

## CHAPTER III

### THE SIGNIFICANCE OF VANYA'S ASTROV'S AND SONYA'S EMOTION IN DETERMINING THEIR LIFE

#### A. The Conditions Giving Rise to Vanya's, Astrov's and Sonya's Rebellion

There are some conditions both physically and emotionally that give rise to a sort of rebellion performed by Vanya, Astrov and Sonya whom Chekov called "little people": the toilers devoting their lives to the happiness of others (Yermilov 362). Vanya, and Sonya have been toiling for Professor Serebryakov, the great scientist meanwhile Astrov, who is by nature cultured has been delivering his best service as a provincial doctor for the sake of mankind. All of them have dedicated themselves for what they think it admirable. Dealing with science and mankind has first given a thought that they are worth regarding. They sacrifice their real happiness as they find themselves happier if they may give their best service to others. Nevertheless, this condition does not work in conjunction with their expectation. They gradually feel a deep disappointment with the reality they are facing. They feel disregarded due to the fact that really no one puts a value on their excessive dedication or even show their gratitude. Such condition – having an overworked life with no rewards – drives them to react against the injustice they burden.

They become indifferent, knowing that their lofty devotion leaves in futility. Moreover, there is particular sets of laws that restrain them to acquire their rights, for instance, the system of patriarchal family, which makes Vanya and Sonya be subservient even to their own rights. The condition of Russian community also contributes to Vanya's, Astrov's and Sonya's suppressed feeling, which later would elicit a rebellion against their dissatisfaction and disappointment of life.

#### A.1. Vanya's, Astrov's and Sonya's Overworked, yet Disrespectful Life

Forty-seven Uncle Vanya is a cultured, refined gentleman, wasting his life in the province. He settles in an estate of his late sister's belongings with his niece, Sonya; his mother; Maria; an impoverished landowner, Ilya Telegin and with an old nurse, Marina. However, ever since Serebryakov, Sonya's father and his wife, Helen moved into this estate, everything becomes overwhelmed to everybody. Serebryakov's settlement has made Vanya come to realize how unfair life is to him.

Vanya has been managing the estate with Sonya who is now its sole owner. Owing to his having relinquished his share in favor of his beloved sister, Sonya's mother, their father has been able to buy a landed property. But he has had paid nothing like the whole sum and it was deeply encumbered in debts. Uncle Vanya has toiled for ten years to pay off the debts and set the estate in order.

Apart from the fact that Vanya has served himself to burden his responsibility for the estate, indeed he has spent his entire life for the sake of Serebryakov, who used to be the Elect, a man of excellence (Yermilov 354). His devotion to his principals, -- knowledge and education -- has made him distinguished in the eyes of the inhabitants of the estate. He becomes the "idol", driving Vanya as well as Sonya to toil all their life on behalf of his being an Excellency. They work for the material well being of his, which has taught them to regard him as a great scholar, gifted and advanced. Professor Serebryakov, now retired, is married for the second time to Helen, a young and beautiful woman. His first wife, Sonya's mother and Uncle Vanya's sister, has long been dead.

For twenty-five years Vanya has worked laboriously, managed the estate properly and been at Serebryakov's service. Vanya has sent the entire profits yielded by the estate, so the professor could write his scientific papers and deliver them for his University lectures in peace. Vanya highly adored him and his service to science. Through his deep devotion to professor, Vanya felt that he has dedicated himself to the civilization. To Vanya it is enormously estimable to be a man of a great pride in taking a part for the progress of mankind. He is obviously a man of refinement (Yermilov 350). Though he could yield much profit from the estate, he received a wretched salary from professor. Even though he was

able to raise it, he would rather send all of it to professor for the sake of mankind.

Uncle Vanya is deady a pauper (Yermilov 351). He has never known either rest or enjoyment. He has never touched what life is really meant. Life means working. No beauty someone would see unless he labors. His devotion to professor has handsomely inspired him to deliver his best service to knowledge, generally to life. He was considerably a dignified man, fulfilling his duty for society. Through his indirect devotion to education he achieved his personal satisfaction with his capability to civilize others.

Yet, it is a misfortune to say that all the dignity and pride Vanya has possessed suddenly and eventually turns out into indignity and unworthiness. Ever since professor Serebryakov retired and has come to live on the estate with Helen, life has been topsy turvy —mixed up with the changed timetable of daily habit (184). Pretending to be highly absorbed in writing his pretentious and worthless articles, Serebryakov has shattered the established routine of the household. Dinner is served when he is ready, the tea grows cold in the samovar awaiting his descent from his study. Vanya, who was once a great admirer of Serebryakov's intellect, has finally opened his eyes to the professor's worthlessness. Serebryakov, spoilt by easy success in his career is a nonentity, indeed (Yermilov 354). He is completely unknown. Nobody has ever heard of him

or of his works. For twenty-five years he has been dealing with art but he understands nothing about it. He has been in a great pretension. He fooled Vanya and all members of the family to regard and treat him as a distinguished intellectual bachelor with his pompous writings. Having no fund to live in town and moving into the estate makes Vanya come to realize that Serebryakov is a man of no importance. Serebryakov evidently failed to be a reputable scholar. Nobody recognizes his existence of professorship who has delivered his service to knowledge and mankind.

