

# EAST EUROPEAN INVENTIONS OF NATIONAL PHILOSOPHIES. (CURRENT FASHION AND HISTORICAL EXPERIENCES)

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## ABSTRACT

The philosophy as comprehended amazement, insightful scruples or discursive reflexion usually occupies a backlash between two other forms of dialogue with reality. There are mythology and ideology. It is meant, on the one hand, the overwhelming part of a social reality is perceived metaphorically or directly, the description of another is made with the same metaphor, but now to be an adjustable tool. It serves as the certain form of the control of the state over a society (for instance), societies over the person, one social stratum over another. In this triad (myth - philosophy – ideology), a myth had the historical primacy and is surpassing these other ideal artifacts in its totality, and by now completely compensates both philosophy and ideology in many types of human societies.

Myth is the thing to be rather eternally. Otherwise, ideology and philosophy are phenomena of historical sounding. If occurrence of the ideology was connected with development of functions of the social control philosophy made itself possible simultaneously with the advent of a freedom, when the needs of choosing appeared. Someone started then to try the analysis of alternatives with searches for ways of a substantiation of his/her choices.

Any civilizational paradigm imposed to define its own sociocultural restrictions of a philosophical discourse. Thus, Old Russian spirituality, from which in the strict temporal sense the East Europe philosophical tradition was originated, ab origin showed some special accent on astonishment of the Devine Creation. Its peculiarities (at least with Orthodox tradition) succeeded centuries-old existence in the Great Duchy of Lithuania.

This system of the philosophical amazement, which in the Ukrainian tradition embark on with *Ilarion of Kiev's Sermon on Law and Grace and Prayer* and with *Life of Saint Euphrasinya of Polatsk* in Belarusian one, was the philosophy of Logos without any respect to manifestations of the subject. The universe was drawn here as the corporal, plastic embodiment of Divine Wisdom. Old Russian thinkers rebuilt the world in the form of a complete icon, as an aesthetic phenomenon with the finished complete picture. Moreover this first type of the East Europe philosophizing was deeply social. The priorities of social over the subjective-individual were expressed in overwhelming majority of the investigated monuments. At last,

Old Russian philosophy as a rule was not reflexive. It was rather the exhortation of the Master than the invitation to dispute, to expressing of own opinion. Therefore this type of wisdom was mostly the contemplation over the world, directed in its comprehension with leveling off of all doubt, arguing and contesting.

The spiritual and philosophical tradition which had begun with names *Ilarion of Kiev*, *Saint Euphrasinya of Polatsk*, *Saint Cyril of Turaŭ*, represented the powerful trend but also the phenomenon with the real historical concreteness. This wing had not only the beginning (XI - XII centuries) but also the end which with the big assumptions only can be carried to the middle of XVIII century. In any case, it was huge early of the end of the century of the nineteenth when Belarusian national narrative arose. As to «an assembly of the Belarus philosophers», the figures concerning by Medieval East Europe have pleased to the middle of the eightieth years of the previous century at the best. They could not get there earlier first of all because of the «an alien social origin».

«The personal structure of the Belarus national philosophical pantheon» during the Soviet and Post-Soviet history has always the lability to be very **depended not only from the contribution of that or other figure to the national history**, but from as his/her role was estimated from the point of view of dominating ideology. It means the history of constructions of the Belarus history of philosophy already has the history, which itself can become a good research subject. **In addition, this histories of applications of philosophy, variants of uses of the East European spiritual heritage by dominated ideology can be the first variant of the history the Belarusian philosophy.** Here its subject can be understood as inquiring of when and why certain thinkers, their products, some speculative constructions or philosophemas were used with teaching, political rhetoric, any sort of fictions and treatises and were attributed as Belarusian scientifically or pseudo-scientifically.

The history of unfolding of some national myth that is in this case the ideal background of so-called *invention of nation* can be considered as other form of history of national philosophy. Belarusian national narrative had been originating at end of XIX – beginning of XX centuries and was developing on romantic scheme. At the beginning, Belarus proclaimed itself in literature. Later it was history constructions and philosophical essays. But the late beginning of the national building left an imprint on Belarusian national resurgence ideology. The time for this ideology started when the Belarusian intelligentsia heads had been filled with the Romanticism and the basis for the romantic ideas' embodiment was revolutionary democratism. Thus, one of the peculiarities of Belarusian intellectual space's formation was the drastic reappraisal of that spiritual heritage, which Kiev Rus' and Grand Duchy of Lithuania had left. This intellectual evolution had found its logical closure in “*Адвечным шляхам*” by Ignat Abdziralovič [On the eternal path], where Belarusian identity was depicted as being in between East and West, Russia and Poland, and Belarusians were described as the people who was betrayed by its elite that had assumed “west” or “east” orientation. On the one hand we can observe here a process when a certain narration about the past submits to contempo-

rary cultural and political processes external for historical logic. On the other hand this past becomes some kind of “asylum” for author’s expectations that can’t be realized in the present. Thus past becomes a predecessor for such a future version, which is wished to be by (hi)story authors. Reviewing the revolutionary democratism’s ideology (after the October revolution it became a camertone of Belarusian historical studies’ methodology), we can speak about the strongly pronounced opposition between the Present and the Past. And this Past is negated thru overcoming of all its forms of existence for the sake of search of some Golden Age of free and true Belarusian nation’s existence.

In the considered types of national history of philosophy, it is possible to notice presence of two basic components - artifacts of the past and their interpretation, which any history of philosophy is. In addition, such sort of interpretational systems always need the finishing point. It is, as a rule, the realities be ideologically closest to the philosopher. In case of historical research, it can be the actual historical memory, geopolitical orientations, and cognitive maps and so on. In this way national ideology (voluntarily or not) determines the development of national philosophy with making of necessary accents, underling importance of some historical periods, stimulating interests to one or another persons, promote some researches with money and public opinion.

For deconstruction of the contemporary ideological and mythological boundaries of the national philosophy building, we proposed the operational model based on the category of “philosophical heritage”. The categorial structure of philosophical heritage can be built by **sandwich-like type**, as multilayered construction. On the one hand, any element of this heritage has the material or intersubjective substratum. On the other hand, some basic symboling, which was sprung 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 a primordial naturalization of some human being. Thirdly, any cultural phenomenon has secondary (tertiary, quaternary and so on) symbolical stratifications resulted from its perceptions, recognitions, historical interpretations, political and other uses. Naturally, the first and second components always remain invariable, the third changeable constantly. This lability is defined with both a personalities of a successors, and his/her/its intents concerning a phenomenon of cultural heritage. Creating of national philosophy is considered as the special case of interpretation of some spiritual phenomena for political and other social purposes of some Nation or State. In the course of construction of national philosophical heritage, the spiritual assets pick out and interpret under the influence of some political or national paradigm. The type of political regime of some nation and specific of Weltanschauung of its elite makes a strong impact on formation of a national cultural heritage.

Cognitive configurations to determine operations of a State of the philosophical and other forms of cultural heritage, have three-level structure. On the one hand, a State as a form of human association must fulfill the obligations to safeguard any component of cultural heritage to be valued highly by any of its citizens. On the other hand, a State as a member of a Global Political Body should recognize

universal heritage, i.e., cultural assets deeply appreciated as incontrovertible values. At last, the heritage is used by 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 Philosophy as one of pillars of national Weltanschauung.