

Universiteto idėja

THE THREEFOLD STEP OF *ACADEMIA EUROPEANA*: A CASE OF *UNIVERSITAS VILNENSIS*

Marius Povilas Šaulauskas

Vilniaus universiteto Filosofijos istorijos
ir logikos katedra
Department of History of Philosophy and Logic
Universiteto g. 9/1, LT-01513 Vilnius
Tel. (370 5) 266 76 17; fax (370 5) 266 76 00
El. paštas: mps@takas.lt

Alfredas Bumblauskas

Vilniaus universiteto Istorijos teorijos
ir kultūros istorijos katedra
Department of Theory of History and
History of Culture
Universiteto g. 9/1, LT-01513 Vilnius
Tel. (370 5) 268 72 82; Fax (8 5) 268 72 82
El. paštas: alfredas.bumblauskas@if.vu.lt

The article argues that universitas or Academia Europeana is, first and foremost, a category of value and not an economic, professional or political entity. Axiological structure that unites the university habitat is threefold. It consists of the three clusters of values coming from the different epochs. First, polylogue of the Middle Ages based on the principle of multicentrism and unmediated, face to face sharing of competence. Second, modern statism and scientism founded in the national monocentrism and a combination of mediated, written, and unmediated, verbal, sharing of competence. Third, modern economism and globalism supported by the national monocentrism and the instrumentation of mediated sharing of competence. It has been showed that Vilnius University possesses all three value clusters, while the idea of the millennium of Lithuania serves as an impetus to conceptually recapture the historic experiences of Vilnius University. The article shows that the three value formations of the Academia Europeana in the history of Vilnius University, which is posited as the extreme edge of the European university habitat, underwent an essential, even extreme, radicalization. It has been argued, that sustainable development of university education is unthinkable without the consonant development of all three historically formed clusters of values, the most important of which still continues to be centered around the tradition of classical polylogue – unmediated search for existential values that is carefully passed on from hands to hands and from generation to generation.

Keywords: European Universities, Vilnius University, axiology of education, higher education, Bologna process.

1. Axiological structure of *Academia Europeana*

It is nearly eight hundred years that the international, i.e. substantially exceeding the constraints of political conjuncture, European institute that is second oldest after the Church, is so far existent. Setting up and ensuring the development of the

intellectual culture has always been and continues to be the essential intrinsic value of Western civilization. Lithuania, that is celebrating its tenth centenary, also felt a full-fledged participant of this civilizational value network for nearly half of its public history. Even the commemoration of the millennium of the mention of the name

of Lithuania should be associated with the development of the overall university oikoumene – since missionary work of the monkhood is the essential proto-image and even the principle form of the supra-state universum of the university. And after the setting up of Vilnius University in 1579 the most important predestinations of Lithuania as the fringe of the academic Europe developed namely under the inspiration and accompaniment of Alma Mater care since stable independent existence is unthinkable without a viable space of universal self understanding, which smothers everyday anxieties. Only a couple of universities existed in the West in the 12th century while in 1579 – over 120 and today their number amounts to more than 4000. Nevertheless, at that time, as well as today, they serve as a basis of our civilizational system of values – critical self-founding, dubitative knowing and innovative creation.

Universitas or Academia Europeana is, first and foremost, a category of value and not an economic, professional or political entity. The axiological fabric amalgamating the academic space, however, fails to be indiscrete and traces of three different epochs are interwoven in its threefold structure.

The first, fundamental and at the same time most declining value stratum is the **polylogue of the Middle Ages**. Its *modus operandi* is based on the principle of *multicentrism and unmediated sharing of knowledge*. Multicentrism¹, as a specific

form of medieval glocalization, means the combination of different socio-cultural, legal and economic normative practices embedding the unreduced multiplicity of the forms of academic life whereas unmediated sharing of competence – the personified master-disciple relationship as well as the practice of public oral disputations.

Institutional paradigm of the classical medieval universities is comprised of a twofold manner of their establishment – corporative, whereby centers of academic activities spring up “naturally” out of the existing professional practices of the civic society, or legal, whereby all at once a royal or papal legal act is issued and then the space of the academic corporation is being expanded.

In the both cases, however, *the principle of action*², as Montesquieu puts it, remains the same – that is the universal existential knowledge. That is a special form of selfless search for truth (Gieysztor 2001) proceeding from the authentic erudition. Here, *hic et nunc* grip is surmounted – questions are asked critically and there is a thorough deliberation of what the meaning of being and the human existence is, how the boundaries of our knowledge, beauty and good are delineated, what determines the ontological, moral and social structure of the universe and how it is accomplished.

The second stratum of academic axiology, here intensified, here abating, is **modern**

¹ In a sense of coexistence of diverse socio-cultural, legal and economic normative practices produced by different societal agencies and applied to various academic bodies; cf.. “multicentrism” as the underlying principle of the European legal area (E. Łętowska 2005). The term has also been adopted by the Polish

Constitutional Tribunal, according to which it refers to “coexistence of different legal rules produced by different law-making bodies and applied by various courts’ structures” (Polish CT K18/04, 11.05.2005).

² According to Montesquieu, in politics this principle amounts to honour in monarchy, virtue in a Republic and fear in a tyranny (Montesquieu 1989).

statism and scientism. Dominating *modus operandi* in this case consists of *national monocentrism* and *the alloy of mediated, written, and unmediated, oral, sharing of competence*. National monocentrism turns the academic network into the constituent part of the structure of national states whereas the traditional – unmediated oral – form of studies is supplemented by the mediated written discourse. The latter turned the then anonymous and as a result maximum communalized value of knowledge into the individualized property of personal pride (Clark 2006). Paradigmatic academic patterns of Humboldt and Napoleon (Marga 2008) ousted the medieval multicentrism and Montesquieu's *principle of action* acquired the form of scientific-étatistic specific knowledge. As in Middle Ages, universities had autonomy, although somewhat less of it, not because they were completely independent of anything but because they were parts of the supreme power structures – at first of the inter-state ecclesiastical elites and now – of the national political power.

Specialised scientific-étatistic knowledge, which called forth and consolidated the all-encompassing proliferation of the rapidly contracting fields of knowledge – so called fields of science and the nomenclature of research areas – gradually digressed from the universal search for existential knowledge. Education became not only and not so much the search for eternal truths and values as for those that resound the needs of the present day as well as politicized projections of the future. Thereby modernity dismantled the union of wisdom and

knowledge that gave birth to *magistrorum et scholarum* guilds.

