

TRIBHUVAN UNIVERSITY

A Study of Ethics on Anton Checkov's *Short Stories*

A Thesis Submitted to the Central Department of English  
in Partial Fulfillment of the Requirements for the Degree of  
Masters of Arts in English

By

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**Letter of Recommendation**

Rajnish Baskota has completed his thesis entitled **A Study of Ethics on Anton Checkov's *Short Stories*** under my supervision. He carried out his research from December 2009 to March 2010. I hereby recommend his thesis be submitted for viva voce.

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**Approval Letter**

This thesis entitled **A Study of Ethics on Anton Checkov's *Short Stories*** submitted to the Central Department of English, Tribhuvan University, by Rajnish Baskota has been approved by the undersigned members of the Research Committee.

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### **Abstract**

In short stories of Anton Chekhov, the characters toe the line of ethics. When we delve into the historicity and the context of the text, it was the time of the nineteenth century when Russia was undergoing the experience of social and political changes. The change was perceived to benefit for the people of Russia. Chekhov, being stirred by this process of change in Russia, led his characters in the line of communal and familial benefit. His characters are the products of social and political change in Russia which prioritizes the communal benefit definable in terms of ethics. Characters like Doctor Kirilove, Vanka, Nikander etc are found in the line of communal and familial benefit in line with ethics.

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## I. General Introduction

Anton Pavlovich Chekhov, considered the father of the modern short story was born in Russian Seaport Town of Taganrog near the Black sea on January 29 1860. He was son of grocer and grandson of a serf. Chekhov was well acquainted with the realities of nineteenth century lower middle class and peasant life and acquaintance that was reflected objectively and unsentimentally in his nature writing.

The first real crisis in Chekhov life occurred in 1875 when his father's business failed. Threatened with imprisonment for debt, Pavel his father left to find work in Moscow. The family struggled financially, while Pavel looked for work and Chekhov helped by selling household goods and tutoring younger school boys in Taganrog. In 1877 Pavel found positive in a clothing warehouse and in 1879 Chekhov passed his final exam and joined his family in Moscow where he had obtained a scholarship to study medicine at Moscow University.

In Chekhov short stories Characters are found engaging in the benefit of community. They are found in the benefits of their own surrounding. Characters either in the form of family or engage in any profession are directly link with their own family members and with their particular community. A father always wants his son to be in a right track a grandson shares his unbearable problem with his grandfather and an official makes an excuse to his junior on his mistake are all the feelings of communality that has a direct link with ethics.

During the nineteenth century Russia was in the time of political and social change. These political and social change were directly connected with the Russian. The political and social change in Russia was motivated for the communal benefit of Russian people. These people had feeling of family neighbors, society and as a whole concentrated on the peace and prosperity of Russia. In the then time Russian society

was totally guided by hierarchy. In a family grandfather and father were the patron and they had to perform their role to the upliftment of their family. If any mistake were done by the family members the patron had to correct the mistake and had to punish the member if necessary. Similarly to maintain law and order in society there were authorized person who always tried his best in the communal benefit of the society member. Moreover in the work of Napoleonic wars educated society developed a new sense of time to history and listened with rapt attention to the voices of earlier generation. By sharing all these changes both in isolation and in interaction how the meaning attached to life span and in particular to its later phase was radically expanded in this period. In the civil service the situation was rather different over the next few decades not too many nobles missed to avail themselves of their new privilege the identity the social status and the material fortune of the dvorianstvo were too closely bound up with service.

In the same way if we see social tolerance of nineteenth century Russia relation to sex and morality we find no area more vividly demonstrates the capacity of people to adapt new standards and norms. Whether the issue is sex education, the availability of birth control, premarital sex homosexuality prostitution as standards have become more primitive and lenient the public has moved to new levels of tolerance with requiring of corresponding increase in self restraint. The nineteenth century intellectual history stands as a separate self contained epoch with a distinctive characters of its own. It has a century in which educated Russian became fascinated with their country as a problem to be solved.

Moreover the age and youth in social ethics in Russia is assumed that there is irresponsible conflict between parents and children of age and youth poets, essayist novelists, moralists have written much in this dramatic theme and perhaps never

positively, and feelingly during the great wars and the unsatisfactory peace that followed it. Youth have charged age with heartlessness and cruelty, with greed and commercialization with cynicism and the spiritual value during the nineteenth century. We have been told old man makes wars and young man do the fighting with all the tragic waste and sacrifice inseparable from armed conflicts. Youth has been urged if not to overthrow the rule of age, at least to demand due recognition for itself and a fair share of authority and influence in public life in order that idealism generosity, pity sympathy and faith may find expression in national and international policies.

In Chekhov's *Enemies* the prime character Doctor Kirlov is mourning on the death of his son and in the mean time supporting psychologically his mourning wife. As they were mourning a man named Abognin comes in their house came and requested to the doctor for treatment of his wife who is ill at home. The doctor at first denied to go with him but after the frequent request of Abogunin he decided to go with him leaving his wife alone at home. Doctor Kirlov departure to the patients treatment shows a brilliant example of professional ethics.

Similarly, in the story 'Children' the three character papa mama and aunt Nadia have gone to the party organized by their old official. The children Grisha, Annie, Alisoha Sonia and Andrew the cooks' son are sitting in the dinning room playing loto for their parents arrival and to enjoy supper. But the parents did not arrive late night and two children got asleep in the dining room. When one of the child heard the voice of the mama the child shouted happily and woke the slept children. The shout of children on their mothers' arrival at home shows a communal feeling in the family members and the three characters attending the party shows harmonious relation with the old official that has connection with ethics.

In the 'The Death of An Official' a government officer Ivan Cheriviakov sneezed in front of his senior officers in the evening time. By apologizing his mistake Ivan Cheriviakov asked excuse with his senior officer. The senior officer excused him easily that shows an example of communal feeling. Furthermore Cheriviakov asked excuse time and again with his senior officer and the officer roused due to irritation has also some smell of communal feeling.

In the story "Woe" Turner Grigory Petrov is taking his wife Matryona to the hospital the treatment in spite of heavy snowfall. He is trying to give psychological support to his wife the doctor will cure her and they will return back to home soon. When the story moves further we find the death has taken away his wife and is very angry on death. He wept a lot on the death of his wife. The mourning of husband and anger on death when his wife passes away shows a familial feeling that comes in the line of ethics.

Further more in the story "Not Wanted" the father Zaikin has come in the house after the completion of his duty. As soon as he entered his house he searches his wife and daughter. He came to know his wife has gone to rehearsal with miss Olga. Zaikin the father of Peter tried to satisfy his son dissatisfaction when he was unhappy. When his wife came she told Miss Olga not go to her home because it is dark. All these incidence in the story shows the feeling of communality.

In 'The Malefactor' the magistrate is scolding Denis when he unscrew the knot of railway line. He thought this nonsense activities may loss the life of many passengers. He also remembered last year train crash which killed a lot of passengers. This seriousness on behalf of passengers by the magistrate shows his seniority towards the profession that comes in the line of ethics.

By the same taken in the story "Lean and Fat" two old friends met in a railway station. They were happy to meet each other. The lean man introduced his wife and son to his friend and the fat man did the same. They shared their ideas on their profession, living style and income source without feeling any hesitation. When they decided to leave they told they will meet with each other again. All these activities of two friend shows there is communal feelings.

Likewise, in the story 'Vanka' the central character Vanka is writing a letter to his grandfather Konstantin Mokarich complaining his master inhuman activities on him. He is saying that he does not want to remain in the master house and requesting his grandfather to take him away. He is saying that he will perform every job ordered by his grandfather but does not want to remain with his master. He imagines the life with his grandfather. He says he will serve his grandfather in his old age and prays to reach his son' in the heaven after his death as he is praying for his mother soul today. All these feelings of Vanka shows there is communal feeling among Vanka and his grandfather.

In 'Dreams' the two soldiers met with each and other. They were Nikander and Andrew who were colleagues. After sharing their greeting Nikander told wherever he is standing today is due to his mother. He also adds that his mother taught him holy script, never allowed to drink vodka and gave him a right track in his life. He also shows his anger when her master misbehaved her and tried to harsh her. All these remembrance of Nikander shows a communal feeling of son towards his mother which has a link with ethics.