VANYA: ...But how my eyes have been opened! I can see everything! You write about art, yet you don't understand the first thing about it! All your works, which I worshipped, are not worth a brass farthing! You've been deceiving us all the time! (234)

Vanya who once regarded his volunteered devotion to Serebryakov was lofty, is now unveiling his repentance. His imposing devotion has unavoidably changed into a torturing devotion. The best years of his life have already gone, his eyes are opened to the terrible truth. He sees that he has given up his best years, his youth, and his entire self to service of a worthless being. His devotion had been driving him to undergo such a humdrum life, running the estate, copying out papers or translating books and pamphlets for the professor all day long without having a rest. He has let time slip by stupidly, so that he couldn't even understand to see life as

it is. Unless he formerly found out how deceitful Serebryakov was he would probably relinquish his toil and have the precious opportunity to see life, to feel love and to be loved. Now he is at the age of forty-seven, but he hasn't ultimately captured an understanding what life means. Uncle Vanya is in the painful situation of one who is driven to admit, on the threshold of age, that he has lived in vain.

The fact that puts Vanya in a tremendous futility is that Serebryakov has never been grateful to whatever Vanya has sacrificed. Obviously, it is so intolerable a torment to own no rewards for an earnest devotion. The mighty devotion he used to possess has turned out into a torturing and lamentable life.

VANYA: ...For twenty five years I've managed this estate, working hard and sending you money like the most conscientious steward, and you've never given me a word of thanks... (223)

Besides Vanya, Astrov also undergoes his life nearly indifferently. Mikhail Astrov is a provincial doctor and nearly ten years younger than Vanya. He has been spending all of his life for his dedication as a doctor. He never rests, he does not even have his little time for himself. Astrov is truly a devoted doctor. He dedicates his life to the patients; one of them is Serebryakov. He is so responsible a man that he always keeps his patient's call. "...I salvaged all day without a moment's rest or a bite to eat, then no

sooner had I got home than they brought me a signalman from the railway...(184)."

Throughout his career as a doctor, once Astrov begins repenting his life. How futile it has been, for he has never had a single privacy for his own. Similarly, Astrov has been experiencing boredom. Seemingly, he could not understand what life really means. He has been overworked. He loves his vocation very much, consequently, his life is completely drown into his loyalty toward his being a provincial doctor. "...It's overwork, Nanny. I'm on my feet from crack of dawn with never a moment's rest... (183)."

Astrov begins to realize that he has been dedicating himself toward people, who finally would not be thankful to him, even more remember his service. He finds out that people would merely weep for his help, however, never they learn how excessive his struggle is to cure and save them, how much time he has spared for performing his lofty devotion to his vocation. As Astrov said to Marina, he found himself mercilessly aimless. He could not even know why he had to sacrifice his entire life for such a stupid profession. Though he used to be proud of it, he eventually comes to know that life has been passing him away. Apart from the fact that he used to enjoy his service to community, he could not stop thinking why he has turned out to be a man of despair, having no goals in life. He

could not bear his thoughts that there wouldn't any of a single man be grateful to him and bear in mind his effort.

ASTROV: ...The people who live after us in a hundred or two hundred years time, say, the ones, we're clearing they way for now, will they remember us with a kind word? They won't, Nanny, you know... (184)

Nor a reward would he achieve, he runs toward something that he thinks people might perceive. He adores life and nature by conserving a forest. Unless he could save the forest, a hundred years later people shall be thankful to him. Ambitiously and clearly, he explains to Helen why he adores nature signified by a forest. He is trying to make other people know that it has been an enormous mistake to destroy forests. His deep concern to the preservation of forests gives rise to his consciousness of the essence of life itself. He has been wondering why people instinctively tend to destroy the forests or the nature for survival. Indeed, this destruction merely brings a degeneration, which will cause a great decay to the civilization (216). Pitifully, no one regards his grief to the deterioration of life, to his sorrow and considerable concern for the way the forests give life to human beings. Helen does not seem interested at all in what he reveals. Again, he has to burden all the satirical humiliations of the folks who think him peculiar.



Having known that no one pays the same solicitude as he does, yet, they stay contrariwise, Astrov turns out to be indifferent in his way of seeing life. Apparently he has been sickened of noticing a decay of life due to the ignorance of the people. He feels extremely upset to see people destroy the life instead of creating it (192).

Astrov grieves over the destruction of the beauty of the world, the beauty of human beings since men destroy nature, no longer they would destroy each other. Thus, it has been ironically a misery for him since he presumes no one remains in the same idea as his. This drives him to be irritable.

