

FAMILY VALUES IN THE WORKS “WAR AND PEACE” AND “ANNA KARENINA” BY L.N. TOLSTOY

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ABSTRACT

This article reveals the problems of the family in the works of L.N. Tolstoy “War and Peace”, “Anna Karenina”, “Keytzer Sonata”, etc. The question is raised about the causes of the destruction of the family and its impact on the development of society.

Keywords: *eternal question, free love, morality, family thought, patriarchal family.*

АННОТАЦИЯ

В данной статье раскрывается проблемы семьи в произведениях Л.Н. Толстого «Война и мир», «Анна Каренина», «Кейцера соната» и т.д. Поднимается вопрос о причинах разрушение семьи и ее влияние на развитие общества.

Ключевые слова: *вечный вопрос, свободная любовь, нравственность, мысль семейное, патриархальное семейство.*

INTRODUCTION

The theme of family is one of the cross-cutting themes in the work of L. Tolstoy. His opinion as an educator and religious thinker about the laws of morality regarding family foundations and traditions has always aroused great interest among researchers for many decades. The writer characterized the family as the main institution of human life, and not the state or religion, as was often assumed. Tolstoy's entire creative work was completely absorbed in thoughts about his family.

The reasons for the "family thought" that attracted the basis of L. Tolstoy's work, researchers associate with the defective family in which the writer grew up. Having lost his parents early (at 2 years old – mother, 7 8 years old father dies) Four brothers and sisters were placed in the guardianship of aunt Countess A. I. Osten-Saken. The second aunt, Pelageya Yushkova, was burnt.

The theme of the ideal family, the longing for the love of mother and father, which Tolstoy did not have, was outlined in the first story "Childhood", which was to some extent autobiographical.

DISCUSSION AND RESULTS

We see the idea of a family with children's eyes in the image of a ten-year-old Nikolenka. He is surrounded by parental attention, love, affection and tenderness. For Nikolenka, the mother is loving, sensitive, kind, and the father is sweet, caring. According to Tolstoy, a child who knows maternal love cannot be hostile to the world and others. A family is fully happy only when there is a mother and father. That's the ideal family for Tolstoy.

It is with the death of the mother at the end of the story that the heavenly state of mind that followed in the continuation of the story disappears.

It's hard to even imagine what it was like for a vulnerable child's heart with the irretrievable loss of his mother. Tolstoy, for an objective reason, could not grow up in a fully happy family, not having the opportunity to love and be loved all his life, he sought to create a happy family, precisely for that reason the theme of family became end-to-end in all his work.

People, according to Tolstoy, like rivers have their source, their channel. In what direction it will enter, in many respects depends on the family, family way of life and traditions. Violation of family values negatively affects the moral foundations, upbringing, and morality. It is the seed, not society, not politics, not economics, that determines the moral face of the state. The disintegration of the family is the disintegration of society. For Tolstoy, family is a means for self-realization, one of the criteria by which a person can be judged.

The question of family values in the series of Tolstoy's works are posed in different ways, according to the degree of importance: in the novel "War and Peace", although by the definition of the writer here is a "people's thought", but the family issue is clearly traced, the ideal of the family is firmly defended. In "Anna Karenina" there is a theme of loyalty to the ideal of the family, but doubts are expressed about its achievability. In the works "Kreutzer Sonata", "The Devil", "Father Sergius", "The Death of Ivan Ilyich" there is a divergence of ideas and life structure, layers of way of life and the disintegration of society, closely related to the collapse of the patriarchal family.

As already mentioned, Tolstoy wanted to show his ideal of the family in the Bolkonsky, Rostov families, the antipode – in the Kragin family.

If we consider in a comparative aspect these two positive aspects in the novel "War and Peace", the Bolkonskys differ from the family in that they carry moral and spiritual values in strict order, which is not present in the Rostov family, where "activity and mind" is the main measure of the family.

In the novel, one can observe that Tolstoy clearly sympathizes with the Rostov family. This family is the closest to the common people. Absolute confidence, trustfulness, natural movement of the soul, mutual understanding – the quality of the family, laid down by the ancestors. In this family, it was customary not to be afraid to express their feelings, cry, fall in love. Love binds all family members. It manifests itself in sensitivity, attention, heartfelt closeness. Cordiality, hospitality, hospitality are the distinctive features of the family. So vividly and colorfully described, described by the author family members that involuntarily that you can involuntarily fall in love. Natasha – with a sensitive soul, sympathetic, enthusiastic, vulnerable, endowed with the happy gift of "reading the secret" in people, Petya with charming in her naivety and sincere, generosity, patriotism, Nicholas – with an open, straightforward heart. Another characteristic of the Rostov family, in addition to generosity, is the ability to empathize, empathize with others.