In the same time in the story 'At Home' the attorney Bilkovksy found that his son has engaged in the bad habit of smoking. Due to is this tension he called to the headmaster and tried to suggest that his son habit will create big tension in the society

in future. He also moral lesson to his son about the consequence of smoking in the future. He also gave moral lesson about individuals. All these moral lesson by attorney to his son is due to familial feeling.

Thus in Chekhov Stories characters are found in the communal and familial welfare that has connection with ethics.

Chekhov short stories has drawn numerous critical responses. Critical have viewed the stories from various perspective. L Leonov in his book *Soviet Writers Today* deals stories of Chekhov in scientific from which do not have any feelings. He says:

Chekhov dealt with all the sore subjects under the clam, deep blue dome of his native sky and not in a cramped wretched garret. He as doctor romantics made a cruel diagnosis, in it. It was never simply an angry statement of fact the diagnosis itself contained a curative system albeit at times hazy. (59)

Leonov comments Chekhov fictions does not understand the feelings of human being. He says he writes in a scientific form which goes in a straight path without creating other aspects and views of human life. In other words he says Chekhov stories does not give right tract to society.

Similarly, D.S. Mirsky in his history of *Russian Literature* severely attacks Chekhov stories and says Chekhov stories do not contain juice. He says:

It is colorless and lacks individuality. He had no feelings for words. No Russian writer of anything like his significances used language so devoid of all raciness and verve. This makes Chekhov (except for typical allusions technical medicinal terms and occasional catch-

words) so easy to translate; of all Russian writers, he has the least fear from the treachery of translates. (32)

Mirky very clever links Chekhov with his medical profession and says he writes as doctor operates his patient without caring his pain and suffering. In other words he want to say that Chekhov writing does not provide pleasant to the reader.

Another critic Yuri Kuzmenko in his *Soviet Literature: Yesterday, Today and Tomorrow* says Chekhov enjoys the life of poor people in Russia. According to him:

This explains his fundamentally different approach in writing as compared to his predecessors . . . this insight into simple realism of life is clearly reflected in his fiction. In his fictions he ideally writes about the harsh and hopelessness of provincial life in Russia. (108)

Kuzmenko says Chekhov always writes in the form of negative aspect of life without caring positive charm and beauty of life. He says Chekhov knows only dark and gloomy aspect of life and spread the ideas that human life is dark and troubling.

Commenting on the Chekhov short stories James T. Farrell in his "The league of Frightened Philistines and other Papers" deals that Chekhov short stories are realistic and they reflect life very seriously. He asserts:

Chekhov raised the parody of banality to the level of world literature. He developed the short story as the form of literary art to one of its highest peaks and the translation of his stories into English has committed one of the greatest single literary influences at work in the short story of America, England and Ireland. This influence has been one of the factors encouraging the short story writers of these nations to revolt against the conventional plot story and seek in simple and

realistic terms to make of the story a form that more seriously reflects life. (93)

Farrell says Chekhov short stories covers simple and realistic life of Russian society that has link with common people. He also says that his writing tries to bring out the hidden culture, tradition and living style of rural areas in Russia.

William Gerhard in his *Anton Chekhov: A Critical Study* portrays Chekhov's writing as the real picture of life. He mention:

Chekhov literature is life made intangible by the discovers of form- the form that is invisible but which is seen when mentally you step aside to get a better view of life. Life because it has aspects innumerable seems blurred and devoid of all form. And since literature must have form, and life has none realist of the past thought that they could not paint life in the aggregate and preserve form and then saw fit express one aspect of life at a time. Until a wholly new aspect occurred to Chekhov that of life in the aggregate which aspect in truth is his form. (62)

Gerhard says Chekhov stories deals with human life. It focuses on meaning, values and charm of life. Life according to Chekhov is not found in the open environment rather it is seen in the psyche of human life. This psyche gives a gloom to the life.

Many other critics have written on various aspects of Russian society but non of the writers and critic have highlighted the communal and familial relation that has direct connection with ethic. the recurrent issue of Chekhov short stories is the issue of ethics in the characters of Anton Chekhov.

## II. Perspectives on Ethics

In Oxford Learners Dictionary the meaning of ethics is science that deals with morals. Ethics is a branch of philosophy. By this meaning we can understand ethics means to lead human being and society in positive and right track. It is also concern with what human being should do and should not do, touch and should not touch, speak and should not speak and many more. Similarly, ethics is such a concept that helps human being for the overall development in his/her life. If human being is not guided by ethics there will be no chance to get success in his life. Ethics is found in any profession, family., religion, culture, tradition, society, wherever it is found the role purposive of ethical is to make human life perfect and to lead as good and virtuous life.

Ethics or moral philosophy is not concerned solely with the elucidation and justification of morality in the narrow sense, Richard Norman in his *An Introduction to Ethics* deals ethics as:

In the study of ethics we are concerned more generally about with questions about how one ought to live, about could count as good reasons for acting in one way rather than another and about what constitutes a good life for human being, meaning thereby not necessarily 'morally good', but treating as an open question, where would be the proper place for morality in the good life, and whether indeed it has any place there at all. (1)

Thus one important aim of ethics is to discover what is good and bad right and wrong, true and false etc. Philosopher has distinguished between substantive ethics and normative ethics "lectures on the history of philosophy." G.W.F. Hegel, substantive ethics, they say is concerned with question, 'what kinds of action are good or right?'

whereas meta ethics is concerned with the question what is it to say of an action that it is good or right.

Ethics claims the status of science and few now dispute the claim. The most remarkable treatment of ethics that has appeared during the past dozen years, probably indeed the present century is that of Nicolai Hartman. It has merit amongst many others, that it realizes in some part the contribution of Christianity to ethics, for example in giving the fundamental moral value of purity which the ancient world did not know. E.S. Waterhouse in his "Ethics and Christian ethics" exposes ethics as the brotherly love and personal love, trust and faith hope and humility (53). Hartman makes no profession a Christianity and has no belief in a personal god. But his ethics should be mentioned as meeting in some degree that the foolish separation of religious from secular truth has crippled the teaching of ethics and yielded the spectacle of teachers seeking to explain ethics wrenched from its historical background to mystified and uninterested students.

Many moralists are somewhat sensitive upon this point and insist that ethics needs no sanctions from religion. Possibly some of them are still thinking of the old notion of supernatural reward and punishments as a means of enforcing right conduct. E.S. Waterhouse in his "Ethics and Christian Ethics" deals ethics as:

It is, of course, true that up to a certain point ethics can be taken as sociology that is as a study of human nature and its expressions, without reference to the source of humanity. It is when we come to the sense of obligation which is the very root of morality that we are compelled to ask from whence it comes. (53)

Let it be granted that it is likely that religion and morals in their earliest history had separate origins and that ethical theory can proceed comfortably without raising any question of religion.

Many writers have stated the case that whilst morality needs no support from religion, it does require ethical principles and some have admitted that it is in religious systems that these principles have been most frequently expressed. It is certainly true that such principles are needed if ethics is to be more than an expression of sentiment and prejudice. But what is to justify the principles? The Nazi as I have suggested can make out a case for his principles, who shall decide whose principles are right if the grounds of decision are purely humanistic. But an ethical system which holds that its principles are not necessarily the particular expression of them – are made nor abrogated by man, but belong to the order of reality which is conceived as fundamentally a moral order, has far stronger reasons for its convictions. E.S. Waterhouse in his essay "Ethics and Christian Ethics" says:

Philosophers are to be found who doubt this, but with all respect to their learning, it remains that the future of morality, and even of ethics is much more closely connected with the convictions of the average man than with those of the philosopher, and to the average man what has just been said will seem self-evident. (57)

It is likely that the recognition of the point at issue has been obscured by the fact that for many centuries the general outlook of Europe has been coloured by the Christian estimate of life's values, and these have been taken for granted as if they were accepted facts. Ethics in general would also gain. If it were set in its historical connection with Christian ethics, if the moral principles of the other great religions of mankind were also woven into the treatment of the subject we should remove the

reproach so often leveled at the study of ethics that it is abstract and indecisive. The student socially approaches ethics some anticipation of interest and leaves it with relief tinged with disappointment. E.W. Waterhouse in the same essay deals ethics as:

Ethics revived by closer contact with the world of facts and of ideas in which man lives and works would be of real service in the building up of the new order of thinking that precedes the new order of living. (58)

Therefore Christian ethics as a separate subject should be abolished. It could of course be studied separately. Just as one may study the ethics of Plato, Aristotle or Kant separately but it should be just as much and even more a part of general ethics.

