

RECEPTION DOSTOEVSKY'S "FAMILY ISSUE" IN THE WORKS OF AMERICAN WRITERS

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Abstract. As result, the comparative analysis of creativity of Russian and American authors revealed their similarity of the world view expressed in gravity to the theme of "accident family" and the essential difference in the interpretation of the theme.

Thus, the issue of "accident family" of F. Dostoevsky was actualized in the literature of American South with express in the loss of human feeling, a tendency to separate existence, the spiritual loneliness to contribute to the creation of similar typological models of family systems in art works by American authors.

The theory of Dostoevsky was based on the Orthodox axiology and the negation of isolation and included the idea of God's love leading to spiritual unity and immortality.

The writers of the American South learnt to image of danger separate human existence, solved the problem of the collapse of the modern family within the existential system of values, assuming the individual support of external forces in the face of God did not call for consistent and represent individual courage and stoicism in a decaying reality.

Keywords: "Southern Literature", Stylistics, literature influence, perception, "Accidental Family", structure, individual manner of author, family model, civilization, tradition, Style of life, literature ties, succession.

American society at the end of the period of the Civil war, Reconstruction and the Great Depression was similar to Russian society in the same historical period.

The both of societies revealed an interest in the institution of the family as the traditional guarding moral, its values and priorities.

American Southern Society protected close family ties and relatively broken family relations perceived in the American South extremely painful. It is known that the value unit of the South was not the individual itself, but included the great idea about "The family" or "southern community".

As in the XIX century and in the XX 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.

Southern writer Welty, analyzing the characteristics of southern literature, noted that "family life, traditions and world view was unlikely to change in the South first half of XX century, in comparison with the XIX century.

In the American South's reputation and influence of F. Dostoevsky were persistent, intense, and most of the writers of this part of America, including Faulkner, D. Wolfe, R. Warren, recognized the importance of F. Dostoevsky for their own creativity.

S. Anderson referred to as "The Brothers Karamazov" the Bible, believing "in all of literature there is nothing like". [1, 49]

X. Crane read "Demons" and "The Brothers Karamazov" and recognized the last book made him "a new memorable moment". [4,23]

Fitzgerald said about the influence of the style of "The Brothers Karamazov", in the process of "The Great Gatsby". [4, 71]

T. Wolfe believed that F. Dostoevsky was a great writer, along with Cervantes and Shakespeare, which will remain for centuries. [17]

The influence of the last novel, according to critics, is traced in the structure of the novel's characters T. Wolfe's "Look Homeward, Angel" (1929). The author represented members of grants family, combined contradictory feelings and made them stand out from the crowd a special "Grantovsky unrestraint" called "American Karamazov".

Faulkner always called "The Brothers Karamazov" among his favorite books and was obsessed with the idea of "improvement" of the novel. He proved to could write "The Brothers Kazamov", reducing the amount of three times if the let the characters tell their own and not to fill page of descriptions. [7]

It is known, that southern writers were interested in creativity of Dostoevsky and admitted its importance, but interpreted the works of a Russian writer in different ways. [8]

Appeal to Dostoevsky activated similar crucial stages of the history, in times of "confusion and vacillation" [6] and found the ways of artistic interpretation of these new, incomprehensible events and traced back to the creation of F. Dostoevsky, who had portrayed "Russian chaos."

Hence the admiration of passion image of reality from Russian writer, includes the complex behavior, philosophical richness and grotesque. [14]

Impact F. Dostoevsky to the western literature, according to scientists T. Phelps, was connected with the concept concerning members of the family "symbols of conflicting ideals, appetites and desires".

F. Rabbi found out typological similarity W. Faulkner novel "Absalom, Absalom!" and "The Brothers Karamazov" by Dostoyevsky. [7]

A. Bleykasten also brought novels Russian and American authors on the family line in the structural and ideological aspects.

