

"WOMEN'S TOPIC" IN PROSE AND ITS RECEPTION IN RUSSIA AND THE ANGLO-AMERICAN SLAVIC STUDIES

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Abstract. *At the end of XX - beginning of XXI century creativity of Dostoevsky Russian writer was experienced a new surge of attention of foreign scientists to the female images and in this direction turned to intensive research studies in the US and the UK.*

Authors of these works considered heroines of the writer in the context of Orthodox culture, as well as studied the irrational nature of their dual nature, to allow to speak about the current trends in the West, to the interpretation of women's images of the writer as a synthesis of mythological, Christian and psychological features.

It goes without saying that the "female" issue occupied an important place in the works of American writers as one of the "dimensions" of historical and cultural development of artistic consciousness and creativity.

As one of the dominant themes in American literature XIX- end of the beginning of XX centuries, it provided the key to understanding the place of women in society, her role in the development of social progress, the issue of the specificity of her rights and freedoms.

Keywords: *"women question", women equal rights, Orthodo cultura, social aspect, phenomenon of "new nife", "southern women"*

To tell the truth, a science discussion about the "female thread" in Russian classical literature would be were difficult without appeal to the creativity of F. Dostoevsky.

In the works of the great writer's female characters always seem to be very ideological and artistic value, because women are the bearers of human happiness and comfort in troubles, embody the idea of motherly and infinite sacrifice.

Like many of his contemporaries, F. Dostoevsky recognized the importance for freedom and equality for women, but at the same time believed that emancipation must be explained in terms of the Christian love for humanity. From his point of view, it was great mistake to solve the problem of the man and the woman separately, whereas he considered it as a single integrated organism. [23]

According to him, a woman should not aspire to be like a man, and the main flaw of the modern woman is precisely the extraordinary its dependence on some of their own men's ideas, the ability to take their word for it and believe in them uncontrollably. [15]

Dostoevsky captured different sides of female nature: freedom of feelings, dissatisfaction with life, a critical attitude to it sell and its handpicked successor, readiness to action, spontaneity and instinctive feminine nature. [15, 59]

At the turn of XIX-XX centuries, interest in the female images Dostoevsky was associated with a philosophical understanding of women's issues. [18]

New impetus for this interest has given the cult of Slavic femininity, Russian womanhood taking shape in the mid-nineteenth century, and later became popular in Russia and abroad. [22], [10]

At the end of XX - beginning of XXI century creativity of Russian writer was experienced a new surge of attention of foreign scientists to the female images and in this direction turned to intensive research studies in the US and the UK. [20]

The attention of researchers turned also to folklore and mythological foundations of female images F. Dostoevsky.

They considered heroines of the writer in the context of Orthodox culture, as well as studied the irrational nature of their dual nature, which allows us to speak about the current trends in the West, to the interpretation of women's images of the writer as a synthesis of mythological, Christian and psychological features. [21]

The way of perception and understanding of woman images F. Dostoevsky at the turn of XX-XXI centuries is known to increase researching words belonging to a particular scientific school, the theoretical orientation of literature and the chosen method of interpreting the heroines of the writer.

However American and English scientists aware of any failure of a single methodology for the holistic analysis of the author's position F. Dostoyevsky in relation to a female character. Therefore,

researchers are increasingly integrating the different approaches, trying to reach a new level of understanding of artistic synthesis of the universe Russian classics. [5]

Numerous parallels and roll in the perception assessment heroines of F.Dostoevsky's Russian and English researchers gave accurate picture of the strengthening of the relationship between researchers of different countries and of the integrity and unity of the literary process.

In addition, world philology community is working intensively to translate articles and science researching concerning Dostoevsky's creativity.

Mutual enrichment of Russian and foreign researchers ideas and achievements in the field of female characters F. Dostoevsky promoted a better understanding of the poetics of an artistic image, not only in the works of Russian writer, but also in the works of Russian and world literature XIX-XX centuries. [14]

Interpretation dialogue about female images of F. Dostoevsky taken a place English and American studies in late XX - early XXI century confirmed the idea M. Bakhtin's polyphonic principle of construction works of the writer. Russian scientist proved the idea of special self-extracting heroine obsessed to be heard, understood, with no well defined ideology and the inner world, but with a high consciousness and excessive self-esteem, configured to fight the obstacle to its limits, with the inclusion of all the mental faculties could appear only in the works of F. Dostoevsky. [9,127]

F. Dostoevsky turned to explore characters, solved his heroines and that way lead to diversity and polyphony of their internal "image" in the dynamics of events and plat twists.

Characters of F. Dostoevsky were outstood of different measure of spiritual maturity and the degree of realization of freedom. They reacted differently to the demands of the moral law.

In the opinion of the writer, for humanity, there were two ways of development, depending on the ability to use the gift of spiritual freedom.

The first of them was way violation of the moral law with the aim of egoistic self-assertion - called the way of the Antichrist. Development in this case would turn to degradation, and freedom with willfulness.