Sofia Serebryakov (Sonya) is Prof. Serebryakov's daughter by his first marriage, and Vanya's niece. She is middle aged and not married yet. Sonya embodies the positive forces in the play struggling to stave off the incursion of evil (Wexford 75). She is idealistic, pure and energetic. Furthermore, she is thoughtful and hardworking (Yermilov 360). There is a degree of resemblance between Vanya and Sonya. Sonya and Vanya have toiled all their life on behalf of another's happiness, that is Sonya's father, Prof. Serebryakov's. For twenty-five years Uncle Vanya and Sonya have worked "like the most diligent bailiff" (Yermilov 350), receiving a wretched salary from Serebryakov, to whom they sent the entire profits yielded by the estate. Uncle Vanya and Sonya seldom leave the estate, go without sufficient food, oblivious to everything but their solicitude for the

professor. Not once have the idea that the estate, both morally and legally, belong to them and not to Serebryakov, enter into their minds; they have voluntarily taken up the role of uncomplaining, selfless servants of their "idol". The dullness of daily practical cares, the nights spent in copying out papers or translating books for the Professor, their utter renunciation of all personal pleasures, the wretched salary received by Uncle Vanya — all this was sanctified in the eyes of Uncle Vanya and Sonya by their lofty purpose. They are inspired by the thought that in serving a scientist they served science, civilization, and progress -- in a word the ruling principle. The professor is a "being of the sublime order in their eyes" (Yermilov 351).

To Sonya, life is so pure that she is supposed to sacrifice for it. Neither she feels offended nor being slaved by her father, Serebryakov. She is so innocent a girl that her awakening of the suppression she has been experiencing is elicited by Uncle Vanya's grief upon his fate. She happens to know that her life has been being devoted to a man of nonentity. She eventually finds out that she has incredibly missed something that she deserves to own, that is love. Her vigorous devotion to what she thinks it dignified — science, human civilization -- notably remains unworthy. Obviously, her devastating life strongly gives rise to her being a little extrovert, unlike her nature. She begins to see life, as it really appears to be. She envies her stepmother, Helena for her being

beautiful, fortunate in running her life. Sonya could not comprehend why she becomes the one who suffers from the endless toil instead of Helena. All of her consciousness is triggered by the words of Astrov (205). Even though she is likely jealous, nonetheless, she remains calm. Sonya has the qualities to be loved. She preserves the very positive forces. She is ambitious, well refined and knowledgeable. Unluckily, she is not really beautiful, but she is quite beautiful inside. Her deep commitment to science has made her own beauty than ever, which finally she realizes by the time she succeeds in relinquishing her terrible image of her father. Her tormenting days she has been spending with Uncle Vanya tremendously strike her to perform a sort of rebellion against what seems unfair to her in her attempt to gain what is worth having for the rest of her life.

## A.2. The Conditions of Russian Society in the Late Nineteenth Century

In Chekov's *Uncle Vanya* we may capture a type of patriarchal family, in which the father becomes absolute master as well as the exclusive owner of the family property. Thus, all members of the family must take precedence over the father's provision. The father here is the elder married man in the family who is in charge of the welfare of the family (Tomasic 80)

In *Uncle Vanya*, Prof. Serebryakov is the one upon whom all responsibilities lie. As the elder of the family he has to manage his

household. He works as a scientist in order to be a man of honor. However, beyond all of his motives, actually he hasn't done anything worth respecting as a scholar. He does not run his estate. Ironically he could not even yearn a single thing that might be precious and admirable for the family. He is merely a parasite (Yermilov 353). He spends all the yearnings of the estate for his stupid pamphlets. He is not eager to know how his family in the countryside lack of sufficient food.

In the meantime, Uncle Vanya and Sonya have been toiling their lives in order to provide the professor's needs. They work themselves in the attempt to manage the estate. They send to the professor what the estate can yield while they only receive a wretched salary from the professor. Even though they can put up their salaries, they never have it cross their mind. Since the father (the professor) is the master so they are supposed to deliver all the money to him as their devotion to the master who they think an "idol".

After the professor retires he decides to come back home because he couldn't afford to live in a town. Since his settlement in the estate, everything changes and is mixed up. His arrival breaks up the accustomed routine of work in the estate. The professor torments every one with his whims, gout, and callous selfishness. No one around him is allowed to think of anything but his welfare. Instead of expressing a gratitude to

Vanya and Sonya for running the estate, he tortures them and all the inhabitants by being intolerably selfish.

It is inevitable that Vanya could not bear on this condition. The family self-centeredness and self-concern has brought the professor to be the highest dignified man. Both Uncle Vanya and Sonya have to retain their life without having any reward for what they have done to the master Serebryakov. Furthermore, their lives are trapped into a trifle, for indeed, they realize that their former god is nothing but a pompous mediocrity. No one recognizes him as a scholar who has contributed his works for mankind. He is utterly unknown.

