



Inclusivity for Disabled People: Digital Book Accessibilities for Disabled People's Inclusivity Effort in Saou Ichikawa's *Hunchback* (2023)

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Abstract. This article aims to examine the limited inclusiveness of access to knowledge for people with disabilities in Saou Ichikawa's *Hunchback* (2023). Furthermore, this article will look at inclusivity efforts that can be made from the point of view of the Sustainable Development Goals launched by the United Nations, focusing on SDG points, especially the 4th point which is Quality Education, the 10th point Reduced Inequality, and the 11th point Sustainable Cities and Settlements. The main character in the novel *Hunchback* works as an online article writer who has Myotubular Myopathy, which prevents her from performing activities like other. The method used in this article is the literary discourse method, which will then be connected to the SDGs' objectives. The data that appears in the novel will be analyzed using discourse studies that focus on the inclusiveness of access to knowledge for people with disabilities. The results of the analysis were obtained as follows: 1) The digitization of textbooks needs to be intensified; 2) Provision of reading tools for disabilities is still inadequate; 3) People still underestimate cognitive developmental abilities. These three results can be used as a reference for developing knowledge access policies that reduce disability inequality in accordance with the spirit of the SDGs. This article is expected to be part of the efforts to analyze the SDGs using literary works as the material object of study.

Keywords: differently-abled people, disabilities, disparity, inclusivity, SDGs.

1 Introduction

Saou Ichikawa, with her debut novel titled *Hunchback*, won Japan's most prestigious literary award, the Akutagawa Prize, in 2023 (Yamazaki, 2023; Kyodo News, 2023). What sets her apart from previous winners: Ichikawa is a person with disabilities and the first disabled individual to win the award in its 169-year history. During a press conference, Ichikawa expressed her surprise that no disabled person had won the Akutagawa Prize until he did in 2023 (Yamazaki, 2023). She urged people to think about why there are so few disabled writers and works representing disabled people. Why hadn't there been any until 2023? She then mentioned that she herself studied works representing disabled people at Waseda University (Yamazaki, 2023), and there were not many of that works, regardless of the reason. Therefore, she decided to become one of those representing disabled people in her work.

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This certainly raises questions about the representation of people with disabilities in literary works, especially since the United Nations (UN) through the *Sustainable Development Goals* (SDGs) focuses on reducing inequality (SDG 10) as a way to include people with disabilities in society. This inclusivity is necessary because people with disabilities are part of a *vulnerable* group, meaning they face numerous challenges to live alongside society, such as societal attitudes toward them, as well as physical and financial barriers (Hawking, 2014). This discussion is not limited to the on SDG 10, but also includes SDG 4 (Quality Education), SDG 11 (Sustainable Cities), and SDG 17 (Global Partnerships) (UN, 2020a), to see how far society and especially the Japanese government (as the country where Ichikawa's novel was published) have made efforts to promote inclusivity for people with disabilities as a vulnerable group, particularly in matters related to literature and books.

Japan itself has made several efforts to promote inclusivity for persons with disabilities, such as participating in *the Marrakesh VIP Treaty* (MVT), a conference and form of cooperation between countries that discusses facilitating access to published works for persons who are blind, have visual impairments, or have print disabilities. This agreement pertains to the management of international copyright and was ratified in 2013, though it only came into effect in Japan in 2019 (MOFA, 2019). Some regulations established by the Ministry of Foreign Affairs (MOFA) based on *the Marrakesh VIP Treaty* include providing access to information for persons with disabilities (Article 4, Point (h)), ensuring the development and empowerment of women with disabilities (Article 6, Point 2), then encouraging the media and internet information providers to provide services accessible to persons with disabilities (Article 21, Point (d)), and supporting countries must ensure the participation of persons with disabilities in cultural, recreational, entertainment, and sports activities (Article 30, Points (a)-(c)).

