JOHN STEINBECK'S SYMPATHY TOWARDS MISERIES IN THE GRAPES OF WRATH

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

by

Restu Wahyuni Drawoto
Student Number: S1/842322/I
Student Registration Number: 847450207

DEPARTMENT OF ENGLISH LANGUAGE EDUCATION
FACULTY OF LANGUAGE AND ARTS EDUCATION
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A Sarjana Pendidikan Thesis on
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by

Restu Wahyuni Prawoto
Student Number : S1 / 842322 / I
Student Registration Number : 84 7450207

Approved by :

Dra. M.I. Indriani Arief
Major Sponsor
April 25 , 1990

Dra. J. Soegiarto
Sponsor
April 25 , 1990

Dr. J. Bismoko
Co-sponsor
April 25 , 1990
THE SARJANA PENIDIKAN THESIS ON
JOHN STEINBECK'S SYMPATHY TOWARDS MISERIES
IN THE GRAPE OF WRATH

prepared and presented by
Restu Wahyuni Prawoto
Student Number: S1 / 842322 /I
Student Registration Number: 84 7450207
was defended in front of the Board of Examiners
on April 25, 1990
and was declared acceptable

Board of Examiners
Chairman: Dr. J. Bismoko
Secretary: Drs. Fr. P. Hilip, M.Pd.
Member: Dra. N. I. Indriani Arief
Drs. J. Soegiarto
Dr. J. Bismoko

Yogyakarta, April 25, 1990
Faculty of Language and Arts Education
Sanata Dharma Institute of
Teacher Training and Education
Acting Dean

Dr. J. Bismoko
I knew before that God gives life to men, and desires them to live; but now I know far more, I know that God does not desire men to live apart from each other, and therefore has not revealed to them what is needful for each of them to live by himself. He wishes them to live together united, and therefore has revealed to them that they are needful to each other's happiness.

(Leo Tolstoy)
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I hope that this thesis will be useful for the readers and the study of literature.

Yogyakarta

Restu Wahyuni Prawoto

April, 1990
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The contents of a novel will signify the meaning and the function of it. A novel will be considered good if there are some values in it. The values, indeed, will judge whether the author is of high quality or not. For values are taken from and for human life, we can say that literature provides the materials for moral judgement in the same way that life does.

An author may be inspired by the situation in his time to write a certain novel. Then, the novel will deliver his ideas and responses towards the situation to his readers. John Steinbeck was an author who was inspired by the Depression time in the United States to write The Grapes of Wrath. His novel has values that influence the reader’s, i.e., in seeing others’ misery.

The topic idea of this thesis emerged when I wanted to know the way how John Steinbeck responded towards miseries. And so, the main purpose of this thesis is to know his attitudes towards the situations in the Nineteen Thirties, namely economy, society, politics, culture, moral and religion. To obtain more complete information, I include here the biography of John Steinbeck. Thus, the methods of analysis are Biographical Approach and Sociocultural-historical approach.

Having analyzed his novel, I discovered that John Steinbeck was an author who loved nature, and human being. This is reflected in his criticism towards the misuse of nature, technology, wealth, and chance. He focused on the decline of moral and belief of the society in the Depression time, i.e., profit system and capitalism in economy; greediness, selfishness, individualism, desperation and frustration in society;
improper policy taken by the government, stolen rights and injustice in politics; modernization in culture; pragmatism and secular ethics in moral; and disfunction of religion. In general, John Steinbeck asked the readers to think over the oppressed, to help them, and to strengthen the weakling to struggle and to survive in bad condition.
CHAPTER I
INTRODUCTION

A. Background of Study

If someone reads a novel, he or she certainly wants to get something. It can be pleasure, experience, or knowledge. Therefore, there are different kinds of novels for various kinds of readers. Moreover, a novel can be considered good subjectively. It can be judged through its content or meaning towards human life. That is to say, there must be some value in any novel, regardless high or low value.

Harvey, in his book Character and the Novel, says that "the value of art lies in its openness and fidelity to what one knows of life oneself." 1 He explains further that fidelity is the central or most significant in life itself. And "by responding to the discipline of art, our sympathy, insight, and experience of life are imaginatively extended." 2

A piece of literature is considered to be great and rich and of high value if it has the capability of exploiting and expressing the elements that make up life, for example: living, suffering, struggling, strength, goodness, virtuous, loving, patience, wisdom, hope and joy. Literature may have power to change human life, or at least influence it. As Najib Mahfuz
declares, the consequence of art and literature is to deal with the fate of human life. 3

Considering that a good novel will give good value to its readers, the writer decided to analyze The Grapes of Wrath, a novel written by John Steinbeck, an American novelist in Nineteen Thirties. The Grapes of Wrath had influenced the social and political life and got sympathy from the readers of the time, and therefore was called as a propagandist. This novel is categorized good even until nowadays, because it represents the bad condition of America in Nineteen Thirties, particularly in California. It does not only deal with history but also with the human value and life. As a result, Steinbeck received the Pulitzer Prize in 1940 and the Nobel Prize for Literature for Realistic and Imaginative Writings in 1962.

B. Aim of Study

The main purpose of this thesis is to analyze John Steinbeck's attitude towards misery, what influences his attitude, and how he expresses his sympathy upon the poor, who have to struggle against injustice.

This way, we may know more deeply about the author and his other novels. It may also help the reader to sharpen his or her sense of humanity. Moreover, it may deepen and broaden his or her sense and knowledge of literature.
C. Limitation of Study

We can analyze many things of The Grapes of Wrath. This thesis, however, will analyze John Steinbeck's response towards bad condition.

In order to know this, we will talk about his personality, background, and experiences, which influence the writing process. Other backgrounds, which establish the theme of the novel are the economy, social, politics, and cultural backgrounds during Nineteen Thirties in America.

D. Method of Study

To enable the writer to analyze The Grapes of Wrath, she uses two kinds of approach, they are:

1. Biographical Approach

It is necessary to appreciate the ideas and personality of the author in order that we will understand the literary object. The works of an author are always influenced by one's personality.

2. Sociocultural - Historical Approach

The main idea of this approach is that "the only way to locate the real work is in reference to the civilization that produced it." Moreover, literature is not created in a vacuum instead of embodied by the culture that produced it. All objects of literature have analogical relation to objects existing in the real world.
Using these two kinds of approach we will deal with the characters which represent the author's ideas. As Abrams explains, characters are "the persons, in a dramatic or narrative work, endowed with moral and dispositional qualities that are expressed in what they say, i.e., dialogue, and what they do, i.e., the action." We will also deal with the setting of the novel, which establishes the theme.

The writer uses Steinbeck, a biographical and critical book, written by F.W. Watt as the major source. The other books to obtain a great amount of information are Pidato Penerimaan Hadiah Nobel, edited by The Eng Gie, Highroads of English and American Literature, by Drs. A.K. Van Overbeeke and Drs. J.G. Schippers, and also The American Tradition in Literature, edited by Sculley Bradley, Richmond Croom Beatty, and E. Hudson Long.

Regarding literary study the writer employs Theory of Literature, written by Renne Wellek and Austin Warren, Reading and Writing about Literature, by Mary Rohrberger and Samuel H. Woods, Jr., The Modern Novel, written by Walter Allen, and A History of the United States, a book written by John R. Alden and Alice Magenis. There are other books to use, but they are unnecessarily mentioned here.
E. Presentation of Study

Chapter I is the global discussion of the thesis. It explains the background, aim, limitation, method, and presentation of study. It is a short writing and a glimpse of the whole content of this thesis.

Chapter II talks about the author's biography, i.e., the life of John Steinbeck, his characteristics, educational and social experiences. And also, it talks about his opinion and thinking, and his works as a writer.

Chapter III explains America in Nineteen Thirties. Included here are: economy, social, politics and culture. It is the sociocultural-historical background which has influenced the writing process of the novel.

Chapter IV deals with the influences of his life, experiences and characteristics to this book, and explains about his responses towards the economy, the society, the politics and the culture of the Nineteen Thirties. This chapter analyzes the novel, including the summary, the analysis of the characters, the setting, and the theme of *The Grapes of Wrath*.

