

THE ISSUES OF WOMEN'S EMANCIPATION IN ELPIS KESARATSIAN'S ESSAY "EXERCISING THE RIGHT IS NOT AUDACITY"

Naira Hambardzumyan

PhD in Philology

Institute of Literature after Manuk Abeghian Academy of Sciences of Republic of Armenia

15 Grigor Lusavorich Yerevan, Armenia

E-mail: nairahambardzumyan@yahoo.com

The article has been delivered on 14.10.2022, reviewed on 16.11.2022, accepted for publication on 11.04.2023

DOI: 10.53548/0320-8117-2023.1-170

Introduction

In 1861, the writer, journalist, publicist and first Armenian woman editor Elpis Kesaratsian founded and edited the monthly magazine "Guitar"¹ the first issue of which was published on August 1, 1862, in Constantinople (currently Istanbul, Turkey). The "Guitar" was a big and serious phenomenon not only for the Armenian intellectuals living under the Ottoman dictatorship, but also for the Sultanate censorship².

Elpis Kesaratsian-Toghramajian was born in 1830 in Constantinople. She was the first Armenian female editor, journalist and publicist; and the "Guitar" was the first Armenian - language journal "about women and for women" with the slogan "Invitation for Armenian Maidens" published in the Armenian-Constantinople reality, and in the world, in general. The woman-editor of the "Guitar" signed the articles published in the magazine as "Elpis Kesaratsian E.K.T. Haykouhi". She received her education in the Armenian schools of Ortagyugh and Peshiktash.

In 1879, she published the "Collection of Letters to a Reading Armenian Woman"³. From 1872, Elpis Kesaratsian worked as a teacher in Makruhyats College. She corresponded to the Constantinople-Armenian Press. She died in 1913. In all the seven issues of the "Guitar"⁴ magazine, the author published poems, essays, philosophical thoughts and articles, letters and poems addressed to Armenian women living and working in all times.

Elpis Kesaratsian's essay "Exercising the Right is not Audacity"⁵, which is directly or indirectly related to the author's social views and their manifestations. It discusses issues related to Kesaratsian's national, political, and legal consciousness, patriotism, nationally-beneficial activity, as well as women's education, ethi-

¹ Kesaratsian 1862-1863.

² Kharatyan 1989, 5-6.

³ Kesaratsian 1879.

⁴ It is supposed that the Guitar as a musical instrument resembled a woman's body, and its soft sounds were associated with a woman's voice.

⁵ Kesaratsian 1862.

cal and moral standards, gender equality and national-value realizations, women's emancipation, equal opportunities for women and men in education, upbringing, work, freedom of speech and expression.

The essay "Exercising the Right is not Audacity" is the first symbolic manifestation of the Armenian feministic thought.

In her other essays "Upbringing of Maidens"⁶ and "The Benefit of Friendship"⁷ Elpis Kesaratsian studies issues of women's education and upbringing, establishing schools for maidens, raising literate and educated citizens, as well as women's social and civil rights. In her essay "The Spirit of Patriotism" (Imagination)⁸, the author addresses the national-value realizations of Armenians, viewing them in the realm of the real and the imaginary.

In the essay "Exercising the Right is not Audacity" the moral basis of Elpis Kesaratsian's worldview is shaped on the background of the author's observations' integral, which express the social consciousness, views, and thought transitions of the author living and working in the second half of the 19th century, radically demonstrating also the originality of the author's views and way of thinking.

In this essay, Kesaratsian refers to the issues of gender equality, demonstrating in detail where the unequal attitude towards women is hidden in social, political, and civil relations and the family, meanwhile proposing solutions towards improving those relationships, making the woman a full member of the community, and forming a sound and harmonious society.

The main factors of women's self-consciousness and self-recognition

Elpis Kesaratsian who was fighting for women's rights and emancipation, substantiates that men's natural rights are equally everyone's rights, consequently, women, like men, have the right to universal equality.

