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Imię i nazwisko osoby ubiegającej się o nadanie stopnia

Tytuł rozprawy doktorskiej: „Prawosławna teologia zwierząt w eseistyce Tatiany Goriczewej”

Abstract

This thesis is the result of work on the extensive essayistic output of the Russian philosopher, feminist, dissident, and animal rights advocate Tatiana Goricheva. The analysis covers her published works as well as interviews conducted with her and published on online platforms. This Ph.D. thesis is the first Polish scholarly study of the essayistic work of the author of *Holy Animals* from a zootheological, and more broadly, ecotheological perspective.

The aim of the work is to analyze Goricheva's specific zootheology, which in its basic form was shaped through an in-depth study of German, Russian, and French philosophy, the Orthodox religious tradition, and, above all, her intense emotional relations with the animal world.

In the preparatory phase of the substantive research on this author's theology of animals, which involved library queries and preliminary textual analyses, it became necessary to set three minor research aims.

The first of these was the development of the biography overview of the Russian thinker. Becoming familiar with the philosopher's extremely complex life path allowed for the identification of key events (e.g., the Warsaw Pact invasion of Czechoslovakia, assassination attempt on her) and inspirations that clearly influenced the way Goricheva conducted her theoretical reflections and undertook various actions (e.g., her engagement with feminist issues in the USSR). This aim allowed to answer the following research questions: What influence do the philosopher's origins, education, feminist worldview, Russian literature, and Western philosophy – as well as her forced stay in Germany and later in France – have on her work, activities, and pro-animal stance? Why does the theologian antagonize Catholicism and Orthodoxy? What is her attitude toward the Church and institutional religion?

The second aim was to assess the current state of ecotheological research in Poland and globally. This was important due to the simultaneous flow of scientific information worldwide and the regionalism of certain elements within it. Therefore, it became necessary to analyze the main currents of ecotheological thought in Poland, the extent of their dependence on dominant Catholicism, and the potential for further development in this field. This led to the identification of the most significant trends in research on this subdiscipline around the world. Only the knowledge gained in this way made it possible to reassess the mosaic-like yet original thinking of Goricheva in this area. It also helped answer the following research questions: What is the essayist's attitude toward the world of nature? Where does nature fit within her concept of environmental protection? To what extent are the philosopher's ideas original, and can her work be considered innovative?

The final cognitive aim that emerged during the research was to analyze and compare Russian essay writing with its Western counterpart, in order to properly interpret the rhetorical strategies used by the zootheologian in her work. To achieve this, it was necessary to determine how essay writing is shaped in the theologian's homeland and in Poland, as a country representative of Western European culture.

Differences and similarities between the two traditions were examined, which seem particularly important for individuals engaging in essay writing in both countries. A form of expression typical of the Petersburg thinker – the sermon about animals – was also identified. Furthermore, differences in essay construction were analyzed using selected works by Leo Tolstoy and Goricheva as examples, in order to verify her rootedness in the Russian essayistic tradition. In this way, her mosaic-like creative approach was demonstrated also within the formal method of conveying ideas.

The analysis of the source material also helped to answer other research questions posed: Are there significant differences between the Orthodox and Catholic attitudes toward the animal world? How does Goricheva understand the dependence of humans on nature (including animals) and on God? What threats does she perceive in modern civilization? Answers to such formulated research questions made it possible to expand knowledge about the formation process of the philosopher's pro-animal thought, as well as the potential for further analysis of her original concepts – not limited only to those concerning animals.

Due to the zootheological focus of the conducted research and the lack of a unified concept in this field within the work of the Russian zootheologian, the source materials used were divided into three groups: monographs (e.g., *Blessed Is He Who Loves Cattle*, *The Silence of Animals*), diaries (e.g., *Only Russia Has Spring! On Tragedy of Modern West. Diaries 1980–2003*), and interviews (e.g., Tatiana Goricheva: *The Whole World Is Watching Russia*). The first group is related to the philosophical thought presented by Goricheva, which encompasses almost every subject concerning human life and the relationships humans build with the natural world, including animals. The next group of readings directly reveals the names of cultural and scientific figures whose ideas serve as the ideological foundation for the essayist. The final group consists of interviews – conversations conducted with the Russian thinker – which are usually focused on Orthodox and animal-related topics. These materials significantly contributed to identifying the fundamental research areas for this dissertation, the systematization of which is reflected in the structure of the work.

The thesis consists of an introduction, four chapters, a conclusion, and a bibliography. The chapter titles reflect the stages of implementing the main research objective and are therefore arranged in the following order: Anthropology, Ecotheology, Zootheology, and Genology.

The first chapter presents the worldview of the Russian philosopher, starting from the beginnings of her conscious activity, which is highlighted through the description of her biography. A specific period in her life associated with her education at an Orthodox institution in Paris is also identified, which helped Goricheva systematize her theological knowledge and become acquainted with prominent thinkers from this branch of Christianity. Particular scholars who continue to influence her to this day are also indicated.

The second chapter outlines the fundamental issues related to ecotheology as a new academic discipline, including the framework of the conducted research, its reception among Polish scholars in the humanities, and leading ecotheological concepts from around the world. This made it possible to highlight the exceptional role Goricheva plays in promoting ecological ideas within Russian Orthodoxy.

The third chapter is devoted to zootheology as a new subdiscipline in Poland. The validity of the terms used was verified, and its first definition was formulated, indicating the thematic scope of the research. As in the previous chapter, the main currents of zootheological studies in Western research were also presented. Against this background, an analysis was conducted to determine how original Goricheva's theology of animals is and what forms its foundation.

The final chapter emphasizes the need for comparative genological research within Polish and Russian essay writing. Differences between the two traditions were identified, and the literary strategy adopted by Goricheva in her struggle for a better existence for animals was presented. One of her essays – *They Did Not Leave Paradise* – was compared with Leo Tolstoy's *The First Step*, which enabled the highlighting of differences between the two works.

The conclusion of this thesis recapitulates the ideas presented in the four chapters above, clearly indicating the eclectic nature of the concepts put forward by Goricheva and outlining potential new research directions.

Key words: animal theology, zootheology, ecotheology, Tatiana Goricheva, orthodox