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Philosophical Anthropology of Spontaneity

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The article is devoted to philosophical anthropological' investigations of possibilites of conception spontaneity. For it author realize analysis of historical philosophical stages of forming this conception in Ancient, Middle Age and New Time. Separately author consider mode of using of spontaneity in philosophy Taoism and Russian religious philosophy. Author's position consist that development of modern philosophical anthropology is immediately connected to productive investigation of spontaneity as personal active form human self-manifestation.

Keywords: spontaneity and philosophical anthropology, forms using of spontaneity in history west and eastern philosophy, possibilites and perspectives modern philosophical anthropology, spontaneity as mode active manifestation human person.

Introduction

The article would like to draw attention to philosophical-anthropological research of possibilities of concept of spontaneity in general and to studying of these possibilities in the Chinese, European and Russian philosophy in particular. Philosophical anthropology as fundamental «philosophia prima» was found by Max Scheler and his main late work «Die Stellung des Menschen im Kosmos»(Scheler, 1978); now he was studied by Manfred Frings (Frings, 2001), Michael Gabel (Gabel, 1991) and Wolfhart Henckmann (Henckmann, 1997) first of all and such structure as international Max-Scheler-Gesellschaft (www.max-scheler.ru) and Russian Schelers Society (www.max-scheler.spb.ru) . But philosophical anthropology is general is enough popular too and about it testify modern seriously investigation – for example

books deutsche philosophers Michael Landmann «Philosophische Anthropologie»(Landmann, 1982) and of Gerhard Arlt « Philosophische Anthropologie» (Arlt, 2001). I'd like to say about European magazine fur study philosophical anthropology where can find interesting modern article – for example, Spanish thinker Ingrid Vendrell Ferran (Vendrell Ferran, 2008).

But as it is represented, the scientific potential of concept of spontaneity for development of modern philosophy and philosophical anthropology just should be mastered. For this purpose carrying out of the historical and cultural and philosophical analysis of development and a substantial originality of this concept, realization of researches of possibilities of its application in natural-science and humanitarian disciplines for nature and person knowledge, its revealing defining influence on formation of an image of

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the world and the person in the chosen cultural and philosophical paradigms is represented that necessary base which should help to develop new prospects for modern philosophical anthropology. Strategic target of this installation is active introduction of concept of spontaneity in a discourse of modern philosophy and philosophical anthropology, achievement of a recognition of its defining value in the history of world philosophy (first of all Chinese, European and Russian) at the expense of essential increase of its conceptual definiteness.

Spontaneity studying in a complete philosophical-anthropological historical-philosophical and historical and cultural context was not spent yet in a domestic science, and this concept is frequently perceived superficially and односторонне, without taking into account – and even is simple without due knowledge – its deep and plural коннотаций, developed in the history of the European philosophy and having the analogue in experience east, first of all the Chinese philosophy даосизма. Therefore it is very important to reach clearness and definiteness in the maintenance and value of spontaneity, to give it a firm title of one of the basic philosophical concepts, to open its philosophical-anthropological potential in horizon of modern philosophical sciences about the person, to master experience of its use in the past in the most different historical and cultural and philosophical traditions. Really, the urgency and sense of concept of spontaneity in – philosophical anthropological prospect will essentially increase at the expense of its studying not only in the West European tradition, but also tradition of the Chinese and Russian philosophy that will allow to establish productive scientific dialogue of cultures and will promote revival and expansion habitual and sometimes already fallen asleep paradigms for understanding of the person, the nature, knowledge. Thereupon the philosophy and philosophical anthropology should not

hesitate to address to experience of modern natural sciences (physics, chemistry, biology), accepted синергетическую a paradigm and it is the extremely productive in its frameworks using possibilities of spontaneity for new understanding of the nature, a matter, a life. Rich possibilities for productive dialogue between understanding of spontaneity in synergetics and philosophical anthropology here reveal, thanking its inclusion in the analysis of such problems, as temporariness, irreversibility, an openness, plurality, etc. It is especially actual that in natural-science disciplines – for example, physics or biology – the concept of spontaneity takes much more significant place, than in modern philosophy. Therefore we will aspire to open philosophical, more precisely, philosophical -anthropological potential of concept of spontaneity.