When World Bank president Wolfowitz resigned from his post under allegations that he used his influence to get his girlfriend a promotion, I was thinking of such incidents our country. Nepal amazingly incidents such as this, which triggered a huge public out cry elsewhere have blended into our society to such an extent that when confronted with such facts one just whisks them away with the cliché. In Nepal mal practices such as corruption and nepotism are rampant in our country. But why do such facts go unseen, in fact unnoticed here? Why do we all turn a blind eye and a deaf ear to such facts? Why is there no public opposition to such practices so as to ensure these incidents never happen again? This is all due to lack of magic thread that we call ethics.

We have seen driver zooming across the roads like maniacs, never caring about the safety of the pedestrians. We have also seen bikers driving through footpaths to evade traffic jame, shamelessly blaring horns at the pedestrians to clear the way for them. It is not a rare sight here to see vehicles even passing through a red signal and the traffic police least bothered to stop it. We have never seen any action taken against culprits except a few. Neither have we seen any effort to counter these

practices nor have we noticed any decreases. However, when we say ethics it doesn't just mean for the people in authority to stop taking bribes or for others to do their task properly. It also means all of fulfill our public duty such as speaking against such practices. Peeyush Tiwari in her essay 'Ethics' deals ethics as: Even a thing as minor as throwing a chocolate wrapper into a dustbin comes under ethics (4).

Have we even wondered why we are still having undeveloped? It is not because nature has not been kind to us. It is also not because we lack expertise and willpower to rescue the country from this graymire. What we lack is ethics most of people in developed countries maintain their ethical standard and follow the law of the land. This is what we have failed to do.

That's true. To Spinoza, God did not create the world in order to stand outside it. No, God is the world. Sometimes Spinoza expresses it differently. He maintains the world is in God. In this he is quoting St. Pauls speech to the Athenians on the Areopagos hill: 'In him we live and move and have our being.' But let us pursue Spinoza's own reasoning. His most important book was his *Ethical Geometrically Demonstrated*. Ethics geometrically demonstrated. In *Sophies World* Jostein Gaarder deals ethics as.

In philosophy ethics means the study of moral conduct for living a good life. This is also what we mean when we speak of the ethics of Socrates or Aristotle for example. It is only in our time that ethical has more or less reduce to a set of rules for living without treading other people toes. (249)

Something like that yes when Spinoza uses the word ethics, he means both the art of living and moral conduct. He wanted his ethics to show that human life is subject to

the universal laws of nature. We must free ourselves from our feelings and our passion.

In his recent and insightful article in this Journal, Hosmer (1994) argued that ethics are a good business investment, essentially because they entail positive externalities. They are a prerequisite for building trust with various inside and outside stakeholders. Such trust, in turn is a prerequisite for loyal and innovative long term cooperation. Synergies are only possible through cooperation, and in areas where actions of others are difficult to supervise, trust built on long term ethical behaviour becomes the only practical way to capture such synergies.

Hosmer argument is convincing and valid. In my view, however it only conveys a partial aspect of ethics. There is no question that long term self-interest often does dictate ethical behaviour as convincingly, exposed by Hosmer. It often pays to treat employees customers and others well even if this entails short-term costs, at this can be viewed as an investment in future loyalty. The question here, however is whether ethical behaviour may be good for business, but rather long term self interest rather leads to ethical behaviour and vice-versa. The wide spread corruption in the world, lack environmental standards including willful pollution, less than truthful advertising, exploitation of monopolistic. Powers, and outright criminal activities. This is to beyond ethical nooms. Bernard Schwap in his 'A note on ethics' says:

Ethical standards can be viewed as giving the decision maker and option: he or she may, if advantageous, break ethical rules does not have to do so as long as they convey benefit. Options have an inherent value because they provide added flexibility, giving the decision maker a broader set of alternatives to considers. (499)

If the value of ethical behaviour resides in the fact that it signal to others that we are trustworthy and hence a good partner to do business with ethics becomes driven by public relations. Ethical behaviour only obtains value when it is visible to others and any ethical action should be milked for all its worth through wide publicity. Essentially ethics becomes an exercise in public relation. If, for example we could be absolutely sure that an unethical but profitable action would never see the light of day, what would be the incentive to continue to hold the high ground..

Bernard Schwab in his "A Note on Ethics" deals ethics as:

Ethics are certainly good for society as they foster cooperation and promote social welfare. This causes tension between individual and the common good, whose management and resolution have always been a key issue of any culture and social order. (500)

It is also the reason why ethics are not simple and ethical conduct not costless neither in private nor in business. The thorny and difficult situation are the ones involving trade 'off' giving up personal or corporate gains (and ultimately one's life) for maintaining ethical standards.

Even at the individual level, resolving such trade offs is no easy but at least the choice is a personnel one. At the corporate level the mans anger faces the added complexity of having to make this choice for and on behalf of others: his or her ethical conduct may costs jobs and profits. Probably the only reasonable way to deal with this burden is to be very explicit from the time of hiring what the CEO stands for, and to formalize this in corporate guidelines for ethical business conduct which are becoming increasingly common. These guidelines, credibly pursued not only become a message to stakeholders that builds trusts, and hence may enhance business.

Jennay Ieichman in his *Social Ethics* describes ethics as:

Ethics or moral philosophy, aims to explain the nature of good and evil. It is important because whether we like it or not the human world is dominated by ideas about right and wrong and good and bad. (3)

Most ordinary conversation consists of value judgement. Every day millions of people gossip about the awful things the neighbours have done or suspected of having done. Everyday people pass judgements on politicians and other public figures. Everyday the characters depicted in books and films and television programmes are evaluated by ordinary folk all over the world. Moral philosophy or ethics is important for the further realm that action is important and the way people act is influenced by what they believe about good and evil. It used to be thought that ethical theories do not affect behaviour. But there is no basis for this view. Different theories make people behave in different ways.

The main reasons for defending an orthodox viewpoint unorthodox in the academics, that is many philosophy teachers imply conclusions which conflict with the kind of humane attitudes that have led individuals and society out of barbarism into civilization. That implication was probably not intended by all the teachers who expose those. Nevertheless it is not bad thing if philosophers who can see the implication should draw to them. Jenny Geishman discusses ethics in his *Social Ethics* as:

- i. The idea that human life as such is not worthy of special respect.
- ii. The idea that happiness and misery, pleasure and pain are more important than life itself.
- iii. The idea that only people who have a certain degree of intelligence and self-awareness have any right to life; according

to this view infants for example, must not be denied natural right to life.

- iv. The idea that in order to have needs and wants and rights a being must first have the concepts of or the words for need want right.
- v. The idea that moral theory should conform as much and possible to whatever happens to be social practice at the time. (4)

These five dogmas are fundamentally at odds with the belief that human life has intrinsic value and with the principle that human being as such rights. So, it is not surprising that when teachers and students accept them they find themselves pushed by logic into defending a number of dubious practical proposals. Thus it is sometimes argued from dogma five above that if certain practices have already been accepted by our society anyway, they can't really be wrong or conversely that primitive societies which are closer to nature have always adopted those practices so again they can't be wrong.

We can agree with logic of the professors but that does not mean that we have to accept the dogmas which their reasoning starts from. Illogical thinking is not good thinking, of course, but logical reasoning which starts from false premises is not good either.

