

Tomoo Otaka and Alfred Schutz in the 1930's - Their Social Theory and Its Socio-Cultural Background -

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In this paper I would like to elucidate some aspects of an international friendship of two social scientists, that is, Alfred Schutz and Tomoo Otaka who encountered each other about 60 years ago in Vienna, and in establishing of their friendship with each other, published their books at the same time in 1932 and, moreover, from the same publishing company, Springer Verlag in Vienna. The main contents of this paper will be summarized in four points: I The beautiful friendship of Alfred Schutz and Tomoo Otaka -based on a letter from the late Mrs. Alfred Schutz - Some differences in the theoretical orientation of Schutz and Otaka - an elucidation by means of A. Schutz's book review; the *Grundlegung der Lehre vom sozialen Verband* of Tomoo Otaka - Similarities between Alfred Schutz and Tomoo Otaka - the problem of freedom: Observations from their letters and other writings - Concluding remarks: Between distinction and similarity - their social theory and its social- cultural background in the 1930's.

I Introduction: The beautiful friendship of Alfred Schutz and Tomoo Otaka

First I would like to give a brief sketch of the careers of these two scholars. Otaka was born in 1904 in Korea and died 1954 in Tokyo. Otaka stayed in Europe (Austria, Germany and so on) from 1930 to 1933. At that time he met Alfred Schutz in Vienna. He started his career as a professor at Keijo University (which no longer exists) in Korea from 1930 to 1944 and he was, after that, a professor at Tokyo university from 1944 until his death.(from *Jiyu no Hori*, 1963

p.565-572) He followed a career as a professor for science of law .

Alfred Schutz was born in 1899 in Vienna and died in 1959 in New York. He identified himself as a person who was 'by night a phenomenologist, but by day an executive' (Evans,1989 p.26), and throughout his life he ran after two things at the same time, except during his final year as a full professor of New School for Social Research (New York).

Here is a letter from the late Mrs. Alfred Schutz dated November 17, 1981 from New York, which is worthy of mention at this

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conference for the centennial celebration of Alfred Schutz. Her letter was contributed for a preface to the Japanese translation of Schutz's *Sinnhafte Aufbau der sozialen Welt*, 1982 Tokyo, and would be valuable in the sense that it informed us about the relationship between Tomoo Otaka and Alfred Schutz. The content of her letter is as follows:

"May I tell you the readers of this volume why this translation into Japanese means so very much to me. When Prof. Yoshikuni Yatani... sent to me a list of books, articles and translations of my husband's writings, a new world opened up for me. At that time I didn't know at all, that my husband's work was known in Japan. This knowledge had for me a deep double meaning, because it was a Japanese scholar, Professor Tomoo Otaka, from the University of Keijo who spent three years in Europe at this time, who took a deep interest in my husband's work. Professor Otaka had spent one year in Vienna, Austria, where he studied History of Law with Professor Hans Kelsen, who had also been a teacher and friend of my husband, one year in Freiburg in Germany, where he studied with Professor Edmund Husserl, the Founder of Phenomenology and then another year in Vienna, when he met my husband. During this year Otaka spent many evenings in our house with nightlong discussions about the problems they both were so very interested in and a deep warm friendship developed between them. Professor Otaka wrote at that time his book: GRUNDLEUNG DER LEHRE VOM SOZIALEN VERBAND, which my husband held in high esteem and wrote a 20 pages long review about. It is based partly on Kelsen' "Rechtslehre" and philosophically on Edmund Husserl's teachings. My husband often helped Otaka with problems

concerning the German Language and Otaka helped with the publication of my husband's book. So it happened that the two books, my husband's: DER SINNHAFTE AUFBAU DER SOZIALEN WELT and Otaka's book: GRUNDLEUNG DER LEHRE VOM SOZIALEN VERBAND were published by Jurius Springer Verlag in Vienna at the same time. Soon after the publication of the two books Otaka returned to Japan and after a year at the University of Keijo he became Professor for Philosophy of Law at the Tokyo University. His well known book: KOKKA KOZORON (the Structure of the State) received the Prize of the Japanese Academy. After Otaka's return to Japan we heard only little from him. The war broke off all communications. Later we learned that he had died suddenly in his dentist's office after receiving a penicillin injection. Almost 50 years had passed, when Prof. Yoshikuni Yatani wrote to me that he had studied since eight years my husband's work and had also written extensively about it. In his letter he wrote, that his own teacher was Dr. Kazuta Kurauchi who had been a close friend of Tomoo Otaka. So the wonderful friendship which had been between my husband and Tomoo Otaka 50 years ago, thousands of miles away on another continent came to life again in Japan through Professor Kazuta Kurauchi and his former student, with whom I corresponded frequently and whom I met personally in June 1981 at the CENTER FOR INTERDISCIPLINARY RESEARCH at the University of BIELEFELD, where a symposium was held with over 40 international professors participating about my husband's work and where Yatani also gave a lecture. My husband's book, which he had dictated to me in many different versions took twelve years to be finished. I encouraged him to send it to Husserl, whom my husband revered and admired. Husserl, after receiving the book answered on May 3, 1932 with the following