The *Marrakesh Treaty* regulations then simplified the regulations previously implemented by *Monbukagakusho* (Japanese Ministry of Education, Culture, Sports, Science and Technology, hereinafter referred to as MEXT in accordance with English spelling), namely Article 37 Paragraph 3 of the Copyright Law regarding the prohibition of restrictions on reproduction methods and allowing public transmission of published works for use by persons with reading disabilities, including the blind (MEXT, 2013). The Japan Library Association (JLA) has also issued specific guidelines to support Article 37 Paragraph 3 of the Copyright Law regarding the provision of library services to persons with visual impairments and visual disabilities (JLA, 2019).

Furthermore, the Association for Research and the National Library Association has released data on digital book collections or book digitization in prefectural and municipal libraries to accommodate *the Free Barrier Law* or 読書バリアフリー (Noguchi, 2022). In the data, Noguchi revealed that out of all books available in developed countries, only approximately 7% are accessible to people with disabilities (2022: 6). Regarding digital book collections or book digitization in prefectural and municipal libraries across Japan, the following figures are reported: 1) Digital books account for 27% in prefectural libraries and 12% in municipal libraries; 2) Text enlargement,

reaching 98% in prefectural libraries and 92% in municipal libraries; and 3) documents *Braille*, reaching 77% in prefectural libraries and 75% in municipal libraries.

The regulations implemented above are still in effect and are being pursued by the Japanese government. However, the data indicates that there is still much work to be done, especially considering that Ichikawa still feels it is "necessary" to publish literary works that represent people with disabilities, making inclusivity for people with disabilities feel far from achieved. This may be due to the views held by Japanese society regarding people with disabilities. Yoda (2002) refers to this as the "old paradigm" and the "new paradigm."

The old paradigm categorizes people with disabilities according to classifications that are closest to the standard, i.e., normal people. Of course, this paradigm burdens people with disabilities by forcing them to conform to the standards of "normal" people and integrate themselves into society. The old paradigm, especially in Japan, viewed rehabilitation as something that should only be provided to people with disabilities who were seen as having the potential to contribute to economic development. In contrast, the new paradigm recognizes that people with disabilities have the same basic rights as normal people to live as independent members of society, regardless of their limitations. The new paradigm sees that it is the social system that must change and accept people with disabilities with the same choices as the general public. This paradigm also sees that people with disabilities have the right to choose and control their own choices and needs (Yoda, 2002:2).

According to Yoda (2002), this new paradigm can be realized if we, as part of society, can define disability accurately. This is especially important because each person has their own definition of disability in their mind, which influences their views on and treatment of people with disabilities. However, what Ichikawa portrays in her novel does not align with the paradigm outlined by Yoda or with the efforts made by the Japanese government, as seen in one of the quotes that will be analyzed later, a character in the novel (who is also disabled) states that reading requires two hands and puts pressure on the spine, making it difficult for people with disabilities like her (Ichikawa, 2023).

What Ichikawa expresses in her novel is a reflection of what actually happens and what she feels as a person with a disability. Moreover, in *our literature review*, we found that, unlike what Ichikawa says, there have been writings that represent people with disabilities, such as in Anne-Lise Mithout (2022) titled "*Narrating Disability in Contemporary Japan: One Liter of Tears and A Therapeutic Sexy Trip Novels*," which explores how disabled writers attempt to create narrative strategies to express their subjective experiences intertwined with their needs as women. Although not novels and not fiction-based, Kito Aya and Asaka Yuuho are people with disabilities, and the latter even plays an active role in the Disability Rights Movement to convey messages about what disability is and how society should respond to people with disabilities (Mithout, 2022:2-3).

As fiction, what Ichikawa writes in *Hunchback* inspires us to look deeper into her novel. Using TPB as the foundation for the concept of inclusivity that should be "achievable" for people with disabilities, we strive to examine the challenges faced by

the characters in the novel *Hunchback* and how closely this inclusivity aligns with reality based on what Ichikawa reveals in this novel.

2 Synopsis of *Hunchback*

Saou Ichikawa's novel *Hunchback* won Japan's most prestigious literary award, the Akutagawa Prize, in 2023. This award is one of the most important awards for people with disabilities because the author is also a person with disabilities. Ichikawa was diagnosed with *Myotubular Myopathy* at the age of 14, a disease that weakens the muscles throughout the body and prevents sufferers from moving freely. In Ichikawa's case, she requires a breathing apparatus to speak (Yokoyama, 2023).

