a contradiction between Lu Xun’s attitudes and actions toward Japanese woodcut prints. Lu Xun collected numerous Japanese woodcut prints, primarily *ukiyo-e* and *sōsaku-hanga*, and acknowledged their artistic value to some extent. However, publicly he chose to maintain a cautious attitude rather than openly expressing his regard for them. The common explanations for this caution are first, that China was facing difficult times during this period, and second, that there was a prevailing belief that Japanese *sōsaku-hanga* were not well suited to a Chinese context. Nevertheless, the exact reasons why Lu Xun avoided discussing Japanese woodcut prints and how they related to his promotion of the Chinese Woodcut Movement remain unclear.

Therefore, the aim of this presentation is to investigate how Lu Xun’s acquisition of Japanese *sōsaku-hanga* guidebooks from the Uchiyama bookstore is related to the woodcut print anthologies he edited. This will help us better understand the connection between Lu Xun’s publishing endeavors and Japanese *sōsaku-hanga*.

**Transnational Synchronization: A Transwar History of  
Nakanishi Tsutomu's Views on the Politics of China and Japan**

**LI Jiadi**

**Doctoral Student, Osaka University**

The wartime systems of the 1930s and 1940s are now history, but the foundations of the postwar world were laid by them. In this presentation I draw upon Yamanouchi Yasushi's transwar approach and the case of the left-wing intellectual Nakanishi Tsutomu to show that Japanese intellectual history is no exception to this rule.

Nakanishi Tsutomu lived in and researched China for an extended period during the Second Sino-Japanese War, and during this time he participated in the resistance against imperial Japan's invasion through his support for the Chinese Communist Party. Unlike many of his contemporaries with these sorts of international experiences during wartime, Nakanishi survived the war, and his wartime resistance earned him a good reputation in both Japan and China; in Japan he was elected to the National Diet, and in China his story inspired several television dramas. As a politician and intellectual in postwar Japan, Nakanishi kept up his China studies and wrote extensively about domestic and international politics, continuing to think about the connections between Japan and the rest of East Asia.

Through an analysis of Nakanishi's writings about wartime China, postwar China, and postwar Japan, I demonstrate that Nakanishi's early views toward China had many points in common with Maoism, and that these wartime views helped shape his perspectives on China and Japan during the postwar era. Nakanishi believed that postwar Japan faced many of the same problems as postwar China, and should therefore follow the same Maoist steps as the Chinese Communist Party in order to solve them. I argue that Nakanishi's difficulties in directly applying the ideas of Maoism to the Japanese situation illustrate the hurdles involved in adapting political ideologies to new environments.

**Anonymous Amanuenses: Multilingualism and Knowledge Transfer  
in a Recently Discovered Christian Manuscript**

**Sophie TAKAHASHI — Doctoral Student,  
Ruhr University Bochum / German Institute for Japanese Studies**

In late 2019, a remarkable Jesuit manuscript was discovered in the Herzog August Library in Wolfenbüttel, Germany: the first complete Japanese translation of the *Compendia*. This manuscript, dating to the late sixteenth or early seventeenth century, is the earliest known Japanese textbook used to teach Aristotelian philosophy, theology, and Ptolemaic cosmology to Japanese Christians. The novelty of the discovery calls for an identification of the manuscript's writer. To do so, I compare the handwriting of the Wolfenbüttel manuscript with that found in other Jesuit texts.

While there is both textual and extratextual evidence of the involvement of the Jesuit authors and translators Pedro Gómez (1533/35–1600), Pedro Ramón (1549/50–1611), and Pedro Morejón (1562–1639?) in the *Compendia*'s compilation process, none of their handwritings matches with the Wolfenbüttel manuscript. Meanwhile, the existence of scribes (amanuenses) assigned to copy the writings of a superior is well recorded in Jesuit member catalogues. I thus aim to unveil the identity of the actual scribe who set down the *Compendia* in the names of Gómez, Ramón, and Morejón.

The Wolfenbüttel manuscript is a highly challenging work, with Latin, Portuguese, and Spanish loanwords, extensive Latin quotes, rich illustrations of astronomical devices, and geocentric diagrams integrated into the vertically written Japanese main text. Meanwhile, foreign technical terms and citations are represented in a variety of text directions and writing systems, including Roman script, Japanese katakana, and Greek script. Only a highly educated individual paying assiduous attention to detail could have managed to copy this multilingual manuscript. I uncover clues to the scribe's identity through applying grapholinguistic and palaeographic techniques to the analysis of character variants in Japanese script, ligatures in Roman script, and monograms for sacred names. My research thereby unmasks hitherto neglected mediators of knowledge and presents a new perspective on multilingualism in Japanese intellectual history.