Chapter V is the last chapter, concluding all that have previously been discussed, and the values that can be obtained. Some suggestion to support literature study will be presented here.
NOTES


2. Ibid.


5. Ibid., p.8

CHAPTER II

BIOGRAPHY OF JOHN STEINBECK

Figure 1. The picture of John Steinbeck
A. The Life of John Steinbeck

John Ernst Steinbeck was born in Salinas, California, USA, on 27 February 1902. His father was a German stock who worked as a Treasurer of Monterey County. His mother was an Irish stock and became a teacher in the County. It was his mother who made him like to read very much.

Growing in a small town, Steinbeck was very close to farmer and country life. He then lived in Monterey. It was a small city with its coastal life. There were Italian, Chinese, and Mexican Indian fishermen, cannery workers, and other kinds of people living in Monterey. This background of life was an important role for him and clearly influenced his writing.

As a student, he sometimes wrote for Salinas, California' high school paper. He was president of the senior class and on the basketball and track teams. Although he had many activities, he naturally was a shy student.

Graduating from school, Steinbeck was interested in science. He enrolled to Standford University to study marine biology, but he never got his degree. From 1926 to 1928, as a university student, he had done various kinds of work, i.e., as assistant chemist, surveyor, ranch worker, member of road gang, painter or carpenter, and sugar-beet factory worker, and also fruit-picker. It is said that his time at the university confirmed rather
than weakened his sense of solidarity with working men and women.  

John Steinbeck worked for a time as a reporter for the New York American. He, however, did not like it. He began to write a novel after that. His first novel Cup of Gold was an unsuccessful beginning. It was the same time of the Great Depression period in America. In 1930 he got married and lived in Pacific Groove in bad condition, but this supported him to choose writing as his career. His willingness to work hard, primary needs to survive and to get job, and most unsympathetic circumstances developed his way of life.

He began his popularity with his fourth book, Tortilla Flat, which he wrote in 1935. This event was followed by other successes, and the top was The Grapes of Wrath. It was considered his great masterpiece.

Being a writer, Steinbeck often took problems of injustice and oppression as his theme. Therefore, his novel The Grapes of Wrath had brought him into the world of national politics. It had been a sensation in mass media in America. "It was banned and denounced by others as propagandist, obscene, sensational, Communist, and — in Oklahoma — as a vile defamation of a fine sovereign state of the Union." 3

Some of his stories were taken into films, and he wrote Forgotten Village and Viva Zapata especially for film-making in Hollywood. He then was busy travelling to
Mexico, New York, Paris, Russia, Italy, and London. He became a war correspondent, a contributor for the Saturday Review, Punch, Holiday, Collier's, Harper's, and was a collaborator for A Russian Journal. There were other activities which would have made him more famous, eventhough he had refused. This shows his modesty. In 1940, John Steinbeck received the Pulitzer Prize. President Butler, however, disliked to know this because of the social and political aspects.

Since the beginning of his fame, he was afraid of popularity. It is said that "popularity and entry into sophisticated life of Hollywood and New York apparently failed to alter a certain small town or rustic air of shyness, reticence, and simplicity ( of his ) ..." 4 Robert Capa, a friend of his, described that he was inarticulate and nervous when public posed him questions. In other occasions, he needed friends to accompany and to talk to. 5

In his forty-four years old Steinbeck was a big man, over six feet tall, and massively built with fair-sized cyrano face. He liked to do sports, which test of his strength, and he admired the beauty of female, and was easy to get thirsty, and also had great desire to eat various kind of food. Other characteristics he had were smart, humorous, observant, and strong solidarity also tender understanding towards lower oppressed people.
Steinbeck was very loyal to his native land, which he used as his background in almost two thirds of his stories. His knowledge of marine biology emerged in some of his. In fact, the Great Depression impressed him very much resulting in the production of *The Grapes of Wrath*. This book was considered the social pictures of American life, especially concerning industrialism, poverty, injustice, unemployment, and technological progress.

F.W. Watt in his critique commented that many people read his works because of large range of moods he implicated, such as 'angry, gay, tender, erotic, thoughtful, sad, whimsical 'which was communicated in a sympathetic and fresh way. His works had characteristics of American itself :

a vast, fascinating, paradoxical universe:
a brash experiment in democracy;
a naive quest for understanding at the level of common man;
a celebration of goodness and innocence;
a display of chaos, violence, corruption and decadence. It is no neatly - shaped and carefully - cultivated garden of artistic perfections, but a sprawling continent of discordant extremes: warmth, tenderness, and subtlety, but also tastelessness, crudity, and sentimentality; brilliant comedy mixed with adolescent facetiousness; intense human charity and magnanimity fading off into lax and shallow morality; powerful vision beside superficial and pretentious preaching.

Getting success from *Of Mice and Men* 's stage in 1937, he did not join his play. Instead, he joined migrant workers in Oklahoma and California to work with them. He also lived for a while in a federal camp belonging to migrant workers. Steinbeck was really a
person who loved the poor, and the oppressed:

He knew ordinary people well because he was of them, had worked with them and for them, and had never, either as artist or intellectual, dissociated himself from them... he developed a love for poor people he could not have conceived if he had not been poor himself. 7

We may conclude that, for about thirty years of writing, Steinbeck shared about "abstracting intellect, a bond with ordinary people, and admiration for practical skills and physical toughness, and magnanimous attitude toward human passion," 8 of which he wrote in different styles and scopes that made difficult for critics to evaluate his works.

T.M. Smith and W.L. Miner in Trans-Atlantic Migration: The Contemporary American Novel in France (1955) considered Steinbeck as one of the best-known American novelists in France. According to Barker Fairley, Steinbeck was going to be "a new kind of writer, a popular, socialist, genuinely sympathetic treatment of ordinary life." 9 He further commented that "The Grapes of Wrath... was a new kind of epic emerging as a product of real solidarity between the artist and the people." 10 Harry Slochower regarded Steinbeck to have a "creative, positive vision of collective life and consciousness." 11 Another expert, Maxwell Geismar, said that although Steinbeck used "cruel and somewhat facetious in approach" he was judged to be a "social reformer." 12
In 1962 John Steinbeck was awarded the Nobel Prize for Literature. By this he proved himself a great writer and we know that John Steinbeck was indeed a great writer. He died in New York city, on 20 December 1968. His works, however, remain alive up to now.

B. The Opinion and Thinking of John Steinbeck

As we know, Steinbeck has difficulties to meet publics, therefore it is difficult for him to express his opinion and thinking orally. He prefers telling it in his works or books. By doing so, he can protest many unjust things and experiences in his own way. The reason he writes is that he achieves companionship in it like, for example, people with religion.

... a writer may find his craft or whatever it is, -- absorption of the small and frightened and lonely into the whole and complete, a kind of breaking through to glory. 12

His desire to write is shown in Steinbeck and His Critics. A Record of Twenty-Five Years when he commented his works, Cannery Row and The Winter of our Discontent, as the following

This book does make me aware of how long I have been at it. Good God, I must have been writing for hundreds of years. But I must assure you that it fails to make me feel old or finished or fixed. Perhaps my new books in process will drift in the inevitable stream -- but to me they are new and unique in the world and I am as scared and boastful and humble about them as I was a thousand years ago when I began the first one. And it is just as hard and I am just as excited as I was. The approach to a horizon makes the
horizon leap away. And the more one learns about writing, the more unbelievably difficult it becomes. I wish to God I knew as much about my craft, or whatever it is, as I did when I was 19 years old. But with every new attempt, frightening though it may be, is the wonder and the hope and the delight. 13

On another occasion he said that the writing was just like an entertainment for him. 14

Being a genius, uncommon thinking man, Steinbeck has his private philosophy of life. His way of thinking is indeed difficult understand. In his Sea of Cortez he describes "is thinking" that is the "pure" thinking, not considering things with "what should be, or could be, or might be, but rather with what actually is." He said "Non-teleological methods more than any other seem capable of great tenderness, of an all-embracingness which is rare otherwise." 15

The other things he likes are the dilemma faced by a thinker which is "God-like isolation or mundane human solidarity." 16 F.W. Watt distinguished that Steinbeck focused on "ethical paradox" of man, i.e.,

The qualities of wisdom, tolerance, kindness, generosity, and humility are almost universally acknowledged to be "good" but in our society they are "invariably" the concomitants of failure. Social success required the "bad" qualities of cruelty, greed, self-interest, graspingness, and rapacity. In other words and over-development of the normal "survival" qualities. In an animal other than man... we would replace the term "good" with "weak survival quotient" and the term "bad" with "strong survival quotient". 18
Thus, as a biology-surveyor, Steinbeck was influenced strongly by nature. Therefore, in choosing the protagonist of his novel he tended to consider man in animal level. In Tortilla Flat, Cannery Row, In Dubious Battle, and The Grapes of Wrath, he has chosen group-man as the protagonist. Group man is capable of behaviour incomprehensibility and alienation to individual intentions and needs. It contains various kinds of individuals but were unified by its basic. In Steinbeck and His Critics he said that "I find it valid to understand man as an animal before I am prepared to know him as a man!" 19 This becomes his literary approach.