Hunchback itself tells the story of a woman with a disability named Sakka Izawa (井沢 釈華). Sakka has a curved spine due to the same disease as Ichikawa, *Myotubular Myopathy*. In the story, Ichikawa describes how Sakka must use a breathing apparatus, and every time she wants to speak, she must press a device attached to her neck. Like Ichikawa, Sakka was diagnosed with the disease when she was a child. Sakka is described as an online student at a university who works part-time as a freelance writer. In several lecture forums on disability needs, she mentioned several times that "normal" people seem unwilling to understand or even care about the rights of people with disabilities. As a writer and student, Sakka naturally needs a lot of reading material. However, as a person with a disability, activities such as opening books, carrying books, summarizing, and writing are extremely difficult for her body. Learning to use printed books is a nightmare for her. Sakka condemns people who romanticize reading printed books, such as smelling the scent of books and so on. She emphasizes that reading books requires five basic abilities: being able to see, hold a book, turn pages, maintain proper posture while reading, and freely go to a bookstore to buy books. For someone with disabilities like Sakka, such abilities are simply impossible.

Furthermore, Sakka is said to have a desire to experience pregnancy and abortion. As a person with disabilities, who is part of a minority group in Japan, giving birth and having children is like a daydream. He shares some cases, such as a blind person who was forbidden by their doctor to get pregnant, and people with disabilities like herself who cannot experience sex like "normal" people. To fulfill her desire, she asked her nurse, Tanaka, to have sex with her. Tanaka refused, but Sakka kept asking him. Eventually, they agreed to engage in oral sex in exchange for 150 million yen. They did it during the times when the facility was empty and no staff were around.

At the end of the story, another character named Shaka (written in kanji as 紗花) is introduced. She is a commercial sex worker. While having sex with a customer, she recalls her brother's story about killing a disabled person with an unusual name and illness. Shaka imagines that her current situation is similar to that of the person her brother killed. Shaka also imagines that the story she is currently experiencing might be one of many ways to stay sane in the world.

3 Method

For the analysis in this article, we will analyze narrative texts that focus on issues with the criteria of: 1) accessibility of books for disabled people, 2) disabled people's ways of learning, and 3) problems faced when dealing with those two things stated before. The three categories that appear in the novel will be analyzed further using Fairclough's discourse analysis framework (1995), which offers a broader and more contextual reading of the text, such as 1) the examination of the text level, 2) the exploration of discursive practice, and 3) the communicative event of sociocultural practice. This analysis is used specifically to look at ideological frameworks that provide a greater perspective of the meaning in the text and its context in sociological practice.

Mitchell & Snyder's (2000) narrative prosthesis theory supports our effort to implement Fairclough's discourse analysis framework by providing a critical point of view to identify whether Sakka's characterization resists representational tropes (e.g., disability as metaphor), thus exposing ideological tensions between the narrative in the novel and Japan's SDGs commitments.

The article's scope is limited to examining the three criteria stated in the prior paragraph and the relationship between the needs of disabled people and the SDGs, especially SDGs 4, 10, and 11. Both of these will be further examined to see the gaps in the SDGs that are proclaimed to be inclusive and that appear in the narrative texts of the novel.

4 Results and Discussion

In this section, the data that has been collected and selected will be discussed narratively and then further examined using discourse analysis as described in the research methodology.

Before looking further into the characters' experiences with access to digital books, it is better to first look at the background of Sakka as the main character with a disability. The first data to be discussed is how Sakka describes her activities as a student with a disability. Sakka, with her disability, struggles to interact with her social environment. Only her part-time job as an article writer and her status as a student allow her to interact socially. Additionally, due to an inclusive system for people with disabilities, Sakka still uses her student status when selecting jobs in the job column. In her own words, the term "student" is easily understood by the world (Ichikawa, 2023:13), indicating that she must be "something" to be recognized or seen by the world, which further emphasizes the lack of inclusivity for people with disabilities in society, forcing her to use that status even at the age of 40, even though she was working as a *kotatsu* article writer.

