

## "FAMILY ISSUE" IN THE RECEPTION RUSSIAN-ANGLO-AMERICAN SLAVIC STUDIES

*Lomova E. A.*

*Kazakh National Pedagogical University Abai*

**Abstract.** Family is one of the nuclear concepts of human culture and mentality of any nation. The word "family" belongs to the main category of words giving an idea of a single ethnic culture and an intercultural space as a whole.

The concept of "family" associatively related concepts ("home", "father", "mother", "parents") and accumulated the most important idea of the material and spiritual culture, which are transmitted from generation to generation.

American society, in the period of the Civil War, Reconstruction and the Great Depression and Russia at the time after abolition of serfdom was similar to interest in the institute of the family as the traditional values to be protected.

The gap was not human at all, namely kinship perceived in the American South was extremely painful. The value unit of the South is known not to be the individual itself and the family, or "southern community".

As in the XIX century and in the twentieth century the family in its traditional understanding proclaimed the enduring value of the Southern Society, "legacy" of the past, which would survive in difficult times for the southerners by its inherent quality stability and rootedness in the past.

**Keywords:** transformation, society structure, idea of Southness, notion of "Southern Home", culture phenomenon, literature tradition, "Accidental Family", intercultural communication.

One of the fundamental problems of the world of culture and literature in particular, is the problem of the family and its well-being, happiness and unhappiness, and further development in the future.

Family is one of the nuclear concepts of human culture and mentality of any nation. The word "family" belongs to the main category of words giving an idea of a single ethnic culture and an intercultural space as a whole. [1]

The concept of "family" associatively related concepts ("home", "father", "mother", "parents") and accumulated the most important idea of the material and spiritual culture, which are transmitted from generation to generation. [2]

The modern family is in crisis, takes a place a process of transformation of the negative role of the family in society, first and foremost, the reorientation of traditional values and priorities. [17]

The critical state of the institution of the family is reflected in the instability of marriages, increase in the number and divorces, the gap between generations and neglect of children.

This situation has caused the emergence of numerous studies on families in different areas of knowledge. Current studies are designed to not only understand the theory, change the family, but also are updated the value of the traditional family and its spiritual foundations. [3]

There are a lot of works of Russian and foreign writers dedicated to the study of family problem. [4], [6], [10], [15]

In American literature I half of XIX century "cult of the hearth," and the problem priority families were particularly relevant. [4]

The role of women and their social importance in the structure of American society was revealed in the work of S. Hale, and the idea of "a home" was becoming central to the creativity of the K. Beecher also. [5]

Development of ideas of southern civilization and social status of woman took a central place in the essays of Louise McCord.

Specificity and flavor of the American hearth and the image of housewife was reflected in prose Caroline Gilman. [6]

Historical value of the southern community was at the heart of the novels of Carolyn Henze, and the status and woman importance in the fate of the South was actively discussed in the works of Mary McIntosh.

The ways of gaining "The southern house" were reflected in the novels of Marion Garland, and the ideology preached by Confederation of the South took place in the creativity of Augusta Evans. [7]

The reader of these books was pleased to special traits and enjoyed unique spirit of the South house, because American writers "lovingly and meticulously recreated the cultural and spiritual sphere shaped of the southern plantation". [8]

First of all the concept of a "big southern family" included a central" figure. "Southern gentleman," the owner, husband and father, as well as its code of honor, "Southern woman" should be beautiful, a real lady and matron.

Common southern idyll of happy family hearth added a dedicated black image of the nurse as a symbol of the southern virtues, which was fully in line with Christian ethics. [9]

The concept of "America hearth" in the literature of the United States received an exceptional theoretical basis during the struggle for independence and establishment the young American state.

This created American house reflected the fundamental elements and features of the nation as a whole. Thus a new nation and moral concept was based on the principles of Christian virtues and civil liberties.