letter: “ I just wanted to write you how much I enjoyed your book and your warm accompanying letter, when I learned from Prof. Otaka, who was here during the last two days to take farewell, that you'll come to Basel in the near future and that you wouldn't mind to come to Freiburg. You would make me very happy in doing so. I am anxious to meet such a serious and profound Phenomenologist, one of the very few who penetrated into the deepest and unfortunately so difficultly accessible meaning of the work of my life, whom I may see as the one, hopefully continuing my life work as representative of the true philosophia perennius” ... It was also translated into Spanish and into Italian. But none of these translations means anything for me in comparison with the translation before you into Japanese. It is for me as if my husband's philosophical and sociological beginnings in the past, half a century ago would be united with the present. It is as if the seeds would start to sprout again, so that the present and future Japanese generation of scholars and students could continue and expand my husband's work, inspired by the theories and thoughts laid down in this volume...

Ilse Schutz

New York November 17, 1981.

In her enclosed correspondence to me, Ilse Schutz added the following words. “ And now I would like to ask you a question: It would be my great wish if we could dedicate your book: To the memory of Tomoo Otaka. Do you think that would be right ? ” In keeping with the wish of the late Mrs. Alfred Schutz, we can find a dedication to Otaka in the Japanese version: “ To the Memory of Tomoo Otaka ” -.[I would like to add my own prayers that the souls of the

late Mr. & Mrs. Alfred Schutz and the late Prof. Otaka may rest in peace .]

And now, Mrs. Ilse Schutz tells us that Otaka spent many evenings at Schutz's house with all night discussions about the problems they both were so very interested in. What kind of topics did they talk about ? Five years after the simultaneous publication of their books, Schutz wrote a 20 page long review of Otaka's *Grundlegung der Lehre vom sozialen Verband*. Through Schutz's book review we are able to know the main topics which the two scholars discussed together.

It was not until the 1980's that this friendship of Alfred Schutz and Tomoo Otaka became widely known the learned circle of sociologists in Japan, when the Japanese version of Schutz's book was published, together with the endeavours of Prof. Richard Grathoff who had met Tomoo Otaka's family (his daughter, now Professor at Chiba Commercial College) and some of his disciples at Tokyo University, when he happened to attend the first international phenomenological congress in Niigata 1987.

II Some differences in the theoretical orientation of Schutz and Otaka – an elucidation by means of A. Schutz's book review; Tomoo Otaka's *Grundlegung der Lehre vom sozialen Verband* –

Before analysing of Schutz's book review

on Otaka's *G L S V*, we had better make it clear *why Otaka wrote his book*. By what kind of motivation was Otaka driven to undertake such an investigation? An answer to this question would be helpful in understanding the aim of Otaka's social theory.

Five years after completing of this book, Otaka wrote another book entitled "*KOKKA KOZORON* (The Structure of the State)", which has been taken as the Japanese version of the *G L S V*. In it we can find a description of his motivation on the study of social organization, especially of the state.

"In the long history of human thought it might be the rare that the problem of state has been close as to people's interests as it is today. However, the attitude of contemporary thought toward the problem of state, is generally very much colored with passive and negative tones. That is, although there have been thinkers who tried to follow a simple ideology of practice, there have been few philosophers who pushed forward with establishing original ideas for the orientation of action, and although there are scholars who just look on without contributing anything to practical movements of the state, there are not necessarily many who boldly turn their eyes towards the truth of the state as a system of practical actions. Such an imbalance of thought and action is a pathological phenomenon of the contemporary state which is under spectacular reconstruction and, at the same time proves the really low level of modern

science which advocates the <practicing> of thought. Modern scientists, needless to say, should not confine themselves to following mere action, or should they remain a snobbish onlooker, set apart from practical affairs. Beyond dispute it must be an activity for scientists in the front line that they willingly investigate the phenomena of state in their entirety and, that they grasp the life of the actual state. This book was born from the hope of an author who would like to participate as a private soldier in the front line of science.

The aim of this book lies in a purely theoretical consideration of the structure of state in general. Therefore, the investigation in this book does not pertain directly to the position in any one particular state, for example, the particular structure of state in the Japanese Empire or its practical significance. According to my belief, the state is not only in existence as numerous particular states, but also exists as state-institution in general, and as such marks out its own unique sphere of object which can not be reduced to the peculiarity of a particular state. And, if the science which focuses on this unique sphere of object is called general theory of state (*Allgemeine Staatslehre*), the problems which will be dealt with in this book, should be included in the general theory of state... (Otaka, *KOKKA KOZO RON*, 1937 p.1-2). "

As we can see from the above, it should be unmistakably clear that Otaka had on his mind the dangerous situation of the days when Japan

rushed rapidly into the militant totalitarian state, and that he theoretically endeavoured to protect the rationality of state from the various irrational waves and forces swarming around the state.