The condition is becoming unbearable when Serebryakov decides to sell the estate since he cannot live with people who wish him to die. Again, the master, Serebryakov shows his self-importance (Yermilov 353). He does not take Vanya and Sonya's sacrifice into account. The estate is supposed to be inherited by Sonya, its sole owner. The system of patriarchal family greatly influences the father's dominance. Everything regarding to the family comes first to his authority.

As members of a family, Vanya and Sonya must act in a way acceptable to the group. In the patriarchal family, an adult male dominates the group (Sweedlun 281). The elder male in the family is taking the responsibility for all members of the family and frequently all property belong to the father. In *Uncle Vanya*, Professor Serebryakov who is

considered the elder dominates the very detailed aspects of the family. As a scholar, he takes the responsibility of the family. He works in a town and is dedicated to the science. But his professorship is not achieved by his personal aptitude. He acquires this fortune due to his being the son of a mere sexton and the son-in-law of a senator. It is evident that the system of patriarchal family put the priority on the male member of the family. Ironically, he has been doing all the scholarship tasks -- reading and writing arts -- however, without understanding the first thing about it. Because ever since he got his retirement, he is completely unknown (187).

Therefore, as well as the property of the family, which must be inherited to the male generation, Serebryakov, as the elder has the right to sell the estate that is supposed to be inherited by Sonya. We shall grasp the idea that this conformity must be accepted since the social control imposes it. The Russian Orthodox Church implies the strictly idea of the "father" as the noblest in a primary group -- the family. Obedience and gratitude was very outstanding in the Great-Russian patriarchal family relations (Tomasic. 89). Serebryakov, being the noblest in the family proposes his idea to sell the estate. He plans to live in town since he feels that he cannot endure his retirement in the estate. He feels that everybody is tired of having him as an old scholar who suffers from rheumatism, gout. No one listens to him any more. He is longing for his being famous and successful, therefore, he feels like in exile to be around the members of

the family (196-197). Everyone has been mumbling since he came back for his permanent settlement in the estate. His intention to sell the estate is to obtain a sum of money with which would support him to live in town. Serebryakov's decision shows how rightful he is to possess what morally, he does not deserve. The estate is supposed to be Sonya's since Sonya's grandfather bought it. Besides, both Sonya and Vanya have been spending mostly their time to run the estate, to attain whatever yielded by the estate, which they always send to Serebryakov for the sake of his dedication to his professorship. As the social control imposes the idea of "father" as the noblest, thus Serebryakov, instead of being grateful to Vanya and Sonya, takes Sonya's right over the estate. Even though he merely proposes his suggestion, it is very obvious that he has already indicated a paternal domination.

Due to this social control, which allows the "father" to act arbitrarily, uncle Vanya and Sonya sacrifice their happiness for the professor's. This control is somehow unwritten but it has been perpetuated among Russian society particularly in the rural area. The family self-centeredness and self-concern becomes dominant. All in the household well know and have learned by experience that in the interest of the well being of the household it is absolutely necessary that all obey one elder, who has knowledge and experience about the household and upon whom would depend all matters of husbandry (Tomasic 79). Vanya and Sonya as well

as the other members highly obey and adore Serebryakov. They believe that Serebryakov is responsible enough to bring the family into the well being of the household. Therefore, they would continue living in vain in spite of the fact that finally they realize that they have been fooled by the perfect "idol".

The conformity of the individuals' to conduct the system of patriarchal family is brought by primary group controls and secondary group controls. Such methods as ridicule, ostracism, sarcasm and adverse criticism enforce the accepted code of behavior of a primary group, namely the family (Sweedlun 282). Since the "father" becomes exclusive, thus, the other members of the family become subservient. Uncle Vanya and Sonya are those who are considered "little people". No matter how huge their attempts to run the estate are, yet, they remain less of importance. They are radically excluded from the state of being reputable even though they have proved their honorable obligations. This value -- to place the highest admiration to "father" -- contributes to the rise of Vanya's and Sonya's behavioral response as a rebellion, which has been predominated by their emotional feelings over such oppressed situation.

In the meantime, we shall notice the unfortunate life undergone by Astrov owing to the condition of Russian society. Astrov, doing his preservation of the forests for the sake of mankind finds so many dissatisfactions upon Russian life. People never understand the beauty of



nature, moreover they demolish it. He could not stop thinking of what will possibly happen if people are not eager to conserve it by paying a great attention to the existence of the forests, which are about to perish. There seems to be a decay of human civilization. People ruin the forests for survival but neither they recreate it nor build something useful for their lives on the ruined forests (216). The peasantry remain dull, know nothing what to execute. They stay in their negligence in perceiving the ruined nature surrounding them. Meanwhile, he satirizes the intellectuals, who merely argues one another about unimportant things, moreover, who are always attempting to show up their intelligence, however they remain ignorant in implementing their knowledge. They squabble, bicker each other, and have no motivation to live on the earth. They at some great extent know nothing about the essence of life. In fact, they keep ruining it, making it an unpleasant place for living. Surely, they only think of themselves.