John Steinbeck, in fact, was a person who neglected critics, although sometimes they bothered him. When he wrote about the ignored people in The Grapes of Wrath he received pro and contra reaction from public. He then was considered left-wing member, and in the same time, as right-wing member. He explained that he wrote only what he saw. His novel was inspired by a revulsion against modern industrial and commercial society, and each embodies a strong critical attack, direct or indirect, to the way of thinking and values of American civilization.

Although The Grapes of Wrath got contradictory comments, the purpose he wrote, in fact, was because of his love to people. At the beginning of the publication he wrote that
This book is finished and it is a bad book and I must get rid of it. It can't be printed. It is bad because it isn't honest... I'm not telling as much of the truth... as I know. In satire you have to restrict the picture and I just can't do satire... My whole work has been aimed at making people understand each other and then deliberately write this book, the aim of which is to cause hatred through partial understanding. My father would have called it a smart-alect book. It was full of tricks to make people ridiculous. 20

John Steinbeck is naturally a thinker. He holds his own way of thinking such as the following sentences

A man's writing is himself. A kind man writes kindly. A mean man writes meanly. A sick man writes sickly. And a wise man writes wisely. There is no reason to suppose that this rule does not apply to critics as well as to other writers. 21

When he received the Nobel Prize for Literature he did not want to talk about nonsense, such as giving thanks and asking for apology, he rather declared that literature was needed by human being. On that occasion he reminded people that human being was the key of life. Man had the power to manage the world, whether he wanted to keep alive or to destroy it. Man had become the greatest danger and the only hope. Science could be harmful and misused. In this case, literature and the writer were responsible for the developing of knowledge and for the long life of man and his world. It was a writer's duty to expose the failure and to correct it. For him the greatness of heart and life was to dare the failure, to love each other, to win from the weakness, and to hope. 22
In Steinbeck and His Critics he clarified that another reason or aim of writing was "I want to be good and strong and virtuous and wise and loved." This might be his deepest reason or aim of his decision to write along his life.

C. The Works of John Steinbeck

The following are his works during more or less thirty years of writing:

1. Cup of Gold (1929): heroic novel
2. Pastures of Heaven (1932): tragic short stories
3. To God Unknown (1933): ironic novel
5. In Dubious Battle (1935): social document
6. Nothing So Monstrous (1936)
7. Saint Katy the Virgin (1936)
8. Of Mice and Men (1937): short novel of loneliness
   drama script
9. The Long Valley (1938): memorial short stories
10. The Grapes of Wrath (1939): folk-epic
11. The Forgotten Village (1941): film story
12. Sea of Cortez (1941): with Edward F. Ricketts, scientific novel
13. The Moon is Down (1942): propaganda play - novelette
   Air Force
15. Cannery Row (1945): bitter-tasting amoral humour


18. *The Pearl* (1948): parable novelette taken into film


27. *Once There Was a War* (1959): graphic reports when he was a war correspondent


29. *Travel with Charley* (1962)
NOTES

3. Ibid, p.8
4. Ibid, p.9
5. Ibid, p.5
7. Ibid, p.22
8. Ibid, p.107
9. Ibid, p.109
10. Ibid
11. Ibid
12. Ibid
16. F.W. Watt, op cit, p.11
17. Ibid, p.12
18. Ibid, p.13
19. Ibid, p.17
20. Ibid, p.19

22. F.W.Watt, op cit, p.113


CHAPTER III
AMERICA IN NINETEEN THIRTIES

A. Economy

At the beginning of the Nineteen Thirties people felt that the United States would be a prosperous country. The end of the Civil War drove them to develop their country, their economy. Science and new technology aimed at reaching their dream. It seemed that it would be "prosperous" time.

Farmers borrowed money from banks or rich people in order to enlarge their land and production. This condition unfortunately was the edge of a cliff. European countries that used to import food from the United States tried to produce their own foodstuffs by themselves. Increasing production of grain in Canada and Argentina made the price fall. Farmers, however, could not stop the overwhelming production, even they were forced to maintain and expand the crops in the hope that they got money to pay the interest and the principal of mortgage. Evenmore, the taxes of land and transportation were much higher than the price of production. Land owners became tenants.

Another bad condition was that of the stock market. It was stated that 1928 was the peak of stock market. People then were interested in buying shares of stock. The great demand of stock made the price rise. A person
could buy a share of stock one day, and a month later sell it at a large profit. This speculation was continually forcing price to go higher. The workers, however, did not get profits as the stock-holders. Then, at last, the price of stocks was too high, nearly 500 per cent between 1923 and 1929. The end of such speculation was the collapse of the stock market on October 29, 1929.

Moreover, people were attracted by automobile, and electrical goods. They tried to get those new things, and forced to buy them in installment. It was clear that the people in fact were not ready yet to accept new technology. Annual income stated that only 600,000 families were at the top, and the rest of 16,000,000 were at the bottom. Another source said that the upper 10 per cent had as much income as the lower 70 per cent, and that the upper 10 per cent provided almost 90 per cent of family savings. This showed that only small quantity of money was current.

Lopsided distribution of income influenced all parts of society. Accumulating money at banks hindered economy movement, and made banks "bubble". It had been estimated that the Wall Street Crash wiped out thirty billion dollars worth of paper wealth. Tense of thousands of American investors and speculators lost their saving. Devaluation took place. In 1932 the products of industries declined by 50 per cent, foreign trade was down 70 per cent, and about 12 million workers
lost their jobs. This very bad condition in economy naturally destroyed other aspects of life, such as society and politics.

B. Society

Economical disaster then caused social instability. The unemployed or jobless farmers were forced to be urbanists, although cities did not promise anything. Here is a picture of the situation:

Unemployment was grimly evident throughout the country. In cities and towns, able-bodied men stood on street corners selling apples. Long lines of hungry people stood outside "soup kitchens" waiting patiently for handouts of food. On the nation's highways thousands of teen-age boys and young men wandered from place to place hoping to find work, or at least to relieve their parents of the responsibility of feeding them.

Even if they were lucky to jobs, their wages were very low. The average yearly income for seasonal workers in California for 1934 - 1935 was $437. It was common for employees to go without their pay for months because of the credit they had got from land owners and grocers.

Workers in cities were welcomed as laborers but not as citizens. On one hand, investors and speculators got profits from agriculture and manufactory. On the other hand, many workers and farmers did not get the share of profits. W.V. Owen wrote in Migratory Labor that the migrant workers and their families did not have permanent and legal settlement. Health service, sanitation camps and other services were not the best.
Children seldom, or even never, went to school. There were about 4000 children standing in the daily breadlines and 18 per cent were undernourished. The following quotation will give another picture of the Nineteen Thirties.

The thirties was a decade of fear, misery and panic, of mass unemployment, the continuing defeat of democracy at the hands of Fascism and Nazism, and of the threat of universal war... It was a time when even the most retiring of private citizens was compelled, by the spectacle of the poverty on all sides of him and by the obvious and ever-increasing danger of war, to consider the nature of economic power, to commit himself to political action and, in the end, to take sides.

These unequal income distribution and unsufficient social services resulted in dangers, such as economic gaps, social jealousy, anger, crime, violence, depression, strikes, suicide, and battles for social justice. People did not only lose their material possessions, but also their pride, self-respect, and misused skills, and health. Thus, the economic collapse was truly completed by the social damage, i.e., demoralization.