However, core principles of academic habitat based on impartiality, honesty and international scientific sociality preserved the moral and existential dimension of knowledge. Here, the greatest contribution was made by the practice of the unity of science and studies (Habermas 1986) as well as that of the personalized sharing of the scientific competence.

The third, that is gaining greater and greater momentum value stratum of the *Academia Europæa* is **modern economism and globalism**. Its *modus operandi* is transnational monocentrism and the instrumentation of the sharing of mediated competence. Transnational global monocentrism is based on the standardizing unification of specialized knowledge, process of study and standards of competence, i.e. it is based on universalizing the average. It sets off and legitimizes university education as a mass public good, i.e. a good that is de-elitist, exceedingly democratized and as result unprecedentedly easily accessible. Under such conditions that set great store by the quantitative parameters of education, the instrumentation of competence sharing comprises all the forms of de-personalized interaction: textbooks, task-books, distant learning, individual and independent team work, telematic consulting, testing and grading as well as other mass and even machine-made forms of studies and academic interaction.

Here, the norms of the institutional paradigmatics are conditioned by the “polytechnization” of the university culture (British *redbrick* movement) and, certainly,

imperatives of the Bologna agenda, which require quite definitely the consistent democratization of the whole academic culture. Thus social responsibility, egalitarianism and projection of transparent public policy become the criterion of the relevance of the institutional structure of *Academia Europeana*.

And Montesquieu's *principle of action* turned into *the norm of the particularization of professional knowledge – the keynote of the skills and competence required to perform a concrete task*. "Know how" replaces both "know why" and "know what". In modern university there is hardly any space left for the search of the universal existential truths and values (Graham 2005) – extensive development of the industry of knowledge turns a spoken word into the massives of digitalized databases, whereas the spiritless surplus of information supercedes more and more the authentic worth of truths and values, which were full-blooded only when passed over from hands to hands in a direct face to face interaction. Could that possibly mean that this important function in our culture will have to be performed by the structures that are already present beyond the scope of university network or may be by those that might spring up only in the future?

How did those three components of the value structure of the historical *Academia Europeana* unfold in the history of *Universitas Vlnensis*? What lesson and how can we obtain it in notching the trestles of our further academic being and by the same token of the prospects of our civilization?

2. *Academia Europeana* and Authentic Experiences of *Universitas Vlnensis*

Church of Sts. John and Christian Millennium

Three phenomena from which the deliberations related to the experience of Vilnius University might be commenced: founder of Vilnius Baroque school Johann Christoph Glaubitz's Church of Sts. John (wherein the given presentation is made), 430th anniversary of Vilnius University and Millennium of Lithuania.

As has been mentioned, Lithuania commemorates its millennium, and that is related to the development of the universal academic oikoumene since its protoimage is namely the missionary activities of monkhoods. The idea of the Millennium of Lithuania stems from 1009 when the mission of St. Brunon Bonifacius discovered Lithuania. Mission of St. Brunon was not random. It was the part of the chain of missions directly associated with the idea of the Millennium of Christian Europe. By the end of the first millennium a millenary movement was born – Christian missions and christening of new countries or their parts spread throughout the regions of the would-be Central, Eastern and Northern Europe.

The idea of the Millennium of Christianity stems from the Revelation to John in the New Testament. It says (Rev. 20) that in the course of the whole millennium AD only those "who were beheaded because of their testimony for Jesus" came to life and that "they will be priests of God and Christ and will reign with him for a thousand

years” while the rest of the dead “did not come to life until the thousand years were ended”. When the thousand years are over, Satan will be released from his prison and “he will go out to deceive the nations in the four corners of the earth” and namely then the Doomsday will come which will give a possibility to come to eternal life to all those who were recorded in the “book of life”. Do we need clearer references where the missionaries received their motivation from and how the idea of the Millennium appeared?

The church of Sts. John is a monument to St. Johns – there are no less than 16 of them here. Among them is the sculpture of St. John the Evangelist, the author of the Revelation to John. Thus the church of Sts. John is not only a symbol of *Universitas Vilnensis*. The church of Sts. John and the architectural ensemble of Vilnius University are not only the symbol of Lithuania in Europe, as is witnessed by the reproduction of Vilnius University ensemble in the Brussels Mini-Europe park. The church of Sts. John is also the symbol of the European Christian Millennium. In this way the work of art of J.C.Glaubitz becomes the symbol both of the Lithuanian Millennium and the European Christian culture.

Statistics of longevity – the search after authentic experience

There were only a few universities in the West in the 12th century, in 1579 over 100 and today – over 4000. The majority of them, however, were established after 1990. This means that the greater majority of the universities, at best, possess the experi-

ences of modern, state-serving scientific university. Whereas the history of Vilnius University (as it will be shown, established as the 112th university of Europe) exemplifies not only all the three axiological *Academia Europeana* paradigms but even their extreme variants (geographically – always, typologically – sometimes), which are extremely prominent in the soviet times.

Usually the history of Vilnius University is commenced by the sentence “Vilnius University is the oldest university in Eastern Europe”. This idea was the part of the ideology of the 400 years anniversary in 1979. Then it was highly impudent and was meant to demonstrate to Moscow and its university their proper place, but it failed to be quite just. Assuming that Eastern Europe is only the USSR, Karaliaučius University (established in 1544) was forgotten and at the same time it was not explained to what region could Prague (1348), Cracow (1395) or Budapest (1395) universities be ascribed. Thus Vilnius University was separated from the history of *Academia Europeana* and unduly placed into the league of Eastern Europe, i.e. the league of Russian universities, which started its formation only in the 18th century.

Today it may be put in a simple way: according to the time it was set up, Vilnius University is the 130th in Europe. However, having rejected the 12 universities that had been closed prior to 1579, that were incorporated into other universities or simply disappeared under some vague circumstances as well as 6 universities that failed to start their activities even after their establishment it may be argued that Vilnius

Alma Mater was established as the 112th European University³.