Materials and methods

In this small work I would not like to repeat completely conclusions and positions, in the developed kind presented in my recently published book; who will become interested in detailed consideration of a problem of spontaneity in the most different contexts and installations, on what I sincerely hope, can address to it (Дорофеев, 2007). Here I in the most general and fluent kind to mention some important points in the West European history of formation and use of major important of spontaneity, and also I will concern considerations of specificity of development and use of concept of spontaneity in ways of understanding of the person which take place in philosophy даосизма (on the basis of texts of Lao-tszy, Le-tszy, Chzhan-tszy) and Russian philosophical traditions. It is important to present also indissoluble intercorrelations in spontaneity of values of active spontaneity and рецептивной to the involuntariness, revealing concerning reason, will, desire, the nature. From here the analysis of ability to spontaneous

Sichselbstsetzen and its relations to perception (and to acceptance) other as what can act the nature, other person or divine transcendental первоначало, «absolute ein Anderes», on R. Otto's expression (Отто, 2008) follows. Regarding the historical-philosophical analysis research of a twisting way of formation of philosophical sense of concept of spontaneity first of all in the European philosophy from Antiquity sees up to now basic, detection of its communication with other philosophical concepts, allowing to reveal its philosophical-anthropological component.

It is necessary to recognise presence of an essential blank in the historical-philosophical and philosophical-anthropological disciplines, connected with absence in a modern domestic science of complete consideration общефилософской and the philosophical-anthropological importance of concept of spontaneity. Though it also emerges sometimes in philosophical texts, but its use carries sporadic, frequently unilateral, prejudiced and uncertain character, representing certain «маргиналию». It is necessary to recognise that such understanding was promoted strongly by the structuralist and poststructuralist installation which has established somewhat a sneering attitude to spontaneity as to overcome, got rid and fulfilled concept, understood mainly as impulsive, nothing constrained and there is nothing not deduced impulsive impulse of self-affirmation and «Sichselbstsetzen», i.e. extremely односторонне, in the most primitive schemes of philosophy of a life. Such position can resist the statement clear philosophical and philosophical-anthropological коннотаций to spontaneity, a recognition of its fundamental importance for understanding of human life, the comparative analysis of its role for system of outlook and anthropological representations in даосизме, the West European and Russian philosophy that we and try to do in the latest works.

Therefore before to consider expansion of this concept of the Chinese, European and Russian religious philosophy, its philosophical-anthropological potential and influence on formation of a certain image of the person and the world, it is necessary to concretise its value with limiting accuracy. As this concept has the European origin (from *spontaneus*, any) first of all it is necessary to track accurately marks of history of development of concept of «spontaneity» that already then it was possible to analyze its sense meant in terms of the Chinese philosophy. As far as I know, such complete research of sources of an origin and features of development of concept spontaneity in domestic philosophy it was not carried out. As it is known, the majority of fundamental European concepts are a translation from Greek on Latin; Spontaneity not an exception, therefore the historical-conceptual analysis should begin with consideration of such concepts, as to «hekoyision» and to automaton, meaning accordingly «voluntary» (in sense «spontaneous») and «involuntary» (in sense «by itself happening, occurring»). These concepts are extremely actively used by Aristotle: if the first of them is one of key in its ethical works the second figures prominently in «Physicist». Also it is possible to recollect and spontaneously involuntary deviation (Lukretsija expressed by the well-known concept the Penalty clinomen) atoms in «atomon» Epikura which are alternative to a strict determinism of Demokrit that was investigated by A.F.Losev (Лосев, 1979).

These two values – spontaneous and involuntary – will be further defining in destiny of our concept, and will create a lot of semantic uncertainty, having merged in one Latin term, *spontaneous*, therefore they demand detailed studying. Historical-philosophical studies can help seriously here philosophical-anthropological. In the Middle Ages the concept of spontaneity was used mainly in the theological