「制度のあるところに潜り込んだ。学歴ロンダリングと自ら嗤いながら通信大学のハシゴをしているわけだが、私にとって社会的なつながりと言える場はコタツ記事ライターバイトを除けばここにしかなく、世の中に一言で通用する肩書き、例えば

ブルダウンから選ぶ職業の欄に設定された選択肢、つまり会社員とか主婦とか
になれない私は、40を過ぎても大学生の3文字にお金を払ってしがみついてい
た。」(Ichikawa, 2023:13)

“I infiltrated the system. I washed my academic background to get into college. However, this is the only place where I can connect with a social environment outside of my job as a kotatsu article writer. Here, I also have a title that the world can easily understand. For example, I didn’t choose a job listed in the job column like office worker or housewife, so I clung to the title ‘student’ until I was 40 years old.” (Translated by the author)

Sakka’s statement about maintaining the student status until age 40 (2023:13) also indicates that, without access to equal opportunities and facilities, Sakka—unconsciously or consciously—relies on their privilege to continue education to a higher level. Without recognition or access from non-disabled individuals, they would never be able to “move freely.” This data also indicates that SDG 10 Reducing Inequality has not been implemented in that environment. The data also shows that the author, who is also a person with disabilities, conveys their perspective implicitly through the literary text.

Next, Sakka recounted her relationship with printed books and the letters printed within them. She explains that reading is a *machismo* (or masculine) cultural activity because it requires people to meet five health criteria: being able to see, hold a book, turn pages, maintain proper posture while reading, and have the freedom to go to a bookstore to purchase books (Ichikawa, 2023:26-27). These five health requirements also necessitate the use of both hands to immerse oneself in a book that is roughly three to four centimeters thick, which places additional strain on the spine (2023:26-27). This indicates that Sakka views physical books with disdain because they are not inclusive: reading requires certain abilities, whereas for people with disabilities, this is only achievable in their dreams. With good physical condition, reading can be an enjoyable activity and add knowledge to the reader. However, for people with disabilities, this fosters hatred. Additionally, Sakka also expresses hatred toward “book lovers” who, in her view, are unaware of these requirements due to their arrogance and privileges (2023:26-27).

「厚みが3、4センチはある本を両手で押さえて没頭する読書は、他のどんな行為よりも背骨に負荷をかける。私は紙の本を憎んでいた。目が見えること、本が持てること、ページがめくれること、読書姿勢が保てること、書店へ自由に買いに行けること、5つの健全性を満たすことを要求する読書文化のマチズモを憎んでいた。その特権性に気づかない「本好き」たちの無知な傲慢さを憎んでいた。曲がった首でかろうじて支える重い頭が頭痛を軋ませ、内臓を押し潰しながら屈曲した腰が前傾姿勢のせいで地球との綱引きに

負けていく。紙の本を読むたびに私の背骨は少しずつ曲がっていくような気がする。私の背骨が曲がりはじめたのは小3の頃だ。」(Ichikawa, 2023:26–27)

Reading requires both hands to immerse oneself in a book that is approximately three to four centimeters thick. Reading is not like other activities. It places greater strain on the spine. I hate paper books. I hate the macho culture of reading that demands people meet five health requirements: being able to see, hold a book, turn pages, maintain proper posture while reading, and freely visit a bookstore to buy books. Book lovers are unaware of these requirements. Their arrogance and privilege blind them to this. A heavy head barely supported by a crooked neck causes severe headaches. A curved spine that crushes internal organs loses the tug-of-war on this earth against those with a forward-leaning posture. Every time I read a paper book, my spine curves a little more. My spine started to curve when I was in third grade. (Translated by the author)

The physical form of books is also a form of non-disability awareness because they can only be read at certain angles, under certain lighting conditions, and in certain circumstances to be read properly. The lack of easily accessible digital books for people with disabilities not only indicates a lack of inclusion but also shows that quality education opportunities for people with disabilities are still only concepts. The data above also explains that books, often referred to as windows to the world, serve as the first door for people with disabilities to access the many doors that lie ahead on their journey toward the "world."