This should not disappoint the admirers of Vilnius University, because in 1579 the majority of universities operated in Spain (25), France (24) and Italy (23). In general, the lion's share of the universities of those times was located in the Old or West Europe – 103 out of 112. The formation of the university oikoumene was taking place consistently and slowly: in mid 15th century there was not a single university even in Germany. The first university of Germany in Erfurt of 1379 was being set up at the time when other European countries already had 50 universities. Bearing in mind the fact that in 1579 in the Russian East Europe and in the Turkish South-Western Europe there were no universities at all and in North Europe only 2 of them (Copenhagen and Upsala), the glance at the Central Europe becomes rather meaningful. Today Great Duchy of Lithuania is more often ascribed not to the Eastern but to Central Europe. And in this historical region comprising the historical states of Czechia, Hungary, Poland and may be (with great reservation) Austrian and Prussian states, older than Vilnius University were only Prague, Cracow, Vienna, Buda universities. In the periods of Reformation and Catholic Reform when Europe was facing a new surge of the wave of founding universities, to this list we should add only Karaliaučius and Olomouc (Czechia, 1570/1573) universities.

Suppose we disregard Kulm/Chelmn (in the German Order, present Poland)

³ All data have been taken from the most comprehensive compendium of the history of European universities. L. Jilek (ed.), *Historical Compendium of European Universities*, Geneva, 19.

university that was set up in 1386 but never started its activities, as well as short-lived and already closed at that time Pec/Funfkirchen (was in operation in 1367–1400) and Bratislava (1465–1492), (hist. Hungary, pres. Slovakia) universities. Then Vilnius University was set up as the 7th university in Central Europe. Even in two later centuries only a few new universities appeared in the given region – in Gratz, Innsbruck and Linz (Austria), Trnovo and Košice (hist. Hungary, pres. Slovakia), Zamostje and Lviv (hist. Poland), Zagreb and Wroclaw, all of which (except Linz and Zamostje) are Jesuit. Thus, to generalize: Vilnius University is one of the oldest in Central Europe.

Longevity has a value only if tradition and heritage by themselves are considered to be of any value. And exactly that is doubted since the Enlightenment and Humboldtian times. It is since then that two epochs are detected in the development of *Academia Europeana*: premodern or medieval and modern or contemporary. The latter most often associated with Napoleon, who was decisive in closing medieval universities, and Wilhelm von Humboldt. It was modernity itself that was targeted to honor in modern terms of progressive stance, so the medieval past was shuffled out completely. The more so that was imposed on the Society of Jesus closed in 1773. The same measurement is viable even today – some countries (e.g. Germany) still do their best not to remember their “Jesuit past”.

Nevertheless, universities commemorate their old dates. Not long ago, in 1997, Prague commemorated its 650th anniversary and Budapest – its 600th. The same anniversary was marked in Barcelona and this year in Leipzig.

Today Rome and Palermo, Graz and Innsbruck, Zagreb, Trnovo and Wrocław declare wholeheartedly about their Jesuit past. In 2003 Olomouc marked its 430th anniversary (the same as we do today) and this year our relative in Portugal – Evora – marks its 450th anniversary⁴.

Although comprehensive historical studies of European universities are still critically important for the science of history⁵, *the widespread understanding based on the modern-premodern dichotomy should be substantially revised by finding indispensable values in the premodern epoch*⁶. *Old medieval universities are the*

⁴ Such 25 universities set up by Jesuits or taken over for management and 7 more in which Jesuits took over the management only of the faculties of philosophy and theology may be considered to be the “Jesuit” relatives of Vilnius University.

⁵ See: A.B. Cobban, *The Medieval Universities: Their Development and Organisation*, London, 1975; F. De Dainville, *L'éducation des jésuites (XVI^e – XVIII^e siècles)*, Paris, 1978; *History of Universities*, vol. 1–3, Avebury – London, 1981–1985; W. Rüegg (Hg.), *Geschichte der Universitäten Europa*, Bd. 1: *Mittelalter*, München, 1993, Bd. 2: *Von der Reformation zur Französischen Revolution (1500–1800)*, München, 1996, Bd. 3: *1800–1945*, München, 2004; W. Rüegg, H. de Ridder-Symoens (ed.), *A History of the University in Europe*, Volume 2: *Universities in Early Modern Europe (1500–1800)*, Cambridge, 1996; W. E. J. Weber, *Geschichte der europäischen Universität*, Stuttgart, 2002; *Gesuiti e università in Europa (secoli XVI–XVIII)*, Bologna, 2003.

⁶ Ronald Barnett, *Recapturing the Universal in the University*, in: *Educational Philosophy and Theory*, Volume 37, Issue 6, 2005, p. 785–797. See other works of the given author: R. Barnett, *The Idea of Higher Education*, Buckingham, 1990; R. Barnett, *Realizing the University in an Age of Supercomplexity*, Buckingham, 1999; R. Barnett, *Beyond All Reason: Living with the Ideology in the University*, Buckingham, 2003; R. Barnett (ed.), *Reshaping the University: New Relationships Between Research, Scholarship and Teaching*, Buckingham, 2004; R. Barnett, and K. Coate, *Engaging the Curriculum in Higher Education*, Buckingham, 2005; *A Will to Learn: Being a Student in an Age of Uncertainty*, Buckingham, 2007.

“values based” universities. We may consider such a revision as an expression and outcome of the persistent threats stemming from the commercialization of nowadays university.

Paradigms of *Academia Europeana* in the history of Vilnius University

Vilnius university was set up by the issue of both the special Ruler’s and Pope’s legal acts. It goes without saying that the need for a university was nurtured in the society for some time already – its foundation was considerably accelerated by the confrontation of Reformation and Counter-Reformation. Lithuanian Catholics spared no efforts to forestall the intention of the Protestants to set up a college. That is why on the invitation of the bishop Jesuits appeared in Vilnius as early as in 1569, funds were allocated for their college and it was set up with the aim of restructuring it into the university in the near future. Officially, the college was opened in 1570. Jesuits set great tasks to the university that was being established – to disseminate scholarship and Catholicism not only in the Grand Duchy of Lithuania and the neighbouring countries but also in Scandinavia as well as the farthestmost Eastern countries, even China. To turn the college into the higher education institution was not a simple task, lots of funds and a sufficient number of qualified teachers were necessary, and papal approval was also mandatory. In 1577 the approval of Gregory XIII was received. The Ruler’s support, however, was of paramount importance. On 1 April 1579 the King Stephen Batory supporting the idea and efforts of bishop Valerianus Protasevicius issued the

privilege letter of opening Vilnius Academy. On 29 October Pope Gregory XIII issued his bull confirming that Vilnius College was granted the status of the university. The new school was titled *Academia et Universitas Vilmensis Societatis Iesu*.