**From the Stage to the Screen: The Intertwining of Kogō and  
Kenreimon'in from the Fourteenth to the Seventeenth Century**

**Alessandra SOLIMENE**

**Doctoral Research Student, Sophia University**

This paper explores how the figures of the twelfth-century Empress Kenreimon'in and the imperial consort Lady Kogō came to be intertwined on paired *byōbu-e* screens by drawing an invisible line from the *Heike monogatari* to their transposition into *nō* theater and screen paintings. The episodes involving Lady Kogō and Empress Kenreimon'in within *Heike* are among the few sections featuring court women as main characters and the two women shared several common characteristics, including bearing the children of Emperor Takakura and later becoming nuns. However, aside from these similarities in their life stories, the *Heike* does not highlight any connection between the two characters, and *byōbu-e* is the only genre where Kogō and Kenreimon'in are paired.

The trend of representing these two personages on opposite pairs of *byōbu-e* lasted from the late Momoyama period to the early Edo period. Illustrating two different personages on juxtaposed screens is not inherently unique; however, this particular pairing seems to result from the great influence that *nō* theater played on visual art. When Komparu Zenchiku composed two separate *nō* plays about Kogō and Kenreimon'in in the fifteenth century, he did more than merely draw inspiration from the *Heike monogatari*, he also presented them as bereft women who experienced the same sense of solitude that only an outside visitor could break. These elements are clearly visible in the composition and decorative elements of the *byōbu-e* that pair Kogō and Kenreimon'in. Therefore, by analyzing the reinterpretation of Lady Kogō and Empress Kenreimon'in in various media, this presentation demonstrates how genres influence one another through a process of readaptation and revision.

**Writing Forwards, Writing Backwards: Intertextual Connections  
in Itō Seikō's *The Novel That Does Not Exist* and *Back 2 Back***

**Kateryna SHABELNYK**  
**Master's Student, Nagoya University**

This presentation deals with the question of intertextuality in contemporary Japanese literature based on two collections of short stories, *Back 2 Back* (2012) by Itō Seikō and Sasaki Ataru and *The Novel That Does Not Exist* (*Sonzai shinai shōsetsu*, 2013) by Itō Seikō. Using the notion of literary rewriting, it aims to show how these works connect to and influence each other on both textual and narrational levels. To do so, it focuses on author-reader interactions that are first iterated in *Back 2 Back* and then expanded upon in *The Novel That Does Not Exist*. Further, the presentation discusses the possibility of interpreting *The Novel That Does Not Exist* as a pseudotranslation and outlines the implications of this interpretation on possible intertextual connections.

By mapping out the common plot both works share as well as the differences between them, I consider how the works reiterate the motif of authorship from new angles and how they encourage the reader's active participation in narrative construction. Further, I place special emphasis on the possibility of interpreting rewriting as a form of interactive play. Showing how several stories first published in *Back 2 Back* are modified and combined into one in *The Novel That Does Not Exist*, I elaborate on the connection between this process and the so-called death of the author. To do so, I closely examine the motif of writing and authorship that is expressed in all of the stories through the symbol of a metaphorical "novel" to which the reader never receives full access.

**Historicizing *Otaku* Subjectivity:  
A Critical Analysis of the Desire for the “Phallic Girl”**

**KYAKUMOTO Atsunari  
Doctoral Student, Osaka University**

The purposes of this presentation are, first, to analyze the subjectivity of *otaku* from a theoretical perspective, and second, to explain the ambiguity inherent in *otaku* desire. From the 1990s to the 2000s, Japanese scholars and critics including Osawa Masachi and Azuma Hiroki analyzed so-called *otaku*, passionate fans of manga and anime, as a symptom of postmodern society in Japan. These intellectuals maintained that *otaku* faced a distinct set of historical circumstances in which social reality had lost its power and authority, and such arguments influenced many domestic and international researchers. Since the 2010s, however, some researchers have begun to relativize the *otaku* boom by noting that while the study of *otaku* sometimes emphasizes their uniqueness, there are many similarities between *otaku* culture and other fan cultures around the world.

In light of such shifts in recent research, this presentation provides a new theoretical analysis of *otaku* subjectivity. Specifically, I interpret Saitō Tamaki’s theory of the “phallic girl” as a theory of the process of signification. The “phallic girl” is a concept Saitō uses to analyze *otaku* desire from a Lacanian perspective. While this concept cannot fully explain the social dimensions of *otaku* fandom, it represents an important contribution to explaining tensions within the *otaku* psyche. Drawing upon the critical readings of Jacques Lacan performed by such thinkers as Louis Althusser, Fredric Jameson, and Judith Butler, I argue that Saitō’s theory shows how *otaku* are social agents in a historical process in which the significance of masculinity is changing. In this process, *otaku* are sometimes repressed in certain regards, while acquiring subjectivity in others. I conclude that the complex desires of *otaku* reflect and sometimes resist their ambiguous position within Japanese society.

