Hans Jonas in Japan

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1. The first phase (1986-96)

1986: The first introduction of the work of Jonas. Japanese translation of *The Gnostic Religion* (*Gunôsisu no Shûkyo*, tr. by Satoko Akiyama and Ryohei Irie, Jinbun-shoin: Kyoto)

Cf. H. Jonas, *Gunôshisu to Kodai Makki no Seishin* [*Gnosis und Spätantiker Geist* appeared], tr. by Takashi Ônuki, Puneuma-sya: Tokyo, 2015.

1988: Hisatake Katô and Nobuyuki Îda, *Baio Essikusu no Kiso* [*The Basic Bioethics*], Tôkai University Press: Tokyo. (Including the translations of “Philosophical Reflections on Experimenting with Human Subjects” and “Against the Stream: Comments on the Definition and Redefinition of Death”)

Cf. W. R. LaFleur, “Peripheralized in America: Hans Jonas as Philosopher and Bioethicist”, in: *Shûkyôgaku Kenkyûshitsu Kiyô* [*The Annual Report on Philosophy Of Religion*] Vol. 7, Faculty of Letters, Kyoto University, 2010.

1991: H. Katô, *Kankyou-Rinrigaku no Susume* [*Introduction to Environmental Ethics*], Maruzen: Tokyo, 1991.

Quote 1: “Planning my work *Introduction to Environmental Ethics*, I decided to pick the theory of intergenerational ethics from the book *das Prinzip Verantwortung* and accepted it as an extension to conventional ethical ideas. I disregarded Jonasian unique ontology instead.” (H. Katô, Translator’s afterword, in: H. Jonas, *Sekinin toiu Genri* [= Japanese Translation of *Das Prinzip Verantwortung*], Tôshindô: Tokyo, 2000, p. 419.)

2. The second phase (1996-2018)

1996: H. Jonas, *Tetugaku: Seikimatu niokeru Kaiko to Tenbô* [*Philosophie: Rückschau und Vorschau am Ende des Jahrhunderts*], tr. by Keiji Ogata, Tôsindô: Tokyo.

2000: H. Jonas, *Sekinin toiu Genri* [*Das Prinzip Verantwortung*], tr. by H. Katô et al., Tôshindô: Tokyo; *Shukansei no Hukken* [*Macht und Ohnmacht der Subjektivität*], tr. by Kimio Usami and Kiyoe Takiguchi, Tôshindô: Tokyo.

2008: H. Jonas, *Seimei no Tetsugaku* [*The Phenomenon of Life*], tr. by Kazuyuki Hosomi and Shinogu Yoshimoto, Hôsei University Press: Tokyo.

2009: H. Jonas, *Ausyuvittu Igo no Kami* [*Der Gottesbegriff nach Auschwitz*], tr. by Tetsuhiko Shinagwa, Hôsei University Press: Tokyo (Including the translations of “Der Gottesbegriff nach Auschwitz,” “Vergangenheit und Wahrheit” and “Materie, Geist, und Schöpfung”)

Cf. “Shinka to Jiyû (Evolution und Freiheit)”, tr. by Naoshi Yamawaki and Kenjirô Asahiro, in: *Shinka to Jiyû*, (eds.) P. Koslowski, Ph. Kreutzer and R. Löw, Sangyô-tosho: Tokyo, 1991; “Ashiki Ketsumatu ni mukatte (Am bösen Ende näher)”, tr. by Yoshitaka Ichinokawa, in: *Misuzu* No. 377, Misuzu-shobô: Tokyo, 1992; “Seishin, Shizen, Souzô (Materie, Geist und Schöpfung [Erste Fassung])”, tr. by Keiji Ogata, in: *Seishin to Shizen*, (eds.) W. Ch. Zimmeri and H. P. Dürr, Bokutakusya: Tokyo, 1993; “Seishin to Shizen (Geist und Natur)”, tr. by Seiichi Nagakura and Sigeru Tada, in: *Tetsugaku no Genten*, ed. by U. Boehm, Michitani: Tokyo, 1999.

2007: Tetsuhiko Shinagwa, *Seigi to Sakai o Sessurumono: Sekinin toiu Genri to Kea no Genri* [*What Borders Justice: The Principle of Responsibility and the Ethic of Care*], Nakanishiya: Kyoto.

Quote 2: “Under the subject of “What borders justice” this book discusses Hans Jonas’ principle of responsibility and the ethic of care which originated from Carol Gilligan. These theories have not been unfolded through mutual influence. No investigation that deals with them putting together has been found so far. […] However the concept of “responsibility” in Jonas’ ethical theory and the concept of “care” in Gilligan’s presuppose asymmetry of power. On the contrary, the orthodox of modern ethical theories is founded on justice and right presupposing symmetrical or reciprocal relation. The principle of responsibility and the ethic of care, therefore, share the position that is contrasted keenly with it. Thus I treat them within the opposition to the ethic of justice.” (T. Shinagwa, “Abstract of *What Borders Justice: The Principle of Responsibility and the Ethic of Care*” [http://www2.ipcku.kansai-u.ac.jp/~tsina/AbWBJ.htm])

Quote 3: “Jonas’ argument is criticized by the advocators of discourse ethics. […] They argue that his teleology of nature can be no longer widely accepted in the post-metaphysical times and his paradigm is too intuitional to bring forth the universal ground for a moral norm. Then Jonas’ imperative that mankind should continue to be would not be founded on effectively. However I would like to propose a new idea of foundation. […] Should mankind continue to be? That is a moral question. If mankind adopted the negative answer, then mankind would make the question itself impossible so that the positive answer must be adopted. The reason for it is that moral investigation must presuppose the investigating subject, or in other words, the ground for it is that mankind is the only one moral being.” (Ibid.)

Quote 4: “ The principle of responsibility is also applied to future generation and the non-human nature. They do not become the theme for the ethic of justice, so long as it relies on a symmetrical relation. […] The principle of responsibility enables to keep the difference between generations and at once to respect for the coming generation as others of the present one. It focuses upon vulnerability of human body and transience of human life. Urged by this sense of risk it issues the imperative that human being should continue to be. And the persistence of moral community owes to it. However the present generation is also naturally vulnerable. The principle of responsibility, therefore, could work as a norm complementary to justice, as if it could be interpreted as equivalent to mercy, benevolence or beneficence.” (Ibid.)

3. The ongoing (third) phase? (2018-)

2018: Hiroshi Toya, *Hansu Yonasu o Yomu* [*Reading Hans Jonas*], Horinouchi Shuppan: Tokyo.