C. Politics

The United States at that time (1929 - 1933) was led by President Hoover of the Republicans. Herbert Hoover was an intelligent president and a brilliant administrator. He, however, was not a skilled politician and could not get along with congress or public.
smoothly. At first, he convinced that the disaster could be overcome naturally, like it used to be. He assured the nation that "fundamental business of the country, that is, production and distribution of commodities, was on a sound and prosperous basis." His statement, however, did not come true. The bad condition became worse and worse. Therefore, more or less, Hoover was someone to blame. There were cynical idioms for President Hoover, for example "Hoovervilles", for the huts around cities, "Hoover blankets" for old newspapers wrapping tiny bodies, and "Hoover buggies" for wrecked cars.

The government, at last, reacted towards the Depression, but it was too late. The governmental aids were Farm Board, Reconstruction Finance Corporation, and Federal Transient Service. Farm Board bought wheat with higher price, Reconstruction Finance Corporation lent government money to banks, corporations, and municipalities, and Federal Transient Service helped people under 21 years old and above 45 years old. All of them, unfortunately, could not help the very bad condition. They did not run long and soon failed. This unsuccessful reaction was, indeed, the beginning of Hoover’s failure.

There were demonstrations of unemployed workers, which were encouraged by Communists, in Seattle, Los Angeles, and Chicago. People did not have great faith
to laws, securities, financial institutions and future of their country anymore. These failures became mockeries of the oppositions to the Republicans. In 1933 Franklin Delano Roosevelt took Hoover's place as the President of the United States. Franklin D. Roosevelt then was busy with his "New Deal", a national project to overcome the Depression. In general, during the Nineteen Thirties the United States failed to prove that it was the time of their prosperity.

D. Culture, Moral and Religion

As there were collapses in economy and politics, people became confused and frustrated. Selfishness and individualism grew fast. There was nothing to hold or to hang on. Moreover, religion could not "satisfy" them anymore. They became pragmatists, secularists and took non dogmatic philosophy.

New technology grew fast, and industrialism replaced naturalism. New things, such as tractors, cars and refrigerators got much attention from the people, especially from young ones. They liked these more than soil and dirt. There was a "war" between agrarianism and industrialism.

Big cities became young people's dream, because they could see many modern things. They did not enjoy waltz but rock 'n roll, which was considered impolite by older people. They dreamed about clean, smooth suits, luxurious cars, and other expensive things. Traditional
life was changed by modern life, as indicated by urbanization.

John Dewey, a famous American philosopher, described that modern technology had destroyed the American world. He observed that "rugged individualism" had become "ragged individualism". He advised further that welfare should be sought through "planned cooperative action", not through "the anarchy of private selfishness".

On the following pages we can see the United States in Nineteen Thirties, a decade of the Depression. In this way, we can imagine the bad condition that indeed influenced the society and made its own history.
Father and Son Walking in the Face of a Dust Storm, Cimarron County, Oklahoma. Beginning late in 1933, years of extreme drought and high wind's further afflicted the depression-plagued farmers of the Great Plains. The worst-hit area, centering around the panhandles of Texas and Oklahoma, eastern Colorado and New Mexico, and western Kansas, came to be known as the "Dust Bowl." "Only those who have been caught out in a 'black blizzard' can have more than a faint conception of its terror," Lawrence Svoboda, a Kansas wheat farmer, has written. "The dust begins to blow with only a slight breeze... The wind increases its velocity until it is blowing at forty to fifty miles an hour. Soon everything is moving—the land is blowing, both farm land and pasture alike. The fine dirt is sweeping along at express-train speed, and when the sun is blotted out, visibility is reduced to some fifty feet; or perhaps you cannot see at all, because the dust has blinded you, and even goggles are useless to prevent the fine particles from entering your eyes."—Lawrence Svoboda, An Empire of Dust (Caldwell, Idaho: The Caxton Printers, 1940). (Library of Congress)
Figure 3. Drought Refugees

Drought Refugees Stalked on Highway, New Mexico, 1937. Between 1935 and 1939, drought and depression drove some 250,000 Dust Bowl farmers to California to seek precarious seasonal employment in the fields and orchards. John Steinbeck in *The Grapes of Wrath* (1939) wrote a moving saga of their migration along Highway 66 across the plains, desert, and mountains, and their disappointing life in the great valley of California: "The people in flight streamed out on 66, sometimes a single car, sometimes a little caravan. All day they rolled slowly along the road, and at night they stopped near water. In the day almost leaky radiators sent up columns of steam, loose connecting rods hampered and pounded. And the men driving the trucks and the over-loaded cars listened apprehensively. How far between towns? It is a terror between towns. If something breaks—well, if something breaks we camp right here while Jim walks to town and gets a part and walks back and—how much food we got?" (New York: Viking Press, 1939).
These pictures tell their own story. Want was nothing new, but the Great Depression of the 1930s, coming right after the supposed "final victory over poverty," was not to be suffered in silence, and an aroused people demanded that something be done about it. Poverty amid plenty was an insolvable paradox. What to do, moreover, was another question.

A Sharecropper's Family, 1936. "Total family incomes in a good year (1934 with a fair cotton crop at twelve cents a pound) averaged on the efficient plantations $312 for croppers and $417 for other share tenants. This included food raised and consumed by the family.... The 18,000,000 bale crop of 1937 so reduced the price that it is probable that the average cropper did not have more than $35 in net cash at the end of the year and the lowest fourth either came out in debt or did not have enough to replace the overalls and brogan shoes worn out in working the crop. Living standards as expressed in the miserable shacks that croppers and other share tenants occupy, the shoddy clothing they wear, and the inadequate diet they consume are indefensible. There are over 6 million families who cannot in any real sense be considered a part of the American market."
Figure 5. A sharecropper's shack in Southeast Missouri
THE PANIC OF OCTOBER, 1929

The picture shows the crowd in front of the Stock Exchange during the panic. In the wake of the crash came unemployment, idle factories, bank failures, foreclosures, and falling off in prices generally.

BANK FAILURES

One of the first effects on the nation's financial structure, as the depression deepened, was a wave of bank closings, the like of which had never been experienced. It showed the inherent weakness of many of the state banking laws. A notable failure was that of The Bank of the United States, in New York, in December, 1930. It seems probable that the name of the bank induced many ignorant people to deposit their money therein. A crowd is shown in front of one of the institution's many branches.

Figure 6. The panic of October 1929
Many schools faced financial crises during the depression. In April, 1933, these Chicago schoolteachers had not been paid for a year—school funds had run out because of delinquent taxes and administrative difficulties.

A long line of unemployed, homeless men wait for free dinners at the New York Municipal Lodging House—a common sight during the winter of 1932-1933.

President Hoover and President-elect Franklin D. Roosevelt on route to Roosevelt's inaugural in 1933.

Figure 7. Depression Sight, President Hoover and President-elect Roosevelt.
NOTES

2. Ibid., p.424
4. Wesley, op.cit., p.422
5. John , op.cit., p.414-415
6. Wesley, op.cit., p.424
7. John. op.cit., p.418-419
9. Ibid.
10. Wesley, p.431
13. Ibid., p.418
14. Ibid., p.422
15. Wesley, p.433

17. Ibid., p. 523

18. Wesley, p. 509


CHAPTER IV

THE ANALYSIS OF THE GRAPES OF WRATH

If we summarize the topic of each chapter, we can conclude that this book is divided into two parts, i.e., the first is the narrative, and the second is the exposition. The narrative part tells us about the Joads' experiences, as the protagonists of the story, and the exposition part describes the backgrounds and Steinbeck's analysis of events during the Depression time.

In this novel Steinbeck interwove the narrative with the exposition, so for example: The first chapter gives a picture of Oklahoma. Drought has made Oklahoma 'Dust Bowl' so that plants such as corn cannot survive anymore. It shows the 'lifeless life'. In chapter two the author introduces Tom Joad, one of the protagonists. He is a parolee and is going home to Oklahoma. The third chapter deals with a symbol of one's life. It picturizes that one's life is like a turtle, which is walking through its line of life, and in which it has to face many problems. And going through the line it unconsciously gives senses to its surroundings. Those are some examples of the topic of each chapter. The following is the summary of the narrative part, i.e., Joads' experiences during the Great Depression.
A. Summary.

