R. PLEČKAITIS AND BELARUSIAN TRADITION OF STUDIES IN THE NATIONAL HISTORY OF PHILOSOPHY

Valery Yevarouski

Intellectual History of Belarus Research Project
Centre for the Historiophilosophical and Comparative Research
Institute of Philosophy
National Academy of Sciences of Belarus
Surganova vulitza 1/2 , 220072 Minsk, Belarus
E-mail: valewr@tut.by

The article analyses the role of two historians of philosophy – Romanas Plečkaitis and Alfred Mai-khrovich – in the philosophical traditions of Lithuania and Belarus. The history of national philosophy as a field of knowledge was one of the legal forms of mimicry of the national resistance in Soviet times. In post-Soviet period, national philosophy became one of the important pillars of the national revival. From this point of view the impact of Plečkaitis and Maikhrovich as the founders of the Lithuanian and Be-larusian philosophical traditions on the development of national culture of their countries is considered through the interference of the Belarusian and Lithuanian philosophical discourses or the genealogical tradition of the national history of philosophy. It means that the dynamic of the intellectual culture of our region must simultaneously have both the scientific and ideological factors.

Keywords: *Lithuanian philosophy, Belarusian philosophy, national cultural heritage, Plečkaitis, Maikhrovich.*

Debates on the place of national in the contemporary global construction do not cease in the contemporary social sciences and humanities. The dangers of nationalism as well as other bulging parts of national characteristics in general are often pointed out. However, such discussions do not take into account the fact that all modern forms of global social life grew out of the national existence. Thus, in modern European history, the so-called globalization started after the aging and even over-ripening of the nation-state. Belarus, like its neighbours Lithuania and Ukraine is currently following in the initial path of (re)becoming independent national existence. In this respect, the national played quite a different role here. On the other hand, many forms of the nowadays humanities of the post-Soviet countries (despite the outward denial of this fact) emerge from the Soviet past. In the biographies of the most advanced scholars of our country, their Soviet period is clearly visible. In that time they were educated, they defended their candidate and doctoral dissertations and took the first or even second steps in their scientific careers. However, in the present condition of our development we are rethinking the structure and hierarchy of the achievements of Soviet humanities.

The so-called semi-official is considered uninteresting. However, those fibres that, under the gaze of the Soviet ideology have played the secondary or even the marginal part are becoming the mainstream of the contemporary national humanities of the post-Soviet world.

It seems that our current national reawakening has matured quietly within the Soviet framework. One discipline was not the least of the factors of the aging of our contemporary humanities. It was "the history of the national philosophy", or, in our case, "history of philosophy of Lithuania" and "history of philosophy of Belarus". One of our claims in this article is that these disciplines are unique features of the Soviet and post-Soviet world. It rises from the consideration of the level of their development as well as their social and ideological significance. From many points of view, they did not have counterparts in neighbouring regions. The history of national philosophy as a field of knowledge was, one of the legal forms of mimicry of the national resistance in Soviet times. In the post-Soviet period it became one of the important pillars of the national revival. Resulting from these positions, we may also consider the image of Plečkaitis in the Belarusian philosophical tradition and the importance of his activity in the development of the cooperation between the Lithuanian and Belarusian scholars.

The images for the aforementioned global construction are presented within the universal philosophy and social theory. However the national peculiarities require some local tools for their implementation. We consider the national thinking as one of the important instrument for this job. Thus,

the question arises about the interaction of the local and the universal in philosophy. In other words, to what extent is speculative thinking able to pass the local sound? National experiences are different for the diverse nations. Sometimes the category of "ages" is applied in order to explain these differentiations. Some think each nation has its own age, and so-called adults of the nations may see their childhood in the history of their neighbours. Nevertheless, philosophy as a field of knowledge hardly admits any kind of mechanical connections. National philosophy acquires the same synthetic shape as the universal speculative knowledge. On other hand, national philosophy's subject is not only formal search for the local features of this form of discourse but also an attempt to express the nation's pride through the philosophical language. If we take the intellectual history of Belarus and Lithuania, the history of national philosophy acquired its institutional status in the late fifties and successfully developed until today.