On its establishment, Vilnius University took over the role so far played by the Cracow University. In the 16th–17th centuries it was the easternmost point of the European university network and belonged to the Jesuit university network down to Gandia in Spain and Evora in Portugal, to Cordoba in Argentina, Santiago in Chili and Quito in Equador⁷. Vilnius university maintained the status of not only the easternmost but also that of the northernmost Jesuit university down to the 18th century in the given Jesuit universities network playing the role of the outpost against the Orthodox and Lutheran terrains. The latter aspect seems to bring into prominence the role of Jesuits as the opponents of modernity⁸.

⁷ See: The map of the Jesuit university network in Europe: W. Rüegg, H. de Ridder-Symoens (ed.), *A History of the university in Europe*, Volume 2, p. 104. It seems that Vilnius University at once took over the functions intended for Olomouc University. In the Jesuit university set up in 1570 in the historical capital of Moravia *Collegium Nordicum* was established in 1578 to disseminate Catholicism in Eastern Europe and the North. See: L. Jilek (ed.), *Historical Compendium of European Universities*, p. 237.

⁸ Sometimes in this sense “incompetence” of Jesuits in the fields of law and medicine is stressed – they failed to set up the faculties for the given sciences and if they integrated into the earlier established universities possessing 4 faculties they were given only the faculties of philosophy and theology (Montpellier, Wien, Würzburg, Milano, Trier, Freiburg, Zaragoza). Nevertheless, such categorical conclusion is not quite exact – in 1556 Jesuits took over Ingolstadt University with all 4 faculties (later – Prague and Cervera) already in the 2nd half of the 16th century faculties of law and medicine appeared in Pount-à-Mousson and in the 17th century Osnabrück and Innsbruck universities will be set up at once with

Nevertheless, the history of the early New Ages Europe civilization and scholarship is most often considered in terms of the English industrial revolution and Isaac Newton’s genius. In fact, in contrast to Protestant or English Channel countries baroque Europe – Italy, Spain, Portugal, Austria – lost its civilization position it had possessed in the Renaissance époque already in the 17th–18th centuries. However, differentiation of scholarship and universities showed through very slowly. At the beginning of the modern époque in the second half of the 16th century and the first half of the 17th century we have Galileo’s and Harvey’s Italy, Kepler’s and Brahe’s Central Europe – and all this puts smooth schemes of regions into disorder and prevents the identification of modernization only with the Protestant region. Even after Newton – Haller’s, Euler’s and Kant’s Germany (true, Protestant) clearly shows that civilisational lag of the non-Protestant areas may not be directly correlated with the advance of science. The most important issue, however, is that the major part of such an advance in the early New Ages happened basically outside the universities. That is why the deficit of “great names” in Jesuit universities fails to prove that Catholic or Protestant universities do abound in them – Newton’s Cambridge is rather an exception than a rule.

Outpost status of Vilnius University even in the Catholic region may, presumably, enable us to argue that that was a peripheral university. It should be remem-

4 faculties. Besides, law faculties in the period of the 17th–18th centuries were set up more than in one Jesuit university (Trnovo, Olomouc, Košice, Bamberg, Lviv, among them also in Vilnius).

bered, however, that the system of Jesuit university studies and scholarship used to be highly canonical. This means that those institutions of higher education from Vilnius University to Jesuit universities in Portugal were of the same level. The more so that the academic staff coming from the broad space of Europe used to be employed at Vilnius University: from Spain to Norway, from England to Croatia or Austria. This means that Vilnius Jesuit University had to be typically Catholic, baroque, Latin and, perhaps, not very much modern university. But the 17th century witnessed the formation of the Vilnius schools of logic, rhetoric and poetics that won great acclaim and, what is the most important, not only in the whole Jesuit and not even the Catholic areas. This is witnessed by the publication of the works and their translations in other countries. We shall adduce only one example.

Martinus Smiglecius (1564–1618), an outstanding author of the works on polemic, theology and economics, won European acclaim by his book *Logics (Logica selectis disputationibus et quaestionibus illustrata, Ingolstadt, 1618)* written in 1586–1587 on the basis of the course delivered at Vilnius University. This acclaimed textbook was widely used down to the 19th century and valued not only in the Jesuit schools in France and Sorbonne, but in the Anglican England as well, even in Oxford where it was reprinted three times in 1634, 1638, and 1658.

We do not feel like bothering you with many other abundant examples related to the spread of Jesuit works⁹. Anyway, Vil-

nius University had to be included, at least until the middle of the 17th century, into the group of first hundred European universities, into which we simply could not have escaped being included since at that time no more universities were available at all (until mid 17th century their number increased only by 30). *Thus, perhaps Vilnius Jesuit University at that time may be assessed as the antagonist of modernity, but it goes without saying that its principle of action was search after universal existential and selfless knowledge. More than that: as will be seen later, this polylogue principle of action permeates its later developmental paradigms of Academia Europaea as well.*

At the end of the 18th century after the revocation of the Jesuit Order and in the course of the reforms undertaken by the Education Commission (considered to be one of the first ministries of education and science in Europe) *Vilnius University was moving in the direction of secularized, etatistic, national and the natural sciences university, which can be ascribed to the Humboldtian type of modern universities.*

In the middle of the 18th century one of the first observatories in Europe, which

⁹ The most important synthesis – L. Piechnik, *Dzieje Akademii Wileńskiej*, t. 1: *Początki Akademii Wi-*

leńskiej 1570–1599, Rzym, 1984; t. 2: *Rozkwit Akademii Wileńskiej w latach 1600–1650*, Rzym, 1983; t. 3: *Proby odnowy Akademii Wileńskiej po klęskach Potopu i okres kryzysu, 1655–1730*, Rzym, 1987; t. 4: *Odrodzenia Akademii Wileńskiej 1730–1773*, Rzym, 1990. Taipat žr.: L. Piechnik, „Związki kulturalne dawnej Akademii Wileńskiej z Zachodem w latach 1570–1773”, in: *Analecta Cracovensia*, 1987, t. 19. The role of the Lithuanian researchers is also important here: R. Plečkaitis, *Philosophy of the Period of Feudalism in Lithuania: Philosophy in Lithuanian Schools in the 16th–18th centuries*, Vilnius, 1975; P. Rabikauskas, *Vilnaus Academy and Lithuanian Jesuits*, ed. L. Jovaiša, Vilnius, 2002; E. Ulčinaitė, *Lithuanian Literature of the Renaissance and Baroque*, Vilnius 2001.

in the contemporaries' opinion equaled the famous Greenwich observatory, was established at Vilnius University. Later, the member of Paris and London Royal Societies Marcin Poczobutt worked in it. At that time natural sciences scholarship in chemistry, biology, physiology and medicine were brought into being. European celebrities of natural sciences worked here: George Forster, Andzej and Jan Sniadecki, Johannes Peter Frank and Josef Frank and others. Some more examples: Joachim Lelewel, historian of the European scale, rose to his fame here and seemingly all Latin America still remembers the graduate of Vilnius University the geologist Ignas Domeika, whose name is given to the towns and mountains. All this enables us to presume that when in the late 18th century Europe there were only 200 universities Vilnius University conserved its position among the first hundred of them and somewhere very close to it.