The Kuragin family in the novel are described outwardly attractive, pleasant, beautiful, especially Helen and Anatole. The author uses the antithesis technique, comparing them with spiritual signs. In fact, the Kuragins are a symbol of a degraded family in which material interests are higher than spiritual ones. The members of this family appear before us in all their insignificance, vulgarity, callousness, greed. They live an artificial life, are selfish and busy with everyday worries. It is important for them to satisfy their unchanging desires, where falsehood, hypocrisy and deception flourish. The head of the family, Vasily Kuragin, is a greedy and selfish character, striving only for prosperity and wealth.

No wonder the author calls the Kuragins a family, since there is no happy future for such people, because in the end the lives of all members of the Kuragin family end tragically.

"All happy families are similar to each other, each unhappy family is unhappy in its own way" - this is how Leo Tolstoy's famous novel Anna Karenina begins. From the first sentence it is clear that the main theme of the novel is family. The novel compares the properties of three families: the Oblonskys' seed with an expanded inner support, the Kareninins with a tragic end, the Levins with a happy ending.

The head of the Obolonsky family, Steve (Stepan), is constantly cheating on his wife, although he has five children. Dolly's wife (Darya) found out about the betrayal and was going to divorce more than once, but she does not want to destroy the family and forgives her husband's betrayal. Tolstoy will justify her decision, since the preservation of the family is sacred. The ideality of the family is not respected here, where the spouses do not love each other. The happy seven, according to

Tostogo, are based on three unities: spiritual unity, bodily attraction, ideological mutual understanding.

In this family, there is none of these criteria, so with the betrayal of one of the parties, everything is violated. Tolstoy, though, justifies this family, but thereby indicates that, in a spiritually corrupted family, children will grow up morally inferior to the detriment of society.

The main expression of the author is given, namely, to the Karenin family. The plot of the family is simple: Anna Karenina's wife, living in a normal, financially secure, secular (husband is a high-ranking official) family and having a seven-year-old son, is fond of a young officer and openly cheats on her husband. (Critics at different times have interpreted the novel in different ways, based on the point of view of reality).

Critics of his time mainly accused Alexey Karenin, Anna's husband, of being dry and emotionless, they say, devoting little time to his wife. This is a wrong marriage (Karenin was 20 years older than Anna), a marriage of convenience, not love. Karenin was also accused of coldness, stupidity, slowness, meanness and nastiness. Is it so?

If you carefully read the novel in which the author endowed the qualities of Karenin, you can see quite the opposite. Tolstoy describes Karenin as follows: nice, reasonable, successful with a firm position in society, deeply religious, ambitious, reserved, honest hardworking, self-confident, neat, smart and subtle, wonderful excellent, glorious, etc.

Clearly Tolstoy sympathizes with Karenin. Before meeting Vronsky, Anna also did not have any apathy towards her husband, she lived normally in prosperity with all the comforts typical of secular ladies. Anna cheated on her husband not for love, but for the unchanging passions attracted at a chance meeting.

Why Anna's life ends tragically, why she didn't get the happiness she hoped for. After all, Vronsky did not cheat on her, did not abandon her, fulfilled all her wishes. Was it because society condemned her betrayal, pushing her away from herself?

The author does not give any explanations, thoughts on this account, he simply follows the natural course of events. Tolstoy wants to convince his contemporaries of the need for a family, to show the threats to the family that come from public morality. According to Tolstoy, cheating on his wife's husband is the most immoral act. Anna tragically committed suicide because she had crossed the moral law. The epigraph to the novel is a clear hint that Anna is responsible for an immoral act before God. The epigraph is predicted, in favor of Karenin. Family, family life is

above all love. Thus, the novel is written not in the glory of "free love", but in defense of family values.

CONCLUSION

The problem of adultery becomes the main one, forming the core especially in Tolstoy's works "Kreutzer Sonata", "The Devil", "Sunday". In them Tolstoy raises the family issue of national importance. It is the state of the family that reflects the state of the whole society. As a unit of society, there should be a "religious consciousness" in the family. Especially in the "Kreutzer Sonata" and "Afterword to it" Tolstoy painfully notes the breakdown of the family way of life, debauchery and celibate relationships existing in society. It is known from history that the complete rejection of the old foundations in favor of the Europeanized path of development of Russian society, in particular, the extensive process of emancipation of women. The 19th century, according to Tolstoy, is disastrous not only for the family, but also for the whole society, freeing a person from any moral responsibility.

Literary predictions of L. Tolstoy are getting lost. In many countries, where the loss of family values is not taken seriously, on the verge of demagogic problems. In the end, whole nations disappear because of the neglect of the family.

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