value, exposing on the first place such problems, as freedom, will, a choice, reason, a sin. So, it will be actively involved in the works by Anselm Kenterberijsky spending, for example, in the treatise «About a free choice» basic distinction between the action which has been carried out sponte and per libertate, i.e. is spontaneous and free (Ансельм, 1995). At this particular time negative value of spontaneity as «randomness» and if at Anselm randomness was meant by the statement of the private will and own choice in a counterbalance divine after similar significance will contact the statement subjective, nothing limited and not constrained, an egocentrism is allocated. The analysis of these thin, scholastic the verified, terminological differentiations is basic for understanding of further use of concept of spontaneity already in philosophical-anthropological prospect. Such prospect is formed during New Time when begins basic value of the subject is shown. From now on spontaneity is characterised as activity active «Sichselbstsetzen» and self-determination. As the higher and most productive display of such understanding «the Criticism of pure reason» Kant, product in which spontaneity lies in the centre of such problems, as finiteness, transcendental ability of imagination and transcendental sketchiness, a self-air and receptivity, time synthesis, etc., i.e. problems which in 20 century will lie in the basis of all philosophical-anthropological constructions (Kant, 1994) appears. In this sense the Kant has made most a decisive step for introduction of the spontaneity understood as active and free «Sichselbstsetzen» of the final human person, in sphere of fundamental interests of philosophical anthropology. Transcendental philosophy of Kant determined basic development European philosophy 19-20 cc (Аршинов, Минасян, 2008).

But, as we know, the concept spontaneity thanks to the Ancient Greek sources could be

applied and concerning the nature. Already Lejbmits in written in French «the Reasoning on metaphysics» characterises any substance as possessing full spontaneity, underlining, however, that only at the person it becomes freedom (Лейбниц, 1989). The recognition behind a matter of ability to active, in advance unpredictable and mathematical will lead to not deduced spontaneous self-display to overcoming of mechanistic model of natural sciences of Newton in that direction of development of natural sciences (physics, chemistry, biology) 20 centuries which, leaning against the second law of thermodynamics, an arrow of time of Boltzman, the theory undeterminities Gejzenberga, have addressed to studying of irreversible processes, the theory of entropy and b, to a recognition of a role of accidents in the course of self-determination. It is a question first of all of synergetics and about G. Hagen's theoretical works and especially And. Prigozhin, the author of the theory dissipativity the structures, spontaneous self-determination showing possibility and formation of an order from chaos in natural processes (Пригожин, Стенгерс, 2005). In this sense, by the way, it is curious that if the line of Levkip-Demokrit which are standing up for an absolute determinism, leads to mechanistic model of the world under the scheme of mathematical natural sciences of Newton, a line of Epikura-Lukretsija – to nature vision as active, irreversible and open spontaneous «Sichselbstsetzen» (it would be desirable to notice that actualization of concept of spontaneity in a modern science is caused first of all new, in many respects essentially distinct from the world which has developed in mechanistic model Newtonian natural sciences, understanding of a cause and effect determinism which the column absolute already does not appear, supposing possibility and even inevitability of accident, probability, a randomness; Works on judgement to these

subjects are actively conducted by domestic researchers (Голубева, Суханова, 2006)

It is necessary to recollect thereupon the present break in questions of understanding of the nature of a life and on influence of biology and life philosophy on the founder of philosophical anthropology Max Scheler who, the truth, mainly in a biological context, used concept of spontaneity of the main treatise «Position of the person in Space» (Шелер, 1994). The history of development of a science of 20 centuries thanks to rehabilitation of concept of spontaneity with reference to a matter comes to a recognition of basic value of the same concepts by which philosophical-anthropological reflexions – an openness are defined, plurality, temporariness. Therefore application of concept of spontaneity to philosophical anthropology also should give an active productive impulse to its development and to occurrence new perspective for all modern philosophy. It is necessary to specify on private, but without regular and complete studying of the use of concept of spontaneity in the French philosophy of second half of 20 centuries – for example, Altjusserom or Batae (Дорофеев, 2004; Дорофеев, 2006).

Thereupon it is necessary to notice that in the German language recognised as the core, along with Ancient Greek, philosophical language, the concept of spontaneity has come – and only somewhere in the middle of 18 centuries – not thanks to a translation from Latin, and through a translation from French spontaneity. Thus, further, thanks to spontaneity inclusion in a lexicon трансцендентальной philosophies, spontaneity will be understood as activity of self-believing reason and consciousness – about mutual relation of spontaneity and temporariness in «the Critic of pure reason» there is a separate work of the German researcher (Heidemann, 1958). Kant and Fichte used most productive conception spontaneity and about in testify

modern investigation (Dusing, 2006). Later, in 20 century, the time understanding of spontaneity has been presented Husserl to it «Lectures on phenomenology of internal consciousness of time» (Husserl, 1994). The French understanding of this concept will be declined (including because of activization in France 18 centuries of discussions about the life nature) to vital activity – and from here, naturally, already nearby before installations of philosophy of a life which have appeared the Matter and memory »(Бергсон, 1992) are organically connected to problems of temporariness at Bergson in work«.