In the essay, the author forms the two different sub-levels of woman's writing moving towards subjectivation through the path of unconsciousness, by means of which she creates the domain of her *intra-feminine* and *intra-subjective* linguistic consciousness, which is notable in the context of epistemological, historical-philosophical, sociological, psychological, physiological, and semantic issues.

The development of man-woman interrelations is recorded in the two opposite domains of the perception of a *subject*⁹ and is divided between female and male personalities, although traditional psychoanalysis (Freud) directly reveals their individual traits depending on their belonging to a certain sex, and accepts the male and female models as men and women's responses to their own qualities.

⁶ Kesaratsian 1862.

⁷ Kesaratsian 1862.

⁸ Kesaratsian 1862.

⁹ A subject - narrowly meaning an individual who possesses conscious experiences, such as perspectives, feelings beliefs, and desires. Solomon 2005.

According to the aforementioned, a person (here, a woman) receives balanced development, education, and upbringing when she follows the above-mentioned models: in that case, her personality is not shattered.

In general, the *typological classification of gender* is conditioned by the social upbringing received within the education system; so, as a socio-cultural phenomenon, the concept of *gender* also operates in the fields of education, upbringing and right. The cognitive vertical of the subject observes the formation of an individual and a personality by means of the aforementioned systems.

This theory is self-regulating and presents itself within the frames of the issues of a woman's typification, her freedom and rights; it confirms a certain role in the process of her formation, which at the same time, summarizes the cognitive information of the latter with the orientation of woman-subject (as an individual)-identity-consciousness.

Kesaratsian thinks that the unavailability of education and upbringing, and the lack of rights in the society, and in man-woman relationships in general, conditioned by it, creates unequal rights and unsound perceptions in relation to men, as a result of which women occupy a lower social position in society, since men impede their development and growth.

"Here, I would like to propose our important problem to the same Honorable Persons, who first showed reluctance on our Diary, considering a Patriotic undertaking inappropriate for us. We could not hope for thoughtfulness on their part, which, instead of encouraging us, instead of revealing our zeal, instead of giving us a path to progress, created obstacles for such temptation; and the reason for this is said to be the first to dare to do something that has not yet occurred in the nation. That is, if we tempt the virgins, their eyes might open, and other reasons similar to these truths"¹⁰.

Kesaratsian's observations, as those of a *woman-thinker*, on women's place and role within the context of transforming values, where the issues of women's emancipation, which underlie women's development processes from the start and take place in the ideological realms of education, rights, and freedom, invite intellectual arguments (in the fields of philosophy, sociology, pedagogics, linguistics, psycho-physiology, psychology, etc.).

Elpis Kesaratsian's essay "Exercising the Right is not Audacity" reveals and makes sense of two possible ways of formation and development of the *woman-individual*:

- a. identity-awareness and self-realization through education, upbringing, and knowledge,
- b. gaining a social role and rights through the notions of gender, freedom, and women's emancipation.

¹⁰ Kesaratsian 1862.

Consequently, in the context of the above-mentioned issues, the processes of women's emancipation (termination of restrictions) and, in that context, the acquisition of relevant rights and responsibilities can be observed in the late 19th century Constantinople: "They will not light the bright chandeliers of education in their minds, when they shine with a dim light hidden under the dark cover, and they will be unable to communicate it to others. Let them ask no more, let them want no more, let them not long for health in their diseased condition, since they have no free hand to cure"¹¹.

The previous periods may indisputably be considered the era of male domination (patriarchy), where the female subject is completely absent, the idea of women's rights protection was still in an internal, encrypted embryonic state, and lacked the transparency of self-awareness and sovereignty, which is recorded by Kesaratsian: "What a humiliating situation! In addition to losing all your qualities, your title of being a human is even harder for them to look at... The violence of the merciless fate became a burden on the same head, and restrained her desired freedom for many centuries: although the swift hand of males shatters its chains, it still does not stop injuring a lot of hearts openly with transparent arrows"¹².

