

THE CROSSINGS OF THE ENLIGHTENMENT AND THE ROMANTICISM

PHILOSOPHICAL TRENDS AND CONTROVERSIES IN LITHUANIA ON THE VERGE OF THE 18TH AND 19TH CENTURIES

Summary

This is the sixth book in the series on the *Lithuanian Philosophical History (Records and Investigations)*, which is devoted to the analysis of the periods of the Enlightenment and the Romanticism. The problems of epistemology, logics, ethics, philosophy of history, esthetics of the period, the reception of Western theories (Kantianism, Scottish school of *common sense*, influence of teaching of Schelling and Hegel) are considered here. The book is composed of analytical part (chapters I-IV) and sources (chapter V).

The book starts with an introductory study by Prof. Romanas Plečkaitis *The Reform of Education in Lithuania and its outcome for the Philosophy*. The material of the study reveals the spirit of the period of Enlightenment and cultural realities of Lithuania in these days. The author examines the preconditions of the reform of education and its implementation (the activities of the Commission of Education), analyses and evaluates the impact of the reform for the philosophy. It is stated that the exceptional breadth and importance of the reorganization of the educational system made a negative impact on the development of philosophy. The teaching of philosophy was banned from the educational institutions. However, during the activities of Commission of Education, the subject of Natural Law had been introduced, which nevertheless contributed to the development of the social and philosophical thinking.

In the second part of the book *The Echoes of Kantianism in Lithuania* Prof. Romanas Plečkaitis announces the investigation on *The Philosophical Reform in Lithuania Minor*. Immanuel Kant has solicited the dissolution of Lithuanian – Polish state, the realities of the Rzeczpospolita and its historical fate had been considered in his treatise *Towards the Eternal Peace*. The theme of the relations between Kant and Lithuania has been examined here.

In the chapter *The Development of Kantianism* written by Stepas Tunaitis the impact of philosophy of Immanuel Kant on the development of the ideas of the Enlightenment through all its periods is analyzed. The echoes of the pre-critical period of Kantian thinking has reached Lithuania in the initial stage of the period of the Enlightenment. During the mature stage of the Enlightenment the critical ideas of Kant has been blocked by the established tradition of the Enlightenment. At the final period of the Enlightenment, scattered by the loss of statehood and internal lack of consistence, its role had shrink and the openness to the critical philosophy of Kant became increasingly wider. The most prominent representative of the Kantian philosophy during the final stage of the Enlightenment in Lithuania, was the thinker of German origin J. H. Abicht.

Eugenijus Vasilevskis continues the theme of the reception of Kant's philosophy in the article *The Ethics of Kant from the viewpoint of the theoretician of the Enlightenment*. The new, not yet discussed ethical ideas of Angelas Daugirdas (Anioł Dowgird) are presented here. This author criticized the ideas of Kant from the positions of heteronomical ethics, refused to accept Kantian a priori and formalism. The concept of ethics of Daugirdas demonstrates quite a radical Christian traditionalism combined with the theoretical postulates of the Enlightenment.

Dalius Viliūnas in his study *Epistemological School of Vilnius* (the IIIrd part of the book) investigates the formation of the theory of cognition in Lithuania at the end of the XVIIIth and the beginning of the XIXth century. The three major factors influenced the formation of the epistemology in Lithuania: the need of more powerful scientific theory, the actuality of the epistemological problem of the transcendence and the encounter with the unacceptable philosophy of skepticism and idealism. The empiricism was the dominant epistemological theory in Lithuania. It was characterized by the reduction of the major theoretical cognitive problems to the problem of the source of cognition, naturalistic realism, anti-essentialism, phenomenism, psychologization. The theoreticians of Vilnius formulated rationalistic components, attempted to harmonize them with the sensualistic and empiricist attitude. The Scottish philosophy of *common sense* has been actively received in the second decade of the XIXth century. The study investigates the specifics of this reception. Two major trends of the epistemology in Lithuania are discerned: fundamenatlistic (Angelas Daugirdas) and propositivistic (Jan Śniadecki)).