Now we will turn our attention from *why to what*, that is, to a critical analysis of Otaka's theory of social organization. I would like to discuss Otaka's theory with special reference to Schutz's critical comments.

Let me give briefly the title of each chapter of Otaka's book: Chapter One, *The problem of the ideal existence of social organization* (Das ideale Dasein des sozialen Verbandes), Chapter Two, *The actual being of the ideal objects* (Das Wirklichsein des idealen Gegenstandes), Chapter Three, *The actual being of the social organization* (Das Wirklichsein des sozialen Verbandes), Chapter Four, *The internal structure of the social organization* (Die innere Struktur des sozialen Verbandes), Chapter Five, *The external nexus of the social organization with the material social formations* (Der äußere Zusammenhang des sozialen Verbandes mit den sachhaltigen sozialen Gebilden) and Chapter Six, *Methodological questions on the theory of social organization* (Methodologische Rückblick auf die Lehre vom sozialen Verband)¹⁾.

1) As Schutz wrote, Otaka's book on social organization is composed of three parts, which are closely interrelated to each other.

The first part is that of the internal structure of the social organization through the analysis of *pure sociality* (reine Sozialität), to which Otaka dedicated the first four chapters (from 1. to 4.). The second part is the synthetical consideration of the external nexus of social organization with the material social formations (5), and the last part deals the problem of the methodological place of his theory of social organization, especially of State (6). (Schutz, 1937 S.79 Kerstens. p.217)

We can now understand what problem Otaka wanted to deal with in his book. Schutz summed up: Otaka aimed at a *phenomenologically justified ontological science of the actuality of social existence (Dasein)*, and *the cognitive goal of this science was the description and clarification of concrete organization present in historical-social actuality*. (Schutz, 1937 s.83)

Schutz paid particular attention, as a characteristic idea of Otaka, to his definition of the essence of social organization. What is the essence of social organization? State - taken universally, social organization -, according to Otaka, is first of all not a formation produced by Nature but is rather produced by Mind and, therefore, the state and the social organization acquire their own peculiar ontological mode, namely that of ideal objects. The concept of ideality is, however, by no means incompatible with that of actuality. Any mental activity has the existential form of an ideal formation produced by Mind. As an actually existing

formation produced by Mind, the ideal object, Social Organization, would now belong to historical social actuality. This historical social actuality, social organization, which itself is a predicate of the ideal and objective formation produced by Mind, should not be confused with the continuously fluctuating vital factual events of social life. The factual events fashion the basis upon which the social organization demonstrably shows its historical actuality. (Schutz, 1937 S.64-65, Kersten, 204-205)

In sum, Otaka understood the essence of social organization as an ontological system of Mind (not of Nature) with its different modes of existence - ideal, actual, and social, historical, factual.

I suppose that Schutz might have been somewhat confused or perplexed, when he was faced with the conception of '*phenomenologically justified ontological science of the actuality of social existence*'. Because, as you know, Schutz had published his book, *Der sinnhafte Aufbau der sozialen Welt*, where he advocated his own theoretical position of the phenomenology of the social world which was concerned with the essence and being of social relations and social organization. In Schutz's phenomenology of the social world, however, the egological perspective was emphasized. Otaka's position seemed to be opposed to Schutz. Although both were phenomenologically justified, there arose a kind of dispute between an ontological science of social

organization (Otaka) and an egological approach to the social world (Schutz), that is, regarding the problem of whether society is prior to the individual or vice versa¹⁾.

1) Concerning this problem, I should refer to the remarks of F. Kaufman. He found the difficulties of this kind of dispute on universalism lay in the lack of precision with the problem; for example, when we raise the question of whether society is prior to the individual or vice versa, the following matters should be examined: one can understand in this question four different sorts - 1) logical-ontological prius, 2) methodical-heuristical prius, 3) genetic-causal prius, 4) axiological prius (Kaufmann, 1937 SS.213).

I would like to add something here. The aim of my report is not to offer a judgement on whether Otaka or Schutz is right, but rather to deepen our understanding of why they adopted such standpoints on social organization.

(1) Otaka and Schutz on Max Weber's Ideal type theory and Understanding Sociology

We have to consider at least three scholars here, Max Weber, Hans Kelsen and Edmund Husserl. As you know, these three scholars had similar intellectual backgrounds to Schutz and Otaka, but the two had somewhat different orientations to these scholars.

There comes out a clear distinction between Otaka and Schutz, when the two deal with Max Weber's Ideal type theory and

Understanding Sociology. Schutz, after a long quotation from Otaka's book, writes as follows;

I have quoted directly here because in those words, there would seem to come to light a possible misconception of the essence of understanding sociology and the construction of ideal types. The achievement of the ideal-typical method is embodied precisely in finding an access to contexts of meaning by disclosing the subjective meaning of this or that actor- contexts of meaning to which the actor is oriented in the sense of "meanings for everyone", in short, as objective meanings. Weber expressly states that the so called objective contents of meaning form sociologically relevant factual contexts in so far as actors orient themselves to the idea of their "socially pre-given" validity. Just in order to grasp these ideas it is necessary to form a personal ideal type of actor (the ruler) oriented to the validity of a political order. Understanding sociology consistently focuses on the subjective interpretation of meanings. It never claimed that its assertion about the state or other social formations can or should comprehend the full content of these formations. To the degree to which such social organizations as idealities of the mind are relevant for understanding sociology, they are such only because of the circumstance that these contents of objective meaning enter into the contexts of subjective meaning of the actor or actors (Schutz, 1937 S.67 Kersten, p.206).