In the most general measurement of national philosophy, it is an attempt to find local experience by using the universal dimension. Besides the existence of national discourse wrapped in philosophical form is a specific consequence of the existence of the Soviet humanities. Under the conditions of Soviet totalitarianism, scientists often tried to simultaneously achieve two conflicting objectives. On the one hand, they strived to express their thoughts, on the other hand to remain in the system of Soviet science. Thus, for example the idea of national pride or the need for national Revival was often expressed in the masked form. In this

respect, the history of philosophy that has on the one hand the complexity of language and on the other hand lacks clarity of the described historical moments turned into the allegedly speculative or historical design of the contemporary ideological intentions. We are dealing here with the classic example of the so-called *the knowingly lying idea* (завиральная идея). The emergence and functioning of this phenomenon was explained by the famous Russian medieval historian Aaron Gurevich with slighlty paradoxical analysis of Mikhail Bakhtin's concept of carnival as an example.

> *... in my study I did not go the way of general philosophical ideas, because, unlike Bakhtin, I am not a professional thinker who is able to generate new ideas "from myself." I'm a boring man, I must take the historical sources and see what they can give me. I imagine that they can reinforce the hypothesis raised by me or by Bakhtin, or, conversely, suggest some other coinciding moves ...soon, I suspected, and then I came to the firm belief that it's almost all out. The fact is that Bakhtin has built a structure that I have to call a scientific mythology. Poring over the book of Bakhtin, and it is becoming increasingly clear that there existed the opposition between agelasts (the official church culture of monks, priests who are absolutely serious, who never laugh, the culture, as he says, "frightening and fearful culture") and the oscillating carnival folk laughter. In my opinion ....it was a reflection of opposition to the official ideology of the society in which he lived and whose power treated him so cruelly, and those latent tendencies that were lurking in the swarming or informal people's lives... (Гуревич 2004).*

Contrasting these two ways of creation of history (from the outside and from myself), we can take a new look at our understanding of the Soviet humanities as the converted form of ideology. It is widely known that at the level of the official Soviet propaganda such disciplines as history, literature or philosophy were widely used to reinforce "the historical truth of communism." However, for certain categories of self-minded philosophers and other humanities scholars, their areas of interest often performed other functions. Humanities became a unique form of cover for some oppositional Weltanschauung. Particularly the ideas that seemed quite sharp were put in the mouths of the long-gone characters.

From this point of view the impact of Plečkaitis and Maikhrovich as the founders of the Lithuanian and Belarusian philosophical traditions on the development of national cultures of their countries may be considered through the interference of the Lithuanian and Belarusian philosophical discourses or genealogical tradition of the national history of philosophy. It means that the dynamics of the intellectual culture of our region must simultaneously have both ideological and scientific factors. On the one hand, the merits of national traditions may include, for example, introducing many sources into the use, the production of the vocabulary of the field, creating the specific dichotomy of the philosophical and unphilosophical components of these cultures. One other hand we see here the proclamation through the purely philosophical discourse of ideas of national revival and the respect to their domestic culture (Plečkaitis 2004), (Майхрович 1992).

In this way we are also confronted with such phenomenon when we read the national history which is much longer than real history (including, for example,

the middle Ages and the Renaissance). It means this history of philosophy has some interpretative tools for working with the thing which is called the spiritual or invisible cultural heritage. Moreover this realm is shared not by a single nation but by the entire region. The category of "cultural heritage" is usually considered as a totality of phenomena of creations. The categorical structure of cultural heritage can be built by *sandwich-like type*, as multilayered construction. On the one hand, any element of cultural heritage has the material or intersubjective substratum (intangible cultural heritage). On the other hand, some basic symbolization, which sprang from the creativity of the author of this phenomenon, was embedded into this substratum. To put it otherwise, we may see here the act of the primordial naturalization of some human being. Thirdly, every cultural phenomenon has secondary (tertiary, quaternary and so on) symbolical stratifications resulting from its perceptions, recognitions, historical interpretations, political and other uses. Naturally, the first and second components always remain invariable, while the third is constantly changeable. This liability is defined by both personalities of successors, and their intents concerning a phenomenon of cultural heritage. "Heritage" derived from legal terminology suggests a wide spectrum of associations.

