

## INVISIBLE: WOMEN IN RUSSIAN PHILOSOPHY

Oppressed, enslaved and house-bound, forbidden from civil rights, excluded from public life or the educational system, women had been considered intellectually passive and absent from Russian philosophy. Over time, they gained more freedom but the ever-present **misogyny** stifled all efforts for self-development. Until the nineteenth century their engagement in philosophical investigations was a rare exception and even if there were women involved in philosophy, their role was not that of creators. It is the ongoing emancipation of women that allowed them to play more active roles in developing the sciences, including philosophy. Yet, in Russia, the influence of feminism, a Western phenomenon, on the women's movement was not that strong as its subject matter was considered more trivial than the human issues that were of greater prevalence to the Russian elites of the day.

The history of female philosophers in the context of Western Europe is a well-researched area, starting with G. Menage's "Historia mulierum philosopharum" (1660). Until the second half of the nineteenth century, there had been virtually no female students at the universities in Russia. This was partially due to the resolution passed at Moscow University (1861) prohibiting women from studying. Instead, women attended various alternative courses to obtain the status of unenrolled students at domestic universities or to study abroad afterwards. Upon their arrival back home with degrees obtained from foreign universities, they could be ignored no more.

The reason for our research is to emphasise the importance of the input of **female thinkers, female philosophers in Russian Philosophy**. We will outline **a comprehensive analysis of their place and "voice" in the male philosophical space in Russia**. This kind of analysis is only present in a fragmentary, superficial and partial form as a sideshow in the broader context of education of women in general.

The majority of available analyses do not single out female philosophers. Only a general number of women studying at various courses and their subsequent professional activities are taken into account. We, on the contrary, want to show that the intellectual input of those, who graduated in philosophy or studied philosophy as an additional subject was important in terms of **the development of original philosophical ideas in Russia**. Moreover, we claim (and our goal is to **confirm this hypothesis**) that **the development of original Russian philosophy is directly related to the activity and creative input of female thinkers, even though in most cases they remained "invisible"**. Russian philosophy of that time was dominated by men.

The project develops **four pillars** of the main research hypothesis.

The first pillar, provisionally referred to as "fact-finding", consists of an analysis of the organisations devoted to **philosophical education of women in Russia**. We shall discuss here the educational strategies, course student, assistants, philosophy graduates. We aim to show how the philosophical education of women developed in Russia, from the so-called Lubyanskye Courses, to Bestuzhev Courses (1878-1918) and Guerrier Courses (1872-1886). The second pillar – called **masculine vs feminine** – focuses on an analysis of so-called "woman question" or female-related **problems** developed by philosophers. These include: the issue of gender in Rozanow; women's voting rights in Petrazycki, Struve and Novgorodcev; Berdyaev's androgynous principle; the eternal feminine in Solovyov; the woman question according to Bakunin; woman-saviour of the world in Evdokimov; Marian character of the world in Bulgakov, etc. We also aim to include in this part of our research philosophical ideas of women of the time: L. Rapp, S. Khitrovo, T. Rozanova, J. Petrazycka-Tomicka, J. Reittlinger and others. Based on the diaries, memoirs of female companions of Russian thinkers and correspondence between them we aim to demonstrate how their personalities influenced the creative activity of men. The third pillar, devoted to **strategies of published articles by female philosophers**, aims to show and describe women – who were original authors of philosophical treatises and articles, lecturers and translators of philosophical works. These are as follows: M. Bezobrazova, W. A. Boltina, A. Schmidt, H. Blavatska, R. Dunayevskaya and A. Takho-Godi. We will also present their intellectual biographies. We will also present their intellectual biographies. We shall also describe here female figures who are less known to the general public; A.-E. Tumarkin or V. Polovtsova. This part focuses also on the Russian roots of intellectual fascinations of Lou Salomé – Nietzsche's muse and Freud's student. The fourth pillar focuses on **social and editorial projects of female patrons, salon hostesses, and benefactors of various associations and publishing houses**. We shall discuss the activities of A. P. Kireyevskaya, M. Morozova and Z. Gippius.