In fact Vilnius University lost its position only after the blow of 1832. It happened so that the process of the modernization of universities was correlated with the reforms undertaken by the Polish–Lithuanian Commonwealth which led to the 3 May 1791 Constitution – the first written Constitution in Europe.

Nevertheless, the divisions of the Polish–Lithuanian Commonwealth that followed right after it in 1793 and 1795 showed that the Commonwealth was an island in the sea of autocracy. On the incorporation of Lithuania into Russia Vilnius University turned into an exemplary institution for the reform of higher education of the Russian Empire. This, however, failed to do away with the severely extreme status of Vilnius

University – in 1832 Russia closed it as a source of mutiny.

19th century and its scientific progress passed by outside the walls of closed Vilnius University and in the 20th century there was hardly any time or possibilities to reclaim the lost positions. It was natural sciences that grew more and more decisive in the development of modern universities. Re-established in 1919 it proceeded with its 19th century traditions but had very small, if any, chances to overtake the lost century.

Again, do we know what the position of Stephen Batory university among other five Polish universities was? This issue was little pondered over in the Polish historiography. In soviet “people’s” Poland this story seemed to have found itself beyond the lines of any research at all. There were some of them in exile¹⁰ while in Poland itself only after the collapse of communism¹¹. These point to the rise of solid humanitarian schools. Still, it may not be said whether they were influential enough to overstep the borders of Poland and the region. True, formation of rather outstanding schools in the field of sciences commenced. A well-marked example of that is Antony Zygmund (moreover included into *Encyclopedia Britannica*), who was the head of the Department of Mathematics at the Faculty of Mathematics and Sciences. He rose to fame after his monograph writ-

¹⁰ S. Swianiewicz, USB w perspektywie historycznej, in: *Zeszyty Historyczne*, Paryż, 1981, z. 55, s. 95–106.

¹¹ First of all, the symposium that was organized in Warsaw in 1994 has to be mentioned. Its materials were published in: *Z dziejów Almae Matris Vilnensis. Księga pamiątkowa ku czci 400-lecia założenia i 75-lecia wskrzeszenia Uniwersytetu Wileńskiego*, ed. L. Piechnik SJ, K. Puchowski, Kraków, 1996.

ten in English *Trigonometric Series* was published in 1935, wherein the development of Fourier series and generalized series is overviewed. This monograph was reprinted in 1959 in two volumes in Cambridge. Both editions of the monograph have been translated into Russian. After World War II professor A. Zygmund became one of the most outstanding mathematicians of the USA. His disciple, a former Vilnius University graduate Józef Marcinkiewicz, who just in six years (1933–1939) out of an MA grew into a professor and was considered to be a true genius, died in Katyn. Physicist Henryk Niewodniczański also won the world acclaim and the Cracow Institute of Nuclear Physics was named after him. Fates of all those scholars exemplify that many things failed to be accomplished in these few decades.

The more so, that during World War II the fate of the university was altered radically once again. *After 1944 annexation by the USSR Vilnius University was turned into the most radical Napoleonic university subject to an alien totalitarian state, its military and cosmic industry.* One could hardly be looking for the ratings of Vilnius University in the dreary totalitarian era. How can the weight of those schools be measured when the “iron curtain” eliminated completely the normal circulation of scientific achievements? The soviet scholarship in some fields and especially in those important for the military-industrial complex, may not have been any worse than that of the rest of the world. But do we have any studies assessing soviet scholarship, the more so pinpointing to the comparative weight of Vilnius University? Who, when and how will assess

the continuation of the work of Moscow mathematicians (among whom Andrej Kolmogorov’s name is best known in the West especially by those who were observing the development of the soviet scholarship and its application during the cold war) by the Vilnius school of Jonas Kubilius, as well as research in semi-conductor and laser physics, biochemistry and medicine?

In the nowadays phase of the Vilnius University history the third, market-oriented value paradigm is increasingly predominant. Now it is not clear any more whether *truth* by itself and the more so *values* as such still retain vital value. Collapse of communism threw Vilnius University into what is sometimes called “wild capitalism”. True, many Lithuanian universities have clearly made their market-oriented choice. In contrast, *Vilnius University so far preserves paradigmatic universality: it withstands the spirit of market by its glocalized structure, i.e. by the de facto embedded diversity based on the idiosyncrasy of the subdivisions of science and studies that make up the universal university itself. There are faculties that are directly oriented to the market, there also are faculties that continue Humboldtian traditions and there are faculties, trying to keep alive the “unfashionable” medieval polylogic drive for the unrelenting search after selfless truths and existential values.*

Traditions of the Values Based University

The older a university is, the bigger are its stocks of not only symbolical capital but also of sources for the proper understanding of its standing. Thus it possesses more authentic experience. On the other hand, it

is exactly this experience that enables to envisage what does not fit into such historic accumulations and allows to get surprised as well as to pose challenging questions stemming out of that very surprise.

In 1992 the autonomy of Vilnius University was consolidated by the law of the Seimas of the Republic of Lithuania. It was only Vilnius University among other Lithuanian institutions of higher education that was granted the given privilege. Wasn't that the outcome of the fact that there were many academics among the MP's of that time, which were overburdened by the experience of the last two centuries and therefore wished to be decisive in getting rid of the past Napoleonic-totalitarian extremes?

It is not an easy task to measure the weight of academic schools of a totalitarian university, although sometimes one may get an impression that at least from the cultural point of view the purely scientific mathematical merits of the soviet university Rector Jonas Kubilius equal the results of his cultural university policy. These cover commemoration of the creative works of the classic of the Lithuanian literature Kristijonas Donelaitis; annual promotions of the poetry called "Springs of Poetry" sheltering the non-conformist and existential poetry of V. Mykolaitis-Putinas, Tomas Venclova and Sigita Geda; disguised under the whacked garments of soviet rhetoric open celebrations of the 400-year anniversary of the University Library (1969) and 400-year anniversary of the university itself (1979) – all these events were a true relief in the boring mist of the dull soviet culture. It was those anniversaries that granted the possibility to create, even in the absence of Arts Faculty,

the most outstanding pieces of art, such as Petras Repšys' fresco *Seasons of the Year*, which in the experts' opinion is one of the five greatest pieces of art of Lithuania of all times. It was those anniversaries that upheld the meaning and preserved the riches of the Vilnius University Library and the ensemble of Vilnius University, everything that linked the university with the tradition of the search for existential values. Could this policy of culture be accounted for without officially declared but preserved inner academic *ethos* that stems from the tradition of the medieval polylogue? Vincas Mykolaitis-Putinas seems to have said that the university masonry still carries on the shadows of our ancestors.