Many studies give us ground to conclude that not only men, but also women are the models of shaping social behavior. Starting from the second half of the 19th century, in Constantinople, due to the Tanzimat¹³, new emphases were put on their role and significance in the society, so it seemed that from the sensual semi-ological domain the woman was gradually passing to the rational one. Elpis Kesaratsian made the first observations on that issue in her essay "Exercising the Right is not Audacity", writing about what it means to be a woman and expressing her own perception of equality between men and women and women's emancipation.

She believed that women and men could have common progress in self-perfection and development, but the truth is that the reason for gender inequality is the monopoly of men since times immemorial: "And if education were to tempt women, it might be a surprising prediction that the current practice of living with eyes shut, that relates directly to behaviour is due to ignorance. This is true, and the world is the witness; but what closure? With one evil in thousands of good

¹¹ Kesaratsian 1862.

¹² Kesaratsian 1862.

¹³ Tanzimat - Ottoman Code of Reforms, the Basic Principles of which were set out and published in proclamations in 1839 by Gulhan Hatt Sheriff and Hutt Humayun in 1856 which envisaged reforms but were not implemented. Tanzimat was admitted to the Ottoman Empire in 1839-1876, at the same time, the first constitution of the empire was adopted. Significant social, educational and cultural changes took place in the Ottoman Empire during the Tanzimat years (1839-1876). Inspired by the prospect of "promising" reforms, November 3, 1839, Immediately after the enthronement of Sultan Abdul Majid, Armenian youth educated in European universities, fascinated by the ideas of enlightenment and social progress, educational and national companies were founded in Constantinople. In contrast to the previous reforms, the tanzimat included not only military but also economic, political, legislative, socio-cultural, educational, religious and national issues. The initiative was led by an educated group of the Turkish bureaucracy led by Mustafa Rashid Pasha, who later became Gulhani Hatt and Sherif (cross and sacred order).

deeds, their eyes have been shut for countless centuries preventing them from seeing the light of truth, preventing them from asking for their legal freedom, preventing them from stepping on the right paths of upbringing and progress... Therefore, if the education of maidens does not flourish in important ways, and if they are forbidden to have the means of achieving their goal, which should give them a basis for education and which they are not free to take advantage of, and in their beginning they will fade and perish" (1862)¹⁴.

Expressing such manifested thoughts in 60s of the 19th century, and having ideas in defense of women's emancipation, gender equality, especially under the influence of the oppressive sultanate censorship in the Ottoman Empire, meant presenting and defining a new demand for revolutionizing women's behavior, as well as for political and social reforms. Kesaratsian believed that women could also take part in the social life and activities; and both the society and the nation would only benefit and reform from that participation, and also the rational orientation could help women not forget about the natural and respected functions of being a wife and a mother.

According to the author, the formation and development of a woman's self-consciousness depends on her general mental abilities and level of education, who self-improves establishing socially in the course of the development process, since the woman registers and stores the most important development values in her genetic memory, whereas men are led by the ideology of progress, further search and changes, and intergenerational transmissions.

A man rapidly loses the old and acquires the new, continually discovering new directions and new conditions within the inner realm of man-woman relationships. A woman's behavior is directed towards life preservation (survival), and a man's - towards progress¹⁵. A woman's task is to improve, strengthen and preserve what she has already created and to pass it on to her offsprings and make them take after their parents.

In Kesaratsian's essays, the posed questions and descriptions of man-woman interpersonal and social relations, their roles and differences are not trivial, and imply an examination of women's role, education, upbringing, rights, relations with the male hierarchy, interpenetrations of man-woman bipolar authorities, identification of their priorities and other issues in society, leading their priority to a clear distinction between man-woman roles, rights, and freedoms by means of certain event-based assessments.

In her essay "Exercising the Right is not Audacity" Kesaratsian believes that a woman, as an educated and intellectual being, may resist any hardships and stand by a man's side like an equal, and a man may rely on a woman's mental and intellectual abilities instead of only considering her a sensual and emotional being, as

¹⁴ Kesaratsian 1862.

¹⁵ Geodakyan 1989.

suggested by some philosophers considering the issue unilaterally. In this respect, not only the methodological but also the ideological provisions of the examination of the issue are pushed forth.