In the real world there are societies whose morals and political are explicitly and implicitly based on the theory that human life as such is of no special value. These societies are not nice places for example, Jews or the bourgeoisie or Bosnians or members of noble families – as victims to be killed or enslaved. The intuition that ones own life, and the lives of those one can loves, are worthy of respect, is surely to be found in all the families and races and nations of the world. It is very natural, after all, that most human beings should be attracted to the idea that human life is

intrinsically valuable. Still students and others are often told by philosophy teachers in the west that their central moral intuition, the value they instinctively place on human life is based on nothing better than sentimentalism and speciesism and outmoded religious notions.

However academic attacks on ‘speciesism’ and sentimentality and religion are all beside the point because the widespread intuitions about the value of human life can be defended by reasons.

Every philosophy has bedrock propositions which are not questioned. This has to be so otherwise philosophical reasoning would be circular. But that does not mean that all possible bedrocks are equally rational. For an ethical bedrock to be rational it must be suitable for the human condition, it must be humane, it must not take the malfunctions caused by wars and extreme poverty and brutal colonization as standards to imitate, and it must not have real world implications which would be unwelcome, when recognized (perhaps to late !) even to those who rest their faith on it. Richards Norman in *An Introduction to Ethics* has the idea of ethics by Hume as:

According to Hume What makes various qualities ethics is that they are useful or agreeable, either to their possessor or to others. He agrees with Plato and Aristotle to this extent then, ethics would not be ethics unless possession of them were in some sense an advantage. It may be a direct advantage – that is possession of such qualities may be immediately pleasing in which case he describes the qualities may help to promote state of affairs which in their turn are pleasurable and these are the qualities which Hume describes as useful.

He parts company from Plato and Aristotle, however in that he thinks that not only qualities useful or agreeable to their possessor but also qualities useful or agreeable to others are regarded as virtue.

Richard Norman in his *An Introduction to Ethics* has covered Hume's ideas of ethics as:

- Qualities useful to others: benevolence, justice, fidelity,
- Qualities useful to their possessor, discretion, industry, formality, strength of mind, good sense.
- Qualities agreeable to their possessor: cheerfulness, magnanimity, courage, tranquility,
- Qualities agreeable to others: Politeness, modesty decency. (54)

Such a list has much in common with those of Plato and Aristotle, but the prominent place given to benevolence marks a decisive shift from the standpoint of the Greek. Benevolence is a term that is epithets, sociable, good natured, humane, merciful, grateful, friendly, general, beneficent, or their equivalent . . . universally express the highest merit which human nature is capable of attaining. It may be doubted whether Plato and Aristotle would concern with the phrase highest merit and they would certainly disagree with Hume about why we regard such qualities as ethics.

Hume, then, thinks that we admire the ethics because we feel sympathy and humanity Benevolence for example is a quality the exercise of which promotes the happiness or well being of people in general and because through sympathy with that happiness that we admire industry in those who possess it. The relationship between the sympathy and other ethics is however not quite as simple as this, and Hume proceeds to add complications. He recognizes that the strength of people's sympathy

varies according to circumstances whereas moral judgements are made in accordance with fixed and unvarying standards. The same qualities ought to call forth the same judgements are made in accordance with fixed and unvarying standards The same qualities ought to call forth the same judgements of praise and blame, though our level of sympathy may rise and fall. when we contemplate the virtues of someone in a remote time or place, for example, we may be pleased at the thought of the happiness which these ethics helped to produce, among his or her fellows but our sympathy will be much weaker than it would be if we were contemplating the happiness of those close to us. Hume deals with this problem by suggesting that our immediate feelings are corrected by general standards. He sees this adoption of general point of view as a practical contrivance whereby human beings able to communicate more effectively, and introduce a greater degree of uniformity into their judgements.

In a society that has idealized individualism, the obviousness of some kinds of social self-interests of persons has become shrouded and even obliterated Archie J. Balm in his *Ethics : The Science of Oughtness* deals ethics as: Ethics as a science can be most useful in providing a sound basis for policy decisions, publicly and privately, related to national interests and the welfare of human kind.

The source of self-development is the roles that persons play in groups such as family, play, social and work groups. How we conceive our interests depends parts or the numbers and kinds of person, the numbers and kinds of group functions and the prevalence of in groups and out groups in which we participate. When persons become identified with an occupation or profession, their interest tends to be molded accordingly.

Another factors in self-conception is the readiness we have for the roles we play, since when we do well we are more proud of ourselves feel more rescue, serve

with greater confidence and better products. Tragedy may result when a son idealizing life as a forest ranger feels forced to study medicine to fulfill his father's ideal that he become a physician. Or, when a daughter desiring to become an actress feels forced to become a music teacher. Availability of skilled occupational counseling can be a major asset to megalopolitan students, 'Growth in awareness of megalopolitan and global opportunities for responsible social roles can make significant changes in self-interest. Ethics as a science needs to be aware of and enable the use of multiplicities of kinds of potential interest that can enrich the lives – the ethical lives- of more persons. Archie J. Bahn in his *Ethics: The Science of Oughtness* defines ethics as: Ethics here I must call attention to the roles of primary groups as both an essential, and most efficient milieu in which a person's initial enlightenment concerning his or her social nature and interest develop naturally (76).

Primary groups are those small (two to sixty), usually permanent, face to face, unspecialized relatively intimate associations in which persons act confidently as whole persons. Typical example of the primary groups are the family, or household group, the old fashioned, neighbourhood and the spontaneous play group of children.

Primary groups are important because they are the nurseries of human nature. Human nature is not something existing separately in the individual but a group of nature or primary phase of society. It is nature which is developed and expressed in those simple face-to-face groups that are somewhat alike in all societies. Man does not have it at birth; he cannot acquire it except through fellowship and it decays in isolation. Understanding primary groups is essential for ethics because in them the end in itself or intrinsic value, character of each self is recognized and presupposed. Each participant becomes aware of his or her own treatment as an end in itself and spontaneously response by treating others likewise. Each self's awareness of its

intrinsic worth is the socially established and receives continuing even if sometimes variable assurance.

Primary groups are important in many ways. They are efficient humanizers of animals. They assure a self awareness of enduring social respect for his/her intrinsic value. They mold and habitualize a self-respect for the intrinsic value of others partly because primary association is conducive to spontaneously of 'we feelings' sometimes surpass those of 'I'. By participating in genuine community, a self not only acquires intuitive understanding of its nature and values but also acquires a sharing of such community values within or part of itself. When individuals identify themselves with a group they thereby identify that group with themselves.

Another significance of primary groups for ethics as a science is that the humanizing socializing and moralizing service of these groups is also the foundational source of the willingness to act morally in other groups. Any decline in the power that primary groups have in providing substantial support for the moral willingness to serve and be served by other groups have in providing substantial support for the moral willingness to serve and be served by other group and institutions calls for some counter measure to resupply awareness of ultimate bases for moral appeals needed by group survives. Any lack in the abilities to ethics creates problem in social, political and national deficiency.

More specifically primary groups are sources of our ideals loyalty lawfulness and freedom. Those who regret decline, in loyalty, lawfulness and feelings of genuine freedom in our nation would do well to consider their duties and responsibilities for restoring more primary group association. The nature of self as social is conditioned by the number of kinds and qualities of primary group which is concern with ethics.

Whenever a person feels benefited by membership in one group and learn of benefits from membership in another group then other things being a person is likely to seek membership in still another group. Sometimes we find that society has already provided membership for us before we become aware of it, as when each child born in a nation is automatically awarded citizenship.

Groups are of two kinds. One type is organized geographically, so that larger and larger groups include more territory. A self grows from being mamma's child to self as a member of family self as group member, self as community member, self- as a citizen of a country, state, region continent and eventually of the world of human kind.

Another group is specialized group. Group producing or supplying service, such as food, clothing, tools, coal, medical care, banking, etc. Whatever may be the group these groups has their own interest which always favours its related group in the time difficulty and problem. And it is the ethical duty of the member of that particular group to serve.

Thus to wrap up the ideas ethics is such a term that is connected with human beings and helps a human beings to lead his/her life in a positive track. Wherever a human being reaches his ethics should follow him to be a good member of society.