This polylogue impetus is even more palpable in the interwar university. At the very moment of its incipency it was overtly associated with the times of Adam Mickiewicz. True, the universal polylogue was tailored to the Polish national idea, but Józef Piłsudsky's anticommunism (especially when you remember that Felix Dzerzhinsky studied at the same gymnasium for boys that operated within the building of Vilnius University) in fact unfolded by the plethora of different political ideas. It is not for nothing that the Institute of East European Studies set up by the academics of Vilnius University is today considered to be the first institution of sovietology in the world. Perchance it is even more important that it is this university that raised Czesław Miłosz, whose contemplative work amounts to the exhaustive anthology devoted to the fate of freedom in the 20th century.

Much in the same way it would be difficult to make sense of the romanticism

and messianism of Vilnius, the European scale phenomena which were wrought by the works of Adam Mickiewicz who matured within Vilnius University in the early 19th century. These phenomena cannot be conceived without the May 3 Constitution defended in the uprising of 1794 by the adepts belonging to the community of Vilnius University. *And what does that spirit of revolt, messianism and poetry stem from? And wittingly or unwittingly one has to admit that it stems from the Jesuit époque with its missionaries, martyrs, saints, poets and artists.*

Positing Vilnius University as the “easternmost” is not just formally geographic and it was crystal clear to the Jesuits at the moment of its establishment. One of them wrote at that time: “It should not also be forgotten, that we open the door widely to Muscovy and from it via Tartars we will also be able to reach China. Besides, Sweden and Livonia should not be forgotten.” Those ambitions are far from naïve geographically when we remember the graduate of Vilnius University Andreas Rudamina who took the ideas of the Jesus Society (true, not via Russia but via Portugal) as far away as China where he was doing his missionary work in 1626–1634 and produced works on asceticism in Chinese.

Perhaps it is the location of the university on the fringe of the region which accounts for the breakthrough of the missionary spirit. There was no need to travel to far-away missions to become a martyr. In 1657 Cossacks martyred the graduate of Vilnius University Andreas Bobola, who was performing missionary work in the Orthodox regions of the Grand Duchy of

Lithuania. Prayer trips to his grave from Vilnius University were organized already in the 18th century, in the 19th century he was beatified and in 1938 canonized. *Thus, Vilnius University possesses even its own saint alongside with St. Casimir who is also straightforwardly related to Lithuania.* How could holiness be weighed in the symbolic capital or minutely calculated in ratings? And what about the polemicists who had to sharpen their argumentation surrounded by the pundits of ten more confessions, which is unparalleled number in Europe of those times? And what about poetry? Mathias Casimirus Sarbievius wrote works on rhetoric and poetics but earned the greatest fame by his poetry, the selected works whereof *Books of Three Verses (Lyricorum libri tres)* was published in Köln in 1625. Before long supplemented editions appeared in Vilnius, Antwerpen, Leiden, Rome, Milano, Dijon, Paris, Wroclaw, Venice, Cambridge, London, etc. Only in the 17th century the book enjoyed 34 editions (while down to the late 18th century – over 50), it was translated into English (1646), Polish (1682) and other languages. It found admirers not only in the Catholic universities but also in the Anglo-Saxon Oxford. M. C. Sarbievius was titled “the last Latin poet” “equaling Horace” (*Horationis par*), “Horace of Sarmatia” or even “Horatius Christianus”, titled as *poeta laureates* – in fact, after 1625 he was crowned by the Pope. How should his laurel wreath be weighed? Is this an evaluation of the weight of the trend of scholarship or something more?

How shall we weigh J.C. Glaubitz’s baroque, which is directly associated with the University and which has become a

quintessential part of the beauty values of the university ensemble? Wasn't it all that Czesław Miłosz was talking about when he was honored with the Nobel Prize: "It feels good to be born in a small country, where the nature is in line with the man's scale and where in the course of centuries different languages and different religions found consonance. I am talking about Lithuania – the land of myths and poetry. It is a blessing of the fate to receive such school and university studies that I did in Vilnius – a fantastic city of Italian baroque architecture translocated into the Northern woods each stone whereof contains history."

Thus, how could the humanitarian spirit, inspirations and search for values be weighed? Those are inspirations shaped by the extreme situation, that is the spirit of meanings, freedom and creation persisting on the margin of civilization, in a kind of *antemurale*, often finding oneself in the torn-off part but always preserving totality of moral imperatives. Most probably, this historic experience is the most important.

Whatever that may be, it was this tradition that put forward the greatest names of Vilnius University. We fail to possess Upsala's Linney or Cracow's Copernicus. But we have the poet of the European scale Adam Mickiewicz and Nobel Prize winner Czesław Miłosz.

Anniversary of Vilnius University and the Millennium of Lithuania

The year 2009 is Lithuania's millennium. Setting up of Vilnius University is considered to be, and with good reason, one of the summits of the Lithuanian millennium. What in this connection does Lithuania and

Vilnius University inform Europe and the world about?

In the opinion of the outstanding German historian Werner Conze, Central Europe finished its formation around 1400. Here he undoubtedly has in mind the Christianization of Lithuania. Paraphrasing this point it might be argued that exactly at that time the Catholic or even Europe in general finished its formation. Suppose we assume that at that time Latin West Europe and Byzantine East Europe are already formed regions. Then the Christianization of Lithuania is the end of the formation of not only Central Europe, not only western (or Catholic and Latin) Europe but Christian Europe in general. True, some time had to pass for Lithuania to become an integral part of Europe. Lithuania, however, did it most abruptly. Already as early as the beginning of the 16th century, hardly a century after the Christianization, there was almost no lag for the Reformation to come to Lithuania. Even smaller scale of the lag may be observed with the genesis of the Baroque époque. Most importantly, the setting up of Vilnius University means the consolidation of Europeization. In this respect *Vilnius University has no competitors in Europe – it is the first in terms of the brevity of the timespan that elapsed between the Christianization of the country and the establishment of the university.*

Although Vilnius possesses the easternmost gothic masterpieces – St. Ann's church alone is a class in itself – as well as the masterpieces of classicism, its majestic panorama is created by Baroque. In the North, Vilnius closes the chain of the "Baroque fringe" cities, which in the south is commenced by Liubliana and Zalsburg.

