

ORIGINS OF PHILOSOPHY OF NATIONALISM IN THE GRAND DUCHY OF LITHUANIA AT THE END OF EIGHTEENTH CENTURY

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This study explores premises of the newly shaping national discourse in the Commonwealth of Both Nations in the late eighteenth century. This discourse (texts and clear gestures) questioned traditional perception of a nation among nobility, joining the universal reformism of the Enlightenment with imperatives of independence and protection of traditions of the land; it was egalitarian and secular. This study presents the concept of two cultural configurations of the Enlightenment in the Grand Duchy of Lithuania: rationalist (monarchist) and sentimentalist (republican). The debate here is with the schematized tradition of historiography, which recognizes only the first member of the configuration.

The view is represented, that physiocratism was the official philosophy of the first member of this dichotomous configuration. Formation of an alternative to the official philosophy, and development of sentimentalist culture, is inseparable from appropriation of J-J. Rousseau's ideas. Rousseauism significantly influenced development of ideas of republicanism, parliamentarism, and democratic tendencies. To the latter can be attributed the strengthening interaction between state and ethnic antecedents, and civil and patriotic activation of the socially lower level Lithuanian speaking citizens (the study presents a case of the official use of Lithuanian language in a celebration at a *sejmiškis*).

The source of nationalism is not directly linked to sentimentalist – Rousseauist discourse, since the latter sought to conceptualise and provide philosophical meaning to the new notions, designed to verbalise the content of what it means to be a nation (the will of the nation, the spirit of the nation, etc.) in the context of the Grand Duchy of Lithuania. Through employing political writings and parliamentary speeches of one of its most representative members - Maurycy Franciszek Karp, the hypothesis is supported, that this ideological initiative belonged to the republican wing of the Grand Duchy of Lithuania. This politician and philosopher bases the contents of *the spirit of the nation* in the ensembles of traditional, Rousseauism inspired, ideals of republicans of the Commonwealth of Both Nations (freedom, equality, unity) and values of neo-stoicism.

The latter are almost identical to descriptions of the essence of eighteenth century nationalism, although they omit ethno-cultural values and do not represent the concept of lingua-centric nation. However, this pre-Romantic turning point of

ideas, and nationalism in the period of state collapse, had already foreseen a legal transfer of instruments of state government (*sejmiks*) to the common people, who were understood no other than peasantry. M. P. Karp *explicitely* identifies nation as people. The arguments of the study are based on quotations of representative texts, which, if brought into wider scientific discussions, could expand understanding of the early genesis of modern Lithuanian nation.

Keywords: sentimentalism, Rousseauism, the “other” Enlightenment, nationalism, monarchism, republicanism, the Four-Year Sejm, interaction between state and ethnic antecedents, pre-Romanticism.