The fourth part of the book *The Late Enlightenment – An Epochal Limit in the Intellectual Life*. The major contributor here is Ihar Babkou – an Associated Professor of European Humanitarian University. He presents the attitude of Byelorussians on the common philosophical heritage of Lithuanians and Byelorussians, gives an alternative view at the intellectual encounter of the Enlightenment and the Romanticism. The dynamics of the encounter are presented by the concepts of culture, parallel cultural, philosophical perspectives and stances, different contemporary and competitive intellectual “projects” (anthropological, transcendental, positivist etc.) are reconstructed. The author attempts to introduce into the studies of the history of philosophy new often non philosophical data, new personalities. The policontextual and multicultural character of the Romanticism is distinguished, the stereotype that the concepts of Enlightenment in the XIXth century were only epigonous is denied.

The fifth part of the book *The Crossing of the Enlightenment and the Romanticism* is up for the analysis of the aesthetics and the philosophy of History. It is started with the remarks of Romanas Plečkaitis *The Unrecognition of the Romanticism: Jan Śniadecki on the Classical and Romantic scriptures*. Śniadecki was wrong in his assessment of the Romanticism. The article demonstrates the reasons and conditions of this mistake.

Gytis Vaitiekūnas in his article *Aesthetical thinking in the beginning of the XIXth century: Euzebiusz Słowacki and Leon Borowski* analyses aesthetical theories presented by these professors at the Cathedral of Rhetoric and Poetry of Vilnius University. These theories testify for the spread of features of pre-romanticism in the first decades of the XIXth century. The classicist aesthetical attitude of Eusebiusz Słowacki is characterized as the climax of confrontation between traditional (academician) and new radical ideas in the aesthetical thinking of Lithuania. Słowacki was the greatest academician among illuminators as well as the greatest anti-traditionalist among the proponents of the Classicism. Leon Borowski also rested within the theoretical parameters of the Enlightenment, yet finally switched from the French classicist orientation to the German stance. His concept is considered to be pre-romantic.

Vytautas Berenis in the chapter *History of Lithuania between the Enlightenment and the Romanticism* reviews the difference in the interpretation of history in the XVIIIth century and in the beginning of the XIXth century, reveals the cultural and theoretical determinants of the historical sciences. In the works of Teodoras Narbutas *The History of Lithuanian Nation* and Mykolas Balinskis

(Michał Baliński) *The Histories of Vilnius Town*, the author discerns their main ideas and objects. He then analyses and compares the concepts of “Lithuanian civilization” proposed by Simonas Daukantas and Juozapas Jaroševičius, reveals the specifics in the resolution of the problems related with the ethnic and ethnopolitical dependence.

In the article *The Forgotten Philosophical Contest of 1820 in Vilnius University* Dalius Viliūnas surveys the process of contest for the vacancy of the Professor at the Cathedral of Theoretical and Moral Philosophy in Vilnius University. The contest is taken as an opportunity to set an original philosophical school. Dalius Viliūnas analyses the authorship of marginal inscriptions in the competitive treatise of Józef Goluchowski and determines that the author of the anonymous critique of this treatise is Angelas Daugirdas.

Rūta Marija Vabalaitė investigates the specifics of the logic of Romanticism, the concept of metaphysics and the concept of the teaching of Philosophy in the chapter *The Features of Romantic Philosophy in the Competitive treatise of Józef Goluchowski*.

In the chapter *The Philosophical Life after the closure of Vilnius University* Romanas Plečkaitis analyses the impact of the closure of this educational institution in 1831 on the philosophical development. It had declined. Philosophy was still taught at Vilnius Spiritual Academy (the representative of the Enlightenment Angelas Daugirdas stood for it here, later Kazimieras Lenartavičius (Kazimierz Lenartowicz)). The author surveys the philosophical works of Universities alumni Juzef Jezowski, Jan Waszkiewicz, Florian Bochvic, Andrzej Towiański, Józef Ignacy Kraszewski and others. Philosophy was still alive in the confined monasteries schools. The monasteries were slow to react to the philosophical changes, philosophy was taught in the manner of scholastic aristotelianism and that of the New Ages.

The sixth part of the book is devoted for the presentation of the new, yet unpublished *Sources of the Philosophy of the Enlightenment and the Romanticism in Lithuania*. These are *The Competitive Treatise* by Józef Goluchowski (translated from Polish by Dalius Viliūnas), *The Remarks* by Angelas Daugirdas *on the Competitive Treatise for the vacancy at the Cathedral of Theoretical and Moral Philosophy marked by number three* (translated from Polish by Dalius Viliūnas), *Lectures in Philosophy* by the same author (fragments, translated from Polish by Eugenijus Vasilevskis) and *The Projects for the courses on the Theoretical and Practical Philosophy* (translated from Polish by Eugenijus Vasilevskis).