In contrast, Otaka claims that the object of his science must be distinguished from that of the Sociology of G. Simmel, L.von Wiese, which he characterizes as the empirical, psychological approach to social organization. In Max Weber's 'understanding sociology' the *empirical, psychological approach is also adopted,*

because and in so far as it only inquires into social organizations as idealities of the mind in their relation to the contexts of subjective meaning of the actor and actors. Schutz says, Otaka occupies himself with the breakdown of all attempts to view a social organization as a real and factual object, simple and pure. Otaka conversely objects to these attempts with reason in that they lose sight of the aspect of social organization persisting as the same in its supraindividual historical temporal durations, no matter how its factual members continually undergo change.

Already in 1937 F. Kaufmann had taken notice of Otaka's approach as the problem of the ontology of social organization, and long afterwards Helling also saw Otaka's approach as offering the possibility of regional ontology (I.K.Helling 1988, p.59). But Schutz discussed the matter from a skeptical point of view, in so far as Schutz committed himself to the position of Weber's understanding sociology.

(2) The problem of Mind and Kelsen's Pure Theory of Law

Schutz says: it was Kelsen's pure theory of law which made Otaka aware that social organization belonged to the domain of ideal formations (*ideale Gebilde*) produced by *Mind*. And it was his involvement with transcendental phenomenological philosophy that led him to investigate the problem of the actuality of ideal objects like social organization (Schutz, 1937

S.64).

Also Otaka himself recognized in his reminiscence of his travels in Europe that he started through Prague for Viena, " in order to undertake my study of the science of state with Prof. Kelsen whom I have always respected " (Otaka, *Jiyu Ron.* 1952, p.1) and that it was Kelsen who had pointed to the fact that is a social organization like the state is not a *formation produced by Nature but rather is produced by Mind* and that, therefore, *state and social organization acquire their own peculiar ontic mode*, namely that of ideal object (Schutz, 1937, S.65).

How should we ' understand ' social organization or state within the world of Mind ? It is with this problem that we can find the chief distinctions between Kelsen and Otaka. In his critique of Kelsen's theory of " organization as normative ought (Verband als normative Sollen) ", Otaka details his objections to two main points in Kelsen's thinking, a) *the identification of mental being with the normative ought*, and b) *the identification of the state with law* (Schutz, 1937 S.68). Otaka's objections to Kelsen are as follows:

Concerning a) Otaka objects that " the normative theory denies from the outset conceiving *the world of Mind as a pure sphere of ideal meaning*, because Kelsen's theory no longer regards the ' actualization' of the ideal formation of meaning in the sphere of factuality as something mental, but instead as part of the being of Nature. " This means the concept of

Mind is limited to the objective sphere of meaning. Mental faculties (for instance, tools, a thing in order to) which are neither the normative ought nor mere being of Nature should also be included in the world of Mind.

Concerning b) Otaka insists that the state must be conceived as sharply *distinct from the legal order and that social organization* must be understood as *an idea and therefore a non-normative formation produced by Mind* which forms the object of a science of being, directed to the ideal sphere of Mind. This insistence is sustained by the following assumptions. It is not correct to assert that *any ideal being arises with a claim to normative validity*. Rather, it is the case that *all normative attitude*, as practical attitudes of a higher order, *presuppose a theoretical conception of the ideal object*. *An ought is subordinated, in the first place, to the theoretically conceived ideal object* and, more particularly, by means of the normative consciousness, *the ought is so formed that this idea ought to be actualized or brought about*. (Schutz, 1937 S.68-69)

Schutz did not agree with Otaka's argument on the problem, and, referring to F. Kaufmann's *Methodology of Social Sciences* (1936), claimed that the thesis of the self-sufficiency of a domain of normative consideration can scarcely be justified on epistemological theoretical grounds.

I prefer to remark here on the concept of Mind itself rather than to analyse the different conceptions on *Mind* of Otaka and Kelsen. We must pay particular attention to the concept of Mind which is contrasted to that of *Nature* in

the framework of Otaka's ontological theory of social organization. We need to discuss two things with reference to the concept of *Mind*: (a) the problem of *Mind and Nature* in the prewar Japan, and (b) the concept of Mind and the phenomenology of Husserl - this part will be discussed in (3) - .