All it brings us to paying special attention on feature of correlation of spontaneity and involuntariness in philosophical -anthropological expansion of concept spontaneity. For this purpose the European experience of history of concept spontaneity should be added by experience of its use in the Chinese philosophy, first of all in даосизме, in texts of Lao-tszy, Chzuan-tszy and Le-tszy. The Chinese philosophical model of the world, the person and the nature in many respects is alternative European, but it does not mean refusal of dialogue with it. As even identical concepts of transfer of these traditions have sometimes it is essential other sense that demands special carefulness, a correctness and restraint in their interpretation still the big efforts it is necessary for the analysis of those European concepts, – spontaneity concerns their number just and, – which in direct directly verbal expression there are no in the Chinese language and philosophy, but values and which senses are expressed through other conceptual means. In system даосизма one of the higher of values leading to finding of the Way (Tao), is vital practice of a unification with the Nature which is reached in based on involuntary unaction (y wey) a way of existence. Such existence is characterised by natural action, believed general order of Put about what the known Petersburg researcher

даосизма Е.Торчинов (Торчинов, 2005 wrote). Activity here is connected not about the statement of the I, and with such self-collecting which would allow to become opened Uniform in such degree that it is natural, involuntarily, without the slightest compulsion and effort would show itself, following world Dao. In даосизме spontaneous involuntary unaction allows to overcome isolation of own egoism and to prove as the natural part of the nature following the general Way, acting original «a life gleam».

Heidegger's given concept is used not casually since its late philosophy in many moments of understanding mutual relation of the person and life is close to east philosophy – for example, to character of mutual relations of «the original person» and the nature in даосизме, and this comparison also deserves to be thoroughly investigated (Циммерман, 2004). Spontaneity in даосизме is an openness back, acceptance of a general order of life and the nature – that in terms of the European speculative philosophy is expressed by concept «receptivity». Indefinable transcendence of Dao not запредельна to the nature, and makes its phenomenal essence. Involuntary unaction as the way of life of the person grows out of certain self-determination, and in this sense it is carried out on the basis of an active choice and «Sichselbstsetzen» itself. But such choice leads not to subject-objective dualism or the active monological statement of the I, and to disclosing in itself of affinity with general, involuntarily shown natural order the unification with which does the person by «a voice of Dao». For the European tradition, especially the anthropocentrism epoch, led to global ecological accidents and fundamental anthropological crisis, such understanding Uniform, the person, the nature is very instructive and actual though also it is impossible to tell that it and completely was not familiar to it – an example to that rich traditions of Christian mystical anthropology.

As and даосизм is the most mystical filled direction of the Chinese philosophy comparison of positions of its mystical anthropology with Christian is represented very productive. It is especially productive in connection with studying of genesis of anthropological consciousness in the European and Chinese philosophy. For example, the concept hearts which since ancient times was one of defining in даосизме deserves detailed studying, being a spontaneity source, and into the western philosophical dictionary has entered only in 20 century thanks to Max Scheler's efforts, the ancestor of philosophical anthropology.

Thereupon it is necessary to recollect, what exactly east thought, first of all in the realization in the Buddhism, the dzen-Buddhism and, of course, даосизме, has allowed, among other principal causes, to statical concept of spontaneity as a theme of independent studying in the domestic philosophical environment. It is a question of V.V. concept. Nalimov in which spontaneity is one of key concepts and not without reason the work «Spontaneity of consciousness» (Налимов, 1987) he named the core in the life. It is that, as a matter of fact unique in the history of modern Russian philosophical thought, a case when spontaneity was seriously and many-sided considered in the long term such fundamental problems, as freedom, plurality of senses, self-organising, an openness of the person transcendental Uniform, a transpersonal basis of consciousness, etc. We do not have possibility here to consider the maintenance of most this philosophical design of Nalimov, we will tell only that she leant against experience of east culture aimed at finding of ability to involuntary display initially concealed in each Uniform, revealing in person, thanks to its overcoming of private it, an impersonal openness. Such approach has no personal character, and can be, therefore Nalimov addresses to experience of understanding of spontaneity in the West

European tradition very little; but it can help with understanding of heterogeneity of human life, parities in it active «Sichselbstsetzen» and open acceptance of other, the nature of involuntary translation transcendence and its intercorrelations with the person much. All it allows to highly appreciate work of the Soviet philosopher in this area, having compared level and value its understanding of spontaneity hardly similar work of one of the basic translators and researchers of philosophy даосизма And Graham, consistently and attentively considered spontaneity problems in a context of features of east attitude (Graham, 1985).