ASTROV: ...The peasants here are full, ignorant lot who live in squalor and I can't get on with the intelligentsia. They wear me out. All of them, those dear friends of ours, have swallow minds and can't see any further than their noses. They're downright stupid. And the cleverer, more perceptive ones are hysterical, consumed by self-analysis

and introspection. They whine and bicker and slander one another,... (205)

Astrov cannot stand on such unfriendly atmosphere among the intellectuals. When he proposes his idea about preserving the nature, all of his friends humiliate him. He has to burden a mocking sarcasm of the folks who think him peculiar (205).

Astrov is a doctor who has been doing a tremendous service to mankind with no time for rest. Yet, no one appreciates him. All the intellectuals regard him a crackpot, similarly with the other folks in the country. His deep anxiety with people's life, especially their health is meaningless since it is the society itself that ruin its life by arbitrarily neglecting the nature from which they breathe. Therefore, nothing has changed. The disease is yet spread out, prosperity stays dense and unreachable and definitely, there remains a mere degradation of human quality (216).

During nineteenth century, what mattered in Russia's bureaucratic system was obedience to one's superiors. All the powers, the lawmaking, the application of law, and the justice were placed into the hands of these bureaucrats. The highest and noblest social status lied upon those who won the favors of one's superiors, in other words no vocation would be without a moment's rest, in fact, has never been properly rewarded. He has been overwork. He notices that there is no refinement in the

community. The disease always spreads out since people have never been aware with their ruined life. Astrov feels that the social laws never put the essential matter of health in their priority. In fact, they keep destroying the nature, which has been Astrov's great concern, and ruining their lives worse than ever. In this sense, Astrov feels unimportant to dedicate his life to his profession since no one shares the same deepest anxiety about the physical improvement. His idea about the preservation of nature itself goes through mockery and sarcasm among the intellectuals.

Nevertheless, in *Uncle Vanya* it is obviously portrayed that there appears a rebellion against the uneasy situations since conformity is nowhere absolute, and in any group there are greater or lesser degrees of nonconformity. (Crawford 283). The nonconformity emerges due to some possibilities that the individuals object and oppose the accepted group practices. Vanya, Sonya and Astrov, seemingly, could no longer accept an unequal power relationship between the leader or leaders and themselves. The social restraints – patriarchal and bureaucratic systems of Russian –, which have been imposed by social control gradually, elicit extraordinary responses that we may presume as a sort of rebellion performed by Vanya, Sonya and Astrov. This phenomenon occurs since everywhere there are cases of suppressed hatred, of refusal to act from pride, of forbidden love (Shibutani 98). The Russian sociological background as having the hierarchical relations of strict superordination and subordination

apparently no longer seems familiar with the "little people". It strongly influences Vanya, Astrov and Sonya to rebel against their accepted social role. It is the very obvious and deep disappointment to admit that finally they must accept some limitation on their freedom, a freedom from humiliations, self-abasement, feelings of inferiority and unworthiness and other frustrations which are fostered in a system of abusive domineering-subservience relationships.

#### **B. Vanya's, Astrov's and Sonya's Emotional States as Captured by Their Behavioral Responses.**

Such conditions above undergone by Vanya, Astrov, and Sonya have elicited their behavioral responses. They perform quite extraordinarily that seems intolerable. All the unfair life they have to burden apparently has been driving them to be under mental suppression. They extremely feel bored, exhausted, and emotionally painful. Their pride toward their abundant devotion gradually vanishes. They have been trapped into a service to what they think it adorable. Vanya, Astrov and Sonya spontaneously react against their tormenting life either physically or emotionally as their means of escape of the humdrum life itself. Somehow their inadvertent reactions or we may call them behavioral responses are ironically inadvisable. Vanya, realizing that his life has been drown into such idleness, wasting his best years for nothing, begins his strike by

considering his emotional feeling toward this unfairness. He comes to know that he is supposed to enjoy life as it is, to be appreciated for what he has achieved. He is supposed to feel the contentment of his remarkable service. On the threshold of his middle age, he finds out that he has been living in vain. He has no time for consoling himself, for a little rest. In addition, he feels life become more unbearable to him knowing the fact that Prof. Serebryakov is married to Helen, a beautiful woman who is much younger than him. The existence of Helen being loved by Serebryakov has indeed led him to grasp his consciousness. Again, Vanya repents his unfair life for losing his opportunity to feel what love is. If he had not sacrificed all his strength and talents to the serving of an "idol" he might have done useful work and gained the gratitude of men. He might have been happy, have loved and been loved. In the age of his late forties, he thinks that it has been too late for him to love. In his desolation and detestation to Serebryakov, thus begins Vanya's tragically delayed "rebellion". He expresses his behavioral responses by clamoring the restoring of his ruined life. He is oppressed by the thought that all is lost, his life ruined. Surprisingly he falls in love with the Professor's wife, Helen and also with whom he confronts his regret.

