

《論 説》

Recent Rosa Luxemburg Studies in Japan¹

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1.

The year 1991 was memorable for Rosa Luxembourg acceptance in Japan. Rosa Luxembourg Tokyo International Symposium was held by Internationale Rosa-Luxemburg-Gesellschaft on November the 2nd and the 3rd of this year (**Rosa Luxemburg Tokyo Kokusai Symposium Jikkou Iinkai (ed.) [1994]**), and a panel discussion by women was held on the 4th (**Tamura, U. & Ikuta, A. (eds.) [1994]**). At the same time as this symposium, Margarethe von Trotta's film "Rosa Luxemburg" (1986) was re-shown in Tokyo. A kind of Rosa Luxemburg boom appeared. At this time three books were published in the field of study on Rosa Luxemburg. They were the writings of Toshimichi Matsuoka (**Matsuoka, T. [1988]**), Kazuo Kato (**Kato, K. [1991]**), and Narihiko Ito (**Ito, N. [1991]**). Even if Rosa Luxemburg's writings and the studies on her life and thought were translated in Japanese, the research document in the form of book by Japanese author was not published before these. And any books which could compare with them have not been published in Japanese after these. Also in academic research, this time was making peaks. In today's report, I am introducing about the studies on Rosa Luxemburg in Japan after 1988. The appearance of Matsuoka's book meant the beginning of Rosa Luxemburg boom. (About the Rosa Luxemburg studies before then, the bibliographies of **Nishikawa, M. [1988]**, **Nishikawa, M. [1997]**, and **Maruyama, K. [1994]** are useful.)

2.

The writing of the Toshimichi Matsuoka is born in the flow of the research on the history of imperialism theory which is one field of the research on the history of economics. The research on the history of imperialism theory makes a subject to elucidate how the Marxists after Marx realized the capitalism in the beginning of the 20th century using Marx's "das Kapital" as theoretical base. The objects of this research are discourses of Karl Kautsky, Eduard Bernstein, Parvus (I. L. Helphand), Rosa Luxemburg, Rudolf Hilferding, Otto Bauer, V. I. Lenin, N. I. Bukharin, etc. Some researchers are engaged in it in Japan. Matsuoka is located in a position of Rosa Luxemburg specialist. Some book reviews appeared to the writing of Matsuoka. They were **Maruyama,**

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K. [1988], **Tanaka, Y. [1989]**, **Hoshino, H. [1990]**, **Ota, Y. [1991]** and **Uchida, H. [1991]**. These writers except Maruyama belonged to the department of economics in their universities. The disputes were developed in the field of study on the history of Marxian economic theory. The point opposed to Matsuoka was how to evaluate the thinking of Rosa Luxemburg. Although Matsuoka emphasized the flexibility of her thinking, the critics argued that her thinking was Marx–fundamentalistic rather than flexible. Matsuoka has brought forth no counterargument against these critiques.

The studies of examining the position of Rosa Luxemburg in the history of imperialism theory are seen also at some other places. In the 1990s Ichihara advanced his research in this direction energetically (**Ichihara, K. [1992a]**, **Ichihara, K. [1992b]**, **Ichihara, K. & Yokokura, H. [1993]**). Ichihara has published two books in 2000 and 2001 (**Ichihara, K. [2000]**, **Ichihara, K. [2001]**). Although these two books are not the research documents on Rosa Luxemburg, they are examining the meaning of Rosa Luxemburg’s “Die Akkumulation des Kapitals” in the history of a reproduction theory, and in the history of a long–wave theory. **Hozumi, T. [1988]**, **Tsuhako, M. [1990]**, and **Kotani, H. [2001]** also examine Rosa Luxemburg’s economic theory in comparison with the theories of the same age. In these researches, it is checked that her theory is a different type from Hilferding’s and Lenin’s, and it is supposed that a comparison between Rosa Luxemburg’s recognition on the capitalist world and A. G. Frank’s, S.Amin’s and I.Wallerstein’s is to be made.

3.