Concerning (a): One must not forget the fact that Otaka wrote his book in the days of the Meiji Constitution (1889-1945), Article 1. of which refers to a 'Japan being reigned over and governed by a line of Emperors unbroken for ages eternal,' and not in the times of Japan's New Constitution after the Second World War. It was emphasized in the Meiji Constitution that the emperor was the center of political power derived not from divine right but from *divine descent*, that is, from divine Nature. We can easily understand the relevant problem by illustrating what kind of results accompanied this divine Nature.

In the days when Otaka had lived there was a notorious law called CHIAN IJI HO (the Maintenance of the Public Order Law) in Japan, under this Law numerous scholars and students were arrested and imprisoned. Tomoji Abe wrote in his unfinished novel entitled *Hoshu* [Gefangenen], "*All of us are under the prisoners (Gefaengnis)*". As the late Prof.

Masao Maruyama pointed out at the centennial celebration of Max Weber in 1964, particularly social scientists in fields such as hermeneutics of law and political economy faced a difficult scientific problem in that they desperately had to liberate themselves from the practical burdens and political demands from the Empire of Japan. If we compare the social cultural background of Tomoo Otaka with that of Alfred Schutz, I would like to characterize them with the following two words, that is, 'prison' and 'exile', or 'Tomoo Otaka in the Age of imprisonment and Alfred Schutz in the Age of Exiles'. Yes, *without a clear understanding of their Age of irrationality*, we might perhaps misunderstand some significant aspects of their social theory. The following table shows the number of scholars and students who were arrested in Japan for violation of the Maintenance of the Public Order Law from 1928 to 1941.

Data quoted from siho-sho keiji kyoku, "siso-kenkyu-siryō tokushu" No. 95, 19 41. From 1928 to 1933, all those arrested were communists, and from 1934 on the number in bottom row indicates the number of communists.

Otaka's view of social organization putting as it did stress on *Mind*, that is, on Mind as

Table Number of people arrested for violation of the MPOL

	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941
Total number of	3,426	4,942	6,124	10,422	13,938	14,622	3,994	1,785	2,067	1,312	937	727	817	82
the arrested								3,993	1,156	932	823	466	323	673

meaning-structure had a strong critical aspect to the established ideology of state as 'divine Nature'. Otaka had to endeavor to immunize social science of state against the dreadful Tenno-sei ('Zaubergarten' as the divine Nature of the Emperor system of Japan). We, Japanese who are one generation younger, can hardly imagine the conditions Otaka had to write this book in the midst of dreadful and brutal displays of political power¹⁾. I should point out here that at the center of Otaka's work was the problem of how one could frame social organization without any mystification. The concept of Mind by Otaka functions, I think, in the role of Entzauberung from Mythos of the state.

(3) Some Influences of Husserlian phenomenology on Otaka

What is meant by *Mind* and, incidentally, by *Nature*? Through a criticism of Wilhelm Dilthey, Otaka takes from Dilthey the concepts of he structural nexus (Strukturzusammenhang) and the causal nexus (Kausalzusammenhang). *If the causal nexus is the principle of the world of Nature, then the structural nexus is the principle of the world of Mind.* The world of Mind fashions beforehand a necessary unity, *the nexus (structure) of which is directly and originally given to our experience from the start and is accessible in the specific way of Understanding (Verstehen).* The basic science which deals with this structural nexus is, therefore, the science fundamental to the

universal social science (Schutz, 1937 S.80-81). Otaka searched for a philosophical foundation of the universal social science, i.e., the science of Mind into the phenomenology of Husserl.

As we have already mentioned with reference to Otaka's definition of the essence of social organization, it was the problem of identification of social organization as one and the same subject that Otaka tackled. How is it possible in a social organization that, even when all those belonging to the social organization sleep or are not involved in factual acts, it remains the same formation? Conversely under what conditions is social organization in general lose its ontological identity¹⁾?

1) Here we must reluctantly part with the sociological aspects of this problem, which extend over such areas as the typification of social relations, the relation between social relations and social organization, and the relation between social organizations and state and so on. Otaka endeavored to make clear the ontological essence of social organization, chiefly of the state through his detailed and precise analysis of those sociological subjects and their interrelatedness. As I am very much interested in these topics for themselves, I would like to investigate them on another occasion.

Above all, it was to the structural connections between ideality and actuality of Mind - therefore, of social organization- that Otaka dealt with. And it was in this context that Otaka made use of the phenomenology of Edmund Husserl, in particular Husserl's noema-

noesis theory of perception.

Otaka, relying himself on the relevant passages in Husserl, elucidated the problem of interrelatedness of ideality and actuality. In conclusion Otaka says that, as long as sociology has its eyes only on the multiplicity of actualities founding the ideal object, Social Organization, it must as a consequence be led to deny the identically existing social organization. "The radical turn of the regard (Radikale Blickwendung) from the founding multiplicities to the founded unity and ideal object of a higher order creates the possibility of ascertaining and ultimately of confirming in the first place the true and self-sufficient actual being of the social formalization (Otaka 1932, S.92 Schutz, 1937, S.75, Kersten, 213)."

