

ANNOTATION

on the thesis for the master's degree in Religious Studies

« Religious motives of the Oberiuts' art»

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Oberiu (Association of Real Art) - a literary group that existed in Leningrad from 1927 to 1931 . In this group at different times were A. Vvedensky , D.Harms , N. Zabolotsky and others. In parallel with the Oberiu existed as an informal circle of friends "Chinari " , which had a significant impact on the oberiut's outlook . Besides oberiuts , it included the poet Nikolai Oleynikov and philosophers Ya.Druskin and L. Lipavsky .

The aim of the research is the identification and analysis of the religious motives typical of oberiut's literary creativity . Achieving this goal involves the following tasks :

- 1) implement a general introduction to poetics Oberiu , examined the role of "Chinari" in its formation , as well as to disclose the content of such fundamental concepts as " character " , " bulletin" and " next world ."
- 2) to identify the origins of oberiut's literary creativity
- 3) reveal the features of the category of God , appearing in oberiut's works through direct examination of the image of God and his interaction with the world , man and time.
- 4) identify particular eschatological component of oberiut's religious picture of the world , including through insight apocalyptic symbolism in their work .

The provisions for the defense :

- 1) the origins of oberiut's creativity , along with literature during the early twentieth century (especially with the futurists and the " zaumniki ") should be

considered as representatives of the classical paradigms in literature (Johann Wolfgang von Goethe and Alexander Pushkin).

2) In addition to actually existed in the history of literary figures , on oberiut's creativity had a significant impact fictional figures - Kozma Prutkov and Ignat Lebyadkin.

3) Oberiuts expose the falsity and the inertia of human language by means of himself , that is to say about limiting categories.

4) The images of God and the divine in the works of A. Vvedensky , D.Harms and Ya.Druskin , despite some differences in the way the author's interpretation , yet remains within the Christian worldview paradigm.

5) N. Zabolotsky's poetics inherent philosophy of nature , which is manifested in the replacement of God for nature and its phenomena. Religious images in this connection are unchristian, denied personal immortality.

6) Oberiuts see the world very fragmented , lacking center. In this regard, a person is in a depressed state .

7) The time appears in the oberiut's discourse like only imaginary conditioning , oppression which is one of the most important factors that play a role in the separation of human from the divine , from the truth in its entirety . Death is a stopping time.

8) Post-mortem existence in some of its manifestations is recognized by all oberiuts and therefore their eschatology replete subjects afterlife journeys and apocalyptic symbolism.