St. Casimir's baroque church built in 1604 in the Town hall Square commenced the two-century-long époque the features whereof were at first shaped by the Italian craftsmen and masters of other countries. In the 18th century the architects of Lithuania itself started creating such Baroque the analogs whereof may not be found anywhere else in the world. An original and independent baroque school was formed in Lithuania, which in terms of the scope of impact from Samogitia to Dnieper in Belorus has no equals in Europe. Its main architect Johann Christoph Glaubitz who crafted in mid 18th century has left the whole constellation of the masterpieces of baroque architecture, which allows to ascribe him to the most outstanding architects of Europe of that time and whose works are still not paid sufficient tribute and introduced into the European context of the history of architecture. Today, baroque towers of Vilnius allow any guests to recognize Lithuania at first sight as the country of western culture. And the Church of Sts. John of Vilnius University is J.C. Glaubitz's masterpiece.

The experience of Grand Duchy of Lithuania and Vilnius is even more unique. It is the integration of two trends of Cristianity. Emphasizing the dimension of the Eastern Christianity in the European delineations make the Grand Duchy of Lithuania heritage vitally important. It is the only European state, which in the Middle Ages to a very large degree faced the problem of the contraposition and integration of two cultural traditions. Grand Duchy of Lithuania was the state, which tried to seek a compromise between those two traditions by forming not only the ecclesiastical but

civilizational union of Greek Catholicism and Byzantine gothic as well. It even proposed the idea of a common chapel for both liturgies (brought into being, it seems, in the 16th century only in Crete ruled by Venice). *Vilnius in general became the only capital in the 15th–16th century Europe where the borderline between the Greek and Latin towns was drawn directly along its axis: the line of Rūdininkų st. – Town hall sq. – Didžioji st. – Pilies st.* Thus the borderline went by the Vilnius University and the Church of Sts. John. On the other side of the street was “civitas ruthenica”, to be more exact, the jurisdiction of the Orthodox and later the Greek Catholic metropolitan, while on the other side of the block – papal seminary for the Greek Catholics.

Thus, Vilnius with its gothic and baroque churches and Orthodox churches is the symbol of the interface and interaction of two civilizational traditions of Europe. A couple of steps away from the university are the Jewish dwelling quarters. Vilnius of the 18th century due to its role in the world Jewish culture was called “Lithuanian Jerusalem” (*Jerušolaim de Lite*). But after all even today Jerusalem is the city of not only Jews but also of sundry Christian confessions and Islam. That is why Vilnius may be called Northern Jerusalem not only for its significance for the Jewish culture but also because the crossing point of civilizations and attraction was instrumental for its multi-confessionalism, which was never observed in any other European capital. In the 16th–17th centuries there were over 10 confessions in Vilnius. Uniats or Greek-Catholics as well as Russian Old Believers appeared in Vilnius “Greek space”, the “Latin space”

covered varieties of Protestantism (Lutheranism, Calvinism, Antitrinitarianism), as well as Armenian Catholics and the already mentioned Jews, while the suburbs belonged to Caraites and even Tatar Muslims (Grand Duchy of Lithuania and Vilnius are the northernmost region of Islam). Confessional tolerance was registered as far back as 1563 when religious hatred let roots in Europe (St. Bartholomew's night in Paris tumbled in 1572).

Individual confessional communities were not inactive. They raised independent thinkers well-known in the broadest European spaces: the work of the Karaim Isaac Trokensis "Chizuk Emunah" (*Consolidation of Faith*) was familiar to all European pundits of tolerance; leaders of Reformation of the Grand Duchy of Lithuania held disputations with Jean Calvin formulating an independent version of Evangelism whereas the heads of antitrinitarianism Symon Budny and Petrus Gonezius were designing particular pattern of their confession. Such was the world of multiplicity, in which Vilnius University, first and foremost meant to nurture Catholicism, was thriving. The grammar that had been created by its graduate Meletius Smotricius was familiar for all Orthodox Slavic world and in the 18th century Vilnius became the world center of Jewish culture. It seems that to the greatest extent this was facilitated by rabbi Eliahu ben-Shlomo Zalman, the greatest judge of Talmud, disseminator and commentator, spiritual authority of Lithuanian Jews who had earned the name of Vilnius Gaon, the saintly genius from Vilnius. In the absence of that intellectual environment and competition it would be impossible to account for

the maturity and wide acclaim of the works of polemicists, logicians and rhetoricians of the old Vilnius University.

That is why it is quite opportune to remember the 20th century French poet of Lithuanian descent Oscar Milosz de Lubicz who prophesied that Vilnius should become the "Northern Athens". Indeed, cultural diversity of Vilnius is a miniature of the European culture and at the same time multifaceted heritage of Vilnius is worth the name of the capital of European culture. And precisely at this point the role of the classical Vilnius University is one of the most fundamental.

3. Molding the Past into the Future: *Universitas* as a Versatile Union

The history of the *Universitas Vilnensis* as well as that of the *Academia Europeana* proves not only the fact that today we are what we were able to be but also the fact that we do not have to lose what was acquired with such difficulty – our unique ability to concentrate the vitality of our value code and its reproduction in the specially allocated places that refuse to profess political boundaries, i.e. in special agencies of being together that are based on the unique alloy of autonomy, competence and code of value. Today, as many a time in our history, we are facing the threat of the erosion of this unique alloy.

First, it is the danger of depersonalization of the education and at the same time the threat of depriving it from sense, called forth by the excessive professionalization of the content of studies and the codification (formalization) of all academic lifestyle. The most prominent features of the given

process are, *inter alia*, “textbook-ization” of studies including even doctoral level; campaigns of distant or otherwise depersonalized studies, including lectures delivered for huge groups of students by means of high power loudspeakers; extensive formalization of the assessment of students’ knowledge and teachers’ qualifications and the deteriorizing legitimation of the academic “human resources” accompanying it; as well as rapidly growing bureaucratization and even politization of the academic community. The network of universities, which in the medieval times used to be the universal cradle for giving sense to human existence and being together, little by little losses that fundamental obligation and turns into the forge of depersonalized and excessively particularized *ad hoc* competencies and narrow specializations. Spreading dehumanization undermines the foundation of the classical, i.e. consistently humanitarian, university culture and at the same time the foundation of the stability of all our civilization – without authentic asking and failing to teach to ask what and how we are we shall hardly be capable of recognizing ourselves in the future.