As *emancipation* or a process of liberation, this phenomenon is functional in the domain of gender equality and women's struggle to get equal rights in the society alongside with men, since they are relatively free from gender typification and are psychologically more stable and free from the practicality of gender, role, and behavior. And although the above-mentioned processes do not fit into the framework of biological, social and epistemological fields, they complement each other and are theoretically grounded in the issue of gender studies.

The epistemological vertical of law as a formula of subjectivity

In the late 19th and early 20th centuries, the *androgynous* nature of the individual received more attention, and the examination of this idea, its developmental function and semantic significance (biology, physiology, behavior) in the realm of man-woman relationships (as harmony and complementarity) also depends on the perception of *gender*.

Such an experience of communication and criticism (regardless of gender) also creates the emotionality of intelligence; thus, sensuality is perceived in the realm of discovering the woman.

According to Elpis Kesaratsian, the sensuality attributed to women, and the moral clichés with which a woman is restrained, are unnatural and artificial, since they are created by men for controlling women, keeping them in the domain of voidness, instability, and inactivity, for which she criticizes men. It is as a result of such kind of treatment that men also speak about women's inferiority: "Hence by the law of humanity, I cannot remain indifferent and not move the compassion of people, when my eyes behold their catastrophic situation; I cannot leave my heart unmoved when I hear their sorrowful voices. I don't want to close my eyes when I see my friend in moral pain and panic. Her superficial joy only draws an image on her eyes, but her sad and corrupt internal eyes ask for the desired light of knowledge, her soul striving for Freedom, abandoned by benevolent people and longing for the help of a friend"¹⁶.

Kesaratsian's observations and views on the issues of women's education and upbringing, generally summarize the author's position on adopting the concept of women's education and upbringing as part of a national education system.

From the point of view of the paradigm of linguistic consciousness at the basis of socio-cultural thinking, a woman's rational beginning (implying internal psychological characteristics) or the phenomenon of a woman striving for it is worthy of note, although such relationships are variable, and their gradual development is not absolute. The transformation of a woman's inner balancing energy, as well the

¹⁶ Kesaratsian 1862.

preservation of the integrity of the ego (Self) in different social strata also become apparent.

The economic-centric policy of the early 21st century presupposes an open space for dialogue, in which the multiplicity of existing topics creates geographical, geopolitical, and social activism and mobility, since the transformations of the problem within these boundaries are explained by the basic patterns shaping culture, which are especially directed towards the comprehension of a *woman's experience and behavior*.

The present research dealing with the issues of *gender, freedom and emancipation* also focuses on the issues of *power and management* present in the educational system, the relationship between sexes, the issues of *gender socialization* in the processes of education and upbringing, as well as *socio-cultural* education. In modern notions, the equivalence of man-woman relationship is visible, which simultaneously presupposes gender equality in the social life. Kesaratsian's ideal is a well-educated, well-brought up woman, who is well-aware of her own rights, who operates and applies her knowledge simultaneously in the family and in the social environment.

This idea is also observable in the ancient and medieval literary sources: the statement that the significance of a man is perceivable in the *public sphere* and that of a woman - in the *family*, is contradicted back in Plato's "Timaeus", in which he proposed to identify all customs related to men and women: "We also talked about women, and we decided that their natural inclinations should be developed in about the same way as the natural inclinations of men, and that they should share all male occupations both in war and in everyday life"¹⁷. Plato considered women as equal to men in terms of personality, and within this context, pondered over her evolution. This thesis was developed by the Greek philosopher in his other works.

The Greek philosopher Aristotle's views are also noteworthy, according to which, the possible way for women's self-realization is viewed from the standpoint of the patriarchal tradition: "The power of a husband over his wife can be compared with that of a politician, the power of a father over children is like that of a king. After all, by nature, excluding some abnormal deviations, men are called to leadership more than women, and an older and mature person can lead better than a young and immature person... it is also necessary to include women's and children's upbringing and education into the state system, and if this is not indifferent for a state striving for a decent order, then it is also necessary to have worthy children and worthy women"¹⁸.