Addressing to Russian religious philosophy it is necessary to recognise that in it concept heart has had much fuller development, than in the European. In many respects it is connected with feature of theological anthropology of east Christianity in which, in difference from western, the spirit has not been torn off with all the heart and consequently was not understood exclusively as the carrier ratio. In Yurkevich's works, Berdjajeva, Franc, Vysheslavtsev, Ilyin, Florensky it takes the important place, being alternative to is formal-unilateral mind and embodying itself all natural completeness of the human person. It allows to assume deep affinity of philosophical anthropology of Scheler and the Russian religious philosophy, demanding detailed studying. However in works Russian religious philosophers concept spontaneity is not frequent and key, is possible because it contacted its use in Kant critical philosophy in relation to which many of them also have been adjusted critically. If the problematics of spontaneity also rose, first of all concerning will, and is even more exact in understanding of distinctions between negative and positive understanding of freedom accordingly as than freedom of an arbitrariness and freedom of creativity (N. Berdjajev) or, being expressed already by Vysheslavtsev's terms,

несублимированной and сублимированной freedom (Вышеславцев, 1994).

Results

Since then concerning spontaneity the situation has not strongly changed, only instead of correlation with трансцендентальной philosophy of German idealism or different aspects it is religious the understood ethics that in German language is designated by concept «Trieb» began односторонне to contact positions of philosophy of the life, representing it as irrational, intuitive, vitalistic, экстатически the uncontrollable certificate, i.e. Such approach once again shows an urgency and timeliness of the high-grade and unbiased analysis of concept of spontaneity in all variety of its semantic shades in a domestic science, with use detailed historical and cultural, historical-philosophical and, of course, philosophical-anthropological research of its maintenance. For this purpose fundamental philosophy, philosophical anthropology, as a whole to humanitarian knowledge it is necessary not to be ashamed to address to experience of history of a science and science philosophy, especially synergetics of 20 centuries which already recognized for a long time the basic status of this concept, and also to the productive experience mainly forgotten, uses and development of this concept within the limits of own European tradition and, of course, to dialogue with understanding of spontaneity in philosophy даосизма. For realisation of these purposes which only are outlined in given article and for which working out its author calls, it is necessary to use methods of the historical and cultural and historical-philosophical analysis, all completeness of the conceptual device of phenomenology, hermeneutic and philosophical anthropology, partial use of achievements of structuralism and poststructuralism in area of «archeology of the humanities», and also expansion, taking into

account all listed, new prospects of understanding of the human person. We hope that the concept of spontaneity will help development of philosophical anthropology in the sense that will allow to give a new vigorous impulse to radical philosophical asking about the person without whom at the philosophy, I am afraid, there is no other future, except how to address to the nice past.

Spontaneity studying in a complete philosophical-anthropological, historical-philosophical and historical and cultural context was not spent yet in a domestic science, and this concept is frequently perceived superficially and односторонне, without taking into account – and even is simple without due knowledge – its deep and plural коннотаций, developed in the history of the European philosophy and having the analogue in experience east, first of all the Chinese philosophy даосизма. Therefore it is very important to reach clearness and definiteness in the maintenance and value of spontaneity, to give it a firm title of one of the basic philosophical concepts, to open its philosophical-anthropological potential in horizon of modern philosophical sciences about the person, to master experience of its use in the past in the most different historical and cultural and philosophical traditions. Really, the urgency and sense of concept of spontaneity

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Философская антропология спонтанности

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Статья посвящена исследованию философско-антропологических возможностей понятия «спонтанность». Для этого осуществляется анализ исторически-философских этапов формирования этого понятия в Античности, Средневековье, Новое Время. Отдельно рассматривается способ употребления спонтанности в философии даосизма и русской

религиозной философии. Автор связывает развитие современной философской антропологии с продуктивным изучением спонтанности как активной формы самополагания человека.

Ключевые слова: спонтанность и философская антропология, формы употребления спонтанности в истории западной и восточной философии, возможности и перспективы современной философской антропологии, спонтанность как способ манифестации человеческой личности.