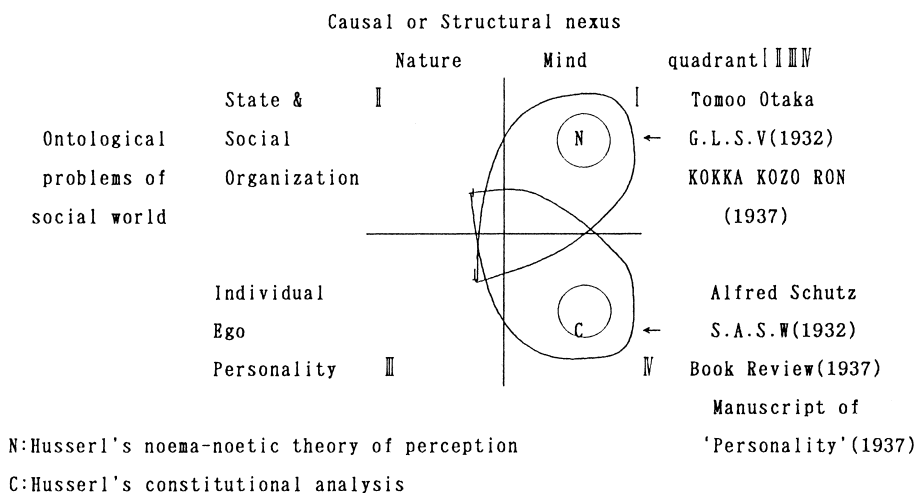
Otaka discussed his problem by appealing to the theory of the noematic core developed by Husserl in his *Ideen zu einer reinen Phänomenologie Bd.1* - the theory of the noematic core which remains unchanged in all noematic-noetic variations. Of course Otaka spoke explicitly, in this connection, of the opposition between constitutive ideality and ontological ideality (Otaka, 1932 S.76-80).

As you know, however, Schutz strongly criticized on Otaka's interpretation of Husserlian phenomenology, in so far as he didn't refer to the turning of phenomenology to the constitutions analysis²⁾, and only depended on his theory of noema - noetic theory of

perception. In conclusion of his critics Schutz called attention to his own completely different account of this problem in his book, *Der sinnhafte Aufbau der sozialen Welt*³⁾.

- 2) Here are some example of critical comments on Otaka by Schutz: "The Turning of phenomenology of Husserl to the constitutionsanalysis, which was performed in his work: *Formale und transzendente Logik*, was not taken up by Otaka, even though this constitution-analysis offers, in my opinion, especially important information for the problems raised by Otaka, and indeed is indispensable for his radical treatment." (Schutz 1937, S.70, Kersten p.209)
 "Otaka apparently does not appropriate the deepening and extending of the theory in *the Ideas pertaining to a Pure Phenomenology and Phenomenological Philosophy*, Book 1(1913) and in *Formal and Transcendental Logic* (1929). (Schutz, 1937 S.72 Kersten p.210)
- 3) We must notice here that Schutz saw his work, *Der sinnhafte Aufbau der sozialen Welt* as a completely different to Otaka's ontology of social organization. When we consider the fact that in the same year (1937) as his review of Otaka's book Schutz had been engaged in writing a manuscript called "The Problem of Personality in the Social World", we discover a very interesting fact. It might be that in 1937 there were two different types of influence of Husserlian phenomenology on social theory: that is, (a) Otaka's ontological theory of state and (b) the social phenomenology of personality which later became ontology of life world. I wonder if the writing of the book review encouraged Schutz to develop his ontology of life world - Structure of Life World- as a quite different type of phenomenological social theory. I would like to bring this problem into relief on another occasion.

Figure 1 Different types of phenomenological social theory



We have said enough concerning the differences between Alfred Schutz and Tomoo Otaka. Figure 1 above illustrates their different approaches to social reality. On the vertical axis we can divide social reality (the meaning structure of the social world) into two levels, - one level of social organization such as State, and the other, social personality (the ego, the individual). On the horizontal axis we can divide the constituents of social reality into its two main moments, that is, causal nexus and structural nexus (in other words, Nature and Mind). The two axes cross to form four boxes (quadrant I, II, III and IV). We can use the resulting figure to characterize Otaka and Schutz's different approaches to social reality. The theoretical core of Tomoo Otaka's approach, which is based on Husserl's noema-noetic theory of the consciousness, places him in quadrant I with the sphere of his analysis gradually extending into quadrants II, III and IV. In contrast, the theoretical core of Schutz's

approach is based on Husserl's constitutions-analysis of consciousness.

This places him in quadrant IV with his analysis gradually extending into I, II and III.

III Similarities between Alfred Schutz and Tomoo Otaka - the problem of freedom: observations from their letters and other writings -

We should also talk about the similarities between the two scholars. Now let's fold the above figure like a little bird along the line of the horizontal axis, just as paper is folded in origami, we find that the wings (one being Schutz's, the other, Otaka's) lie one upon another, just like a bird resting its wings in a tree. Doesn't this mean that Schutz and Otaka are nothing less than one and indivisible, like two sides of the same coin? And if we observe this symbolical bird more carefully, we notice that it rests its wings on a tree more in the field

of Mind, rather than in the field of Nature. It looks toward the side of Nature from the side of Mind, as if carefully watching for something happening in the land of Nature.