VANYA: ...I am tormented by the thought that my life is irretrievably lost. I have no past. It was squandered

stupidly on pointless things. The present is so absurd that it frightens me. Here is my life and my love... (199)

As James-Lange noted in the Theory of Emotion that our own emotional states or responses are based on what we find ourselves doing (Carlson 350). Emotions are simply the cognitive representation (or by-products) of automatic physiological and behavioral responses. Thus, through his behavioral responses -- kissing Helen's hand and declaring his love to her -- Vanya experiences emotional state of passion and infatuation, which is Vanya's mere temporary love. Through these emotional responses, we may trace back Vanya's emotional feelings that contribute to his behavioral responses namely, his jealousy with Serebryakov for having married to a beautiful young woman and his repentance for having no opportunity to feel what love is.

Vanya's behavioral responses are excessively getting intolerable. When Prof. Serebryakov summons the household for a solemn conference and lays before them his latest project: to sell the estate so that on the sum realized, he can live in the capital, Vanya is astounded. It is not enough apparently that he had given up all his money, his very life to Serebryakov. Now, as he is beginning to get old, he and Sonya, are about to be shifted from their home. Uncle Vanya's rebellion reaches its climax. "...you have ruined my life! I've never lived, never lived! Thanks to you I destroyed, annihilated the best years of my life! You are my worst enemy!

...(224)." Driven by his rage he shoots Serebryakov twice. Fortunately, he misses it. After the shooting, Vanya's life comes to despair. Having confounded what to do subsequently -- whether he has to accept his failure and continue living by toiling for Serebryakov, or not to give up the continuation of his rebellion -- he secretly takes a phial of morphine from Astrov's first-aid-kit. He intends to end his life by committing suicide. Luckily, influenced by the affectionate and gentle Sonya, he gives the morphine back to Astrov, and attempts to accept his destiny -- to be Serebryakov's devotee. He resigns himself to his work -- work that will benefit Serebryakov.

As we notice Vanya's clamor, quarrel and shooting, we shall grasp that Vanya's emotional responses are indignation and desperation. Because Vanya misses to shoot Serebryakov and is confused with what to do subsequently, he secretly takes phial of morphine from Astrov's first aid kit. He means to commit suicide. Through this action, again we notice Vanya's state of emotion. He is emotionally desperate, he has failed to rebel and eventually, he has to accept his failure. Since no one agrees with his rebellion, even thinks him radically out of the line, therefore he decides to set everything as before -- toiling boundlessly that will benefit Serebryakov. His behavioral response to accept his fate shows his emotional response of being acquiescent.

We may also capture Astrov's behavioral responses. Astrov's meaningless life obviously stirs him to become exhausted as well. His devotion to his vocation as a provincial doctor seemingly does not contribute anything toward his pride. He believes that every body will not show their appreciation toward his dedication. Typically, Astrov owns a deep love to nature, which he believes it beautiful. He adores beauty as he adores nature itself. He is much solicitous about the preservation of nature. Since he finds that no one regards what he has done to mankind as a doctor he begins to think of something else that people would probably be grateful to him. His strong attachment to nature drives him to implant his anxiety to its deterioration. His disappointment with people, who have destroyed it, in other words having no huge admiration to what he admires triggers him to react indifferently. He gets apathetic with those whose contradictory idea about nature. His emotional feeling of a great disappointment strongly influences his way of thinking. Thus, he reacts quite extraordinarily by attempting to stir the others in order to possess the same idea of nature. He has been persistent to transfer his view to the intellectuals, however, he is considered a queer fish. Again he has to burden another satirical humiliation from those who he assumes intelligent. Due to the fact that no one respects him as a doctor or an intellectual, finally he is trying to seek his own contentment. He cultivates



his own plantation, wishing that in the subsequent hundred years, people would remember him for saving the nature.

**ASTROV: ...and if people a thousand years from now, it will be to some very small extent thanks to me. When I plant a birch tree and see it burst into leaf and sway in the wind, my heart swells with pride...(193)**

Above all, he has never been tired to bring people's awareness of the deterioration of life as he is trying to describe it to Vanya and Helen (215-216).

We shall explain as well Astrov's behavioral responses through a psychological process. His endeavor to transfer his idea about nature among the intellectuals shows his emotional state of being solicitous about the deterioration of nature. Unfortunately, he fails to convince them in order that they may share the same idea of life. Indeed, he has to endure being humiliated as people think him peculiar. It makes him emotionally upset. Finally he attempts to get rid of his upset feeling by cultivating his own forest as his behavioral response. Hence, we shall capture his emotional state namely his love to nature in where human beings live and deep attachment to beauty.

