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## From the Editor

Dear colleagues, dear readers, we are glad to inform you that at the Gorky Institute of World Literature RAS in the beginning of February 2019 was founded the Scientific Research Centre “Dostoevsky and World Culture” led by T. Kasatkina, and the members of our editorial board have entered it (A. Gumerova, V. Sergeeva, T. Magaril-Il'yaeva). We hope C. Corbella will join us soon.

On 26th-27th February 2019 the conference organized the first international conference “Dostoevsky’s Theology”, held at the Institute of World Literature RAS. The program of the conference is available here: <http://imli.ru/index.php/konferentsii/konferentsii-2019/3599-bogoslovie-dostoevskogo>, audio records can be found here: <https://philologist.livejournal.com/10782718.html>. Papers from the conference will be published in the present issue and in the next one. Here you find articles by Fyodor Gaida, Ksana Blank, Tatyana Kowalevskaya, Caterina Corbella, Stephan Lipke, Lazar Milentijevic, Valentina Sergeeva. We are not introducing a dedicated section for these papers (for example, “Dostoevsky: philosopher and theologian”), because there is no possible study about Dostoevsky’s poetics not concerning the theological and philosophical level of his work (therefore the title of the section would cover all the space of the journal). Moreover, any serious study on Dostoevsky’s theology and philosophy is inevitably conducted by means of poetic analysis and slow hermeneutical reading.

In the present number we first publish a deep and thorough review of the conference “Dostoevsky’s Works in Modern Azerbaijan” written by K. Umudova. We hope to see reviews of such conferences (taking place not only in Russia but also abroad, where the most part of Russian Dostoevsky researchers cannot present) more regularly in our journal.

N. Podosokirsky’s preface to the section “Youth Readings in Staraya Russa” is also the review of a conference, but written in a completely different genre: the history and the basic principles of the International April Youth Readings “F.M. Dostoevsky’s Works in the Reception of 21st century readers” during 20 years of their existence are here briefly and concisely reviewed. This year, F.M. Dostoevsky’s unfinished novel *Netochka Nezvanova* was the centerpiece of the Readings, thus giving an opportunity to discuss the theory of analysis and interpretation of unfinished texts during the conference as well. In the present issue the articles by young researchers published in the section focus on *Netochka Nezvanova*, but, as usual, the reports were not limited by the book selected for the roundtable discussion, and there will be articles dealing with other Dostoevsky’s works in the next issues of the journal.

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In this issue we are continuing the section “Dostoevsky: His Readings” according to the original concept we had of it. For this section, we accept articles dedicated to writers, whose works defined Dostoevsky’s horizons: writers that were important for him during all his life and became a beacon and an orientation point for his creative searches, and also to writers, whom Dostoevsky was keenly interested in, whom he agreed or disagreed with, thus founding words for to shape his deepest ideas in the arguments with them. We publish here an article about Chernyshevsky by the Brazilian researcher Jimmy Sudario Cabral. We also remind to the potential contributors to the section, that we ask them to approach their topics through the prism of questions that are relevant for the researchers of Dostoevsky’s work as well, but we do not pretend that the article should be somehow directly related to Dostoevsky. We assume that Dostoevsky’s researchers can find this relation themselves.

In the section “Hermeneutics. Slow Reading” we publish for the first time an article that examines not Dostoevsky’s concepts, but the concepts of the age when Dostoevsky’s philosophical and theological language was taking shape (Fyodor Gaida, The Concept of “Personality” in the Era of Dostoevsky: Self-Awareness or Self-Sacrifice?). Articles on such topics are welcomed in the journal from now on.

The section “Textual Criticism” always attracts keen interest because the right reading is the base for any future work of understanding. In this issue Natalia Tarasova, besides other interesting things, clearly illustrates, that the well-known phrase from the draft manuscripts of *The Devils* “Мир станет красота Христова” (The world will become the beauty of Christ”) is really read as «Мир спасает Красота Христова» (“The World is saved by the Beauty of Christ”).

The journal is published in cooperation with the Commission for the Study of the Creative Heritage of F.M. Dostoevsky at the History of World Culture Academic Council of the Russian Academy of Sciences. The work is carried out in close contact with the Russian and International Dostoevsky Society.

All quotations from F.M. Dostoevsky’s works, if not specified otherwise, are cited according to the “Complete Works in 30 vols.” (Leningrad, Nauka, 1972-1990), with references in the Russian Science Citation Index format. In the Soviet edition the capital letters in the names of God, the Virgin, as in other holy names and concepts, have been lowered because of censorship; the original spelling are restored in accordance with the editions published during Dostoevsky’s life, “Dostoevsky’s Complete Works in the author’s spelling and punctuation” (Petrozavodsk, Petrozavodsk State University, 1995 – continuing publication), and “Dostoevsky’s Complete Works and Letters in 35 vols.” (2nd edition, revised and amended) published by IRLI RAS (Pushkin House) (2013 – continuing publication). The author’s original emphasis in the quotations (where not specified otherwise) is indicated by italics; the emphasis of the author of the article is indicated by bold font.

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