

論文の英文要旨

論文題目

Between Theology and Religious Studies:
an Interpretation of R. Ottos *The Idea of the Holy*

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This thesis replaces Rudolf Otto's book *Das Heilige: über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen* (1917) in the historical context of "Religion" and science (Wissenschaft) of Germany in the beginning of the 20th century. Thus, *Das Heilige*, which is generally seen as a classic contribution to the science of religions emerges as a book which shows a tense relation between "Religion" and science around the turn of the century.

The studies on Rudolf Otto, who was a theologian and a scholar of study of religions in Germany at the turn of the century, had been pursued by philosophical or theological interests, however some studies especially from the 1990s started to focus on the historical contexts to understand his works. This thesis, on the one hand, would share the historically contextualizing interests in the latest tendency in the study as well, what is original about this thesis, on the other, is that it interprets Otto's work as the response to religious and existential crisis in modernity.

This thesis is constituted of three parts: I. Crises in the religious and social situation (chapter 1-3), II. "Religion" in science (chapter 4-6) and III. *The Idea of the Holy* as the response to the crisis (chapter 7-9). In the first part, the religious crisis in Germany at the time is observed with references to the contemporaries. In the second

part, how the subject "religion" was handled in science and why Otto was unsatisfied with it will be examined. In the last part, *the Idea of the Holy* will be interpreted as the respond to the religious crisis.

The first chapter looks through Otto's life and work chronologically, focusing on his inner development.

The second chapter examines the religious situation inside and outside of the church from 19th century to the beginning of the 20th century in Germany, referring to analysis by a sociologist, Georg Simmel and a theologian, Paul Tillich. Simmel described the situation as the religious desire, which once had been satisfied with Christianity were not satisfied any longer and were wandering for satisfaction. Tillich observed that such desire became pronounced in the area of art, especially in expressionism.

The third chapter analyses the relationship between religion, politics and science in Otto himself by examining how Otto reacted to a book written by Friedrich Naumann, who once was a minister but changed his career to a politician. Naumann described in this book the religious feeling at the time as homeless (*heimatlos*), which had no connection to the reality and stood helpless. Interestingly his description on religious feeling is consistent with the one by Simmel and Tillich from chapter 2.

In the fourth chapter, discussions within theology of 19th century and around the turn of the century, especially Schleiermacher, the Ritschlians, and the History-of-Religions School (*religionsgeschichtliche Schule*), are observed in light of Kant's epistemology. By replacing Otto's *Das Heilige* in this line, it emerges as the solution to the Ritschlians' approach of isolating religious conviction from scientific recognition.

The fifth chapter examines the philosophy of religion based on Kant and Fries, which Otto considered as a potential basis for further scientific research on religions. Although Otto appreciated Schleiermacher for having showed the existence of religious conviction, he pointed out that Schleiermacher could not show that one could grasp it within the recognition (*Erkenntnis*) and tried to construct a basis for religious conviction. For Otto, it was the philosophy of Fries, which could satisfy this requirement.

The sixth chapter analyses how Otto evaluated Wilhelm Wundt's Social

Psychology (Völkerpsychologie) by examining how the object "religion" was handled in his psychology and the critical difference between Wundt and Otto.

In the seventh chapter, the concept "religious a priori" by Otto will be contrasted with the one by Ernst Troeltsch. Thus, the premise which Otto's discussions are based on and what he considered as the problem for him will be highlighted.

The eighth chapter thematizes "phenomena and existence" by contrasting the research on religions, conducted by the psychologist, William James and Otto. Through revealing what they had in common and what they did not, the urgent task, which was perceived by Otto, will be clear.

The ninth chapter contrasts Otto with the theologian Karl Barth in terms of "the Wholly Other" (das Ganz Andere) and analyses how the moment "the Wholly Other" appeared in Barth, the theologian and in Otto, the scholar of religious studies. And the meaning, which Otto's work had to himself will be discussed.

As above, through interpreting *Das Heilige* as a reaction of Otto to the existential crisis at the turn of the century, his work emerges as an apologetics, which strictly knows its own limitations in coexistence with modern science. With the massive threat to the religious conviction, which could date back to the Enlightenment and became realistic in the rise of the natural science in 19th century Germany, Otto thought this religious conviction must have its own philosophical basis in modern science in order to make it plausible in the time of indifference and hostility to religions, therefore this attempt must be made strictly on the basis of modern science. Thus, the tense relation between what could be cognized in the realm of science and what could not was observed through the thesis.

When *Das Heilige* is related to these historical contexts, it is suggestive for analyzing religious and intellectual situations in Germany at the turn of the century. Moreover, it would be a step forward to analyzing the social situation in Germany at this time in the context of present discussions in the study of religion on reexamination of the concept of "the Holy" and formation of "the study of religions (Religionswissenschaft)".