Aristotle's approaches to gender distinction had a great impact on the formation and development of the pedagogical knowledge of the ancient and medieval

¹⁷ Plato 2007.

¹⁸ Aristotle 1983.

philosophers, as well as on the views of later researchers who implied the woman's life activity as a basic program by the idea of *motherhood*.

Kesaratsian emphasizes the idea that family values should be based on the principles of equality and companionship, which may serve as a basis for a reasonable, sound, and accomplished society: "We do not restrict the ownership of patriotism to people of a certain social status or to certain individuals, but to those who are rational in essence"¹⁹.

Discrimination against women's free expression of emotions and speech may be viewed in society as a kind of violence; therefore, in the domain of cognition and management of emotions, the direction and the interrelations of value assessment is clarified. Many researchers and writers mentally opposed (and still do) the idea of female *emancipation*, considering raising a kind wife and a mother as the only possible, and simultaneously, the most important target for their education.

Kesaratsian was the first Armenian woman, journalist and editor, the first bearer of feminist thoughts who acted with the demand to form and manifest the self-consciousness of the female subject, including all the questions and highlights related to it in the field of semantics: "Patriotic efforts to educate maidens, which establish new schools and rules of practice, are unnecessary. What good is in it, if it serves for a transient and vague benefit. Also let the free-spirited and curious maidens refrain from their endeavors of upbringing when their feet are not free to step on the borderline of progress"²⁰ (1862). She sees the first inviolable steps on the path to women's self-development in education and upbringing because without them, women will never be able to see the future, understand the prospects, and perceive the reforms.

Kesaratsian's essays are addressed to Armenian women, and generally, all women in the world. She believes that mature women must serve as an example for young maidens. Both in her book "Collection of Letters to the Reading Armenian Woman"²¹ and her essays, Kesaratsian speaks about the issues of education, upbringing, and rights of young girls, about following the important rules of taste, ethics, and morality; and in these works she gives advice and instructions, and criticizes all women and men, who consider that women provide only family (private) life. She believes that the social and political life of the nation would considerably benefit if women were allowed to acquire useful skills, education, upbringing, and develop taste in all areas: –The true patriotic right will definitely move its compassion and love when it sees her unbearable sufferings. It will feel her moral pain and will know how much she longs for cure. She will know that one hand will not be able to make the medicine on its own, but the help of both hands is needed. It is no longer possible for her to close her eyes to the scene of

¹⁹ Kesaratsian 1862.

²⁰ Kesaratsian 1862.

²¹ Kesaratsian 1879.

the same catastrophe and not move her compassion with numbness²². –Kesaratsian aspired to move the woman from the inner-encrypted world to the world of socio-cultural events and happenings, while remaining conservative in the range of features of the essays and ensuring the stability and audacity emanating from it: "Education cannot be a temptation, for it is light guiding to the truth; if people possessing that light get lost on the way, it is not because of the tool, but because of their free will; a person walking along with light will not succumb to temptation if he or she wants to escape from the darkness"²³.

The semantic domain (meaningfulness) in the essay "Exercising the Right is not Audacity" is perceived as a woman's development mechanism, as a most vital characteristic feature of the aforementioned existential-ontological process since the direction of the movement of this process is the confirmation of the occurring transformations. In this context, the phenomena of *truth-kindness-beauty*, as existential values, relate to deep ontological issues, although *man* has always been considered as the highest value. Kesaratsian sees the priority of women's emancipation, the resolution of her aesthetic and moral qualities in the realm of man-woman relationships. At the same time, it is a qualitative manifestation of feminism and is conditioned by the symbolism of women's behavior, because changes in behavior and traditional stereotypes always take place alongside with the social and legal transformations of society.

This phenomenon provides the expanded understanding of the more complex text of the *woman-subject* (the subjectivity of women) in social activities; therefore, being ousted from the process, the fragmentation of experience, the sensuality, and their social meanings can be viewed in the essay with the quality of a woman's individual psychological-moral world-image, which is substantiated by the *ideographic method*. A woman's behavioral manifestations always emerge from the socialized gender contexts as a means of perception of those roles, since its acquisition is the progress of traditional educational examples, each of which is interpreted as male or female.

