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**К ВОПРОСУ О ЦЕЛЕСООБРАЗНОСТИ СРАВНИТЕЛЬНОГО  
АНАЛИЗА ЖЕНСКИХ ОБРАЗОВ В РУССКОЙ И КИТАЙСКОЙ  
ЛИТЕРАТУРЕ НАЧАЛА XX ВЕКА**

**TO THE ISSUE OF EXPEDIENCY OF COMPARATIVE ANALYSIS  
OF WOMEN'S IMAGES IN RUSSIAN AND CHINESE LITERATURE  
OF THE BEGINNING OF THE 20<sup>TH</sup> CENTURY**

**Аннотация.** Данная статья посвящена целесообразности сравнительного анализа женских образов в русской и китайской литературе начала XX века.

**Abstract.** The article deals with the expediency of the comparative analysis of women's images in Russian and Chinese literature of the beginning of the 20<sup>th</sup> century.

**Ключевые слова:** сравнительный анализ, женские образы, литературные исследования.

**Keywords:** comparative analysis, women's images literature research.

The current relations between Russia and China, due to various political and economic factors, are most, if you look retrospectively, favorable. This leads researchers to compare two different countries, in terms of language, ethnic composition and traditions [2, 3].

For many countries, the twentieth century was a time of radical transformations of social order. Among the various changes, a change in the position of the woman, which began in the nineteenth century, was emerging: "Suddenly, large cities around the world were flooded by short-haired women dressed in a man's suit or a shapeless dress and a bell hat. <...> The modern young woman did not want to resemble her mother and grandmother. <...> She cut her long hair short like a boy, put on a jacket and a tie, she smokes and drinks in public (which is allowed only to men)..." [1]. This "androgyny" in clothing and behavior was a syndrome of changing gender roles. The changes tackled both Russia and China.

In the "patriarchal" Russian society, despite the active actions of various women's communities since the late 19th century, the position of women has changed only its complete restructuring – the February revolution of 1917. Due to it, Russian women became one of the first in the world who received the suffrage. After the events of the revolution and the formation of the Constitution of

the RSFSR in 1918, women received the most extensive rights, analogues of which have not yet existed in other advanced countries of the world. At the beginning of the 20th century, due to the growth of industrial production and technical improvement of the working process, the number of women serving in factories, factories and craft shops significantly increased. This has led to increased interest in issues related to the protection of women workers' rights. At the same time, the situation of women in the family is improving significantly.

A similar situation was in China. In traditional China, with its specific moral code, which was based on Confucianism, the situation of women had been powerless. It would be enough to recall the "3 submissions" (submission of a woman in her youth to her father, in marriage - to her husband, in old age - to the son) and the "4 virtues" (virtue, modesty in speech, femininity, diligence). And besides, a known process of "bandaging feet". The emergence of the tradition of "bandaging feet" refers to the Chinese middle Ages. It came to prominence in the period of the Sung dynasty. The model beauty of Old China had to have legs like lotuses, so the girls bandaged their feet to slow the growth of the foot, which was then called "Golden Lotus in three tsuns". During the time that has passed since the appearance of the custom, through the "bandaging feet" procedure about a billion Chinese women passed. This procedure was officially banned in 1912. Until then, Chinese women were forced to pay a high price for "beauty". They were doomed to life-long physical suffering and inconvenience (calluses were formed on the feet, nails grew into the skin, the foot bleed and suppurated, blood circulation almost stopped).

Researcher Fang Wenlan believes that the positive impact on the position of women was made by an "uprising of taipings" – the uprising of Chinese peasants against landowners in 1850, which in 1864 was suppressed. For the first time, the taipings proclaimed that men and women were equal, and the latter were obliged to obtain educational and political rights [4]. However, a researcher Feng Yulan points out that these ideas were "utopian" and were not carried out by "taipings" themselves [5].

As in Russia, the revolution changed everything dramatically. Xinhai revolution (1911-1912) marked the beginning of changes in all spheres of life: politics, economy, culture, daily life of the people. The changes that followed were largely connected with the penetration of Western liberal values and Western philosophical thought. The conductors of these ideas became two closely related social movements: the movement for a new culture (movement that took place in Beijing and Shanghai during the First world war) and the May 4th movement (a mass anti-imperialist, primarily anti-Japanese movement in China in May – June 1919, which arose under the influence of the October revolution in Russia; in a broad sense, the May 4th movement marked a change of direction in the views of Chinese intellectuals: a massive shift from traditional culture to Westernization).

One of the main activities of the new culture movement was the liberation of Chinese women. In the center of the movement for the liberation of women was a new image of a woman who had to have a set of qualities that characterize

her as an equal member of society with a man. Increasingly new expressions "a new woman" began to appear. The main ideas were the right of women to education, equality in the family, freedom of marriage, the right to work and equal payment, along with men, the ban on bandaging legs.

Such significant and quite similar changes in the situation of women in both countries could not but have a response in culture, which makes it advisable to study and compare women in Russian and Chinese literature at the beginning of the 20th century.

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## **ЭМОЦИОНАЛЬНОЕ ВЫГОРАНИЕ И ПСИХОЛОГИЧЕСКИЕ ЗАЩИТЫ ПЕДАГОГОВ ОБРАЗОВАТЕЛЬНЫХ ОРГАНИЗАЦИЙ**

## **EMOTIONAL BURNOUT AND PSYCHOLOGICAL PROTECTION OF TEACHERS FROM SCHOOLS**

**Аннотация.** В статье рассматриваются результаты исследования эмоционального выгорания и психологических защит педагогов образовательных учреждений. Проблематика эмоционального выгорания педагогов достаточно представлена в современной психологической науке. Однако, несмотря на существующие работы и выстроенную методологию, ценность новых исследований по-прежнему велика в силу сензитивности этого феномена к изменяющимся условиям воспитательно-образовательного процесса. По результатам полученных эмпирических данных можно сделать вывод, что педагоги из дошкольных образовательных организаций чаще используют в стрессовых ситуациях различные механизмы психологической защиты, благодаря чему сохраняют свое психофизиологическое здоровье, поэтому в меньшей степени склонны к профессиональному эмоциональному истощению и выгоранию.

**Abstract.** The article discusses the results of the study of emotional burnout and psychological protection of teachers of educational organizations. The problem of emotional burnout of teachers is quite presented in modern psychological science. However, despite the existing work and the built methodology, the value of new research is still great due to the sensibility of this phenomenon to the changing conditions of the educational process. According to the results of empirical data obtained, it can be concluded that teachers from preschool educational organizations often use various mechanisms of psychological protection in stress-