By the way, what is the green tree that blossoms in the field of Mind? Freedom. Yes, the tree grows well in the field of Mind is the tree of Freedom, not the tree of Necessity. What I would like to say here is that although born of different mothers (one mother being Europe and the other, Japan in Asia), Schutz and Otaka were brothers of Freedom.

On Otaka I would like to give several examples to illustrate that he was a free thinker. As all the examples are quoted from what Otaka wrote after the Second World War, they will also contribute to grasp about what Otaka thought and what he wanted to do after he returned to his country.

(A) On Tomoo Otaka

Material 1 "on Freedom"

"In Early autumn 1929, while after having set foot in Europe for the first time in Spring of that year, and after having enjoyed German life in Berlin for a while, I started through Prague for Vienna, in order to undertake my study of the science of State under Prof. Kelsen whom I have always respected. In Prague I stayed at hotel named Wilson. The name of Wilson also appeared atop the city's central station. It was by the Versailles Treaty which was drawn up under the influence of President Wilson's ideas of national self-determination that the people of Czechoslovakia were freed from the control of the

German people, and therefore for them the name of Wilson might sound like a symbol of freedom. Then in Vienna, while looking for my boarding house, I spent a few days in a hotel near to the center of the city. Since the end of the First World War, the square which the hotel faces has been called 'Freiheit Platz', that is, 'Freedom Square'. Austria, which threw in its lot with the defeated Germany, has been reduced to a miserable small country, but in spite of this fact, it was a great joy that the country was liberated from the pressure of the power of state during the monarchical days. This would be the feeling of Viennese people at that time. But it was only a momentary. Already in Austria, when I stayed there, the movement of the right wing based in the local regions was getting stronger day by day, and their conflict with the political power of the left wing based on the capital Vienna became increasingly fierce." (Tomoo Otaka, "Jiyu Ron" [On Freedom] 1952 p.1f.)

While he strongly sympathized with the feeling of Viennese people after the First World War and, saw the similarities in the political situations of the postwar Japan and Austria in the 50's, can't we assume from these words that Otaka discussed the problem of freedom? In fact in this book Otaka discussed the problem of freedom from various points of view-freedom of Will, political freedom, freedom of the economy, cultural freedom and so on -.

Material 2 Otaka's postscript to "Jiyu no Hori (Legal Principle of Freedom, 1963)" - Commemorative Essays of the late Professor Otaka -

The problem of "freedom" should be, perhaps, the problem, in which the late Professor

Otaka was in his last years interested in more deeply than anything else. In most of his works in the later period the problem of 'freedom' in contemporary society 'shapes the center of his scientific and practical interest including his book, " *Jiyu Ron* " (On Freedom 1952, Tokyo), which is very important to an understanding of the matured thought of the late Prof. Otaka. (from An afterword, p.573)

Included in the book " *Jiyu no Hori* " were eighteen essays dedicated to the late Prof. Otaka and written by representatives of law scientists in Japan, all of whom esteemed him as a democrat and liberal in the deepest sense' (ibid., p.579)

Material 3 The metaphor of the 'Cuckoo's Egg '

"The cuckoo does not build a nest for herself, and she is rather in the habit of laying eggs in the nest of a nightingale. A mother nightingale warms the cuckoo's eggs without distinction along with the eggs she laid herself. However, as cuckoo's eggs hatch more quickly than those of the nightingale, cuckoo chicks gradually grow up, soon occupying the nest, and push out the eggs of the nightingale, and eventually break all of them by dropping them to the ground." This is a quotation from a text book written by the Ministry of Education which was published in 1949. The quotation given above is said to have been written by Otaka. What Otaka would like to suggest with this metaphor of 'cuckoo's egg' is the problem of 'the trap of democracy'. "A democracy that unreasonably bestows the power on a political party controlling the majority, is the same as an idle mother nightingale. By exploiting her, a despotic cuckoo lays eggs within the Diet or Parliament which should be called the nest of democracy. And, at first, for a while, it behaves

quietly, however, once controlling the majority, it shows its true colors, banishes all the opposing parties, and occupies the Diet. Democracy is destroyed at once, and only despotism survives. It was just so in Germany the case. These events must not be repeated again. The people of a democratic state must be sufficiently aware that in political democracy lies such a trap." - Quoted from; Toshiyoshi Miyazawa, "Tatakau Minshusei [A Fighting Democrat]" in: " *Jiyu no Hori* " [Legal Principle of Freedom] 1963 p.89-90). -

In this essay the late Prof. Miyazawa refers to Otaka as a 'fighting democrat'. Miyazawa was Otaka's friend but at the same time they differed in their interpretations of the *New Constitution*. Otaka was a founder of the *New Constitution* of Japan. I would like to refer to an episode. Otaka was disputing the problem of sovereignty with Miyazawa, in what later became known as 'Dispute of Nomos-sovereignty'. (Their dispute was carried on between 1947-1950 in the Journal of *KOKKA-GAKKAI ZASSHI* and so on. From: Kihachiro Kanno, 'Nomos shuken Ronso Shiken' in; *zoku Kokken no Genkai Mondai*, 19 p.357)

Miyazawa: Dear Prof. Otaka, your theory would be an apologia for the Emperor, if there weren't any qualitative differences between monarchy and democracy.