Both of the data above negate the narrative prosthesis theory because, according to Mitchell & Snyder (2000:47), the function of disability in a literary narrative is as a feature of characterization and as an opportunistic metaphorical device, without regard for the disabled character as a whole human being with their own personal experiences. Furthermore, the "differences" of people with disabilities also tend to develop various "cultural accommodations" to overcome these problems, thereby becoming objects of literary representation in a narrative. Some of these points are clearly negated in the data above, such as in the first quote, where Sakka emphasizes the differences that make it difficult for him to choose a "status," forcing him to hide behind the title of "student" even though he is no longer a student according to the "normal" structure. On the other hand, we view Sakka's ability to hide behind the title of student as a cultural accommodation written by Ichikawa because it exists in the real world and is effectively utilized by him to develop Sakka's character in overcoming the "differences" faced by people with disabilities.

In the second data, Ichikawa's deviation from the general representation of narrative prosthesis is more clearly seen because the character Sakka is clearly shown to hate normality (reading books) and people who do so, placing Sakka as a different character, emphasizing her position as the main object, namely a person with a disability. This aligns with Mitchell & Snyder (2000:47), who state that in literary narratives, disability serves as a marker of significant difference from the "norm" background. However, it is also important to note that Sakka, as the main character, is indeed a person with a disability, and Ichikawa, as the author, is also a person with a disability. This makes the

literary narrative of *Hunchback*, in our view, focus from the outset on making people with disabilities the central subject, giving it an autobiographical feel, rather than using disability as a narrative prosthesis.

The data above also shows how information and knowledge, which should be dialectical in nature, cannot be conveyed to people with disabilities due to the dominance of print media, which is not inclusive. Although it has been mentioned that the Japanese government has made efforts through relevant ministerial regulations, the books referred to by the author do not meet the information needs of the characters in the novel.

4.1 Technology Parts for Disabled People

The next discussion is how technology helps the activities of people with disabilities.

「プレートの昼ごはんを半分残してノートパソコンを立ち上げる。障害支援技術科目の教室授業が録画された講義動画の中で、現役通学生たちは脳性麻痺患者と筋疾患患者の入力装置のニーズの違いが全くわからない。不随意運動のある脳性麻痺患者は固定されていて程よく重いスティックがよい。寝たきりやチルトした筋疾患患者は胸の上でもどこでも自由に置けるようなタッチパッドがよい。前回も前々回も同じ説明を受けていたのに、学生たちは間違える。障害者を見たことがないらしい。」(Ichikawa, 2023:34)

“I turned on my laptop with some leftover lunch still on my plate. In a video lesson about technology for people with disabilities, it seems that the students in the video cannot distinguish between the input device needs of *cerebral palsy* patients and muscle disease patients. For those with cerebral palsy who have involuntary movements, heavy and fixed assistive devices are best for them. For patients with muscle diseases, it is recommended to assist them with touchscreen devices that can be stored anywhere. Despite being given the same explanation repeatedly, these students still get it wrong. It seems like they’ve never seen someone with a disability.” (Translated by the author)

Sakka further explained the need for assistive technology tailored to the type of disability. She also mentioned that many non-disabled people still cannot clearly distinguish the needs of people with disabilities. Inclusive awareness has not been built on a large scale, even in academic environments, as mentioned by Sakka above. If we look further, inclusive education in the academic world is still not fully implemented, as shown in the quote above and related to the issues that form the background of this analysis, which reveal indifference and a lack of sensitivity from the people around the character. This data can also be drawn as the author's awareness that knowledge about disability has not yet reached TPB 4 Quality Education as a starting point for more

inclusive development. Based on this data, it can be assumed that sustainable development still has a long way to go to reach the stage of inclusive development.