Kazuo Kato’s book is examining Rosa Luxemburg’s theory of nation. Although Kato studied Rosa Luxemburg in the context of the history of Poland, it seemed that after publication of this book he turned concern to the problem of multi–ethnic society in the present age. We can see his actual interest in this book. **Koike, H. [1988]** and **Shimura, K. [2000]** are also examining Rosa Luxemburg in the context of the history of Poland. The comparative study of the theories of nation in the history of Marxism is making a flow in the latest Japan. Besides Rosa Luxemburg, the opinions of Karl Kautsky, Otto Bauer, Karl Renner, V.I.Lenin, and I.V. Stalin are examined. Kato’s writing belongs also to this flow. Leaving the context of the history of Poland, **Maruyama, K. [1989]** and **Maruyama, K. [1997]** are examining Rosa Luxemburg’s theory of nation in the history of Marxist theory of nation. **Ito, N. [2001]** is considering Rosa Luxemburg’s recognition on national problem in her “Kwestin narodowościowa i autonomia(National Question and Autonomy)”. **Fuwa, T. [1999]** mentions Rosa Luxemburg while considering Lenin’s theory of nation. But it doesn’t bring her theory into focus.

4.

Narihiko Ito’s book can be referred to as an independent mountain in Japan. It is not limited to the specific side of Rosa Luxemburg. Ito’s concern attained to all that Rosa Luxemburg got interested in, and his work is

connected with intense actual concern. It is also a remarkable feature that Ito's work has been built in the broad opinion exchange with the international Rosa Luxemburg researches. Ito is not only the representative of the Rosa Luxemburg research in Japan, but also an organizer of research. He played the central role in holding of the Rosa Luxemburg Tokyo International Symposium in 1991, and he is also the designer of the "Rosa Luxemburg complete collected works" (17 volumes) which are mentioned later.

5.

The Rosa Luxemburg research from the viewpoint of feminism seemed to be ignited by Tokyo International Symposium. **Nabetani, I. [1888]** and **Kato, K. [1990]** referred to Rosa Luxemburg in relation to von Trotta's film "Rosa Luxemburg". **Ito, N. [1990]** treated Rosa Luxemburg as a feminist. Besides the papers in **Tamura, U. & Ikuta, A. (eds.) [1994]**, we have **Adachi, M. [1993]** in this field. In this paper Adachi pays attention to the significance of Rosa Luxemburg's thesis "the dependency on non-capitalist milieu and strata in capital accumulation" ("Die Akkumulation des Kapitals") for the making of feminist theory.

As studies focusing on the political thought of Rosa Luxemburg, we have **Satogami, J. [1991]**, **Kato, T. [1992]**, and **Tsuno, K. [1997]**. Satogami is examining Rosa Luxemburg's manuscript on "Russian Revolution" from the viewpoint of 'worker's control'. Tetsuro Kato argues that the type of party organization conceived by Rosa Luxemburg is different from Lenin's centralization-principle. Tsuno is exploring the way of the socialism after the collapse of the Soviet Union in Rosa Luxemburg's thought.

Tamura, M. [1994] and **Ota, Y. [1999]** make comparison between Rosa Luxemburg and Japanese thinkers. Tamura is comparing the novel "Machiko" of Yaeko Nogami (1885–1985) with "Rosa Luxemburg's letters". Ota is examining the difference in the attitude of Rosa Luxemburg and Sakae Osugi (1885–1923) towards the 'Bolshevik Revolution'.

6.

A big event in relation to the research of Rosa Luxemburg in the beginning of 21st century Japan is publication of the "Rosa Luxembourg complete collected works" from Ochanomizu Shobo. The composition is as the following.

Vol.1 : 1892–1896,	Vol.2 : 1897–1899,
Vol.3 : 1899–1900.2,	Vol.4 : 1900.3–1902,
Vol.5 : 1902.4–1903,	Vol.6 : 1904–1905.6,
Vol.7 : 1905.8–1906,	Vol.8 : 1906–1908,
Vol.9 : 1908–1910.5,	Vol.10 : 1910.8–1911.7,
Vol.11 : 1917–1913,	Vol.12 : 1913.7–1914.7,
Vol.13 : "Die Akkumulation des Kapitals"	

Vol.14 : “Die Akkumulation des Kapitals oder Was die Epigonen aus der Marxschen Theorie gemachhat haben. Eine Antikritik” / “Einfuerung in die Nationaloekonomie”,

Vol.15 : 1914.8–1918.7,

Vol.16 : 1918.7–1919.1,

Vol.17 : Studies on Rosa Luxemburg.

Except for the 13, 14, 17th volume, the documents of Rosa Luxemburg are arranged in chronological order. These “collected works” will become the most comprehensive until now.

Rosa Luxemburg researches in Japan are divided into two directions. In one direction Rosa Luxemburg’s theory and action are examined in the historical context, in another direction Rosa Luxemburg is explored in order to obtain suggestions to solve the actual problems of our society. Will these two lines extend distance further or cross again? We can not foresee. In any case “Rosa Luxemburg complete collected works” will contribute to the deeper understanding of Rosa Luxemburg.

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