

THE IMAGE OF WOMEN IN THE WORKS OF M. GORKY**University of Economics and Pedagogy (NTM)****Teacher of the Department of Russian Language and Literature****Safarova Zulfiya Karimovna**

Annotation: The article devoted to open the theme the image of women in the works of M. Gorky. On the other hand, special peculiarities of Maxim Gorky's work and role of female characteristics were analyzed.

Key words: *debate-raging novel, class-consciousness, revolutionary fervour, theoretical lenses, qualitative study, socio-economic, political rights, exploitation, gender-discriminations.*

Maxim Gorky is known as one of the best writers who describes women in both Russian and world literature. He shows a wide view of female characters like Nilovna, Sophia, Natasha, Sasha, and Ludmilla in his lively novel "Mother. " These women come from different social classes in Russia, but they share common traits that we encounter every day in our lives. Gorky gives them awareness of their social class, which helps them take part in the workers' movement. They see Socialism as the only way for women to achieve freedom and for their class to be liberated.

Gorky was one of the first people to start and promote Socialist working-class literature. He wanted to show the anger and sadness of the social, economic, cultural, and political situations of his time. He was very passionate and wrote to help workers and poor farmers. He created a new style of realistic art that was perfect for his big goals. His great work "Mother" is an important moment in the history of Russian literature. It is one of the most important novels of the twentieth century which was written in (1907) in America, on the historical eve of the first Russian peasant-bourgeois Revolution of 1905. It depicts the emerging class-conscious revolutionary proletariat class in Russia. The Russian critics hailed Gorky as a true proletarian writer and his novel "Mother" as the model of Socialist proletarian literature. Vladimir Lenin remarks that "It is a book of the utmost importance; many workers, who have joined the revolutionary movement impulsively, without properly understanding why, will begin to comprehend after reading Mother"[1]. Mikhail Bakhtin notes that, "After 1905, Gorky knows that Russia is also on the path to revolution"[2]. Francine Du Plessix Gray considers the novel as "the literary model for the Socialist Realist portrayal of women"[3]. Eugenia Knipovich wrote an essay entitled "The Socialist Humanism of Maxim Gorky" (1937)in which he stated about Gorky's female characters

as portrayed in his fiction, that, “Similarly, in women’s lives, Gorky lays bare their torment. They are beaten not out for cruelty alone but because on them the men folk avenge their own sufferings—the anguish and humiliation of their degraded and oppressed lives. Such is the fate of Nilovna (Mother), Orlova (The Orlov Family), Nikon’s mother (Summer), etc.” [4].

Much has been written on Gorky’s novel “Mother” in the form of books, dissertations and articles from different theoretical lenses and analytical perspectives, focusing on Pavel, the male protagonist of the novel, socialism and class-conscious revolutionary proletariat class movement of Russia. No researcher concentrates on the revolutionary role of women as embodied in the female figures of the novel from Marxist feminist perspective and the above-mentioned research on the subject seems scanty. Therefore, the on-going research is an attempt to fill the research gap it will hopefully motivate the research scholars on the subject. This is a qualitative study based upon textual and character analysis of females portrayed in the novel under investigation on the bedrock of Marxist feminist hermeneutics. Marxist feminism is a theory of power and its unequal distribution. For the Marxists feminists every social formation is based on class conflicts of interests between the bourgeoisie and the proletariat as well as gender discrimination between men and women. They want to establish and defend equal socio-economic and political rights of women. They also believe that the conflicts and differences between man and woman are not sociological but naturally biological. The purpose of Marxist feminists is to overcome women’s subordination, subjugation, exploitation, gender-discriminations, and the patriarchy by replacing capitalism with socialism.

Maxim Gorky was a great writer and important figure in creating new Soviet culture. He connected two different periods of Russian literature. He is celebrated as one of the best working-class writers in the world. He shows a powerful workers' movement against the rich and powerful because he is deeply upset and frustrated by the lack of knowledge, poverty, and suffering of the workers and farmers, as well as the struggles of women. He wants to set up Socialism in the system of tsarist Russia. His novel “Mother” was well appreciated, and still read by now, focusing on the workers’ demonstrations on the eve of May Day in 1902 in Sormovo, an industrial zone near Gorky’s native town of Nizhny Novgorod. The novel presents a realist gloomy portrayal of the bleak living and working conditions of the factory settlement in which the daily life of the working classes filled with hardship, back-breaking labour, poverty and hard drunkenness. The proletarians celebrated May Day in the form of the mass anti-capitalist protest. The Tsarist authorities mercilessly crushed and dispersed their demonstration. Six of its leaders were sent to exile to death

in Siberia in a trial. After his father's death, Pavel Vlassov, a teenager worker living with his mother, Pelagia Nilovna, started to toil in the factory. He made acquainted with his fellow proletarians who introduced him with political literature. He began engrossing on radical literature banned in the Tsarist regime. Maxim Gorky portrayed female characters with a revolutionary fervour and enthusiasm, projecting his socialist thoughts and dreams through them. The figure of Nilovna, the widowed mother of a leader of the factory workers, and the prototype of the heroine of "Mother" is drawn in a realist manner. The novel is set principally around Nilovna's all-round development of personality. Her thoughts and feelings are central to the plot of the novel. She was an incarnation of an illiterate peasant woman, Anna Zalomov, whom the author knew personally.

Gorky's story shows how the characters grow by becoming aware of their social class. They reach a point of strong political beliefs, where the fight for women's rights is closely connected to the fight against capitalism. Gorky did not believe that struggle for women's emancipation cannot be succeeded or ".....culture alone cannot liberate women: a more fundamental revolution in means and forces of production is required"[5]. On the contrary, Gorky believed that women could only be emancipated in socialism. As Michèle Barrett writes that, "Since women's oppression is "entrenched in the structure of capitalism," the struggle for women's liberation and the struggle for socialism cannot be disengaged"[5]. Gorky and his female characters are not only Marxists but they are also Marxist feminists who believe that women's emancipation is closely linked to class-struggle and it cannot be achieved within capitalism but also it is only possible to replace this system with a socialist planned economy. Similarly, Socialist revolution cannot be successful without the participation and support of the proletariat class women.

As a summary we can conclude that Gorky dismantles the Orthodox, archaic; patriarchal, ascetic stereotypes of women's roles in the tsarist Russia in which the lot of women was worse than that of the slaves. His revolutionary female figures are actually gravediggers of the bourgeoisie who retain a saintly entropic refinement and sense of equality between the genders and classes through the brutal patriarchal treatment of men. They cannot imagine the success of woman's emancipation without the struggle for Socialism. Therefore, they participate in the revolutionary proletariat class movement to liberate themselves from their double bondage of wage-slavery and male oppression because they understand the fact that subjugation of women is a trans-class phenomenon in the patriarchal capitalist social formation that reinforces male supremacy over women. Women's oppression cannot be eliminated until capitalism is replaced by socialism that produces the material ethos for the emergence of socialist sisterhood. Gorky believes

that women oppression is rooted in the socio-economic and political conditions of capitalism and women's liberation cannot be archived without class-struggle against this system. Similarly, the success of Socialist revolution also depends upon participation, cooperation and support of the proletariat class women.

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