In the *sociological paradigm*, a woman is explicable in parallel with the development of man-woman social relations and creation of *ideal man-ideal woman* models.

In the *communicative paradigm*, a woman's experience is viewed in the realm of the universality of logic. Manifestations and developments of man-woman social relations, in this case, correspond to the society's expectations. Gender and behavioral divisions considered between men and women are perceived as the defining intervals of man-woman relations and the sources of the division of social roles. Therefore, the *ideal woman - ideal man* model creates the scale of idealized perceptions of behavior, feelings, male and female qualities, which, as Otto Wei-

²² Kesaratsian 1862.

²³ Kesaratsian 1862.

ninger points out, changes with the development of the society. "The differentiation of the genders is never perfect or final. Men and women are intermediate spheres in the most diverse (real) mixtures of personalities, and none of them can be equalled to zero"²⁴.

The world histories of literature and art are stories of male hierarchy, male-centered creation and self-realization, the opposite of which is the forced absence of female self-realization and creation. This is an alternative in all times, since the male-female relationships conditioned by gender (sympathy, love, faith, trust, happiness, fidelity, betrayal, unhappiness, etc.), as semiotic notions, are in the realm of abstraction and are materialized only in the demand for gender. The identification of a woman as a phenomenon is related (and in all times has been related) not to the essence of a woman, but to the motto of her behavior, which, according to Kesaratsian, is a constant search for the identification and coexistence of the form: "And what direction can we find in the behavior of those whose only rule is the traditions of the great ancestors? How can one who is ignorant of writing and learning know the rules of religion, how can one recognize true education, how can one cultivate natural and moral qualities if one is not aware of the rules of the field?"²⁵.

Kesaratsian *liberates women from marginalization*, highlights *the multiplicity of the unconscious* (as a phenomenon), *importance of consciousness*, and redirects them to the domain of *culture studies*. Such kind of relations between the two sexes are observable not only in the sphere of competent and correct socialization of women, but also that of men: "Therefore, I would like to ask the same Respectable People, in case it is challenging for them to hear the sound of a strange bird in the National Garden, and if they would not like to grant her the honor of being welcomed, at least not to close doors against it; there might be benevolent people who would welcome her, support her wings to fly over the same luxurious garden, and present lovely bouquets of flowers to the woman"²⁶.

In the patriarchal community and culture, they were conditioned first and foremost by gender differentiation features, especially that of gender, although they are also observable as *a cultural pattern* with a *metaphorical* subtext. According to Kesaratsian, a woman is the highest (mental-spiritual) expression of body and the soul, the bearer of which is not the *woman-object*, but the *rational woman*: "Thus, our current intentional desire is not the honor or self-interest; our position is not the temptation for maidens, nor could it be. It is not audacity, because its goal is friendship. It is not inappropriate, because it is not against decency and righteousness; it is not superfluous when it can be a way to promote the progress of a woman"²⁷.

²⁴ Weininger 1992.

²⁵ Kesaratsian 1862.

²⁶ Kesaratsian 1862.

²⁷ Kesaratsian 1862.

Conclusion

Until the 18th century, women's issues were not properly identified and publicized in due manner. In the late 19th century, the theme of the *female writer* was her own inner experience, which was manifested in different genres of literature (novel, novella, essay). This implies processes that prove the presence of a woman not only in the realms of sensuality and emotions, but also in the realms of reason, judgment, consciousness, development, mental abilities, and intellect. In other words, the same rights that have for centuries been attributed only to men.

In her essays, Kesaratsian suggests a project comprising equal education and upbringing, social reforms, proposes launching schools and colleges for educating boys and girls equally, developing the latter's consciousness, providing high-quality education, improving the relationship not only between children of different social backgrounds, but also their parents.

It is hard to attribute Elpis Kesaratsian's views with any modern schools of thought or directions of women's rights protection or feminism, yet her essay "Exercising the Right is not Audacity" is overarching with its educational and legal provisions, and it may be clearly stated that Elpis Kesaratsian is the mother of all those later women authors who have created their texts, taking into account the issues of women's development and progress.