The nature of family was represented in the work of Faulkner according to the US criticism and appealing to the Russian, in particular fiction heritage, to the Dostoevsky. Describing the history of American highlighted the decay of the family and it is detected echoes the image of the "cult Dostoevsky". [4]

The novel was manifested in a particular gravity to "The Brothers Karamazov" and individual perception as the elder Karamazov as contemporary of Abraham, cunning and unscrupulous ancestor Faulkner re-creates the structure of the family Karamazov ("father and destroyed his sons") in his own novel about the fall of the southern family "Absalom, Absalom!".

The pulses coming from the F. Dostoevsky's novel permeated a text of W. Faulkner and represented founder Colonel Sutpen as ungodly, lost its high destiny of his father, who have the primary blame for the destruction of the family and reveals the author's treatment in such clear signs of reception Fyodor Karamazov. [15]

The category "coincidence" of F. Dostoevsky is applicable for images of children, victims of the "failure" of paternity.

The ideas of reception of F. Dostoevsky theory of the social environment found traces in addressing the inheritance of "father's sin".

The Sutpen's Son Bon like Mitya Karamazov overcame the horror heritage of his father.

W. Faulkner and F. Dostoevsky were similar in the evaluation criteria of the world. In this case for the both writers the criterion was related to child treatment. It means the world with suffering children was recognized as "unjust" and suffered children fuse with prototype of Christ and "Ivanov babies". [15]

Traces of the reception of the novel F. Dostoevsky were visible on the plot level: central story line in the works of F. Dostoevsky and Faulkner revealed parricide and attitude of brothers that are also updated in the name of the both novels and in deference to the biblical story of Cain and Abel.

As a result of a complex combination of various factors reception issue "coincided family" in the works of Dostoevsky and W. Faulkner created the image of "devastated southern family".

A significant difference in the study of the problem of "coincided family" in the works of Faulkner and Dostoevsky was the ability or inability to overcome this "coincidence."

For F. Dostoevsky it means to share the idea of God and "the brotherhood" as an inevitable step following the step of isolation and alienation.

This idea didn't receive sustained applications in the novel of Faulkner and overcoming the "broken families" didn't over in his artistic world.

In reception heritage of F. Dostoevsky Mc. Cullers also highlighted the family aspect, considering it as way of life based on the American South and found similar personality type and similar type of family relation between the American South and old Russia in the same historical period.

Mc. Cullers matched the spiritual home of the family, and used images of "accidents" belong on Dostoevsky's theory. McCullers created journalistic and autobiographical works and destroyed the image of the broken family on the basis of creativity receptive F. Dostoevsky, from personal life experience and analysis of the surrounding society. [2]

The image of a broken family was moving closer to the "accidental family" of F. Dostoevsky and analyzed as a consequence of the processes of separation and loss of faith in God to lead to the degradation of society, the chaos that had revealed not only the development of the image receptive F. Dostoevsky, but also psychological and typological common worldview F. Dostoyevsky and Mc. Cullers.

In the novel, McCullers' *The Heart - Lonely Hunter* "interpretation of family theme found traces of reception Dostoevsky's "The Idiot" and "The Brothers Karamazov." It manifested itself in the idea of spiritual alienation between the people and the typology of characters, including the "weak fathers" and "abandoned children", as well as in the "image of crisis and perception of modern world as losing God and leading to broken families". [10]

The current state of the family and society did not satisfy McCullers. She offered various options for overcoming the situation of isolation and wrote about the importance of human love and actualization responsible attitude of people toward each of other.

But Mc. Cullers, however, came close to Faulkner, and opposite "world brotherhood of Dostoevsky" shared of a reasonable idea of stoicism overcoming human being fear according the concept of existential philosophy. [2]

As result, the comparative analysis of creativity of Russian and American authors revealed their similarity of the world view expressed in gravity to the theme of "accident family" and the essential difference in the interpretation of the theme.

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But in current time the best traditions of the old South manifest themselves in the lives of modern American South and the deep patterns of Southern behavior are based on the hospitality, mercy, the constant presence of good manners, ethics and moral tradition.

The fundamental basis for this behavior is that the person - a southerner should act representing so much nobleness and dignity as soon as possible.

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