Albert Einstein wrote in 1952 that “it is not enough to teach man a specialty. Through it he may become a kind of useful machine but not a harmoniously developed personality... He must acquire a vivid sense of the beautiful and of the morally good. Otherwise he – with his specialized knowledge – more closely resembles a well-trained dog than a harmoniously developed person. He must learn to understand the motives of human beings, their illusions, and their sufferings in order to acquire a proper

relationship to individual fellow-man and to the community...these precious things are conveyed to the younger generation through personal contact with those who teach, not – or at least not in the main – through textbooks¹²”.

In the face of the depersonalization and divesting of sense of the university education the essential and the only answer is the harmonization of all three value strata by reviving, first and foremost, the most withered one, i.e. the tradition of classical polylogue. This means that designing our future we have to harmonize the heritage of the threefold axiology of *Academia Europeana*. The specializing principles of modern statism and scientism as well as globalizing postulates of modern economism do not have to put into the shade the provisions of the medieval polylogue. On the contrary, they must not only become part and parcel of the former but also a dominant that consolidates them. Once again – *universitas is first of all a category of value and not an economic, professional or political entity*. As a versatile union it is and may be the amalgam of historically formed value strata and practices, molding the past into

¹² In 1952 in the article “Education for Independent Thought” published in *The New York Times* Albert Einstein wrote: “It is not enough to teach man a specialty. Through it he may become a kind of useful machine but not a harmoniously developed personality.<...> He must acquire a vivid sense of the beautiful and of the morally good. Otherwise he – with his specialized knowledge – more closely resembles a well trained dog than a harmoniously developed person. He must learn to understand the motives of human beings, their illusions, and their sufferings in order to acquire a proper relationship to individual fellow-men and to the community.<...> These precious things are conveyed to the younger generation through personal contact with those who teach, not – or at least not in the main – through textbooks.”

future on the basis of the intrinsic existential values arriving from the past.

Second, driven by the global marketization we should consistently avoid the magic of cheap and discounted learning. It is even worse when in the sale fairs that become better and better attended the higher education commodities wrapped in the coloured cellophane rolls are traded for discount prices. Certainly, it is better to have less education that is accessible to all than no education at all. Turning the university departments into the trade counters, however, may end up in their complete extermination – universal accessibility to the good of education, i.e. its consistent democratization should not be translated into a reckless liberalization of the standards of learning and erudition even if it is clad in the garb of formal rules of democratization.

That is why alongside with the space of the highly democratized third stage of education we have to nurture a place that is protected from the dictate of the global market, the place wherein the centers of the classical university culture that fully meets the standards of our civilization could flourish, the centers without which, as has been decisively proven by the history, the full-fledged – conscious and responsible – coexistence of nations, people and states is impossible. We should not pose the question what the price for the maintenance of such places might be, we should ask what the price of their decline and shortage is. According to the rector of Harvard University Derek Bok, “if you think education is expensive, try ignorance”. But is it really worth trying? In the historical perspective of the Universitas Vilnensis the answer is – definitely not.

BIBLIOGRAPHY

Clark, W. 2006. *Academic Charisma and the Origins of the Research University*. Chicago: University of Chicago Press.

Łętowska, E. 2005. „Multicentryczność współczesnego systemu prawa i jej konsekwencje“. *Państwo i Prawo* #4: 3–10.

Gieysztor, A.; Gieysztor, E. 2001. „Value Systems in The University Tradition“. *Dialogue & Universalism*, Vol. 11, Issue 3.

Graham, G. 2005. *The Institution of Intellectual*

Values: Realism and Idealism in Higher Education. Imprint Academic/St Andrew’s Studies in Philosophy and Public Affairs.

Habermas, J. 1986. *Die Idee der Universität. Lernprozesse*. *Zeitschrift für Pädagogik*, 5.

Marga, A. 2008. „The University of the 21st Century. Challenges“. *Studia Universitatis Babeş-Bolyai – European Studies* 1.

Montesquieu, Charles de Secondât. 1989. *The Spirit of the Laws*. Cambridge, New York: CUP.

TRYS *ACADEMIA EUROPEANA* LEMTYS IR *UNIVERSITAS VILNENSIS*

Marius Povilas Šaulauskas, Alfredas Bumblauskas

S a n t r a u k a

Straipsnyje teigiama, kad universitas, arba *Academia Europeana*, – tai visų pirma vertybinė, o ne ekonominė, profesinė ar politinė kategorija. Aksiologinė universitetinę erdvę vienijanti struktūra trilypė, ją sudaro trijų skirtingų epochų vertybiniai kodai. Pirmą, viduramžių polilogą, pagrįstas multicentrizmo principu ir netarpišku kompetencijos perteikimu. Antra, modernusis statizmas ir scientizmas, besiremiantis nacionaliniu monocentrizmu ir tarpišku, rašytiniu, ir netarpišku, žodiniu, kompetencijos perteikimu. Trečia, šiuolaikinis ekonomizmas ir globalizmas, palaikomas transnacionalinio monocentrizmo ir įtarpintos kompetencijos perteikimo instrumentarijumi. Parodoma, kad Vilniaus universitetas turi visų trijų paradigmu reiškimosi tarpinius, o Lietuvos

Tūkstantmečio idėja yra postūmis konceptualiai permąstyti Vilniaus universiteto patirtis. Straipsnyje parodoma, kad visi trys *Academia Europeana* vertybiniai dariniai Vilniaus universiteto, matomo kaip europinės universitetinės erdvės „krašutinio krašto“, istorijoje patyrė esminę radikalizaciją, tačiau išsaugojo prasmų universiteto tradicijas. Tvirtinama, kad tvari universitetinio išsilavinimo plėtra neįmanoma be darnios visų trijų istoriškai susiklosčiusių vertybinių klodų plėtotės, kurios pagrindą sudaro klasikinio polilogo – iš rankų į rankas perduodamos egzistencinės prasmės paieškos – tradicija.

Pagrindiniai žodžiai: Europos universitetai, Vilniaus universitetas, išsilavinimo aksiologija, aukštasis mokslas, Bolonijos procesas.

Įteikta 2009 07 04