

On Dr. Kazuta Kurauchi's Phenomenological Sociology

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Forward

Dr. Kazuta Kurauchi (1896-1988) was the founder of Sociological Institute in Faculty of Literature of Otemon Gakuin University. I had a wish to publish my Dr. dissertation when he died in 1989. Because he was the person who oriented me to be a sociologist as the most respectable teacher, since I met him in my under-graduate age (1964) in Faculty of Sociology in Kwansei Gakuin University. At that time my teacher was already 68 years, very matured old scholar and I was only 20 years young student. The difference of age was just same like between grand father and grand son.

When I read his main book "Sociology (1953)" I could not understand the most important content of the book. The book was already famous for its difficulty to read through, by its profoundness and wide perspective treating the phenomena of Society.

The book consists of not only western sociological tradition but also of profound oriental and Japanese scholarly tradition. He trained himself to read such western languages as English, German, French and Italian for studying European philosophy and sociology. He also could read Chinese and Japanese Classics because his father was a tutor of Chinese Classics in "Kojokan" (founded by Rourou Sakatani at Bitchu Ebara in Okayama prefecture in 1853)

He was one of typical Meije era creative scholars in Japan who had learned in his young age Japanese and Chinese Classics before studying western disciplines. Creative Meiji scholars used to have an ambition to integrate western and eastern thinking like Kitaro Nisida, Kokichi Kano, Konan Naito and Naoki Kano. I had a fate to have such a great teacher in my young age.

When I decided my future direction to become a sociologist, I had a wish to follow my teachers way, even I feel myself very unable and powerless to compare to my teacher. He often told his students that, as a Japanese sociologist you should not become a mere translator or imitator of western sociology. You should not also become a miniature of

your teacher. Because he himself got over his senior sociologist like Takebe Tongo (1871-1945) and Takada Yasuma (1883-1972) and opened up more profound and wide perspectives for sociology based on phenomenological analysis of human experience.

My career as a sociologist have been starting from my teachers phenomenological sociology, looking for new perspectives by writing up my doctor dissertation "Seikatusekai to tagentekiriariti" (Life world and Multiple Realities 1989)

When Kazuta Kurauchi died in 1988, I decided to publish the book for the memory of my teacher. After his death in his age of 92, tow manuscripts written in his last tow years were published by students including me.

In 1990, there happened a project to translate Kurauchi's most creative and contributive essays in to English and present them to English reading public in the world. The person who proposed the project was Prof. Kenji Kosaka of Faculty of Sociology in Kwansei Gakuin University because he appreciated very much Kurauchi's essays as his former student. He asked me to co-operate the project. I agreed the plan but also felt the difficulty of translation. Because Kurauchis essays originated in very profound and wide study of western and oriented scholarship.

Who can dare the task? Kosaka nominated Prof. Carl Becker who had an experience in Kurauchi's life time to translate his essay on "Doroumi koki" and Kurauchi approved the task. The task of translation was handed to Prof. Becker and his graduate students in Tukuba University and also Kosaka's acquainted Austlalian sociologist Pouline Kent to translate Kurauchi's Essay's into English.

After two years, Kosaka handed me the manuscripts of translations. After inspecting the works, I disappointed because, the translators schrolalictic back grounds were too poor to understand the deep contents of Kurauchi's essays. I proposed to Becker that, I myself will translate the essays in their meanings and contents. But I am not confident in making them into readable English for public. So please correct my translation into readable English. Becker's response was negative one, because he was busy for his studying, publishing and teaching jobs in his university. I decided my mind to accomplish the project by my hand, even it takes long time.

From my teachers life time, I did not stop my efforts to make up my own sociological theory and to look for more suitable way to train my students in Otemon Gakuin University. I also met with "Asian Partnership for the Development of Human Resources in Rural Asia (Asia-Dhrra) in 1980 when I had study abroad at Belefeld University in West Germany. After my return from Belefeld, I started NGO work as a leader of

"Japanese partner for the Development of Human Resources in Rural Asia (Ja-Dhrra)".

Relating this NGO work, I stayed one year (1987) in Asian Rural Institute (ARI) in Nishinasuno Tochigi Prefecture in Japan for participant observation to get knowledge about acting NGO for leadership training of rural development. Through these works, I wrote my thesis one by one. When one thesis was published, I sent it to my teacher and asked his comment. His response was always simple.

Say, "It's good". "You wrote too much in detail but contents are in order." "It was good for you to go to ARI". The only long comment was as follows, when I sent my thesis "On the Transcendental or The Phenomenological Reduction (epoche); from sociological Perspectives." In the post card dated 9, November 1987 he said "I am reading your essay repeatedly. I appreciate deeply, your contemplation on my phenomenological theory"

After my teacher's death, I could not stop my own research and had not enough time to concentrate to the work of translation for my teacher. He himself did not want to do so, by throwing out his students own work. It was the way of genuine relationship between a Master and a disciple.

But, for a long time "the work" which I made up my mind to accomplish by my hand, accused me when I was inbetween to my next work. During these years, I finished three translations of my teacher's thesis. But I have been reluctant about in what form these should be published. Because it takes long time to complete readable translations with enough notes for names, books and other references. After looking for many alternates, I made up my mind, at first, to publish them one by one in "The Faculty of Humanics Review Otomon Gakuin University" with my introduction. I have more 10 years work time before my pension in Otomon Gakuin University. I shall dedicate these years for "The work".

During the continuous translation and publishing in The Review, I can revise them one by one by asking my colleague to help me to brush up into readable English. After 10 years effort, I shall have a chance to publish them in one volume. These are the actual circumstance to publish the first translation of Kurauchi's thesis in this volume of "The Faculty of Humanics Review Otomon Gakuin University". Because he was the founder of Sociological Institution of our University.

(to be continued)