Astonishingly, Astrov also shares similar emotional feeling as Vanya does. Since basically he adores beauty, he finds that he is strongly fascinated by Helen, and he falls in love with her. Inconsiderably, he treats

Helen inappropriately and embarrassingly -- he seduces her and asks her to kiss him -- and invites her out for a date (218). Finally, he thinks his love to Helen a mere infatuation. He realizes that it would never happen since it is simply a slight expression to seek a temporary freedom (234). Psychologically, through his seduction, which is his behavioral response, we may capture Astrov's emotional states that are infatuation and passion. His behavioral response is due to his emotional feeling of compassion about Helen, knowing that she is also wasting her life for taking good care of the old Serebryakov.

Besides Vanya's and Astrov's, Sonya's behavioral response is also important to reveal. Vanya's rebellion has stirred her up to see her tiring but idle life. She is now middle-aged, and has nothing of which to be proud and no one on whom to rely. She begins to perceive the essence of life -- why she has to perform an exhausting toil, what it is for and what precious admiration she has achieved for herself due to her devotion. Similarly, Sonya has been a devoted toiler as Vanya has. But now, she realizes that there is something missing in her life. She has been wasting her life for the sake of others but she herself is now wondering what is left for her. Apparently, she finds out that she has been longing for love, and yet she has been in love with Astrov. She highly admires him "...That he's clever. That he can do anything...Make people better, plant forests... (209)." On one side, she feels embarrassed to express her feeling but on the

other side, she could not hold herself from telling the truth. Due to her earnest love, yet, she honestly tells Vanya how she feels about Astrov even though she has to burden a humiliation from everybody in the estate "...I've lost all my pride and self-control... Yesterday I couldn't stop myself from telling Uncle Vanya that I'm in love. All the servants know I love him. Everyone knows (213)." Finally, she allows Helen to find it out from Astrov whether or not he is also in love with her. Pitifully, it is undeniably an embarrassment to know that Astrov does not fall in love with her. It has been too late for him to love, even though once Helen infatuates him. It is an inadvertent response that Sonya falls in love with Astrov. Astrov often pays his visit to the estate for the sake of Serebryakov. Due to this frequent meeting, Sonya becomes aware of her futile life, her boredom as well as her longing for love, thus, unavoidably, she is romantically attracted by Astrov.

Sonya's emotional response can also be explained through a process of psychology. Her emotional feeling of love is unfortunately accompanied by her being painful as well. She has been realizing that Astrov never loves her. These situations -- longing for love and at the same time being indirectly abandoned by Astrov -- drive Sonya to become emotionally sorrowful. Sonya is a very reserved woman therefore she does not have any courage to express her love to Astrov. Therefore, Sonya's revelation to uncle Vanya and Helen is assumed peculiar since it is not her

typical nature to expressive. This behavioral response is triggered by her sincere love as her emotional feeling. This attitude may describe her desperate emotional state of waiting what Astrov feels about her. After Astrov finds out that Sonya loves him, he keeps his promise not to pay his visit any more to the estate since it will even hurt Sonya and make her more sorrowful. Sonya returns to her gloomier life than ever and being greatly desperate, however having the qualities of positive force, she consoles herself and Vanya to realize their existence as being "nobody". Sonya convinces Vanya that by continuing working and devoting without respite, God would take pity on them and they shall see a bright, beautiful and gracious life. They will rest for good (238). This tender attitude as Sonya's behavioral response may portray her emotion of being acquiescent, peaceful, however, mightily prudent.

All the characters above are sharing their behavioral responses mostly in resemblance. They do not only seek for an appropriate rewards but also a conviction of their devotion, despite their personal devastation. We may also grasp the similar attitude of all that they do long for love. Besides, there are similar emotional feelings shared by Vanya, Astrov and Sonya, namely deep disappointment and repentance, which trigger their behavioral responses. Principally, all the behavioral responses arisen and performed by Vanya, Astrov and Sonya are a psychological process that human beings always conduct. Within those actions, there lies human

emotion. As Carlson states that "emotion refers to behaviors, physiological responses and feelings" thus, all the responses undergone by Vanya, Astrov and Sonya function to capture and signify their emotion toward a particular situation.

Through the psychological process focusing on human emotion, we shall capture the resemblance of emotion shared by Vanya, Astrov and Sonya. Similarly, all of them share their emotional feelings of disappointment and regret. These emotional feelings thrive and in addition to the suppressed condition they experience, stimulate particular behavioral responses, which are quite peculiar. Through their behavioral responses, finally we shall capture their emotional responses or emotional states. Thus, by this analysis, we may perceive that human emotion is highly important to conduct adequate attitudes toward a situation and the attitudes themselves are of some value in determining someone's emotion. Consequently, the emotional feeling, behavioral response and emotional response are closely related. When someone has accomplished his emotional state or response, accordingly his emotion will gradually decline and turn out to be an emotional feeling of which intensity is less than the emotional response.