### **III. Study of Ethics on Anton Chechov's Short Stories**

#### **Social Condition:**

Social condition plays a vital role in human life. It is determined by our culture, tradition, religion, family background and the like more. Human beings can not be far away from social condition. Wherever he moves his social condition will follow him. That is why it is said man is a social animal. Although social condition guides human being the equally important is ethics. Without application of ethics in human life a human being will not be fully a human being. Ethics is such a track that regulate human being in a positive line to perform his activities in a rational form. It is such a term where human hope for benevolence, love, passion, humanity, etc.

In the story "Enemies" Doctor Kirilov is fully guided by ethics. He being a responsible doctor shows his responsibility towards his patient. He was become benevolent towards his patient by showing his ethics. His benevolent towards his patient can be seen in the lines: Well, let us go !" (61).

The lines clearly shows the fact Doctor Kirilov is showing his ethical responsibility towards his patient. Although the doctor was in a trap due to the familial problem he fulfills his professional ethics and try to satisfy the patients need. In the same story we find a smell of familial relation that has connection with ethics:

"It's quite unfair to speak to me in that tone, Doctor" said Aboynin, again taking the doctor by the sleeve, "The thirteenth volume be damned ! I have no right to do violence to your will. If you want to, come; if you don't, then god be with you; but it's not to your will that I apply, but to your feelings. A young women is dying ! You say your son died just how who could understand my terror better than you. (60)

Ethics can be seen in familial relation where Aboguin as a husband is fully guided by ethics. Aboguin and his wife relation is limited in a family ties hence contain partiality. Aboguin in the lines undermining the problems of doctor is only thinking of his problem and always tries to motivate the doctor for his wife treatment who is ill at home. He is showing his selfish nature due to communal relation with his wife.

Ethics can be seen in the following lines in Checkhov's children:

They have gone to a Christening party at the old officer's – the one that always rides a little gray horse – and Grisha, Annie, Aliosha, Sonia and Andrew the cook's son, are sitting at the dining room table playing lots for waiting for their return. To tell the truth it is already past bed time but how can they possibly go to sleep without first finding out from mamma what the baby looked like and what there had been for supper.

(24)

The three characters papa, mamma and aunt Nadia in the story are showing their social ethics by attending the party, organized by old officer. Beside the social ethics we find some smell of communal relation too because the small children are emotionally attached with their mother and are waiting for her arrival to enjoy a combined supper. If the characters were not ethically guided they would not have attended the christening party at the old officers house and the children would not have waited for the arrival of their mamma to enjoy supper. The children are showing their warm and healthy relation with their mother. Ethics can be seen following lines in Checkho'v *The Death of An Official* too. Where the government officials is showing a good example of public employee.

I came yesterday and troubled excellency, he mumbled as three general looked at him interrogatively, 'but not with the idea of joking, as your excellency was good enough to remark. I wanted beg your pardon because in sneezing – I did not dream of joking. How could I dare too? To joke would be to show no respect for person's – it would –'. (3)

The government official Ivan Cherviakov is showing his professional ethics by apologizing his mistake in front of his senior officer in spite of personnel hesitation and self dignity. If he was not ethically guided he would not have apologized and would not have shown an example of an good employed in the office. Furthermore ethics can also be seen in the same in the following lines in the same story 'The Death of An Official':

'Never mind, never mind –'

'For heaven's sake, excuse me. I – I didn't mean to –' (1)

The excuse made by the officer is guided by ethics which can be seen in the above mentioned lines. If the officer had not soften his heart he would not have given excuse to the junior in his office. In the same line the officer has gone to a communal benefit by making an excuse in spite of the problem created by his junior in the office.

Likewise in the story 'Woe' we find ethics in the following lines.

Turner Grigory Petrv, who had a well established reputation both as a splendid craftsman and the most Lardened drunkard and we ne-do-well in the whole Galchino districts was taking his sick wife to the Zemstvo hospital. He had to drive thirty virests and the road was appealing even the puttman could scarcely cope with it, not to mention a lazy fellow like turner Grigory. A chill, harsh wind blew in his face. Snow flakes

whirled in great clouds, and it was hard to make out if the snow came from the story or the earth. (12)

Feeling of communality is seen in the lines that has connection with ethics. The relation between husband and wife has a communal relation that does not have any concern with other if the couple is in troubled. It is duty of husband to take his wife to the hospital when she is sick. The same duty is performed by the husband Turner Grigory Petrov by taking his wife to the hospital without taking care of snowfall by which nothing can be seen. In the lines we find the example of a responsible husband and showing his ethical duty. The idea of ethics in the same story 'Woe' echoes:

"Don't cry, Matryover", he muttered. "Try and bear I, We'll soon be at the hospital God willing, and they'll see to you in a jiffy ... Pavel Ivanich will give you some drops. Or tell, them to bleed. You, or perhaps he will be so good as to back you rubbed with spirits, it draws the pain from the side, you know, Pavel Ivanich will do his best .... He'll shout and stamp his foot, and then he'll do what he can .... He's a nice gragleman very kind, God bless him .... As soon as we get these he'll come running out of his Louse and start sweaning. 'What? Why?' he'll shout. (12)

The husband Patrol is giving a psychological support to reduce the pain of his ill wife Matryona. In meantime the husband is trying show that the doctor is a nice man by which he can give a psychological support to his wife that is needed by her. In the following lines too we find the husband is mourning on the death of his wife and showing a great loss in his life and his family too.

And the turner wept, what he felt was not so much grief, as vexation. How quickly things happen in this life, he thought to himself. His grief had hardly begun, and now all was over. He had hardly begun to live with his old woman, to speak, the heart to her, to Cherish her when she died . . . . He had lived with her forty years had passed in a kind of mist. What witch drinking, fighting and want, life had passed almost unnoticed. And the old women had died at the very moment when he had felt that he lover her, that he could not live without her, that he had wronged her terribly. (14)

The husband is in a tension after the death of his wife. He tried to be near with her and he remembered his past 40 years with her is a good sign of ethics ethical relation due to marriage tie. If there was not attachment among husband and wife surely there would not have any kind of psychological explanation of the above lines. We find the husband is showing his anger and frustration on the death of his wife which shows a communal feeling to the readers in the following lines:

I wasn't my horse, I shall have to give it back . . . . I shall have to bury my old woman. Oh, how quickly everything happen in this world.  
Your Honour ! Pavel Ivanich. A cigarette case of the best spickled birth ! I'll make you a croquet set . . . (16)

Thick relation can be observed in the lines where the husband is showing his anger on the death which has taken away his wife. The lines also shows he loves his wife very much which is sign of ethics. He is not concern with any worldly affairs and mourning on the death of wife and is hunted by the loss of important member in his family.

## **Morality**

Morality is a principle to lead a good life. Without morality a person can not lead a good life, and in the mean time can not have a successful lie. Without applying morality there is not any chance of development in individual as well as the society. Today's successful in individual life is due to the application of morality. If he will not apply morality he should not hope for success in any field. Although morality dominates an individual to get success in his/her life we also find ethics is also applied by him/her in the journey of life.

Checkhov' character in the story 'Not wanted' is trying to show that father is the Patron of family and he is fulfilling his responsibility of Patron when he searches for everyone in the family is the sign of ethics. The line are clear to show communality among father and his daughter.

'Oh, is that you, Papa' he asks without turning round. 'Good evening !'

'Good evening'. Where is your mother?'

'Mamma? oh, she has gone with Miss Olga to a rehearsal. They're going to act a play the day after tomorrow. And they're going to take me. Are you going ?'

H'm. And when is she coming back?'

'She said she would be back this evening'.

'Where is Natalia?'