「アメリカの大学ではADAに基づき、電子教科書が普及済みどころか、箱から出して視覚障害者がすぐ使える仕様の端末でなければ配布物として採用されない。日本では社会に障害者はいないことになっているのでそんなアグレッシブな配慮はない。本に苦しむせむしの怪物の姿など日本の健常者は想像もしたことがないのだろう。こちらは紙の本を1冊読むたび少しずつ背骨が潰れていく気がするというのに、紙の匂いが好き、とかページをめくる感触が好き、などと宜い電子書籍を貶める健常者は呑気でいい。EテレのバリバラだったかハートネットTVだったか、よく出演されていたE原さんは読書バリアフリーを訴えてらしたけど、心臓を悪くして先日亡くなられてしまった。ヘルパーにページをめくってもらわないと読書できない紙の本の不便を彼女はせつせつと語っていた。紙の匂いが、ページをめくる感触が、左手の中で減っていく残ページの緊張感が、などと文化的な香りのする言い回しを燦らせていけば済む健常者は呑気でいい。出版界は健常者優位主義ですよ、と私はフォーラムに書き込んだ。軟弱を気取る文化系の皆さんが蛇場の如く憎むスポーツ界のほうが、よっぽどその一隅に障害者の活躍の場を用意しているじゃないですか。」(Ichikawa, 2023:34–35)

“According to the ADA, e-books are not widely available or distributed at universities in the US. They can only be distributed widely if they are designed specifically for people with visual impairments. In Japan, where there are no people with disabilities, there is no aggressive consideration of this issue. “Normal” people in Japan would never imagine how this hunchbacked monster is tortured by a book. Every time I read a book, I feel my spine crumbling bit by bit. However, the “normal” people who dismiss e-books by saying they like the smell of paper or the feeling of turning pages are utterly heartless. E-Hara from E-Tele Baribara Heart Net proposed the idea of “barrier-free” reading during the event. However, he passed away due to heart issues. He spoke passionately about the discomfort of reading printed books, as he needed someone else to turn the pages for him. For “normal” people who claim that the essence of reading culture lies in the smell of paper, the sensation of turning pages, and holding a book with the left hand, such feelings are simply irrelevant. I once wrote in a forum that publishers only consider the interests of “normal” people. Ironically, the sports world, which they despise, provides a platform for people with disabilities to shine. (Translated by the author)

Based on the data above, Sakka took the example of an inclusive effort by a university in the US regarding reading needs for people with disabilities. Although there are already efforts toward inclusivity in the US, the distribution of these needs has not yet reached a widespread stage, only based on orders. In contrast, Sakka observed that in

Japan, where there are "no people with disabilities," such issues are not a priority in supporting quality education for people with disabilities. The lack of public awareness of the needs of people with disabilities in education has slowed down the progress of people with disabilities who still need assistance from others. This has resulted in people with disabilities being neglected not only in terms of education but also in their daily lives.

The next issue raised by Sakka is the need for people with disabilities to access digital books in the publishing world. She noted that the sports world is more progressive because it provides opportunities for people with disabilities to participate in social progress, such as the Paralympics and other sports activities related to disability groups. Sakka pointed out that the lack of inclusive equality in the publishing world regarding access to digital books is a serious problem. In the data above, Sakka mentions another character who has a view on *barrier-free* reading, where quality books can be enjoyed by everyone, not just "normal" people. This concept of barrier-free reading is an effort by the author, represented by the character, to highlight the importance of digital book access for people with disabilities of all types.

The difficulties faced by people with disabilities in accessing quality education, supported by technological advancements, have become increasingly important. Publishers of quality books should now recognize the importance of digital book technology not merely to keep up with the times or pursue profit, but to play an inclusive role in helping people with disabilities gain access to more equitable education.

If the narrative in the text is analyzed further, the character Sakka, who is portrayed by the author as having the same disability, tries to voice her views on the difficulties he faces in gaining access to quality education. The author voices the idea that reading without limits is a voice that publishers, policymakers, and other relevant parties should hear and act upon by creating more inclusive policies.

Below is a table analyzing the data in the novel, which we have aligned with the points of SDG 4.

Table 1. Analysis of novel’s data with SDG 4 points.