This social concept also was formed as a part of the whole ideology of the nation as a Christian home, which determined traits of American excellence and America's role as a special messiah in the development of human civilization. [10]

The novel "hearth" was an effective way to express the philosophy and ideology of the Old South and the accurate picture of the formation of such a capacious national-cultural phenomenon as the "Southern World" as he synthesized and embodied in the word partisanship to slavery. [11]

The cultural phenomenon of "south of the world" was the image of the Old South as well organized patriarchal society in which each member (a black-and-white, rich-poor, male-female) took a special place and everyone could find happiness and harmony of being. [16]

"Southern World" could be explained only in terms of the slave ideology and racism. Vitality "south of the world" was provided its specificity as a cultural and historical phenomenon. [12]

Old South itself was formed not only in defending its ideology, but also in the process constructed its world and its culture.

Thus South community strove to perpetuate not only the status of the property in social relationship, but also dignity, Christian love neighbor and ideals of harmonious society.

The novel "hearth" claimed the idea of "republicanism", the contents of which included the new, active role of women in the construction of the new republic. Women were granted special social authority within the allotted space in the house place - in the home and in the family, where they were dependent on the state of the younger generation of citizens of the American Republic. [13]

In the European social and philosophical thought until the XIX century, the family was associated with the concept of a patriarchal society Russian common literary tradition treated the patriarchal family, the house as an ethical space in which there was love. The traditional role of the father in the patriarchal family involved the submission of an effort to "freely and lovingly to fulfill his will". [14]

The abolition of serfdom came to light a terrible state of Russian society, associated with the fall of moral and traditional values.

In this contradictive and trouble historical period the leading Russian writer Leo Tolstoy, M. Saltykov-Shchedrin, F. Dostoevsky and N. Leskov turned to family, giving the reasons for its transformation into oblivion its moral spirituality.

For L. Tolstoy the family was the most important school of life, love and cultural tradition. [10]

S. Aksakov called family life and an essential condition for the foundation of a truly social and human life.

F. Dostoevsky family care transformation processes associated with the historical period of reforms in Russia. The writer defined and explored the modern family as "accidental family" and family issues final artistic expression in his last novel "The Brothers Karamazov". [22]

Modern researchers admit the relevance of the research topic "accidental family" in the works of Dostoevsky in connection with the ongoing processes in the modern society. [16]

Creativity of F. Dostoevsky took a special place not only in Russian but also in foreign literature and modern researchers have continued discussion about the issues of Russian novelist reception creativity from point of view different culture system. [17]

The history of interaction with the work of American literature F. Dostoevsky was observed periods of the intense interest to the Russian novelist and of the relative "calm" periods.

In 1912, K. Garnett published the first translation of "The Brothers Karamazov" into English, and the further period was considered the so-called "cult of F. Dostoevsky", and provided helping to maintain the strong reputation of the Russian writer as "a subtle psychologist and expert in the "unpredictable Russian soul" and at the same time "mediocre artist" (X. Muchnik, D. Phelps).

The next twenty years have brought a slight decline of interest in F. Dostoevsky in America, and the next twenty, on the contrary, marked by an explosion of interest in a heritage F. Dostoevsky, which led to the realization of the value of artistic discoveries F. Dostoevsky and approved its reputation as the creator of the modern novel. [18]

B. Holstein in his article «Accidental Families and Surrogate Fathers: Richard, Grigory and Smerdyakov» noted that in the novel F. Dostoevsky "The Brothers Karamazov" had given the most comprehensive analysis of the relationship of fathers and sons. The development in the novel was represented as the movement of the fathers to the false true, from selfishness to sacrifice, from neglect and violence of love and responsibility. [19]

J. Knapp said that the novel "The Brothers Karamazov" had been considered as the most intimately connected with the personal family drama F. Dostoyevsky.

S. Fossa believed that Dostoevsky turned to the latest novels to the problem of "accidental family" because the family considered as such immutable value of the potential recovery of the spiritual basis of human. [36]

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The gap was not human at all, namely kinship perceived in the American South was extremely painful. The value unit of the South is known not to be the individual itself and the family, or "southern community" (M. Lerner, A. Bleykasten).

As in the XIX century and in the twentieth century the family in its traditional understanding proclaimed the enduring value of the Southern Society, "legacy" of the past, which would survive in difficult times for the southerners by its inherent quality stability and rootedness in the past.

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