Mamma took Natalia with her to help her dress at the rehearsal, and Akuliva has gone to the woods to get mushrooms. Papa, why do mosquitoes', stomachs get red when they bite?' (54)

Checkov is trying to show ethics thorough the relation of father and the daughter in the above lines. After the arrival in home the father searches his wife and

daughter without thinking of anything else which clearly shows that the father has a ethical relation with his family. His eagerness to meet his wife and daughter is certainly due to blood relation. The question is raised by daughter in same extract also has some kind of ethical relation because she has kept innocence question on her father without any kind of hesitation due to the communal relation among father and daughter. We find communality in the same story "Not Wanted":

Peter wipes his eyes on his sleeve, resumes his former seat with a sign, and starts started cutting out a queen. Zaikin goes into his study, stretches himself out on the sefa and begins to huge with his hands, behind his head. (55)

Zaikin, the father in the story and it is the duty of father to support his children in their dissatisfaction and unhappiness. Meanwhile it is the duty of father to know problem of his children and try to solve it. The same thing is done by Zaikin which is the relation of communality. He is not showing any interest on other problem but is concentrated on the happiness of his children. In the same story we find the wife is showing communality by sharing her insufficient bed in her house to the guest.

'You have a long way to go, and its dark, 'he hear's his wife twice saying an hour later. 'Why don't you spend the night with us? Koromislov can sleep here in the drawing room on the sofa and you Smerkalov, can have Peter's bed Peter can go in my husband's study. Do stay ! (57)

The emphasis is on communal feelings which has a direct connection to ethics. It is duty of an individual to serve another at the time of difficulty. The mother is engaged in the rehearsal of drama which is a social ethics and in social ethics we find the an individual should serve another as the mother is serving for her colleagues at

their difficulty and showing a warm communality. Beside these lines Chekhov has shown ethics in the following lines too in the same story 'Not Wanted'.

"Darling, go to your study and lie down on the sofa there. I want to put Miss Olga into your bed. Go, dear ! I would put her in the study, but she is afraid to sleep alone. Do get up !" (57).

In these lines ethics can be seen clearly because the word Darling that is used by wife is only applied in ethical relation. It is due to the intimacy of the wife with her husband when she gathered courage for the placement of her husband. If she had not have intimacy with her husband certainly she would not have told her husband to change the bed. It is due to familial feeling the wife gathered courage to utter the sweet word darling with her husband. In the following lines too Chekhov characters shows ethics in their anger too in the story Not Wanted. "Papa, why, doe, miss Olga have Freckless on her face?" 'Oh, shut up ! I'm tired of you" (58).

The above mentioned lines clearly shows ethics because, the relation between father and son is a communal relation that the father in the lines without any hesitation is scolding his son in his innocence question which is probably due to irritation.. If there would not have ethical relation there would not have come such burst of anger from the father Zaikin on the innocence question of his son. In the story father Zaikin did not show his anger to the quest is also due to ethical norms and values of his family.

Likewise in the story 'The Malefactor' the magistrate has shown some kind of by scolding Denis on his mistake. In this story, too Chekhov has shown ethics through his character. The lines where ethics lies are:

What a fool he is pretending to be. You act as if you were one day old or had just dropped from the clouds. Don't you see, you donkey, what the consequence of the unscrewing must be? If the watchman hadn't found you, one of the trains might have run off the track, and killed, everybody, and you would have killed them ! (13)

The extracted lines clearly shows the magistrate is determined in his professional ethics because he is responsible to those passengers who travel by train. If he was not responsible he would not have scolded Denis on his mistake of unscrewing the nut. Moreover, in the same lines his idea of there would be accident and many passengers would have died by the mistake of Devis shows that he is responsible to the society which is a social ethics of magistrate. He has shown as an example of responsible employee in the lines. In the same kind heartedness can be found in the following lines too where magistrate responsibility has made him to remember the cause of last year accident in the story the Malefactor. "Now, I say, I know why that train ran off the track last year" (13). The lines clearly shows an idea that the magistrate is fully guided by social ethics because he is still hunted by the last year train accident where many people had lost their life. If the magistrate was not responsible certainly he had forgotten the accident and would not have scolded. Anton Chekhov in his story 'Lean And Fat' has tried to show ethics by the help of two friends in the lines, "'Good Heaven !' Cried the lean man, astounded. 'Misha ! The friend of my childhood.' Where have you come from?" (59). The lines clearly shows that the friends are intimate and they are ethically attached with each other because if there was only general relation among those person the lean man would not have shouted meeting with his friend. Moreover we find ethics in the same story if we analyze the following lines:

'Dear old chap ' began the lean man after the embrace was over. 'I never expected this ! What a surprise ! Here ! Look at me properly ! You are the same handsome fellow you always were ! The same old darling, the same old dandy ! Oh, lord, lord ! come, tell me ! Are you rich ? Are you married? I am married, as you see. Here ! This is my wife, Louisa formerly Van Zanbach – a Lutheran, and this is my son Nathaniel, in the third class at school. Nathaniel, this is a friend of my youth ! We were at school together !' (59)

In these lines friendship can be seen easily because it is due to the ethical relationship and intimacy the friend has introduced his wife and his son Nathaniel with his friend. If there was not any close friendship among those friend certainly he would not have introduced his wife and son with his friend and would not have shown feeling of intimacy. Beside this extract we find ethical relation in the following lines too, where Chekhov has shown ethics through intimacy. Which is a most striking idea of showing ethics. In the story Lean and Fat:

I am working, old man. This is the second year that I have been awarded the order of St. Stanilas. The salary is small, but never mind. My wife gives music lessons and I privately make cigarette cases out of the first class cigarette cases ! I sell them for one rouble a piece. If I get along somehow. I used to be employed in one of the departments you know, but I have been transferred by the administration of this place. And how about you ? You are probably state counselor by now, are you not?' (60)

In the lines we find ethics because the friend has described every detail of his family due to the intimacy of their relationship. If there was not intimate relationship

he would not have described his family background in detail, his familial income and how he is maintaining the household is shared by the friend to his counterpart is concern within a limited circle. If there was not close relation in his financial activities with his friend.

### **Social Service**

The term social service generally means a job for the welfare of society. This service is done without any kind of selfish motive. The people who involve in social service are kind hearted and they are devoted for society without any kind expectation in return. If anyone who expects return in the name of service to the society that will not be social service. Chekhov characters are found serving in the society in most of his stories. Although these characters are shown servicing for society we find ethics guides a lot on them.

In the story Vanka the central character Vanka has shown a very depth idea of ethics in the following lines when he starts to write letter to his granddad. The lines are as follows, "Dear Grandad Koustantin Makarich," he write "I am writing a letter to you. I send you Christmas Greetings and hope god will send you his blessing. I have no father, and no mummie and you are all I have left" (17). The lines clearly shows ethics in the opening part of letter by Vanka to his granddad. The sentimental expression of not having father nor mother and saying that his grandfather is only the one who is alive shows a kind of close relation which is concern of ethics. Moreover, the word dear is used on those person who has intimacy which is really concern with ethics. If Vanka did not have affectionate relation with his grandfather he would not have used the word dear and sentimental expressions in the sentence that he uttered. Similarly, familial feeling can also be seen in the following lines where Vanka is remembering his grandfather in a very sensitive sentences. The lines goes as follows:

Vanka raised his eyes to the dark window pane, in which the reflection of the candle flickered, and in his imagination distinctly saw his grandfather Koustantin Makarich who was night watchman on the estate of some gentlefolk called Zhivorev. He was a small lean old man about sixty five, but remarkably lively and agile, with a smiling face and eyes bleary with the cook and the kitchen maid and in the night wrapped in a great sheepskin coat, he walked round and round the estate, sounding his rattle. (17)

All these expression of Vanka about his grandfather clearly shows an idea that his grandfather is not only grandfather for Vanka but also his father, who supports him. He is mother who loves him and saves him from danger and he is a best friend of Vanka who listens to his trouble and suffering. Moreover the grandfather is such a person who is the only alive person who can listen to the suffering of Vanka without feeling any kind boring. This description of Vanka shows that there is feeling of ownness shown by Vanka clearly mention the fact that Vanka is such a person who have develop ethical relation with his grandfather. Moreover, Checkhov has shown ethics in very sentimental technique in the following lives through the suffering of Vanka. In these lines Vanka has shown inhuman behaviour done by his master to him. The lives are as follows:

