

REALISM METHOD L.N. TOLSTOY'S DEPICTION OF WAR

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Abstract

This article discusses issues related to the concept of "war" and the attitude of L.N. Tolstoy to this phenomenon. The issues of formation of the worldview of the famous writer towards war as an antisocial phenomenon, as well as Tolstoy's philosophical conclusions arising from the opposition of "war" and "peace" are considered.

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Being himself a defender of Sevastopol, L.N. Tolstoy was able to realistically depict the everyday life of war, its hardships and hardships. The writer was strongly against the "beautiful" depiction of the battle.

In "Sevastopol Stories", the first place comes not from battles and battles, but from difficult and dangerous everyday life, which has already become familiar. According to Tolstoy, it is in these endless routine days that the true heroism of the people, capable of repelling the enemy, is revealed. Describing the feelings of the heroes at critical moments in their lives, the writer shows us that war in people evokes only fear, horror and disgust, and not admiration or worship. Already in this cycle of his first military essays, Tolstoy showed himself to be a subtle psychologist, a master of revealing the "dialectics of the soul."

The theme of folk heroism and a realistic perception of war, begun in Sevastopol Stories, were continued and developed in the novel War and Peace.

The epic narrative gave the writer the opportunity to show us two wars - "foreign" and "our own", that is, Austerlitz of 1805 and the Patriotic War of 1812. Tolstoy himself noted that he would be ashamed to write about the triumph of the Russian army without first describing the shameful defeat. The writer says that the main reason for the defeat in 1805 was the lack of special spirit in the troops. Neither the amount of ammunition nor the location of the soldiers matters if the detachment does not have the mental attitude and desire to win.

"Ours" in the novel was the Patriotic War of 1812. Its content was accurately noted by Bolkonsky in a conversation with Pierre: "The French have ruined my house and are going to ruin Moscow they have insulted and insult me every second. They are my enemies. They are all criminals according to my standards. And Timokhin and the whole army think the same. We must execute them."

The writer felt the national character of the war. Tremendous patriotism and fortitude, faith in the correctness and necessity of their cause - all this helped the Russian search to withstand the invasion of the French. Russian soldiers put on white shirts before the battle, knowing that it could be the last in

their lives.

It is necessary to note an important feature of Tolstoy's depiction of military events. According to the writer, it is not brilliant commanders who win the war, but ordinary soldiers and officers, which is why the novel describes in detail not the brilliant headquarters and residences of the commanders, but the dirty and bloody battlefield.

After the Battle of Borodino, the main forces of the French army were defeated, the leading place is now occupied by guerrilla warfare, its national character: "The club of the people's war nailed the French more and more until the entire invasion was destroyed." For the Russian people there could be no question whether it would be good or bad to live under the rule of the French. "It was impossible to live under the rule of the French: it was the worst of all." Therefore, during the entire war, "the people had one goal: to cleanse their land from invasion."

The writer sees the main strength and source of heroism in any military campaign in the people, in their fighting spirit.

In the story "Cossacks" (1863), the hero, a young nobleman, seeks a way out by connecting with nature, with the natural and integral life of a common man. The epic "War and Peace" (1863 - 69) recreates the life of various layers of Russian society during the Patriotic War of 1812, the patriotic impulse of the people that united all classes and determined victory in the war with Napoleon. Historical events and personal interests, the paths of spiritual self-determination of a reflective personality and the elements of Russian folk life with its "swarm" consciousness are shown as equivalent components of natural-historical existence. In the novel "Anna Karenina" (1873 - 77) - about the tragedy of a woman in the power of destructive "criminal" passion - Tolstoy exposes the false foundations of secular society, shows the collapse of the patriarchal structure, the destruction of family foundations.

Soon after the outbreak of the Crimean War, Tolstoy, at his personal request, was transferred to Sevastopol, where he participated in the defense of the besieged city, showing rare fearlessness. Awarded the Order of St. Anna with the inscription "For bravery" and medals "For the defense of Sevastopol". In "Sevastopol Stories" he created a mercilessly reliable picture of the war, which made a huge impression on Russian society. During these same years, he wrote the last part of the trilogy, "Youth" (1855-56), in which he declared himself not just a "poet of childhood," but a researcher of human nature. This interest in man and the desire to understand the laws of mental and spiritual life will continue in his future work. In 1855, having arrived in St. Petersburg, Tolstoy became close to the staff of the *Sovremennik* magazine and met Turgenev, Goncharov, Ostrovsky, and Chernyshevsky. In the fall of 1856, he retired ("A military career is not mine..." he writes in his diary) and in 1857 he went on a six-month trip abroad to France, Switzerland, Italy, and Germany. In 1859 he opened a school for peasant children in Yasnaya Polyana, where he himself taught classes. Helped open more than 20 schools in surrounding villages. In order to study the organization of school affairs abroad in 1860 - 1861, Tolstoy made a second trip to Europe, inspecting schools in France, Italy, Germany, and England.

The awareness of the meaninglessness of life in the face of inevitable death led him to faith in God. He bases his teaching on the moral commandments of the New Testament: the demand for love for people and the preaching of non-resistance to evil through violence constitute the meaning of the so-called "Tolstoyism," which is becoming popular not only in Russia, but also abroad. During this period, he came to a complete denial of his previous literary activity, took up physical labor, plowed, sewed boots, and switched to vegetarian food. In 1891, he publicly renounced copyright ownership of all his works written after 1880. Under the influence of friends and true admirers of his talent, as well as personal need for literary activity, Tolstoy in the 1890s changed his negative attitude towards art. During these years he created the drama "The Power of Darkness" (1886), the play "The Fruits of Enlightenment" (1886 - 90), and the novel "Resurrection" (1889 - 99). In 1891, 1893, 1898 he participated in helping peasants in starving provinces and organized free canteens. In the last decade, as always, I have been

engaged in intense creative work. The story "Hadji Murat" (1896 - 1904), the drama "The Living Corpse" (1900), and the story "After the Ball" (1903) were written. At the beginning of 1900, he wrote a number of articles exposing the entire system of public administration. The government of Nicholas II issued a resolution according to which the Holy Synod (the highest church institution in Russia) excommunicated Tolstoy from the church, which caused a wave of indignation in society. In 1901, Tolstoy lived in Crimea, was treated after a serious illness, and often met with Chekhov and M. Gorky. In the last years of his life, when Tolstoy was drawing up his will, he found himself at the center of intrigue and contention between the "Tolstoyites," on the one hand, and his wife, who defended the well-being of her family and children, on the other. Trying to bring his lifestyle into line with his beliefs and being burdened by the lordly way of life on the estate.

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