The Joads were a farmer family who had lived from a 40-acre farm for a long time in Oklahoma. They were poor, almost illiterate and simple-minded people. The members of this family were Pa (Tom Joad), Ma, Grandpa, Grandma, Noah, Tom, Al, Rose of Sharon, Connie (son-in-law), Ruthie, Windfield, and Uncle John.

Tom Joad had been in jail for 4 years because he accidentally killed a man in a fight. And now, he was a parole and was going home. In the way home he met Jim Casy. Jim Casy was once a preacher who baptized Tom when he was a kid. And so, they went together to meet Tom's family. When they arrived home, they found that the house was empty and the farm was neglected. Luckily, they met Muley Graves, who told them that his family had gone to Uncle John's house. Muley explained them that the bank occupied the land and drove farmers off their land.

When Tom and Jim Casy arrived at Uncle John's house, the family was preparing to go to the West, to California. They thought that California, the Promised Land, would solve their problem from drought and poverty. Grapes, oranges, and other crops, a little white house and school for children were their dreams. In great willingness and little bit worriness, they left Oklahoma, the Dust Bowl. Although their bodies moved leaving, their minds, however, were reluctant to leave their memories and hearts which were clinging in Oklahoma.
The adventures began in the old, broken, overloaded Hudson, which was moving westward along the long, hard, and hot road across mountains and desert. The family was not alone. there were many "Joads" struggling on the journey. The first failure came when grandpa died because of his weak body. It was very difficult for such an old man like grandpa to capture hot weather and hard road and get survive. He got stroke and died. His journey finished, and he was buried in a very simple way because the family could not do better.

Long road, hot weather, and cruel dust of Texas hampered and tested their tenacity. Farmers now were becoming road people. They were not dealing with wind, raindrops, and land anymore, but with the concrete road, tires, and petrol. They moved together and shared their sadness and bitterness, and they gave their happiness and helped to each other. They created unity and solidarity.

Rolling for about 2000 miles away, they, at last came nearer to California. The beautiful, green, rich California was in front of them. It seemed that their dream soon would come true. Yet, their temptation had not finished. Noah left the family and chose living in the forest, because he felt that he could not stand in the struggle anymore and could not live in such new civilization. Grandma was another old person who was defeated. She died in her old sickness when the family were entering California. Three members of the Joads had
left the rest.

The adventures became more fierceful in California. There were too many "Okies" coming to California. There were too many people looking for work and food. The dreams of a little white house and oranges and grapes disappeared. They had to live in Hoovervilles, miserable camps by the road-side. They had to face cruel people, they had to compete with other migrant workers and they had to accept bad attitudes from the fruit growers. Exploitation, intimidation and hatred welcomed them. It was different from the promise in the handbills they read and heard. They moved from a poverty-stricken environment to another one.

It was very difficult for a man such as Tom to accept bad attitudes. Unfortunately, he hit a cop and this would be a big problem for him because he was on parole. Jim Casey fortunately took his place, so that Tom did not need to go to jail.

Another temptation came when Connie left the family, left his wife who was pregnant. As a young fellow, Connie had his own needs and dreams. He was too young to be a father, and so he disappeared without any message. It was very difficult for Rose of Sharon to accept this.

Sorrow was followed by joy. Luckily, the Joads could stay in Weedpatch camp, the government camp. It was a place where they were regarded as human beings. They
could live in a proper way. They could taste the impressive Saturday night party, hot water, clean wash tub and bathroom. They could feel secure, happy, dignify and proud as human beings.

This good condition, however, could not last long, because they did not have enough money to stay there. It was only Tom who could get a job, and this was not enough to support a big family of eight persons. They had to leave this government camp. Starvation and desperation was reluctant to leave them.

Leaving Weedpatch camp they came back to Hoovervilles. They got jobs as peach pickers. They had to accept any work although they only got little money from them. Low wages were neglected, because the most important thing was they got something to eat. They were forced to accept the unfair relation.

It seemed that not all of these urban people could accept such behaviour. There were some people going on strike in order to protest it. This group of people, of course, was not neglected by the farm owners. This group of people was a great danger for them, for they would come up against the farm owners and would make their own government. The farm owners then sent cops to capture them and if necessary to kill them.

One evening Tom walked around to see the surroundings and to look for some information about a group of people who stood around the farm in the morning. Then he knew that this group of people
protested against the farm owners because they got very low wages. One of the organizers was Jim Casy. This meeting was the last meeting because cops combated and killed Jim Casy. This event was watched by Tom. Tom was so angry to know that Jim Casy was hit and killed. He fought against the cops and hit one of them with a stick so hard that the cop died.

A parole should not have killed anybody. Therefore, Tom had to hide. This was a nightmare for his family. He had to hide in a culvert while the others had to work to keep alive. After being peach pickers, the family then worked as cotton pickers. The fact that Tom killed a cop was a secret for the family. But this secret was broken when Ruthie was in fight with a girl. Tom had to go away to save his family and himself. During the hiding time, Tom realized that he was becoming like Jim Casy. His way of thinking was Jim Casy's. And then he realized that he had to continue Jim Casy's mission, i.e., helping the oppressed and poor, and fighting for justice. He took up the preacher's job as a labour organizer.

The rest of the Joads still had to continue their life. They had to struggle without Tom. Rainy season came, and this meant that there were not any jobs. Flood that came to their place completed their misery. In the same time, it was the time for Rose of Sharon to give birth. The baby had already died in the womb because she did not have enough nutrition during the pregnancy.
There was not any joy of child-birth because there was not alive baby. Uncle John put the baby in a box and threw it at the flood stream to remind the people that cruelty resulted death.

The flood grew higher and higher that Ma decided to find higher ground. Then, she asked her family to go with her. Al, however, refused to do so because he wanted to stay with his wife, Aggie. It was clear that the family philosophy to hold the family together was erased. The family had splitted up. When they came to a barn to shelter from the rain, they found a starving man. And so, Ma asked Rose of Sharon to milk him. Rose agreed to milk him because this would be her sacrifice and his survival.

All misery they got had made them tougher and stronger people. Now they could accept any kinds of misery. It was unnecessary for them to complain about a misery because they lived among miseries and were parts of the misery itself.

B. The Responses of John Steinbeck towards the Nineteen Thirties

1. Economy

In this novel Steinbeck paid attention on economic symptoms which happened around him, and then he composed them to strengthen his message, or rather his worry.

The first one is about bank mechanism. It is fearful thing to know that people do not control money
currency anymore. On the contrary, there is the tendency that people are controlled by money. They have to do anything for the sake of money. His worry is shown on chapter 5, as the following:

The bank - the monster has to have profits all the time. It can't wait. It'll die. ... When the monster stops growing, it dies. It can't stay one size.(p.31)

The bank isn't like a man.
Yes, but the bank is only made by men.
No, you're wrong there - quite wrong there. The bank is something else than men. It happens that every man in a bank hates what the bank does, and yet the bank does it. The bank is something more than men, I tell you. It's the monster. Men made it, but they can't control it.(p.32)

The second symptom is about the economic system that is in conformity between product and price, and between the worker and the wage rate. Too many products and workers will make the price and wage rate fall. And if this happens, there will be injustice. Only people who have great amount of money can manage this problem and get profit, because they can control wage rate and keep the surplus crops, which is capitalism tendency, as seen in the following part:

And the migrants streamed in on the highways and their hunger was in their eyes, and their need was in their eyes. They had no argument, no system, nothing but their numbers and their needs. When there was work for a man, the men fought for it - fought with a low wage. If that fella'll work for thirty cents, I'll work for twenty-five.
If he'll take twenty-five, I'll do it for twenty.
No, me, I'm hungry. I'll work for fifteen.
I'll work for food. ...
And this was good, for wages went down and prices stayed up. The great owners were glad and they sent out more handbills to bring more people in. ...

And now the great owners and companies invented a new method. A great owner bought a cannery. And when the peaches and the pears were ripe he cut the price of fruit below the cost of raising it. And as cannery owner he paid himself a low price for the fruit and kept the price of canned good up and took his profit. (p. 260)

In chapter 7 John Steinbeck wrote about the secondhand-car dealers who sold their wrecked, broken cars in high prices because the farmers needed them.

