

Title: Discipline and the Docile Body in Tolstoy's Childhood, Boyhood, Youth
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In *Childhood, Boyhood, Youth*, Tolstoy investigates childhood innocence in the context of Russian high societal mores. This paper examines the use of punishment as it relates to Foucault's notion of the "docile body" addressed in *Discipline and Punish*. I argue that societal norms, what Tolstoy calls *comme il faut* behavior, serve as punishment, which corrects, trains, and manipulates the natural body in order to create a "docile body." This transformation can be traced in Tolstoy's presentation of the child's development into the adult.

As Foucault notes, discipline transitioned from corporal punishment to more "civilized" means of incarceration and restriction. While Foucault's theory applies specifically to eighteenth- and nineteenth-century society as a whole, Tolstoy's work focuses only on the upbringing of children of the nineteenth-century nobility. In *Childhood, Boyhood, Youth*, the methods of punishment consist of restriction and incarceration instead of beatings, which some characters deem "uncivilized." This restraint assumes a number of forms: Nikolenka's father locks him in the attic, and Karl Ivanych puts him in the corner. The tight-fitting clothing and restrictive spaces of the adult world also act as methods of restraint. Cramped carriages, choreographed dances, and proper posture confine and mold the child's natural body into the docile adult.

These restraint methods act in lieu of corporal punishment, correcting undesirable behaviors. The attitude toward physical punishment changed under Nicholas I (1825-1855). This period saw a move away from corporal punishment in favor of restricting movement, privileges, and food. Through shame and fostering the need for acceptance, these more "civilized" methods of discipline transform Nikolenka from the inside out, molding his natural body into a docile adult body.

As Nikolenka grows up, he loses himself to convention. He contemplates how others perceive him. Tolstoy presents a society supported by constant observation. As each member simultaneously observes and is observed, the mechanism of what Foucault terms "panopticism" develops.