First, this sort of relationship always requires the availability of both an inheritor and a devisor. By using the legal notion of heritage, we also emphasize our rights to results of our version of the interpretation of the symbolism of the past. However, the inheritance of cultural heritage differs from the procedure of the legal implementation. It is marvellous to search for any allusions to the testamentary disposition about the devise of some cultural values of some social group to some successors. It is possible to say that a certain property is handed down from one generation to another. Nevertheless, who are, for example, the original owners of the cultural heritage of the modern Belarusians? How did these owners express their last will?

Secondly, the inheritance assumes the exchange of values. *The heritage is the instrument of this two-way process between past, present and future. As a receptacle of memory, it embodies the symbolic value of cultural identities and constitutes a fundamental reference for the structuring of society.* If certain things or immaterial phenomena have been created once upon a time through the acts of naturalization of some human beings or some social institutions, they should influence humanization of their heirs in our times.

Thirdly, cultural heritage has scientific, aesthetical, economic, political value. It may be an important component of legitimization of some political or social institution, a source of enculturation of a human being, the spring of unbounded joys for artists, writers and philosophers. This list could easily be extended.

Fourthly, the inheritance even if it does not significantly change in its physical appearance, may acquire new meanings with the time passing. Making his/her selection from a multitude of these meanings for determining his/her cultural heritage, a subject considers his/her past through some "*conceptual spectacles*". The structure of

these spectacles is correlated with the total corpus of the ways of living, values, beliefs, linguistic expressions, modes of thinking and behaviour, which a group of persons develops, and which develops this group of persons. In all these cases, we may speak about modernization of the symbolic ground of the cultural heritage, which is realized through the classical hermeneutic procedure of symbiosis of perusing, comprehension and interpretation. Through this philosophical pattern (as a rule in unconscious and unformalized form), the cultural heritage is included in the present as one of the ways to explain of sense of existence of persons, social groups and institutes.

Finally, heritage is essential to acting. On this level, ideal images of cultural heritage are materialized in the praxis. The heritage is collected, safeguarded, propagated, popularized, discussed, used for profiting, for education, legitimizing of social institutes. Any use would entail the next resymbolization of some object of cultural heritage. Obviously, such resymbolization is an inevitable process. However, from the point of view of preserving the first (authentic) symbolization of some cultural object, this use can be correct and incorrect. In that way, uses of cultural heritage are differentiated from misuses (abuses).

Creation of the national cultural heritage is considered as a special case of interpretation of some cultural phenomena for political purposes of some nation or state. In the course of construction of national cultural heritage, the cultural assets are picked out and interpreted under the influence of some political paradigm. It is obvious that the type of political regime of some nation and specificity of Weltanschauung of its elite make a strong impact on the formation of the national cultural heritage. In the countries with different forms of democracy, cognitive configurations that determine operations of a State on cultural heritage, have *three-level structure.*

On the one hand, *a state as a form of human association* must fulfill the obligations of safeguarding any component of cultural heritage to be valued highly by any of its citizens.

On the other hand, *a state as a member of the global political body* should recognize the universal heritage, i.e., cultural assets deeply appreciated as incontrovertible values.

At last, the cultural heritage is used by a state for its special purposes: establishment of order and security, legitimization of institutions of government, justification of the right to govern its historic territory, inspiration of patriotic feelings, etc. From this point of view, we may speak about *the national cultural heritage* as one of pillars of national Weltanschauung.

