

## Preface

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Two anniversaries in Lithuania are being celebrated: the millenium of Lithuania's name (2009) and 500 years of professional philosophy in Lithuania (2007). It is symbolic that Lithuania is twice as old as philosophy in Lithuania: philosophy needs to mature. And there is another parallel: Lithuania was mentioned for the first time not in Lithuanian sources and the first professional philosophers in Lithuania were not native. Therefore, both Lithuania and its philosophy came into being thanks to foreigners to whom this country seemed interesting. In addition, philosophy develops and matures thanks to the exchange of ideas. The reception of Western thought has long been the main activity of Lithuanian philosophy. The maturity of philosophy is witnessed by the return of the ideas waiting to be interpreted. In this way they become an impulse for further development. Has Lithuanian philosophy, that has been interpreting Western ideas for 500 years, matured enough to become interesting? In this issue of *Studies in East European Thought* we attempt to answer the question.

The authors analyse the sources of Lithuanian philosophy (R. Plečkaitis), the reception of particular ideas (A. Sverdiolas, T. Kačerauskas, M. Briedis); and the environment in which original Lithuanian thinkers (J. Baranova, B. Genzelis) have matured. Different aspects of Lithuanian philosophy are presented: philosophy of religion (R. Plečkaitis, M. Briedis), phenomenology (A. Sverdiolas, T. Kačerauskas, M. Briedis), existentialism (B. Genzelis), as well as postmodernism (J. Baranova).

We will let the reader decide whether Lithuanian philosophy is worth discovering some 500 years after its inception.

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