Elpis Kesaratsian's views are still actual today and can be observed in the domain of women's rights protection, the essay "Exercising the Right is not Audacity" is comprehensive in its educational and legal provisions, and it can be clearly stated that Elpis Kesaratsian is the foremother of all those women authors who created their works guided by the principles of women's development and progress.

Kesaratsian did not launch a separate political program, but had her own perceptions on the phenomena of *state* and *society*, which are visible in the genetic codes of her national-political views and publicistic essays. Parallel to them, Kesaratsian's works reinforce the closed chain of her vitality and power, which is visible on the basis of discovering the paradigm of *linguistic awareness* and socio-cultural thinking, while at the same time suggesting strong inner personal characteristics.

A woman's subjectivity also provides the internal *mirroring of man-woman relationships*, which is revealed in the domain of the woman-subject's *internal and external observation* and *internal and external feelings*, influencing the course of her independence, self-realization, and self-presentation policies.

References

- Կառապետյան Ա. 1989, Արևմտահայ պարբերական մամուլը և գրաքննությունը Օսմանյան Թուրքիայում (1857-1908), ՀԽՍՀ ԳԱ պատմ. ինստ., Երևան, ՀԽՍՀ ԳԱ հրատ., 380 էջ:
- Կեսարացեան Է. 1879, Նամականի առ ընթերցասէր հայունիս, Կ. Պոլիս, Պարոնեան տպագրատուն, 110 էջ:
- Կեսարացեան Է. 1862-1863, Կիթառ, Հանդէս ամսօրեայ, Կ. Պոլիս, Տպագրատուն Ռ.Յ. Քիւրքճեան, թիւ 1-7, 8 էջ:

- Կեսարացեան Է. 1862, Իրաւունքն ի գործ դնելը յանդգնութիւն չէ, Կիթառ, Կ. Պոլիս, թիւ 1, էջ 8:
- Կեսարացեան Է. 1862, Դաստիարակութիւն օրիորդաց, թիւ 1-4, 8 էջ:
- Կեսարացեան Է. 1862, Ընկերութեան օգտակարութիւնը, Կիթառ, Կ. Պոլիս, թիւ 1-2, 8 էջ:
- Կեսարացեան Է. 1862, Ոգին հայրենասիրութեան, Կիթառ, Կ. Պոլիս, թիւ 1-6, 8 էջ:
- Аристотель 1983, Сочинения в 4-х томах, т. 4, АН СССР. Инст. философии, Москва, «Разум», 830 с.
- Вейнинггер О. 1992, Пол и характер, Москва, «Терра», 480 с.
- Геодакян В.А. 1989, Теория дифференциации полов в проблемах человека, Человек в системе наук, Москва, «Наука», 504 с.
- Платон 2007, Сочинения в 4-х томах: «Тимей», т. 3, Общая редакция: А.Ф. Лосев и В.Ф. Асмус: перевод с древнегреческого, Санкт-Петербург, изд. Олега Абышко, 752 с.
- Solomon R. 2005, Subjectivity, in Honderich, United Kingdom, Ted. Oxford Companion to Philosophy, Oxford University Press, 947 p.

ԿԱՆԱՆՑ ԱԶԱՏԱԳՐՈՒԹՅԱՆ ՀԻՄՆԱԽՆԴԻՐՆԵՐԸ ԷԼՊԻՍ ԿԵՍԱՐԱՑԵԱՆԻ «ԻՐԱՎՈՒՆՔՆ Ի ԳՈՐԾ ԴՆԵԼԸ ՅԱՆԴԳՆՈՒԹՅՈՒՆ ՉԷ» ԷՍՍԵՆՈՒՄ

Նաիրա Համբարձումյան

Ամփոփում

XIX դ. արևմտահայ գրականության մեջ հայ առաջին կին խմբագիր և գրող Էլպիս Կեսարացյանի «Իրավունքն ի գործ դնելը յանդգնություն չէ» (1862) էսսեն տպագրվել է նրա հիմնադրած և հրատարակած «Կանանց մասին և կանանց համար» առաջին հայալեզու «Կիթառ» հանդեսում (Կ. Պոլիս, 1861-1863), որի կարգախոսն էր՝ «Հրավեր հայկազն օրիորդաց»:

