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Recepcja stoicyzmu w filozofii i literaturze niemieckojęzycznej XVIII wieku

Summary

The aim of the dissertation is to present the reception of Stoicism in the German Enlightenment on the basis of the achievements of selected philosophers and writers.

The dissertation is composed of four chapters and a summary entitled In the Absence of Conclusion. The dissertation ends with a bibliography.

The first chapter of the doctoral thesis justifies the choice of the discussed philosophers and interpreted literary works. It also presents the state of research and considers methodological issues. Among other things, it explains why the author decides to interpret the texts discussed in the work from the perspective of literary anthropology. It focuses on the importance of the philosophical concept of "the whole man" (*der ganze Mensch*), which found its implementation in literary works.

The second chapter of the dissertation deals with the development of the thought of the followers of Zeno of Kition since ancient times. The development of Stoic themes up to the eighteenth century is outlined, but only to show the continuity of the development of this philosophical movement direction. As indicated in the doctoral dissertation, elements of the ancient Stoic doctrine were critically received in the German Enlightenment, especially the concept of apathy, the desire to achieve the ideal of the sage and the related pursuit of the state of autarchy (self-sufficiency) and the incorrect understanding of virtue. The second chapter also discusses the views of the traditional Stoic school on the issue of emotions. It is highlighted that the followers of Zeno's school considered affects to be a cognitive error, dangerous for the decision-making process.

In the third chapter, the author deals with the reception of stoicism by selected philosophers of the German Enlightenment. These include, above all, Alexander Gottlieb Baumgarten and Georg Friedrich Meier, but Christian Thomasius and Christian Wolff are also mentioned in this context. Moreover, some aspects of the Swiss thought of Johann Jakob Bodmer and Johann Jacob Breitinger are discussed.

It should be noted that the criticism of Stoicism, which took place in Germany in the eighteenth century, was based on the emergence of aesthetics as a science of lower cognitive faculties, i.e. sensual cognition. It was conceived by Baumgarten, and

popularized by his student Meier. Aesthetics rehabilitated feelings, which were to be a full-fledged factor in the human psyche, remaining in symbiosis with reason.

An extensive critique of stoicism was made by Meier in his texts, sometimes (as in the newspaper *Der Mensch*) together with his friend Samuel Lange). Among other things, Meier describes the Stoic as *die halbe Menschheit ausziehen* and proposes his own positive concept of virtue in place of the Stoic *rauhe Tugend*.

The fourth chapter of the dissertation shows how the reception of Stoicism in the German Enlightenment translates into the content of literary works of that period. It is about both the course of events in a given work and the often well-constructed psychological profiles of the characters.

In this chapter, the author tries to show that "looking at" selected literary texts of the German Enlightenment through the prism of the reception of Stoicism can contribute to reading them anew in an original way.

Keywords: literary anthropology, aesthetics, German Enlightenment, stoicism, emotions.