Let me give an example from the Belarusian tradition of the national history.

The texts of the famous Belarusian philosopher and intellectual historian S. A. Padokshyn (1931–2004) (Падокшын 1990) have been included in the second volume of "History of philosophical and social-political thought of Belarus" (*Gistoryia filasofskai i gramadska-palitychnai dumki Belarusi* 2010). It was considered as some kind of experiment. Thanks to the fruitful work of Padokshyn, the theme of the Renaissance in the history of Belarusian intellectual culture was sapped with its

"classical" form. Padokshyn had invented and constructed the important parts of the Belarusian philosophy itself. He synthesized and creatively reworked many authentic sources and gave a complete, finished and embossed picture of the Belarusian image of the "East European Renaissance". It was the image, which, of course, had the imprint of a certain ideology and specific scientific conceptual and methodological tools of the late Soviet times. However, it was the image, which became the point of reference for the contemporary Belarusian national historical and philosophical school. Thus, we should discuss our relation to the texts of "classical pattern". How do such texts provide the conclusions, conceptual designs, which are considered as a "reference point" for the new theoretical developments? The traditional place for such texts is a "corpus" of references. Nevertheless, in our case, the classic texts are appeared side by side with new reformist texts and even the postmodernist approaches. We have some synthesis which is based both on attempts to rethink classical acquisitions, and to introduce the latest western innovative methodological models and interpretational practices into the body of historical and philosophical studies of the intellectual heritage of Belarus. Therefore the "incorporation" of Padokshyn's text in the second volume of "History of philosophical and social-political thought of Belarus" may give the text polymorphic and "polyphonic" outlining.

Concerning the image of the Renaissance in the texts of Padokshyn, the first striking moment is that the author did not even try to avoid the polysemantics, which the word

acquired in the Belarusian culture. On the contrary, Padokshyn let this polysemantics move his own view, research interest and interpretation. The fact is that the "Renaissance" in the Belarusian context is the name of a certain "epoch" in the historical past; accordingly, it is a cultural complex, which is correlated with the phenomena of the European – namely, Italian – Renaissance both as subordinated to it, and as its extended. On the other hand the Renaissance (Belarusian – Adradjennie, means both the Renaissance and the Revival) is understood as a "Testament" of cultural workers "to restore" and maintain the Belarusian culture and national identity and this covenant is comprehended as still vital. It seems that this polysemantics should be regarded as dangerous for the scientific, historical analysis, but Padokshyn not only did not avoid those possible fallacies, but actively used them. Even in the enumeration of the main texts of "pioneers" of Renaissance's theme Padokshyn referred simultaneously V.A. Piczeta, who was one of the first to attempt to give a balanced and reasonable (in terms of historiographical knowledge) version of the Renaissance "epoch", and to M. Bahdanovich's "Belarusian revival". There this Belarusian poet had seen the metaphor of the "Revival" as an unfinished processuality that required not the correlation with some historical past, but the active participation of all players for national affairs of Belarusians. There was a kind of manifesto of the Belarusian nationalism.

Padokshyn's research of intellectual artifacts of the 16th century found its place in the accurate, historically balanced analysis.

However, Padokshyn did not avoid another semantic pole of "Adradjennie" (Revival): Skaryna, Budny, Sapieha and other cultural figures of the Grand Duchy of Lithuania of the 16th century appear in pages of Padokshyn's works as the zealous engineers of the Belarusian affairs. They were presented as some examples of the high patriotism, loving the motherland and "mother tongue", as examples and even as a reproach for the modernity. (For modernity also essentially belongs to the "Adradjennie" as processuality). Such an approach may seem an absurd modernization in the eyes of the modern Belarusian historiography (which is now more inclined to a "dry" positivistic approach). However, since we deal with the historical-*philosophical* analysis, it is possible to recognize such an approach as valid. This analysis of the "Renaissance" reminds those difficult relations that have developed in Western philosophy with the concepts of the "Enlightenment" and the "Modern". They also could be found in philosophical thought as both names for specific periods of history, with well-defined temporal boundaries, and as "unfinished projects" hermeneutically opened in the modernity.