And yesterday I had such a hiding. The matter took me by the hair and drugged me out into the yard and beat me with a stirrup – strap because by mistake I went sleep rocking their baby. And one day last week the mistress told me to put a herring and I began from the tail and she picked up the herring and rubbed my face with the head. The other apprentices make fun of we, they send me to the tavern for Vodka and

make me steal masters cucumbers and master beats me with the first thing he finds. And there is nothing to eat. (18)

The extracted lines clearly shows that Vanka is in a great trouble in his master's house and he is requesting his grandfather that he wants to be away form his masters house. The request clearly shows that there is affectionate relationship with his grandfather. If there was not any kind of affectionate relationship there would not have any kind request by Vanka to his grandfather. The request also shows Vanka is in a great trouble at his master's house and his grandfather is only the person who can solve his problem. In the following lines too ethics how become dominant where Vanka wants to stay with his master at any cost. He can bear the beat of his grandfather but he is not willing to stay with his master is due to the feeling of ownness with his grandfathers. The lives are as follows:

"I will grind your snuff for you", he went on "I will pray for you and you can flog me as hard as you like if I am naughty. And if you think there is nothing for me to do I will ask the steward to take pity on me and let me clean the boosts or I will go as a shepherd-boy instead of Fedya. Dear Greandad, I can't stand it is killing me. I thought I would run away on foot to the village but I have no boots and I am afraid of the forst. And I grow up to be a man I will look after you and I will not let anyone hurt you and when you die I will pray for your soul like I do for my Mummie. (18)

Vanka is showing explaining his vicarious problem with his grandfather due to a warm relationship with him. Vanka does not want to live with his master due to his inhuman behaviour but he wants to stay with his grandfather although he sometimes beats Vanka is due to feeling of ownness. Similarly, Vanka wants to serve his

grandfather when he becomes man is also due to familial relation. His wish to pray for his grandfather soul after his death as he is praying for his mother is also due to familial feeling that is concern with ethics. Vanka has remembered his mother after her death is due to familial and affectionate relationship with her. Moreover Vanka's remembrance with his grandfather during the time of Christmas has also thick relationship which is concern with ethics. The lines goes as follows:

Vanka gave a sharp sigh and once more gazed at the window pane. He remembered his grandfather going to get a Christmas tree for the gentry, and taking his grandson with him. Oh, what happy times those had been ! Grandfather would give a chuckle and the frost bound wood chuckled, and Vanka, following their example, chuckled too. Before chooping down the fire tree grandfather would smoke a pipe, take a long push of snuff and laugh at the shivering Vanka . . . . The young fir steel, coated with time, stood motionless, waiting to see which one of them was to die have a swift. (19)

Chekhov has cleverly shown ethics even in the entertainment movement in the extracted lines. It is due to affectionate relation the grandfather is trying to save Vanka from his mistake because he is well wisher of his grandson. In the same extract the grandfather is enjoying with his grandson which is due to feeling of ownness and familial relation that is concern with ethics. If there was not feeling of ownness and nearness with his grandson he would not have made any good suggestion to the boy. Anton Chekhov very cleverly is showing ethics through the miserable and kindful expression of Vanka in the following lines. The lines goes as follows:

"Come to me Grandad", continued Vanka. I beg you for christs sake take he away form here. Pity me unhappy orphan they beat me all the

time and I am, always hungry and I am so miserable here I can't tell you I cry all the time. And one day the master hit me over the head with a last and I fell down and I thought I would never get up again. I have such a miserable life worse than a dogs. And I stand my love to Alyena one eyed Yegor and the coachman and don't give me concertina to anyone. I remain your grandson Ivan Zukhhov dear Granddad come. (19-20)

Harmonious relation is found between Vanka and his grandfather that has direct connection with ethics. Vanka is showing his trouble in a miserable condition to his grandfather which makes us very pity on Vanka which is concern with ethics. He wants to be away from his master and wanted to remain in the shadow of his grandfather. If there was not any familial relation with his grandfather Vanka would not have expressed his trouble with his grandfather. He being a junior thought that his grandfather will solve his unbearable problem and take him away from his cruel master.

### **Ethical Guidance**

Ethical guidance is a guidance which always shows a human being to make his/her every activities in the path of ethics. This guidance will give a positive sign on anyone's activities. This guidance is found on rational and in society dedicated person who prioritizes for social duties and responsibilities. If there is not any kind of ethical guidance in a person that person creates chaos and disturbance in the society.

Moreover we have seen a lot of family that has earned name and fame in the society. The only cause behind their name and fame is due to their ethical guidance and positive thought. Similarly, we have seen society which contain a tremendous charm whose credit goes to ethical guidance. To add the idea more kindness, feeling

of humanity, dutiful, open heartedness, love, delicacy, friendly behaviour are the main characteristics of ethics. If these characteristics are maintained by any person certainly he can be called a person who is guided by ethics.

Success of human being lies in the ethical guidance. A clear cut idea about ethics is that one who moves beyond ethics will never get success in his life. So, the only formula to get success in life is to lead our life on the track of ethics. It has become a universal truth the heroes of the world like Abraham Lincoln, Mahatma Gandhi, Nelson Mandela, Gautam Buddha, Barak Obama had leaded their life in the track of ethics whose life can be called a successful life.

Most of the characters in Chekhov short stories are guided through ethics. Doctor Kivilov in Enemies, grandfather and Vanka in Vanka, Magistrate in 'The Malefactor' etc. are the persons who are guided ethically. In the story "Dreams" the central character Nikander as soldier is proud to be a son of his mother. He is showing indirectly that it is due to the ethical guidance of his mother he has become a successful soldier. In the following lines Nikander is describing his mother who gave a lot of ethical guidance. The lines are as follows:

I am peasant by birth, signs the tramp. 'My mother was a house self. In looks I'm not a peasant, and that it because fate has willed it so, good man. My mother was a nurse in a gentleman's house and had every pleasures the heart could desire, and I am her flesh and blood, belonged in her life time, to the household, they petted me and spoiled me and beat me till they beat form common to well bred. I slept in a bed had a red dinner everyday and wore trousers and low shoes like any little noble. Whatever my mother had to eat, I had. They gave her dress and dressed me, too . . . (63)

There is harmonious and warm relation among son and his mother. It is due to the warm relation the son Nikander has got a positive track in his life and is standing in the present status. Nikander remembers his mothers contribution on him and the incidences he learned to write and read from her, learned to use language politely and did not drink Vodka are all the gifts given by his mother to make him a successful soldier. Nikander wishing of his mother's good health if she is alive and requesting the lord to take her soul if she is dead are all due to ethical guidance of his mother that Nikander wishes as a responsible son. If the mother would not have guided ethically Nikander would not have enjoyed the present charm in his life and would not have got success without the bless of his mother. The same story deals with ethical guidance in the deep observation of following lines.

'Give her peace, O lord in green places !' he says in a drawling voice, more like an old woman's than a man's. 'Keep thy slave Ksenia in all thy ways, O lord ! If it had not been for my good mother I should have been a simple peasant now, not knowing a thing. As it is lad, ask me what you please, I know everything the Holy scriptures, all godly things, all the prayers and the catechism. I live according to the scriptures; I do wrong to no one, I keep my body pure; I observe the faster and eat as it is ordered . . . (63)

Here, we find Nikander is totally guided through ethics by the help of his mother's ethical guidance. Whatever positive charm he has achieved today in his life is all due to the ethical guidance of his mother. He knows holy scriptures, and leads his life according to those scriptures are the real charm of ethics in his life and the credit goes to his mother where he has developed a warm relation with her. If there was not ethical guidance on him he would not have got good knowledge from scriptures and

would not have got present success. After analyzing this extract we find ethical guidance in the following lines too where Nikander is trying to show the characteristics of his mother. The lines are as follows:

The tramp signs, shakes his head and continues: she was a godly women, but who can say? The soul of another is a dark forest. May be she did it by mistake. May be it was because her master had attached a mother servant to himself and her heart could not forgive the insult. Perhaps she did put it on purpose – God only reknows ! I how young then and couldn't understand everything. I remember how that our master did, in fact, take another mistress at that time and that my mother was deeply hurt. Our trial went on for two years after that. My mother was condemned to twenty years penal servitude and I to seven on account of my youth. (64-65)

Chekhov in these lines has shown Nikander glorifying his mother as a godly figure due to god mother relation with her. The glorification of mother is due to positive thought on him by his mother which made him to walk on a right track. There is ethical guidance in these lines because Nikander is remembering his childhood days with his mother and her positive contribution on him where he is standing. He also remembers the insult that is done by the master on her is also a ethical guidance because a good son has to look after his mother when he is adult and capable. If there was not ethical relation among mother and son the son Nikander would not have remembered her contribution on him and there would not have any harmonious relation. In the story 'At Home' we find a striking ethical guidance where father is thinking of his sons future. The extracted lines are as follows where there is ethical guidance.