The second way was the path of love to promote the ideal of humanity. In this case people followed Christ, defeating sin and abnormality in his heart.

The images of Dostoevsky Grushenka and Katerina Ivanovna, like their predecessors - Nastasia, Aglaia, Dunya Raskolnikov and Sonia even Marmeladova, moved toward spiritual enlightenment, repentance and good.

Feminine images of F. Dostoevsky revealed extraordinary artistic achievement. "This was made possible as a result of focused study of polar dual unexpected, irrational female personality, and the inner spiritual and psychological conflict heroines of the novel was a manifestation of a special psychological manner of Dostoevsky". [9, 93]

Historical and social aspects of changing the place and role of women in American society in the period 1870 till 1910 of XX century determined a new look and new components of her worldview and perception of reality. [24]

It goes without saying that the "female" issue occupied an important place in the works of American writers as one of the "dimensions" of historical and cultural development of artistic consciousness and creativity. [16]

As one of the dominant themes in American literature XIX- end of the beginning of XX centuries, it provided the key to understanding the place of women in society, her role in the development of social progress, the issue of the specificity of her rights and freedoms. [2]

Researching great interest in the fate of American, exploring particularly feminine, feminine view of the world, women's values, studying the role of women in the various areas of society, American writers in their works sought to objectively reflect American life, the problems of women's emancipation and feminism, as well as to high lighter the development new priorities and social values, could be regarded as a kind of literary creation response to the change of the spiritual content in the appear in the works of G. James (1843-1916), K. Cholina (1851-1904), X. Garland (1820-1940), DG Phillips (1867-1911), T. Dreiser (1871-1945), C. Crane (1871-1900), D. London (1876-1916), Upton Sinclair (1878-1968) and other writers.

In the works created during this period, the authors sought to fill the live image content shaped in the real world the phenomenon of "new wife". [3]

But there was a great difference between women writers and male writers in the interpretation of this problem.

Male priority emphasized the social role of a woman leader, orator, political competitors and emerging social movements in society. [14]

The specifics of the approach to artistic interpretation of the "female" topics women writers comprised ability women writers easier and more natural to describe surrounded reality their daily life and the family. Since family life was for them the main habitats and the literary work directly or indirectly contributed to the reevaluation of values in favor of changing roles and functions, primarily in the family. [17], [15], [16]

The bulk of scientific papers devoted to the study of the role and place of women in the American South of the XIX century, make up the study of social and historical content.

These works considered the Status of American woman, as well as their place of residence, and raised the question about the degree of understanding between women of different classes and races («Southern Women», NY, 1988).

They analyzed the education system, described the history of the feminist movement and considered the degree of participation to slavery.

American writer highlighted the problem of the South during the Civil war. In these work there were numerous facts of domestic nature, including the rules of dating and courtship, marriage and related issues of the rights and responsibilities of women, the issues of procreation and education of girls, allowing to gave an accurate picture of the specificity of life. [6]

K. Dillman drew attention to the fact to be necessary to distinguish the concept of "Southern Women" and the concept "Women in the South," because only one fact of residence in the territory of the South did not give grounds to speak about particular attitude, special behaviors and the ways of self-identification, of American southern woman. [6]

Researchers at the phenomenon of "Southern women" often refered to the written testimony women lived in the South parts of the world.

At the same time the used diaries and texts of writers in the south region to find out a more complete picture of the southerners and their role and place in the social life of the South of the century. [12]

Due to the fact that literacy in the Old South was the privilege of the white population, naturally, a novel a memoir text were belonged on white women not from the slave, or more or less independent households, and hence their affidavits represented some ideological and philosophical concept. [11]

So far, in fact, only one widely known written evidence of black southerners, a former slave, related to the prewar period. This is memoir Harriet Jacobs «Incidents in the Life of a Slave girl: Written by Herself», 1801, and today they are the most cited in the works, which investigated the status of and the situation of Southern women.

Only in 2001 in the newspaper "New York Times" published an article by D. Kirkpatrick that has just discovered three hundred page texts entitled "The Bonds – Woman Narrative». At the preliminary conclusion of experts a found text is written as a novel with the date 1857, and its author is a runaway slave Jane Jenson. Today it is the earliest known novels written by black women.

As for the white women of simple estates, which belonged to salaried workers, their voice was completely absent in the southern women's literature.

By the time of the rise of interest in the study of the literary heritage of the South coincided with the rapid development of gender studies in the United States and has been associated with the release in 1953 of the English edition of Simone de Beauvoir's "The Second Sex".

He was the first to attempt and integrate consideration of the specifics of literary creativity of women XIX century.

American and English scientists also discovered the names of forgotten Southern writers of the century, some of which would later be numbered among the classics of American literature. An example, American scientists study the creative legacy of Kate Chopin (1850-1904), and it is now included in the national literary anthology and is recommended for required reading at the philological faculties of American universities.

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