Otaka: You, Prof. Miyazawa, must be a sophist and nihilist, not Socrates. But for the nomos and if it is controlled only by the aids of power, any state and any organization will necessarily fall into a chaos.

(B) On Alfred Schutz

How should we think about Alfred Schutz ?
I think I need not mention Schutz here, because all the attendances at this meeting know him well. It is sufficient to give only one example here.

Material 1 A letter from Schutz addressed to Aron Gurwitsch dated on April 26, 1941.

“ In these dreadful times all words have received a perverse meaning: Spring-time is the code word for offensive, moonlight no longer interests lovers and poets but rather the night bomber, Olympia has become the quintessence of godlessness. Through the old, newly-revived myths of the battle of Thermopylae and the battle of the seven against Thebes *the stymphalidic birds* now storm, fouling all food and killing all humanity with their wings of steel. Are you still enough of an opportunist to believe that phenomenology will save itself out of the ruins of this world - as *philosophia aere perennius*? I simply don't believe that any more. The bushmen will surely first have to become acquainted with the National Socialist store of ideas. That does not stop us from wanting to die as we have lived, and therefore we have to create in *our* world that order which we have to do without in our *world*. The whole conflict ...lies hidden in the shift of emphasis ”.(Claude Evans, *Philosophers in Exile*, p.37)

IV Concluding remarks: Between distinction and similarity-their social theory and its social- cultural background in the 1930's.

In my concluding remarks I would like to return to the metaphor of the little bird with

one wing representing Schutz and the other Otaka. What was it the bird saw, after the two scholars became separated from each other?

Sometimes settling on Schutz's shoulder, the bird must have seen ‘ stymphalidic birds ’ with steel wings along with numerous exiles from Europe to the USA. And at other times settling on Otaka's shoulder, the bird must have seen “ a star of ‘ rationality ’ gradually losing its glitter and the fate of human beings being dragged in the wrong direction by ominous energies like a dark nebula ” (Otaka, On Freedom, p.290).

Otaka asks: what is ‘ Tenjo-Mukyu ’ [being eternal as Heaven and Earth] ? What is a ‘ ryo-i ’ [the august virtue of His Majesty the Emperor]? What is ‘ Tenyu-Shinjo ’ [the grace of Heaven]? “ Once we recover our sense of rationality, we will indeed find out that they were mere ‘ ideas ’ without any actual foundations, or mere ‘ prayers for divine aid ’. Nevertheless, such an irrational idea had taken hold of the political leadership and, moreover, had fomented extreme chauvinistic sentiments among the people, leading Japan to rush into a wild war. (Otaka, On Freedom, p.290)

As stated above, we have paid attention to the contrast between Nature and Mind. I would like to end this story by making use of this contrast :

What would the symbolical bird of Mind

have watched in the field of human society? What met its eyes were numerous wild behaviors carried out by the Embodiments of Nature. What are the embodiments of Nature ? Of course they must be a series of irrational human conducts which are collectively represented in various forms of mythos, like that of the State, of the Blood, of the Nation and so on. "It is terrible that these irrational factors, which take deep root below the threshold of consciousness, cast a mist before the eyes of rationality, and become obstacles to the mutual understanding of human beings. They are the cause of a baseless tension between one group and the other, and the origin of a social pathological phenomenon where Might is master and Justice is servant" (from: Otaka, On Freedom, p.290).

Now, Ladies and Gentlemen, what is a phenomenological approach to the social world ? Should we prefer Schutz's to Otaka's or vice versa ?

And how should we, the one generation younger, prosper the seeds which Schutz and Otaka sowed in the 1930's ? In what ways should we keep in mind the message from the late Mrs. Alfred Schutz ?

"It is for me as if my husband's philosophical and sociological beginnings in the past, half a century ago would be united with the present. It is as if the seeds would start to sprout again, so that the present and future Japanese generation of scholars and students

could continue and expand my husband's work, inspired by the theories and thoughts laid down in this volume".

We know that the bird can fly with its wings; however, it can not fly if either wing is missing. If we understand a word of 'the radical turn of the regard (Radikale Blickwendung)' - which he used in his GLSV - as referring to the phenomenological attitude of 'zu den Sachen Selbst', then I would like to look at the social world through 'mental' (not 'natural') eyes of the flying bird with - one wing with being Schutz, the other, Otaka -, while sometimes enjoying a 'radical turn of the regard'.

Finally, I would like to make a grateful acknowledgement to all my colleagues for giving me an opportunity to think about the numerous significant problems of Schutz and Otaka.

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