

HANS JONAS'S "RESPONSIBILITY" ETHICS" PHILOSOPHICAL ANTHROPOLOGY IN CONTEXT

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The paper discusses the anthropological-ontological possibility of a philosophy of responsibility. This Approach The basis is Responsibility as Human Essence . Responsibility understood - Human Answer His/Her Freedom On the challenge , is your own existence Conscious Definition Necessity . It, As difficult as Structured Phenomenon Requires Systematic analysis .

Aristotle Since time Since then , philosophy Attention No On the creature draws , tries To answer The question " What is " A being ?", but His/Her existence On the basics . Specifically, what is The basics that Possible makes Creature Existence ? Philosophical In terms of , correct Question would be Responsibility The question of the foundations , of its " possibility " . In this With understanding , Hans Jonas The approach that He presented In his head Classical In the work " Responsibility" The principle " which Published in 1979 , it appears It is precisely the philosophical analysis of responsibility . Responsibility About In discussion Jonas existence Of necessity From the thesis It turns out . Reading To ask Then , " at all I must To exist If No Something - and No "Nothing ?" He Then Answer gives : " Because Something I must be , then ... it I must to be " [Йонас , 2004: 64]. His Responsibility Theory The basis is The idea that Existence " Good " in itself . Responsibility Phenomenon Based on Human existence Unconditional Nature . Man. is And His/Her Being " good " ! This Statement Undoubtedly Responsibility The basics refers to . being Responsibility It is the basis . But It must be assumed that this Only General The answer is because Everything existence Foundation Has . Responsibility Source About The question that His Existence Possible Makes , here Unknown What remains ? It appears In man , as Responsibility ? What? is Responsibility Source ? This Question Maybe In various ways To form : what is Responsibility Anthropological- ontological (and existential) meaning ? This Questions Range Determines This work Content.

Sartre According to, freedom No is Human Choice Subject - person Doomed For freedom ! And As For freedom Doomed Man , " he" Responsible About the world And On your own On top , as existence On the road ” [Sartre J.-P. 2000: 557]. Human Responsibility Apply As Overall Existing Responsibility for everything for the world "), as well One by one All On the being (because Human Acts as an " event" Or Object Undoubtedly Author ") and On your own On top of . and As Down There will be Shown , exactly Own In his head Towards It is a responsibility.

Whole The world , each Phenomenon And In it Existing Each Object Towards Responsibility Condition ¹. Such Responsibility It is absolute , this is " ours" Freedom Logical Request ".

It is known that philosophical Anthropology Human of the essence , of its Borders And In the world Stay Forms Understanding Aim Aimed at . Modern In the era This Task significantly Changing Technogenic Civilization In conditions where Human Action no longer is Local Or Short-term . Technogenic civilization gave rise to a classical philosophy about man as an active being who transforms the world, where scientific rationality is the “regulating basis of all human activity”. The crisis of technogenic civilization (ecological and anthropological crises) threatened the existence of humanity and gave rise to a “non-classical philosophy”. There was a need for a new ideological orientation, that is, a new philosophy. There was a need for a philosophy that included “the idea of correlation between the transformative activity of man and the level of self-education and moral self-control”. That is This In context Acquires Special importance Hans Jonas Responsibility Ethics , which Human Anthropological Status Determines As Of the future Towards Responsible The creature [Jonas. 1984: 1-3]

Jonas According to , technogenic Civilization² Does some An anthropological turning point. Technological Progress No represents Only Instrumental development . It Shift Human existence model . If Traditional In society Human Action was limited Direct Environmental , technogenic In civilization Human Power Acquires Global And Irreversibly Character . This In the circumstances Human no longer is Only " reasonable" " being " (animal rationale), but It happens Biological And Space Processes Responsible Subject

: Philosophical Anthropology In terms of , this means Human New Self-understanding formation , where Power And Responsibility It is indivisible . The principle of responsibility is a kind of anthropological foundation that is clearly visible. The main ethical thesis expressed by Jonas is: “Act so that the consequences of your actions are consistent with the continued existence of human life on earth” [Jonas, 1979: 23-28]. It must be said that this is not just a normative requirement. It is based on the anthropological nature of man as a being who can foresee consequences and assume responsibility for people who are not yet there. Jonas seems to consider the ethics of the future as a problem for people who are not yet there.

The tradition of philosophical anthropology has often focused on the actual existence of man. Jonas goes beyond this boundary and makes the subject of ethics the man of the future. This position transforms the temporal structure of man, which means that man is defined not only by the present, but also by the distant consequences of his actions. According to Jonas, responsibility

¹ Responsibility Our Freedom The result is . With Sartre Freedom is The basis on which Only Responsibility Implementation Possible . Responsibility Absoluteness It tells us that He/She Our Freedom Realization Fundamental And perhaps the only one There is a way. [On the road “ [Sartre J.-P. 2000: 558].

² Technogenic Civilization is Social System Social Development Industrial And Post-industrial At the stage of which Genesis Mostly is being carried out Science , technology , technology And Production (i.e. Science And technology) and They by Created Extremely Urbanized Environment Based on .

towards future generations is an integral part of human dignity, which distinguishes him from all other living beings [Jonas, 1979: 85-92].

Thus, responsibility with Jonah is perceived not as a social agreement, but as an ontological characteristic of man.

Jonas's philosophical anthropology goes beyond narrow anthropocentrism. Life as such possesses intrinsic value, and man is the being who is capable of realizing and defending this value. Therefore, the specialness of man lies not in domination, but **in caring responsibility** .

Jonas's concept is particularly important for the "heuristic of fear." He argues that in circumstances where the consequences of technological action cannot be fully predicted, it is ethically justified to consider the worst-case scenario. [Jonas, 1979: 63-70]. In his opinion, this Fear Not irrational . It's an emotion, but Human Anthropological Ability — Foresight Manifestation . Jonas in the conditions of technogenic civilization He considers foresight to be the highest form of human wisdom.

Jonas rejects narrow anthropocentrism and argues that life as such has intrinsic value [Jonas, 1974: 214-220]. Man is A creature that Can This Value Awareness And Protection . From here Based on the human Speciality It lies No On nature in domination , but His Towards In Responsibility . This approach connects philosophical anthropology with ecoethics and bioethics, where man is considered as a guardian of life, not just a consumer. "One of the most important innovations of Jonas's ethics is the recognition of future generations as ethical subjects."

Thus, Hans Jonas's ethics of responsibility within the framework of philosophical anthropology presents man as a being whose power in the technological era must be consistently limited by ethical responsibility. Technogenic civilization poses before man not only a practical, but also an anthropological question: can man remain human in the conditions of his own power? Jonas's answer to this question lies in the principle of responsibility as an essential sign of man.

Bibliography

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