Another example of economy system is the conversation between Ma and the company store keeper, as the following:

"Afternoon," she said. He inspected her with interest. The arch over his eyes became higher. "Howdy."

"I got a slip here for a dollar."

"You can get a dollar's worth. One dollar's worth." He moved his hand at the stock. "Any of it."...

"Thought I'd get a piece of meat."

"Got all kinds," he said. "Hamburg, like to have some hamburg? Twenty cents a pound, hamburg."

"Ain't that awful high? Seems to me hamburg was fifteen las' time I got some."

"Well," he giggled softly, "yes, it's high, an' same time it ain't high. Time you go on in town for a couple pouns of hamburg, it'll cos' you 'bout a gallon petrol. So you see it ain't really high here, 'cause you got no gallon a petrol."

Ma said sternly: "It didn' cos' you no gallon a petrol to get it out here."

He laughed delightedly. "You're lookin' at it bassackwards," he said. "We ain't a-buyin' it, we're a sellin' it. If we was buyin' it, why that'd be different." (p. 342-343)

Thus, Capitalism happened because of the profit system and the concept that there had always been two
opposing classes in society, i.e., "the haves" and "the haves not" (Marx's theory), or rather the capitalist employer and the exploited worker. The group of people who occupied things, goods, chances and social system (structure) would control another group.

Although John Steinbeck took part of Marxism he was not a pure Marxist, because he did not always present the poor as objects to pity or to make reformation (industrial revolution). He just warned the readers that the oppressed might possess social jealousy because of the economy and social system.

2. Society

There are many social aspects discussed here, they are greediness, jealousy, urbanization, desperation, and solidarity. The following discusses each aspect.

Jealousy can emerge in society if there is unbalance condition, as economic damage causes a gap between the rich and the poor.

Greediness grows because of worry. People are worried of losing profit because of surplus products. Therefore, it is better to rot and throw the products into rivers or bury them, instead of giving them to the hungry workers. In chapter 25 John Steinbeck clearly protests against it.

The works of the roots of vines, of trees, must be destroyed to keep the price, and this is the saddest, bitterest thing of all. Cars—loads of oranges dumped on the ground. The people came for miles to take the fruit,
but this could not be ... And men with hoses
squirt kerosene on the oranges, and they are
angry at the crime, angry at the people who
have come to take fruit. ... Dump potatoes
in the rivers and place guards along banks
to keep the hungry people from fishing them
out. (p. 317)

The people come with nets to fish for
potatoes in the river, and the guards hold
them back; they come in rattling cars to get
the dumped oranges, but the kerosene is
sprayed. And they stand still and watch the
potatoes float by, listen to the screaming
pigs being killed in a ditch and covered
with quicklime, watch the mountains of
oranges slop down to a putrefying ooze; in
the eyes of the people there is the failure;
and in the eyes of the hungry there is
growing wrath. (p. 320)

Urbanization is another problem which John
Steinbeck focuses. The farmers who lost their land are
interested to go to cities in hope that they get jobs.
From handbills they know that fruit pickers are needed.
but in fact, the chance is limited, and only educated
persons are needed. The unlimited workers cannot fulfil
the need because they are not skilful.

The moving, questing people were migrant
now. Those families which had lived on a
little piece of land, who had lived and died
on forty acres, had eaten or starved on the
produce of forty acres, had now the whole
West to rove in. And they scampered about,
looking for work; and the highways were
streams of people, and the ditch banks were
line of people. ... There in the Middle - and
South - west had lived a simple agrarian
cottt who had not changed with industry, who
had not formed with machines or know the
power and danger of machines in
private hands. They had not grown up in the
paradoxes of industry. Their senses were
still sharp to the ridiculousness of the
industrial life. (p. 259)

Desperation, frustration and liveless is shown by
people who cannot survive or stand living along such condition. It is difficult for farmers who had been close to nature and peace for a long time to live in city of which competition and capability is important. Their dreams to get better opportunities in California did not come true because brotherhood and freedom did not exist there anymore. Individualism and selfishness replaced them.

John Steinbeck mocked those bad changes by picturing the good willingness of poor people to share what they possessed to others. There was a greater sense of unity and solidarity among the poor people than rich people.

And because they were lonely and perplexed, because they had all come from a place of sadness and worry and defeat, and because they were all going to a new mysterious place, they huddled together; they talked together; they shared their lives, their food, and the things they hoped for in the new country...

In the evening a strange thing happened: the twenty families became one family, the children were the children of all. The loss of home became one loss, and the golden time in the West was one dream. And it might be that a sick child threw despair into the hearts of twenty families, of a hundred people; that a birth there in a tent kept a hundred people quiet and awestruck through the night and filled a hundred people with the birth-joy in the morning. (pp. 177-178)

Another example is when Jim Casy heard that the Californian had million acres of land, but they did not feel happy, he commented as the following:

Pa asked slowly: 'Ain't - ain't it nice out there at all?'
'Sure, nice to look at, but you can't have
none of it. They's a grove of yella oranges - an' a guy with a gun that got the right to kill you if you touch one. They's a fella, newspaper fella near the toast, got a million acres -

Casy looked up quickly, 'Million acres? What in the world can he do with a million acres?'

'I dunno. He jus' got it. Runs a few cattle. Got guards ever'place to keep folks out. Rides around in a bullet-proof car. I seen pitcher of him. Fat, sof' fella with little mean eyes an' a mouth like a ass-hole. Scarrt he's gonna die. Got a million acres an' scairt of dyin'.' ... 'He looks crazy. Crazy an' mean.

'Say he's scairt to die?' Casy asked ...

'Seems like that's the way. Fella havin' fun, he don't give a damn; but a fella mean an' lonely an' old an' disappointed - he's scared of dyin'!' ... The preacher smiled, and he looked puzzled... 'If he needs a million acres to make him feel rich, seems to me he needs it 'cause he feels awful poor inside himself, and if he's poor in hisself, there ain't no million acres gonna make him feel rich, an' maybe he's disappointed that nothin' he can do'll make him feel rich - not rich like Mis' Wilson was when she give her tent when Grampa died. (p.189)

3. Politics

Although the writer does not directly point at the government at that time, it seems that he criticized their policy. He protests against cops who were rent by the farm owners to protect them. When Californian were afraid of Okies stream, they armed cops.

The local people whipped themselves into a mould of cruelty. Then they formed units, squads, and armed them - armed them with clubs, with gas, with guns. We own the country... And the men who were armed did not own the land, but they thought they did. (pp.259-260)

He understood that in Nineteen Thirties there were many demonstrations took place because of the oppression
they got.

Rattlesnakes! Don't take chances with 'em, an' if they argue, shoot first. If a kid'll kill a cop, what'll the men do? Thing is, get tougher 'n they are. Treat 'em rough. Scare 'em.

What if they won't scare? What if they stand up and take it and shoot back? What if they won't scare? What if some time an army of them marches on the land as the Lombards did in Italy, as the Germans did on Gaul and the Turks did on Byzantium? They were land-hungry, ill-armed hordes, too, and the legions could not stop them. Slaughter and terror did not stop them. How can you frighten a man whose hunger is not only in his own cramped stomach but in the wretched bellies of his children? You can't scare him - he has known a fear beyond every other. (p.217)

In Hooverville the men talking: Grampa took his lan' from the Injuns.

Now, this ain't right. We're a talkin' here. This here you're talkin' about is stealin'. I ain't no thief.

No? You stole a bottle of milk from a porch night before last.

Yeah, but the kids was hungry.

It's stealin', though.

Know how the Fairfield ranch was got? I'll tell ya. It was all gov'ment lan', an' could be took up. Ol' Fairfield, he went into San Francisco to the bars, an' he got him three hundred stew bums. The bums took up the lan'... No, he never went to jail for it. An' the fella that put a boat in a wagon an' made his report like it was all under water 'cause he went in a boat - he never went to jail neither. An' the fellas that bribed congressmen and the legislatures never went to jail neither. (p.217-218)

Some readers considered him Communist because he cherished along with poor people. In chapter Fourteen he invites the readers to consider not only one man's need, but millions of men's need, and this means nation's need. Or rather, it is not only one man's problem, but millions of men's problem, and this means nation's
The Western States, nervous under the beginning change. Texas and Oklahoma, Kansas and Arkansas, New Mexico, Arizona, California. A single family moved from the land. Fa borrowed money from the bank, and now the bank wants the land. The land company - that's the bank when it has land - wants tractors, not families on the land. Is a tractor bad? Is the power that turns the long furrows wrong? If this tractor were ours it would be good - not mine, but ours. If our tractor turned the long furrows of our land, it would be good. Not my land, but ours. We could love that tractor then as we have loved this land when it was ours. But this tractor does two things - it turns the land and turns us off the land. There is little different between this tractor and a tank. The people are 'driven,' intimidated, hurt by both. We must think about this. (p. 138)

The following part clearly shows that he understands and supports the way of thinking of Communism.