	Indicators for SDG 4	<i>Hunchback</i> (Novel)
4.	Equal access to affordable technical, vocational, and higher education	In the novel, the main character is described as being able to study up to university level, with the caveat that she can only do so online.
4.4	Increase the number of people with relevant skills for financial success	The main character works part-time as an online article writer. However, during career counseling at university, she was unable to find a suitable job.
4.5	Eliminate all discrimination in education	Access to higher education is implied in the text of the novel, but by the end of the novel, the main character still has sufficient economic privilege. The main character also highlights the

4.7 Education for sustainable development and global citizenship

large number of people with disabilities who are unable to be in her position.

The novel also describes a scene where the main character is attending a seminar on *cerebral palsy*. However, the seminar participants consistently misstate the needs of those with the condition. The main character observes that the seminar participants are individuals with disabilities who have never encountered someone with a disability before.

From the perspective of narrative prosthesis, consistent with the analysis in the previous subsection, both of the data presented in this subsection appear to negate the narrative prosthesis theory because they depict the lives of people with disabilities from their own perspective and do not become features of a character or opportunistic metaphorical devices (Mitchell & Snyder, 2000:47). Moreover, in the second data above, the perspective of people with disabilities as characters without narrative prosthesis offers a new experience for readers who may be unfamiliar with the experiences of people with disabilities and the challenges they face, including government policies. This allows criticism of the points raised in the SDGs table above, as well as criticism of the government, to be conveyed through a work of fiction.

4.2 Disabled People's Hope

The latest data analyzed in this discussion is the activities of the protagonist who tried to voice their concerns as a person with disabilities, not only about access to digital books but also about broader access.

「もっと真面目な論調に変え、ディスアビリティ&クエア・スタディ科目のフォーラムに問題提起しようとして、それもやめてしまっていた。障害女性のリプロダクティブ・ヘルス&ライツ。講義で聞いた諸問題は私の人生に一つも起こらなかった。障害者施設や筋ジス病棟でまかり通る異性介助と性虐待も、視覚に障害のある女性が授かった子どもを諦めることを親や医師から勧められた話も、車椅子女性が電車の痴漢から逃げられない話も、私の実人生とはかすりもしない。女性と障害女性がパラレルであるように、障害女性と涅槃の釈華もまたパラレルである気がした。重なるようで重なり得ない。両親とお金に庇護されてきた私は不自由な身体を酷使してまで社会に出る必要がなかったから。私の心も、肌も、粘膜も、他者との摩擦を経験していない。」(Ichikawa, 2023:38)

I once heard stories about sexual abuse of disabled people by their nurses in a nursing home for people with muscular disabilities, a blind woman who was advised by her parents and doctor to give up her desire to have children, and a person in a wheelchair who was abused on a train. These stories are not at all similar to my own experiences. It seems like these women and women with disabilities live in the same world, and perhaps women with disabilities and Shaka in Nirvana are the same. They overlap, but they don't overlap either. With the protection of my parents and the money I have, I don't have to work hard to enter society. My heart, skin, and mucous membranes have never experienced "friction" with others." (Translated by the author)

Sakka believes that forums discussing gender equality and disability in the fields of health, education, and policy-making should involve people with disabilities more in their activities. People with disabilities should not be seen as mere objects but as subjects who can think, make decisions, and have the same desires as other members of society. The exclusion of people with disabilities as subjects who directly experience their daily lives shows that people with disabilities must always depend on non-disabled people. The heteronormative view that people with disabilities are incapable of performing activities "normally" makes it seem as if people with disabilities cannot do anything, whereas non-disabled people who interact with people with disabilities in the same environment should be aware of what they can do to help people with disabilities achieve independence as fellow subjects in the social order around them.

In the data above, although Sakka has privileges in terms of family access and financial literacy, this does not necessarily mean that Sakka does not see people with disabilities who do not have different privileges. The data above clearly reflects the pessimistic attitude of the author, as represented by the character, toward the voices of women with disabilities, which are rarely given attention. However, there is a glimmer of hope in the narrative that the author attempts to convey, urging readers to begin cultivating awareness and changing their perspectives to become more inclusive, as a first step toward sustainable development that is inclusive, as envisioned by SDGs.