Կնոջ գրավոր տեքստի երկու տարբեր ենթամակարդակները շարժվում են դեպի սուբյեկտիվացման գործընթաց անգիտակից վիճակի միջով: Հեղինակը ստեղծում է իր ներկանացի և ներսուբյեկտիվ լեզուն, ինչն ուշագրավ է իմացաբանական, պատմափոխության, իմաստաբանական հիմնախնդիրների տիրույթում:

Կեսարացյանի էսսեններում արտացոլված՝ կին-տղամարդ միջանձնային և սոցիալական հարաբերությունները ոչ թե պարզունակ նկարագրություններ կամ հարցադրումներ են նրանց դերի և տարբերակման վերաբերյալ, այլ առավելապես հասարակության, կրթության, դաստիարակության մեջ կնոջ դերի, իրավունքների, տղամարդկանց հիերարխիայի, իշխանության, կին-տղամարդ փոխհարաբերությունների, նրանց առաջնահերթությունների և այլ խնդիրների քննություն, ուստի հողվածում առաջին պլան են մղվում ոչ միայն մեթոդական, այլև գաղափարական դրույթները:

Բանալի բառեր՝ Էլպիս Կեսարացյան, իրավունք, կին-սուբյեկտ, դաստիարակություն, կրթություն, սոցիալական հարաբերություններ, միջանձնային հարաբերություններ:

ПРОБЛЕМЫ ЖЕНСКОЙ ЭМАНСИПАЦИИ В ЭССЕ ЭЛПИС КЕСАРАЦЯН «ВНЕДРЕНИЕ ПРАВА НЕ ЯВЛЯЕТСЯ ДЕРЗОСТЬЮ»

Наира Амбарцумян

Резюме

Эссе первой армянской писательницы и редактора Элпис Кесарацян «Внедрение права не является дерзостью» (1862) было опубликовано в первом армяноязычном журнале «о женщинах и для женщин» – «Китар» («Кифара»). Журнал издавался в Константинополе в 1861-1863 годах под редакцией Элпис Кесарацян.

Воспроизведенные в эссе Э. Кесарацян межличностные и социально-общественные отношения между женщиной и мужчиной не являются простым описанием их ролей и дифференцирующих признаков, не содержат в себе простой постановки вопроса, а представляют собой анализ роли женщины в обществе, ее образования, воспитания, права, ее места в маскулинной иерархии, властной вертикали «женщина-мужчина» и их приоритетов и т.д., выдвигая на первый план не только методологические, но и идеологические установки.

Ключевые слова – Элпис Кесарацян, право, женщина-субъект, воспитание, образование, социальные отношения, межличностные отношения.

THE ISSUES OF WOMEN'S EMANCIPATION IN ELPIS KESARATSIAN'S ESSAY "EXERCISING THE RIGHT IS NOT AUDACITY"

Naira Hambardzumyan

Abstract

The research deals with the interpretation of women's issues in the 19th century Western Armenian literature and aims to investigate the Armenian female author Elpis Kesaratsian's essay "Exercising the Right is not Audacity" (1862) published in the first Armenian language journal "about women and for women" "Guitar" with the slogan "an invitation for Armenian young women" established and edited by Kesaratsian during 1861-1863 in Constantinople.

The study has led to conclusion that the interpersonal and social relations reflected in Kesaratsian's essays are not primitive descriptions or primitive questionings on their role and differentiation, but rather an examination of the role of women in society, education, upbringing, rights, relations with the male hierarchy, male-female authorities, their priorities, and other issues. Therefore not only methodological but also ideological provisions are pushed to the forefront.

Key words – Elpis Kesaratsian, right, female-subject, upbringing, education, social relations, interpersonal relations.