When the governors had gone, Bikovksy sat down in an easy chair before his writing – table and began to think. For some reason he pictured to himself Seriozha enveloped in clouds of tobacco smoke, with a huge, yard long cigarette in his mouth, and this caricature made him smile. At the same time, the earnest anxious face of the governess awakened in him, memories of days long past and half forgotten, when smoking at school and in the nursery aroused in masters and parents a strange, almost incomprehensible horror. (100)

A father always wants his son should follow good track that has close link with ethics. The attorney is very much afraid of his sons career in future due to his bad habit of smoking. He remembered his school days where children were expelled from school due to smoking habit and thought that the same situation may come in his sons life too. The attorney take it so seriously that he called to the principal of the school who was educated man and requested him to take serious action on the students habit. If the attorney was not ethically guided he would have neglected the habit of his son and would have let him enjoy his life in a vagabond way. Chekhov is very much successful to show ethical guidance in these lines through the experience of attorney. By the help of following lines the Attorney is trying to show ethical guidance by giving moral lesson to his son Seriozha.

'Yes, it was very wrong', he went on. 'I did not expect this of you. For one thing, you have no right to take tobacco that doesn't belong to you. People only have a right to use their own things; if a man take other people thing's he – he is bad. (That isn't what I ought to say to him', thought Bilkovsky). For instance, Miss Natalic trunk has a think with dress in it. That trunk belong to her, and we – that is you and I must

not dare to touch it, because it isn't ours. You have your little horses and your pictures. I don't take them, do I? Perhaps I should like to, but they are not mine they are yours'. (102)

The attorney is trying to lead his son in a right track that has link with ethics. He is making aware to his son about individuality. He is a warning his son that there must not be any kind of interference on other things because the owner may not like such activities. If seriozla was not the son of attorney certainly he would not have given ethical guidance to him. Chekhov has shown ethical guidance very cleverly in these lines through the moral lesson of attorney to his son. Again in these lines the attorney is showing ethical guidance to his son through one more moral lesson. The lines are as follows:

Bilkovsky took the bottle away from him put it where it belonged, and continued. 'In the next place you have be smoking. That is very naughty indeed. If I smoke it does not mean smoking is good. I smoke it is a stupid thing to do and I am angry with myself and blame myself for doing it. ('Oh, What a Willy Teacher I am !' Thought the lawyer). Tobacco is very bad for health, and men who smoke die sooner than they should. It is specially bad to smoke when one is as little as you are. Your chest is weak, you have not grown strong yet, and tobacco smoke gives weak people consumption and other diseases. Your uncle Ignatius died of consumption, if he hadn't smoked he might have been living today'. (103)

The father is giving moral lesson to his son that comes in the line of ethics. Chekhov is also found successful in these lines too for showing ethical guidance through father. The father is telling his son about the consequences of smoking.

Although he has a bad habit of smoking he wants his son should not engage in this habit which can collapse his health. A father has developed a warm and communal relation with his son and he wants his son healthy for ever which is concern with ethics. It is due to ethics of the attorney who does not want his son to engage in the bad habit of smoking.

Chekhov has shown ethics where Seriozha the central character has climbed his father's lap without any hesitation with whom he has fatherly relation that has connection with ethics. The lines are as follows in the story 'At Home'. "Seriozha climbed on to his father's lap and wriggled there a long time trying to get himself comfortably settled" (105).

There is harmonious relation between son and his father because Seriozha climbed on his fathers lap and tried to sit there comfortably. If the man was not his father certainly he would not have climbed on his lap. There is ethical guidance which made him to climb in father's lap and enjoy with his father.

Chekhov has shown ethical guidance where the attorney saw mother and wife in the eyes of his son. The lines are as follows, "He looked into the boy's large, dark eyes and seemed to see mother and wife and everything he had once loved gazing out of those pupils" (105).

We find psychological effects in the attorney where attorney is enjoying the image of his mother and wife in the eyes of his son. It is due to ethical guidance that the image of the two people came in the eyes of his son due to familial relation of attorney with his son Seriozha. If there was not any kind of ethical relation among these two people the image would not have come in his son's eyes.

#### **IV. Conclusion**

In the short stories of Anton Chekhov characters are always found in the line of ethics. Most of the character in his short stories are guided by ethics. It is because the nineteenth century Russia was in the process of political and social change where people started live in a familial and communal discipline. Due to these disciplines the characters in Chekhov short stories were leading their role in the line of ethics.

While analyzing any text we must give observance to its historicity and context and Chekhov short stories are no exception to his idea. His characters are not engaged in individual and isolated life rather they have a direct link with family and society. The engagement of characters in family and society is not the outcome of their characteristic but the consequent of political and social condition of Russia.

The story "Enemies" leads the reader to communal feeling where Doctor Kirilov fulfills the social responsibility as a doctor by serving his patient. Although he was in trouble due to the recent death of his son and some hindrances were created by his wife the doctor performs his professional ethics by treating the ill patient. In the same story Aboganin patients husband is undermining the problem of Doctor Kirilov and is motivating the doctor for the treatment of his ill wife which has the communal feeling.

In "Children" Chekhov shows communal feeling where the three characters Papa, Mama, and Aunt Nadia are showing their social responsibility by attending the party organized by an old officer. Moreover in the same story small children are waiting for the arrival of their parents to enjoy supper is due to the familial feeling. Thus the attendance of party and waiting of parents is due to communal and familial feeling that comes in the line of ethics.

The story "Owe" reiterates the feeling of family among husband and wife. It is duty of husband to take his wife to the hospital if she is ill. If there was not any feeling of familial relationship the husband would not have taken his wife to the hospital for treatment. It is due to ethical relationship the husband is motivated. Psychologically to take his wife to the hospital.

In the story "Not Wanted" familial relation is seen when the father is in search of his daughter after his arrival at home. He also searches his wife in due to ethical connection with his family. The father in the story is supporting his children in their dissatisfaction without listening to other problem. Communal feeling is shown by wife in same story by sharing her bed to her guest who is in problem at night.

In "The Malefactor" where the central character magistrate is trying to show his dutiful nature to the passenger when Denis unscrewed the nut. He wants passenger should have safe journey where he is showing social ethics. He is still-hunted by last year train crash which comes in the line of ethics.

The story "Lean and Fat" deals with communal feeling where the two friends are sharing their private affair to each other, without any hesitation. In the story 'Vanka' the central character Vanka is showing ethical relation with his grandfather. He is requesting his grandfather time and again that his master is behaving him in an inhuman manner that he does not want to stay with him at any cost. The remembrance of dead mother by Vanka is also due to ethical relation with her.

Checkhov in his "Dream" has shown ethics through the central character Nikander, Nikander the young soldier is glorying his mother due to ethical relation with her. He says it is due to ethical guidance of his mother that he has stood on his own feet and is proud to become a soldier of his nation.

"At Home" is such a story where father Bilkovsky is in a great tension due to his son's bad habit of smoking due to familial relation with him. It is due to ethical relation with his son the father is thinking of his career and he does not like his son to be engage in the bad habit of smoking.

Above all Chekhov characters in his short stories are in the line of ethical guidance. These characters are always seen in the benefit of their community and their near and dear one. The stories invariably shows Russia in the track of social and communal development due to internal and external causes.

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