

## **CHARACTERIZATION OF THE NOVEL "OBLOMOV" BY I. A. GONCHAROV THROUGH THE STRUCTURE OF "THE HERO'S WAY" BY JOSEPH CAMPBELL**

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## **ХАРАКТЕРИСТИКА РОМАНА «ОБЛОМОВ» И. А. ГОНЧАРОВА ЧЕРЕЗ СТРУКТУРУ «ПУТЬ ГЕРОЯ» ДЖОЗЕФА КЭМПБЕЛЛА**

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**Abstract.** The article investigates the image of the protagonist of the novel "Oblomov" by I. A. Goncharov through the structure of Joseph Campbell by comparing the plot of the work and the stages of character development identified by the American scientist in the book "Hero with a Thousand Faces".

**Аннотация.** В статье проводится исследование образа главного героя романа И. А. Гончарова «Обломов» через структуру Джозефа Кэмпбелла с помощью сопоставления сюжета произведения и выделенных американским ученым в книге «Тысячеликий герой» ступеней развития персонажа.

**Keywords:** plot, image, path, hero.

**Ключевые слова:** сюжет, образ, путь, герой.

When reading books, sometimes you get the feeling that the characters and the plot are familiar. Joseph Campbell also thought about this idea. In his work The Hero with a Thousand Faces, he says that myths repeat the trials that a character goes through. The researcher identifies a structure of 17 stages of the "journey". Small details, images have been coming to literature from myths and fairy tales for a very long time, so the "Hero's Path" structure is often found in works that appeared

long before the "Hero with a Thousand Faces".

Let's try on the example of the famous novel by I. A. Goncharov "Oblomov" to consider the theory proposed by J. Campbell. The scientist calls the starting point the first phase, the prehistory of the "journey". It consists of five elements.

The first step involves the emergence of the thought of a possible "journey", when the hero is in his usual world, in his comfort zone. In the novel, we see how Oblomov has two misfortunes: a letter from the headman and moving to another apartment. All this implies that Ilya Ilyich would have to leave the room.

The second step for J. Campbell is the rejection of this "call". L.A. Sapchenko, Doctor of Philology, calls Oblomov "a hero who 'did not go'". Although it means unfulfilled dreams of traveling with Andrei Stolz, Oblomov, by and large, was not a person ready to leave his comfort zone. Therefore, the idea that you need to "go on a trip" does not cause him much enthusiasm. The third step is to acquire a "supernatural patron". In myths, this stage could indeed carry elements of magic and miracle, but in the novel by I. A. Goncharov, at this moment of the structure, the hero meets a mentor, his old friend Andrei Stolz, with whom his journey will begin. J. Campbell's fourth stage is a meeting with the "other world", the hero's first encounter with danger, with his own fears. For Oblomov, going out into society has become such a test. Stolz is taking Oblomov to different houses.

At the fifth stage in the Hero's Path structure, the traveler must be "absorbed" by a mythical creature. In Russian fairy tales, it could be, for example, a whale fish. But Goncharov's Ilya Ilyich is swallowed up by Petersburg society. Oblomov desperately resists him, he is not inspired by the stories of Andrei Stolz.

At this point, the first phase ends and the second begins. It's about character development. The sixth step allows you to see the hero separately from his mentor, to find out what he is worth on his own. After a conversation with an old friend, Ilya Ilyich nevertheless begins to enjoy his "journey". However, it is at this stage that errors and shortcomings of the character are also visible. No matter how strong the motivation from Stolz is, Oblomov remains himself. He did not leave the apartment for three months and did not visit Paris.

The seventh step is dedicated to meeting the main female character. Olga Ilyinskaya really became for Oblomov the ideal of aesthetic beauty and life, the so-called "goddess". Ilya Ilyich is as energetic as ever, "no sleep, no fatigue, no boredom on his face." The eighth stage is difficult for the hero: he realizes that life in his dreams is greatly embellished: "But when it suddenly dawns on us or we simply cannot help but notice that everything we think or do invariably bears the stamp of flesh, then we, as a rule, we experience disgust: life, the phenomena of life, the organs of life, in particular, a woman as a great symbol of life - all this becomes unbearable for a pure soul. Oblomov at this moment realizes that he cannot be with Olga.

The ninth step is called "Reconciliation with the Father." It is understood that at this stage the son should become equal to the father, but this is not the only interpretation. The hero, to some extent, must acquire power over life. In the novel, Oblomov moves to the house of Agafya Pshenitsyna, realizing that the safe "Oblomovism" is the best option for him, home and homeland. Ilya Ilyich accepts his essence, his destiny. "Apothesis", the tenth step of the path of Ilya Ilyich, falls on his serene stay under the wing of Agafya Matveevna, who cherishes and cherishes the gentleman she has inherited. "Here he finds everything that resembles a village: silence, "strict order" and "glorious coffee", the crackling of canaries and siskins, the clucking of a hen, pies with chickens and fresh mushrooms ..." writes N.L. Ermolaeva, Associate Professor of the Department of Russian Literature and Cultural Studies.

The eleventh step grants the hero the fulfillment of his dream - Oblomov understands that the "Oblomovism" that unfolded under the leadership of Pshenitsyna is just what he needed from the very beginning.

The third phase of the Hero's Journey involves the return of the character home.

The twelfth stage, in which the refusal to return home takes place, takes place in the plot of the novel when Oblomov falls ill. He no longer physically wants to change anything, because at the stage of "apotheosis" Ilya Ilyich was happy.

The thirteenth stage of J. Campbell again has a mythical component. "Magic flight" for Oblomov became magical thanks to his friend Stolz. With his help, Ilya Ilyich gets rid of the theft of Ivan Matveich, Pshenitsyna's brother.

But after, at the fourteenth stage, the "magical forces" must leave the hero so that he can independently accomplish the feat. At this stage of his journey, Oblomov quarreled with Tarantiev and kicked him out of the house. They didn't see each other again. "Crossing the threshold into the world of everyday life" at the fifteenth step happened to Ilya Ilyich when he returned to his Oblomovka. The hero went through all the obstacles and ended up at home again, his dreams came true, he can continue to live happily. The sixteenth and seventeenth stages of J. Campbell are based on the continuation of the happy life of the hero. It describes the familiar "and they began to live, live ...". In many works, different steps of the Hero's Path have been modified or excluded, but it is these two steps that are most subject to modifications. However, Ilya Ilyich really began to live, enjoying every day, without fuss, in harmony.

Thus, Oblomov really goes through such stages of personal growth that the heroes of myths went through. Thanks to the J. Campbell system, one can trace how the hero changes in the course of the story and what circumstances prompted him to change.

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