Structurally, texts of Padokshyn are based on the classical historical-philosophical approach. It was demonstrated with the choices of problem fields through the selection and explication of the ethical, ontological, epistemological ideas. We may see these "traditionalist" choices from texts, elements of logic, and some key conclusions. Secondly, it is a teleological, linear-accumulating model of the historical-philosophical process – when the events of the period are arranged in a series ascending to a certain "historically progressive" phenomenon: religious rationalism – naturalism – materialism, freethinking – atheism. Thirdly, it is the model of borrowing and imitation of the Hegel's model of history for the non-classical picture of the Eastern European intellectual life. Sometimes Padokshyn assays even more fascinated model of interaction between the Western Renaissance thought and the local Old Rus' cultural and philosophical traditions. For instance, the intellectual heritage of Francysk Skaryna (1490–1551?) is usually considered as based on the high moral, intellectualism and humanism. There were the Christian Ethics (honest faith, humanity, justice, tolerance, etc.), law-abiding and the profound respect for the dignity and national cultural and civil rights; patriotism, willingness to sacrifice, the service for "common good" and above all the good of the people, and love for their homeland, their culture, traditions, history, language. Those things were discovered as allegedly incarnated in the Skaryna's prefaces to the Bible. The ideas of state sovereignty, the rule of law, religious freedom, human rights, religious tolerance (grand ratification 1560–1580-ies), Statutes of the Grand Duchy, works of L. Sapieha, A. Voland, etc. were accepted as the essential components of the Belarusian national consciousness of the 16th century. In addition, the idea of the deep fraternal unity within the Slavic world and particularly the consanguinity of the Belarusian, Ukrainian and Russian peoples a nation was enunciated. Finally, the basic components of the Belarusian identity of this period can be represented as a triad:

Christian humanism, national culture, and the szlachta democracy.

Obviously, this pattern was typical for the entire tradition of research in the philosophy of the Belarus (Maikhrovich, Konon) (Майхрович 1992). It can be assumed, it was inherent in both the Lithuanian tradition (Plečkaitis) (Plečkaitis 2004) and the Ukrainian national philosophy (Horskyi, Nichik) (Hors´kyĭ 2006). Successful scientific field (Bourdieu 1976) by itself cannot be determined, for example, by the arbitrary or purely scientific curiosity of its creators. It is especially related to the humanities where there are very transparent boundaries between epistemological and administrative, ideological and political foundations of this field. It means something is always included in the text that does not depend on the goals and objectives of creativity, the personal intentions of the author or for instance the compliance of the material and other internal factors of the creative process. On the other hand, these external factors play, along with the ideological bases, the important role in the practice division of scientific fields. Scientific field was produced with the symbiotic interaction among the external administrative and political forces, ideological perceptions of the founder of the field, their understandings of earlier tradition, the needs of society, other factors. After being created the field falls into the so-called "amnesia of origin" and gets through this amnesia an imaginary but convincing freedom. As the second stage of creation, and subsequent amnesia, you might consider the establishment of internal rules and hierarchy of the field. Moreover, these rules are the subject of the same laws

of amnesia. Therefore they also lose their history. Feature of the national history of philosophy as a philosophical discipline is also caused by the structural features of the historical memory of our region.

Thus, the history of the discipline, which is called the national history of philosophy includes a number of different layers, which operated by the following genealogy.

Invented genealogy of imagined community ("origins") or as the author of some narrative builds the sources and makes the development of some national identity.

Genealogy of construction or that ideological and philosophical background which is rationally deduced from the structure of some national narrative.

Intellectual genealogy or the intellectual or political community which has generated the author. This type of genealogy shows how some formal and informal networks developed as the figures that influenced one another and supported each other.