Below is a table analyzing the data in the novel, which we have aligned with the key points of SDGs 10 and 11.

Table 2. Analysis of novel's data with SDGs 10 and 11 points.

Indicators for SDG 10 and 11		<i>Hunchback</i> (Novel)
10	Ensure equal opportunities and end discrimination	The novel also shows that there is still no equality between people with disabilities and non-disabled people in terms of opportunities such as having children and safety from sexual harassment in public places for non-privileged people with disabilities. Although there are already <i>barrier-free</i> regulations for access to digitized

11.3 Inclusive and sustainable urbanization	books, they do not yet cover the needs that exist in the field based on data from the novel. Access to knowledge, such as schools, libraries, and books, remains a major issue in the novel. The data above also shows how the publishing industry is only concerned with short-term profits rather than making books more accessible.
11.7 Provide access to safe and inclusive green and public spaces	There is insufficient access to safe and inclusive spaces for people with disabilities. Awareness of people with disabilities among non-disabled individuals is also a key issue in the novel.

The connection between the data about the hopes of people with disabilities and this narrative prosthesis lies in the cultural accommodation that addresses the issues experienced by Sakka as a person with a disability. The cultural accommodation in question is Ichikawa's portrayal of Sakka's background as someone who belongs to a higher social class than the other people with disabilities mentioned in the data itself. This confirms the presence of persons with disabilities as the main subjects of literary representation in special situations (Mitchell & Snyder, 2000:47), so that Sakka receives different treatment (even among other persons with disabilities). However, on the other hand, the quote also emphasizes the difference between Sakka and the "norm" among people with disabilities, not just the "norm" in general compared to "normal" people. This difference can be confusing because it may imply agreement with the first function of literary narrative treatment of people with disabilities, namely as a characterization feature. While it is important to emphasize that Mitchell & Snyder (2000) focus on disability as a characterization feature (such as a limp to indicate a character trait), we observe that Sakka's socioeconomic condition is a significant feature in *Hunchback*, making her "different."

However, as in the previous subsection, Sakka clearly criticizes the issue of equality for people with disabilities by emphasizing the differences between himself and other people with disabilities, to show that not all people with disabilities are as fortunate as he is, who has a relatively good socioeconomic status but still experiences inequality.

5 Conclusion

This article analyzes the need for accessibility to digital books for people with disabilities as one of the goals of inclusive education in accordance with the TPB and provides a bridge to narrative analysis and discourse in TPB studies. The results of the analysis show several indicators that the TPB is not yet fully inclusive and that the story writers, represented by the narrator, attempt to offer solutions to these problems.

The character's concerns in the novel regarding access to digital books can be seen as a strong argument that there is still a lack of quality digital books available for people with disabilities. The analyzed data shows several problems: 1) The need to digitize printed books and new books in digital format is still considered necessary for the development of quality digital-based learning; 2) The provision of assistive reading devices such as touchscreens for people with disabilities is still inadequate for certain disabilities beyond those experienced by the author; 3) The attitudes of those around people with disabilities toward cognitive development for disabilities are still overlooked.

These three findings should serve as a starting point for academics, policymakers, and the general public when considering the needs of people with disabilities in the modern era within an inclusive SDGs framework. In relation to SDG 4 Quality Education, efforts by university units and government libraries must accelerate the digitization of collections of books or articles of high quality to make them more accessible and inclusive. Building on SDG 4, SDG 10 Reduced Inequalities, and SDG 11 Sustainable Cities and Communities, policies must be developed that not only focus on renewable energy but also carefully consider all segments of society to reduce disparities related to disability and create infrastructure that better supports marginalized groups affected by development, ensuring their active involvement in creating an environment that not only uses renewable energy but is also supported by human resources actively engaged in its development. The objectives mentioned above can be achieved if SDG 17 Partnerships for the Goals are truly implemented with a spirit of collaboration without exclusivity and not merely seeking profit for each party involved.

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