If you who own the things people must have could understand this, you might preserve yourself. If you could separate causes from results, if you could know that Faíne, Marx, Jefferson, Lenin were results, not causes, you might survive. But that you cannot know. For the quality of owning freezes you forever into 'I', and cuts you off forever from the 'we'. (p. 139)

4. Culture, Moral and Religion

Steinbeck distinguishes that there are four kinds of groups of people, they are old people, middle-aged people, adult people, and young people. Each of these groups has its own style in entering modern life, industrialism life. Although the members of the family
come from same background of life, i.e., farming, it cannot guarantee that they will face problem in the same way of thinking.

Old people is a group who are loyal to traditional way of thinking. It is very hard to change their way of thinking, then there is a crash between traditional style and modern one. This is represented by Grandpa and Grandma who had to come to a very different life. They could not stand anymore, they were defeated by it. It is told that Grandpa and Grandma had died before the journey started. As Jim Casy said

'It's just the same thing.' Casy said, 'Grampa an' the old place, they was jus' the same thing.' ... An' Grampa din' die to-night. He died the minute you took 'im off the place.' ... He's jus' stayin' with the lan'. He couldn' leave it. (p.134)

There are several other characteristics that represent the old way of thinking, i.e., close to nature, religious, and static, and also low work competition and changes.

The second group is represented by Ma, Pa, and Uncle John, they are middle-aged people. When they decided to leave Oklahoma, they were already challenged by the life. They had to choose between staying at Oklahoma - the old life - or going to California - the new life.

Ma tried hard to adapt this. Sometimes she still held her old way of thinking in facing modern life, as described on chapter 16. Ma believed that unity was the
most important thing, and this should be regarded in any conditions. She held a jack handle to force her family not to leave Tom in the desert. This concept, however, could not stay long. Noah, Connie, Tom and Al left their family. Luckily, Ma possessed other good characteristics, i.e., toughness, strong willingness, and brave, especially in order to survive in the new world.

Pa and Uncle John were figures of suppressed people. They felt failed and reluctant to struggle. Self-inferior is described as when Pa felt that he was not the family leader anymore, and Uncle John always felt guilty because of his dead wife. On chapter 26 Pa said that women had controlled men.

Pa sniffled. 'Seems like times is changed,' he said sarcastically. 'Time was when a man said what we'd do. Seems like women is tellin' now. Seems like it's purty near time to get out a stick.'

'... But you ain't a-doin' your job, either a-thinkin' or a-workin'.'
Pa grinned with embarrassment. (p.322)

Tom and Jim Cesy are adult people as the third group. They are the bridge between old and modern life. They can accept both sides because they can understand the old way of thinking and they can manage easier than the old people to face modern time. Moreover, they can control the beginning of modern time.

The last group is the young generation. It is the group to accept and to go along the stream. They can easily adapt the time. Connie left Rose of Sharon, his
wife, to study radio or something else. Al had great eagerness to have and to work in a garage because he liked and had capability in machinery. Ruthie and Windfield were the youngest of the family. They were prepared for this era. They were used to live in struggle and toughness, and competition. As Tom comments: "Who really seein' it is Ruthie an' Winfield." (p.211) This indicates that they will survive in the new world, the modern time.

This story was made in the Nineteen Thirties, in which religion was still an important thing. In this case, it was Christian. Religion was an important thing for old people, it was the basic thing to decide and to do something. They usually quoted verses from the Bible in their statements. Grandma was one of them. She always commented something with: Praise Gawd fur vittory, Amen, Glory.

For religion was the root of society, they respected preachers much. Although Jim Casy declared that he was not a preacher anymore, they still asked his grace and speech. The family asked Jim Casy to lead service.

'Casy ran his fingers through his hair nervously. 'I got to tell you, I ain't a preacher no more...'
'Say her,' said Granma 'An' get in a word about us goin' to California.' The preacher bowed his head, and the others bowed their heads. ... Granma bowed so low that her nose was nearly in her plate of biscuit and gravy..., and Grampa bowed his head sidewise, so that he could keep one
mean and merry eye on the preacher. (p.75)

Grandma always responses to the preacher's statement, although sometimes it is unnecessary

'I been thinkin', he said. 'I been in the hills, thinkin', almost you might say like Jesus went into the wilderness to think His way out of a mess of troubles.'
'Pu-raise Gawd!' Granma said, and the preacher glanced over at her in surprise.
'Seems like Jesus got all messed up with troubles ... An' so He went off into the wilderness.'
'A-men' Granma bleated. So many years she had timed her responses to the pauses. (p.75)

Some critics said that Jim Casy was the symbol of Jesus Christ. The reasons were he had the same initial name, i.e., J.C., had the background as a preacher, and his speech was like Jesus Christ's and his sacrifice was on others' behalf. At the beginning of the novel, Jim Casy wrestled with himself. He could not find his own value being a preacher who always talked about love. At the end of the story, however, he found himself being useful to others by helping the weakling. Thus, Jim Casy was a religious figure of the common reminiscent of the Bible. He belonged to the uprooted and the oppressed like Jesus did. He did not only speak out about love, but he did it.

Implicitly John Steinbeck wanted to say that religion should involve in the real world, and not just worship in the church. Furthermore, religion and preachers should be responsible to overcome the real world's problems, such as trap of poverty, ignorance, and the misuse of wealth, authority and cleverness.
At almost the end of this novel, John Steinbeck stated that Tom continued Jim Casy's mission.

"Lookie, Ma. I been all day an' all night hidin' alone. Guess who I been thinkin' about? Casy! He talked a lot. ... Says one time he went out in the wilderness to find his own soul, an' he foun' he didn' have no soul that was his'n. Says he foun' he jus' got a little piece of a great big soul. Says a wilderness ain't good 'less it was with the rest, an' was whole. ...

"Two are better than one, because they have good reward for their labour. For if they fall, the one will lif' up his fellow, but woe to him that is alone when he falleth, for he hath not another to help him up." (p.383-384)

C. Additional part

The following part is the additional things that John Steinbeck responded. These are:

1. Nature

We know that John Steinbeck was born and growing in a small town where farming was the main role. Moreover, he was interested in Biology. It is logical that he knew exactly about the art of picking peaches or cotton, how to shovel land and the beauty and the characteristics of nature and farming life. In chapter one he explained in detail the nature of Oklahoma, the process of long dry season which changed it into 'Dust Bowl'. Here is a part of it

In the last part of May the sky grew pale and the clouds that had hung in high puffs for so long in the spring were dissipated. The sun flared down on the growing corn day after day until a line of brown spread along the edge of each green bayonet ... The weeds
grew darker green to protect themselves, and they did not spread any more. The surface of the earth crusted, a thin hard crust, and as the sky became pale, so the earth became pale, pink in the red country and white in the grey country. (p.5)

Thus, it is clear that John Steinbeck was a person who lived closely to nature that he could describe it beautifully.