### C. The Failure of Vanya's, Astrov's and Sonya's Rebellion due to Inadequate Handling of Emotion

There is a degree of resemblance among the result of Vanya, Astrov and Sonya's attitudes toward the situations that elicit them. We may notice that all of their responses end in failure. Vanya's strike upon Serebryakov fails. He misses his shooting. Unquestionably, he fails to relinquish his resentment toward the Professor. Although he has been clamoring against his misery, however, disappointedly no one listens to him or has pity on him. He incredibly feels desolated. He could not stop wondering why he becomes such a misfortunate man. In addition, what makes Vanya enormously upset is to know that Serebryakov never feels guilty at all and responsible for the misery of the inhabitants of the estate. He remains calm and innocuous, and ironically he despises Vanya as being less important "worthless nobody!" (225). Despite the fact that Vanya has been attempting to release his oppressed feeling by his clamor and physical strike to Serebryakov, Serebryakov has never been deeply sorry for such misery. He finally takes his departure off the estate and sets everything unchanged as before — another endless toil for his sake.

Another failure that Vanya has to confront is that Vanya's infatuation to Helen also remains unreachable. It is out of question that Helen would share the same feeling as he does. Vanya feels that he has the right to fall in love with Helen since he deserves what he thinks it better than what he

has been struggling for. His detestation to Serebrakov drives him to become envious with whatever the Professor has gotten, including a beautiful wife. Nevertheless, his love to Helen also ends in failure.

We may perceive as well Astrov's failure in his attempt to relinquish himself from such an unbearable situation. Similarly, his admiration to Helen is not mutually in return although Helen probably shares the same feeling. Since she is married to Serebrayakov, it is impossible to continue sympathizing on Astrov. She perfectly knows how to behave herself. She retreats herself, realizing that Astrov is trying to seduce her. No matter what he feels toward Astrov, she deeply understands that she cannot let Astrov or even herself share a mutual infatuation. Therefore, she decides to take her departure off the state in order to free herself from any unfortunate possibilities that might come to her - her accepting others' clamor against her husband. Astrov's love to Helen is his simply emotional feeling toward the oppressed condition.

Astrov also fails in his attempt to transfer his insight about nature. His enthusiasm for the life conservation accompanied by his feeling of disappointment has been driving him to implant an excessive love to forest. However, what he has been attempting remain in vain. All the scholars think him awkward. His view about life about its deterioration and its preservation has brought a sarcastically mocking attitude among scholars. His behavioral responses to cultivate his own forest as a means

of escape and to transfer his intense interest in nature to the scholars do not bring any significance. Conversely, Astrov has to suffer from a greatly mockery and again, he has to endure it.

We may also find the other failure of the characters' responses, namely the one faced by Sonya. Sonya unconsciously has been in love with Astrov ever since the doctor often pays a visit to the estate. She always misses his coming for the sake of the professor. She is not courageous enough to express her feeling or even to tell the truth to Astrov for she is a very shy middle-aged woman. However, she cannot hold her curiosity to figure out whether or not Astrov is also in love with her. Through Helen eventually she finds out that the doctor has never gotten any crush on her and this disappoints her greatly.

Such failure is driving Vanya, Astrov and Sonya into despair. Firstly, Vanya tries to commit suicide by taking morphine from Astrov's kit secretly. He is very confused with what to do after he misses his shooting at Serebryakov and unreachable love to Helen. He is extremely desperate to face his future. In the meantime, Astrov and Sonya also experience the same. Not knowing what to do next, finally they retain their life as it used to be. Vanya and Sonya desperately accept the so-called tormenting life, and sorrowfully continue it as before, devoting their lives through a boundless wretched toil that will benefit the Professor. Similarly, Astrov,



undeniably has to go on living by preserving his thought and interest within his own.

Vanya, Astrov and Sonya unquestionably fail to achieve their goal, namely an escape from their humdrum life through their behavioral responses. Such intolerable environment elicits these responses and accordingly, as unconscious attempts to shift them from the environment itself. Unfortunately, they are far from success to explore their emotional responses. The inadequate handling of emotion will cause either physical or mental illness. Positive emotions like joy, love can fill our days with pleasure, but negative emotions like anger, depression can fill us with dread and make of each day a chore (Rathus 203). Hence, in *Uncle Vanya*, after the failed rebellion, Vanya, Astrov and Sonya's lives come to be a more pathetic since their negative emotions seemingly are taken into much consideration rather than their positive ones. Being deeply desperate, they decide to continue their life within their mental solitude – having no one rewards their existence of being deservedly honorable. Thus, they have to burden their gloomier and torturing future aimlessly and this makes the hopelessness of the dream of peace and joy for themselves all the more vivid.

# CHAPTER IV

# CONCLUSION