## SIXTH ANNUAL OSAKA GRADUATE CONFERENCE IN JAPANESE STUDIES

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### **Conference Organizers and Commentators**

#### **UNODA Shōya**

**Professor of Japanese Studies, Osaka University**

Unoda Shōya holds a PhD in Japanese Studies from Osaka University. He specializes in Japanese intellectual history, and his recent research has involved Zainichi Korean cultural and social movements and the circle movements of the early postwar period. He chairs the Global Japanese Studies Program at Osaka University and is Associate Director of the Global Japanese Studies Education and Research Incubator.

#### **Nicholas LAMBRECHT**

**Assistant Professor of Global Japanese Studies, Osaka University**

Nicholas Lambrecht holds a PhD in East Asian Languages and Civilizations from the University of Chicago. His research examines modern and contemporary Japanese literature, particularly works dealing with postwar repatriation. At Osaka University, he offers courses on Japanese media and culture and co-organizes the GJS-ERI's Incubator-Supported Project "An International Collaborative Network for Research on Zainichi Korean Literature".

#### **Kristina IWATA-WEICKGENANNT**

**Professor of Modern Japanese Literature, Nagoya University**

Kristina Iwata-Weickgenannt holds a PhD in Japanese Studies from the University of Trier. She is a co-editor of the volumes *Fukushima and the Arts: Negotiating Nuclear Disaster* (Routledge, 2017) and *Visions of Precarity in Japanese Popular Culture and Literature* (Routledge, 2015), and her research on contemporary literature has appeared in such journals as *Japan Forum*, *JunCture*, and *positions: asia critique*. At Nagoya University, she is involved in the Japan-in-Asia Cultural Studies Program.

#### **Yulia BURENINA**

**Lecturer, Global Japanese Studies Education and Research Incubator, Osaka University**

Yulia Burenina holds a PhD in Japanese Language and Culture from Osaka University, and her research centers on Japanese religion, with a particular focus on modern Japanese Buddhism. Burenina currently serves as a full-time faculty member at the Global Japanese Studies Education and Research Incubator and teaches courses on Japanese religion and intellectual history in Japanese and English at Osaka University.

**Felipe MOTTA**

**Assistant Professor of Brazilian and Portuguese Studies, Kyoto Univ. of Foreign Studies**

Felipe Motta holds a PhD in Literature from Osaka University and specializes in Migration Studies. His Japanese-language monograph *The Immigrant Thinking the Immigrant: Tomoo Handa and the Writing of the Japanese-Brazilian Community's History* was released by Osaka University Press in 2022. In addition to his work at the Kyoto University of Foreign Studies, Motta teaches courses in the Global Japanese Studies Program at Osaka University.

**Conference Staff**

**SUMIKAWA Chika** and **TOMITA Akiko** (Office Staff, GJS-ERI, Osaka University)

**TAGI Yūki** (Assistant Professor, GJS-ERI, Osaka University)

**Fernanda MOURA** (Graduate Student, Osaka University)

**About the Global Japanese Studies Education and Research Incubator**

The Osaka University Global Japanese Studies Education and Research Incubator (GJS-ERI), established in 2020, aims to generate new advances in research and education by integrating the benefits of work done in both the humanities and social science disciplines. GJS-ERI promotes interdisciplinary and international research by serving as a platform for the exchange of advanced academic dialogue relating to the study of Japan. Further, GJS-ERI endeavors to translate research results into valuable interdisciplinary and society-oriented educational programs that incorporate the study of Japan as part of an essential foundation for the training of global talent.

**About the Consortium for Global Japanese Studies**

The Consortium for Global Japanese Studies (CGJS) is Japan's first effort to meet the needs of university research institutes and graduate programs in international Japanese studies and encourage coordination and networking among them. The Consortium aims, through participation in joint research meetings and international symposia relating to global Japanese studies, to serve as an intermediary body that connects the domestic research community to international research networks. Moreover, by promoting joint research and holding international joint research workshops, the Consortium's activities contribute to the training of young scholars and help build the academic foundations of global Japanese studies as a field.

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**Conference Access**

In 2024, the Osaka Graduate Conference in Japanese Studies will be convened in Seminar Room 7A of the Osaka University Nakanoshima Center in the center of Osaka City. The Nakanoshima Center, opened in 2004 and newly renovated in 2023, aims to be a facility supporting global knowledge exchange. The map below provides general guidance on access to the Nakanoshima Center.