His love to nature was so great that he showed his regret that people began to use machinery instead of nature power. It was when the farmers were driven away from their land, and tractors took their place. He compared the different sense of these as the following:

The houses were left vacant on the land, and the land was vacant because of this. Only the tractor sheds of corrugated iron, silver and gleaming, were alive; they were alive with metal and petrol and oil, the disks of the ploughs shining. The tractors had lights shining, for there is no day and night for a tractor and the disks turn the earth in the darkness and they glitter in the daylight. And when a horse stops work and goes into the barn there is a life and vitality left, there is a breathing and a warmth, and the feet shift on the straw, and the jaws champ on the hay, and the ears and the eyes are alive. There is a warmth of life in the barn, and the heat and smell of life. (p.106)

Furthermore, not only was he regreted by machinery, he was also afraid of new technology. The usage of chemistry and machines improperly can be harmful for nature and human being, and this can make them parted, conquered and controlled by chemistry, machines and other new technology then. Implicitly he warned people to consider new technology wisely. On chapter 5
he showed the work of a tractor and its driver as the following

The driver could not control it - straight across country it went, cutting through a dozen farms and straight back. A twitch at the controls could swerve the cat', but the driver's hand could not twitch because the monster ... had somehow got into the driver's hands, into his brain and muscle, had goggled him and muzzled him - goggled his mind, muzzled his speech, goggled his perception, muzzled his protest. He could not see the land as it was, he could not smell the land as it smelled: his feet did not stamp the clods or feel the warmth and power of the earth. (p.34)

Another example of these is on chapter 25, which is talking about hunger in a land of plenty. John Steinbeck began this chapter with explanation of the beautiful spring in California and the success of the crops because of chemical.

Behind the fruitfulness are men of understanding and knowledge and skill, men who experiment with seed, endlessly developing the techniques for greater crops of plants whose roots will resist the million enemies of the earth: the moles, the insects, the rusts, the blights. These men work carefully and endlessly to perfect the seed, the roots. (p.317)

The men who work in the experimental farms have made new fruits: nectarines and forty kinds of plums, walnuts with paper shells. And always they work, selecting, grafting, changing, driving themselves, driving the earth to produce. (p.318)

The crops, however, were too much for them that they could not control anymore and this made the price fall down.

And the pears grow yellow and soft. Five dollars a ton. Five dollars for forty-fifty-pound boxes; trees pruned and sprayed,
orchards cultivated - pick the fruit, put it in boxes, load the truck, deliver the fruit to the cannery - forty boxes for fifty dollars. We can't do it. And the yellow fruit falls heavily to the ground and splashes on the ground. The yellow-jackets dig into the soft meat, and there is a smell of ferment and rot. (p.318-319)

Then the grapes - we can't make good wine. People can't buy good wine. Rip the grapes from vines, good grapes, rotten grapes, wasp-stung grapes. Press stems, press dirt and rot.

But there's mildew and formic acid in the vats.

Add sulphur and tannic acid.
The smell from the ferment is not the rich odour of wine, but the smell of decay and chemicals.

Oh, well. It has alcohol in it anyway. They can get drunk. (p.319)

In order to overcome this problem, they usually prefered throwing the crops into rivers and burying them to giving the plenty crops to poor people who were in starvation and malnutrition.

From these we can see that John Steinbeck regreted the unwise application of chemicals and new technology in general that might destroy nature and human being instead of establish them.

2. Family

Among the family members, his mother really influenced him. His mother was a woman he loved and respected so much. He had his own image about mother. According to him, a woman should have the sense of motherhood, namely, someone whom others get guidance, care and security. He described Ma as a person who had "cool, calm, drawl, friendly and humble voice". She was
"heavy but not fat; thick with child-bearing and work". She had "strong, broad feet". She had "full face", her hair was "thin", "steel-grey". Her arms were "strong and freckle", her hands were "chubby and delicate". (p. 69)

On page 69 he described about Ma's personality beautifully, as the following:

Her hazel eyes seemed to have experienced all possible tragedy and to have mounted pain and suffering like steps into a high calm and a superhuman understanding. She seemed to know, to accept, to welcome her position, the citadel of the family, the strong place that could not be taken. And since old Tom and the children could not know hurt or fear unless she acknowledged hurt and tear, she had practised denying them in herself. And since, when a joyful thing happened, they looked to see whether joy was on her, it was her habit to build up laughter out of inadequate materials. But better than joy was calm. Imperturbability could be depended upon. And from her great and humble position in the family she had taken dignity and a clean calm beauty. From her position as healer, her hands had grown sure and cool and quiet; from her position as arbiter she had become as remote and faultless in judgement as a goddess. She seemed to know that if she swayed the family shook, and if she ever really deeply weavered or despaired the family would fall, the family will to function would be gone. (p. 69)

Ma was a person who really knew the correct answer in a certain occasion. This is shown when Al asked his mother whether she was afraid of going to a new place which means a new life, she answered him wisely:

' Ma, you scared a goin'? You scared a goin' to a new place? ' Her eyes grew thoughtful and soft, ' A little, ' she said. ' Only it ain't like scared so much. I'm just a settin' here waitin'. When somepin happens that I got to do somepin - I'll do
happens that I got to do somepin - I'll do it. ' Ain't you thinkin' what's it gonna be like when we get there?'

'No,' she said quickly. ... It's too much - livin' too many lives. Up ahead they's a thousand lives we might live, but when it comes, it'll on'y be one. If I go ahead on all of 'em, it's too much. You got to live ahead 'cause you're so young, but - it's just the road goin' by for me.'

(p.113)

So, although in truth she was afraid of moving from her origin, she had to make her son dare to face the new life.

For a mother, unity in a family has great meaning, she will force and do anything in order that her family be a unity. She showed her greatness heart when she told the family that Grandma had died when the security cops inspected them, it is on page 210. Ma had great love to others, and especially to children. Therefore, she gave food to hungry children although the family did not have plenty of food. This is on page 237. She will protect her family (page 297), and she will give support to her husband when necessary, as said on page 322. Her way of life towards misery is stated on pages 388 - 389, i.e., man faces difficulties as something to prove whether he will succeed or fail. On contrary, a woman faces difficulties as something to go through. Therefore, a woman is stronger than a man, because a woman never sees failure as completely failure, but to make tougher.
CHAPTER V

CONCLUSION AND SUGGESTION

Having analyzed The Grapes of Wrath, I come to conclude that John Steinbeck's biography and the history of the Nineteen Thirties influenced his novel very much. He was an author with shy, humorous, observant and tender characteristics and also strong social awareness of his society. Having social experiences with labourers he possessed sentimental relation towards human sufferings. His knowledge in biology and farming completed his background to write the novel.

He recognized that there was a decline of the moral and belief of the society, i.e., selfishness, greediness, hatred and jealousy. People were trapped in poverty and ignorance, the misuse of wealth, cleverness, technology and authority. At the same time, individualism, industrialism, social mobility, urbanization and secular ethic were increasing. The increase in professionalism was indicated by the growth of sociology, technology, economy and politics. Moreover, religious situations and agricultural movements coloured the novel.

Making an outline of The Grapes of Wrath, we may conclude that this novel talks about the victims, either migrant workers or fruit growers, of the profit system, social and politics movements, and cultural, moral and religious changes during the Nineteen Thirties. The
Joads, the protagonists of this novel, represent the migrant workers in the Depression time with whom miseries attached till the end of the story.

Steinbeck ends his story in a certain way that the reader has to think it over and over, and make his own decision. As a matter of fact, Steinbeck was an author talented in playing with a reader's emotion, i.e., he is good at making his readers have the feeling of heartache, sorrow, hate, anger, jealousy, frustration, disappointment, love, admiration, happiness, fear—all of human emotions. Therefore, The Grapes of Wrath is considered as propagandist and famous as of Uncle Tom's Cabin.

Furthermore, in The Grapes of Wrath we may learn that human beings have their own responsibilities to regard life and the world. As the author himself stated in his Nobel Prize award, that human powers, abilities and authorities can be useful or harmful, depending on their wisdom. The usage of science and technology should be balanced and for the sake of human beings and nature. In the relation with others, a man should come along with the weakling to get survive in the rude environments, and to share what he has with them. As the turtle, in chapter 3, symbolizes one's life line, he will walk along his line facing temptation, danger and fortune, and creating something valuable to others.

The novels written by John Steinbeck are varied.
Each of them describes certain aspects of life, each with high values in it. Therefore, I suggest that students of English Department read them to sharpen their senses of humanity, to get life values and to know more about literature. Besides these, we may also get knowledge of the United States in general, California in particular, of Biology and Sociology partly, and of John Steinbeck himself. By doing so, readers will be aware of the meaning and the function of literature.

In addition, the role of literature in the teaching of English as a foreign language in Indonesia is quite important. It broadens one's knowledge about the language and culture. The mastery of the foreign language is not only in the grammar, but the whole aspects of language.
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