

RUSSIAN RELIGIOUS PHILOSOPHY AND EARLY PHENOMENOLOGY: NEGLECTED IMAGES, INFLUENCES AND PARALLELS

Abstract for the general public

Edmund Husserl's phenomenology had a profound influence on Russian philosophy in the first half of the twentieth century. The first translation of *Logical Investigations* appeared in Russia in 1909. Among Husserl's students were several Russians. The two-volume anthology of Russian texts on phenomenology comprises a total of 1039 pages.

The influence of phenomenology coincided with the flourishing of Russian religious philosophy. The meeting of these two philosophical schools is one of the most intriguing yet least studied phenomena in the history of Russian philosophy. On the one hand, Russian religious philosophers, usually highly critical of European philosophy, saw in Husserl's phenomenology a rather unexpected ally. On the other hand, though to a lesser extent, authors participating in the phenomenological movement were interested in Russian religious philosophy. One of Husserl's disciples, Alexandre Koyré, wrote two books on Russian philosophy. More specifically, we want, first, to look at Koyré's complex relationship with Russian thought. Second, we want to examine unknown manuscripts on the philosophy of religion of Vasily Sesemann, another philosopher influenced by phenomenology. Finally, we want to look at striking parallels between Edith Stein's phenomenology and the views of Pavel Florensky, Sergei Bulgakov, or Aleksei Losiev. In this way, we hope to fill in the striking gaps in the existing picture of the reception of phenomenology.

Russia's war against Ukraine raises questions about the appropriateness of studying Russian philosophy today. In our view, such studies become even more important. They allow not only to better understand the cultural context of the war, but also to see alternative trends in Russian thought and to save the greatest achievements of Russian culture. In our project, we demonstrate that Russian philosophers in the past entered into a lively dialogue with Western philosophers that sometimes led to universally significant results, which undermines the popular view of Russian religious philosophy as intrinsically hostile against the West.