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### **“PHENOMENOLOGY IN THE USSR” (REVIEW)**

On September 20-21, on the basis of the Scientific and Educational Laboratory of Transcendental Philosophy, a workshop "Phenomenology in the USSR" was held, dedicated to the position of phenomenological philosophy in Soviet and post-Soviet culture and university practice.

As part of the speeches, it was about institutionalized figures - M.K. Mamardashvili, V.V.

Bibikhin and N.V. Motroshilova, as well as about latent forms of phenomenological thought, inherent in Soviet and émigré culture to varying degrees.

The first day of the workshop began with a report by Maxim Miroshnichenko (Higher School of Economics, Poletaev Institute of State Geotechnical Institute), who turned to the transcendental projects of Alexander Pyatigorsky and Vladimir Lefevre — observational philosophy and cosmic functionalism, respectively. According to the remark of G.I. Chernavin, this report “turned inside out” the subject of phenomenology in the USSR, because the focus of the report was clearly antiphenomenological projects of researchers who spent a significant part of their lives in exile.

Svetlana Konacheva (RSUH) continued the workshop with a presentation on Soviet researchers and followers of Heidegger's philosophy. Tatyana Shchedrina (RGGU), in turn, turned to the archival heritage of Gustav Gustavovich Shpet, one of the greatest followers of Husserl in the USSR, who began his phenomenological studies in pre-revolutionary Russia and continued them despite radical ideological changes. Diana Gasparyan (NRU HSE) and Mikhail Belousov (RANEPA) in their reports examined various aspects of Merab Mamardashvili's work, which can be described as phenomenological.

Mikhail Belousov, in particular, drew attention to the similarity of the understanding of "metaphysical a posteriori" by Mamardashvili ("Lectures on Proust") and Marcel Proust with Husserl's concept of "a posteriori necessity". Alexey Savin (RANEPA) spoke about the reception and development of phenomenological ideas in the work of Soviet philosophers who adhered to Marxism-Leninism. Tatyana Litvin (Higher School of Economics) completed the first day of the workshop with a report again devoted to the phenomenological motives of Mamardashvili's work.

Andrey Patkul (SPbU) opened the second day of the workshop with a speech about the axiological interpretation of Givi Margvelashvili's philosophical project, little known in the Russian-speaking world. Georgy Chernavin (NRU HSE) in his report did not turn to the topic of reception and development of phenomenology in the USSR, having made a phenomenological division of the concept of conscience contained in the "Stalinist" works of Marietta Shaginyan and showing an ethical blind spot, personified and taken out. Ekaterina Khan (PFUR) spoke about the phenomenological motives in the works of Nikolai Ivanovich Zhinkin, devoted to the study of the inner word and the meaning of speech, and Viktor Molchanov (RSUH) touched upon his personal experience of participating in the formation and development of the phenomenological movement in the USSR. Dmitry Kleopov (IIPV) spoke with homage to Vladimir Veniaminovich Bibikhin, referring to his understanding of the language of philosophy and the influence of Wittgenstein on it. The report of Natalia Artemenko (St. Petersburg State University) was devoted to the reception of Husserl in the work of Nelli Vasilievna Motroshilova in the 1980s. and experience in processing archives prepared for publication. Anna Ganzha (NRU HSE) completed the workshop with a report on the work of Soviet filmmakers, writers and the language indoctrinated by ideology.

### *Gratitudes*

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