The research on the Belarusian national history that was produced in the first quarter of the twentieth century resulted from these three genealogies in disparate positions. We often talk about the fact that here lies the historical memory of a much longer history of a nation. *The single ontological history of Eastern Europe has generated the qualitatively different types of interpretations through the different national narratives.* Thus, the common philosophical, historical, political and legal heritage, which was formed within the area of Eastern Europe from approximately the beginning of the eleventh to the middle of the nineteenth century, on the one hand, admits valuable, shared part of the cultural tradition of the

Lithuanian, Belarusian, Ukrainian and Polish nations. On the other hand, the descriptions of this heritage depended on national affiliations of the researchers who often represented the practically independent interpretations to be crossed sometimes in the particular traits, but never to do this in the cardinal sense. On the formal level, the distinctions between the national narratives can be retraced using the following parameters.

- What was the beginning of some tradition? For example, the history of the Ukrainian philosophy in its contemporary implementation is usually taken to originate from Ilarion's of Kiev *Sermon on Law and Grace and Prayer*; the Belarus thought originates from *Life of Saint Euphrasinya of Polatsk*. The beginning of the Lithuanian intellectual tradition, as it was defined by a theme of this conference, took off with the school founded in the Dominican monastery in Vilnius. (Плечкайтис 2004)

- How are the implications of this or that national narrative in this or that cultural tradition defined? Here the contrast between the Ukrainian and Lithuanian traditions is the most revealing. For example, the first has more Byzantine roots and Orthodox origins (Майхрович 1997). The second is revering to the Catholic tradition and its Latin ancestry.

- Besides, the various Eastern European intellectual histories usually articulate different preferences to the language affiliations. For instance, the scribes to be attributed to the Ukrainian tradition were written in Old Rus', whereas the Lithuanian authors are those, whose language was Latin and Polish.

There is no doubt that our contemporary national historico-philosophical narratives do not strongly trace our ontological history and do not get the remains of real traditions. They are rather the stochastic attempts to invent some new-old tradition, to construct new memory and to make up new Past for a new the geopolitical reality. From this point of view the key scholars of the national philosophy (Maikhrovich, Plečkaitis, Horskyi) did not only build the national history of philosophy but also laid the foundations of our contemporary national narrative in general.

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R. PLEČKAITIS IR BALTARUSIŠKOJI TAUTINĖS FILOSOFIJOS ISTORIJOS TYRIMŲ TRADICIJA

Valery Yevarouski

S a n t r a u k a

Straipsnyje analizuojama dviejų filosofijos istorikų – Romano Plečkaičio ir Alfredo Maikhrovichiaus – vaidmuo plėtojant Lietuvos ir Baltarusijos filosofinę tradiciją. Nacionalinės filosofijos tradicija kaip tyrimų sritis buvo viena iš slaptos rezistencijos formų sovietmečiu.

Posovietiniu laikotarpiu tautos filosofija tapo vienu svarbiausių stulpų, kuriais rėmėsi tautinis atgimimas. Šiuo požiūriu Plečkaičio ir Maikhrovichiaus, kaip mąstytojų, istorikų, grindusių Lietuvos ir Baltarusijos filosofinę tradiciją, poveikis savo krašto tautinės kultūros plėtrai ir yra aptariamas šiame straipsnyje. Visų pirma, analizuojant nacionalinės kultūros vystymąsi, kreipiamas dėmesys į Lietuvos ir Baltarusijos filosofinių diskursų interferenciją bei nacionalinių filosofijos istorijų genealoginę tradiciją. Daroma išvada, kad mūsų regiono intelektinė dinamika demonstruoja ir mokslininius, ir ideologinius veiksnius.

Pagrindiniai žodžiai: Lietuvos filosofija, Baltarusijos filosofija, tautinės kultūros paveldas, Plečkaitis, Maikhrovich.