CHAPTER-V

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Although Steinbeck's subject varied with each book, his concern for human dignity, compassion and time were same. His vision of America remained constant. Steinbeck is an avant-garde American novelist and The Grapes of Wrath is Steinbeck's best and most durable novel, which a concentration of his artistic and moral vision". It is a novel of social protest that caused a furor of both praise and denunciation. According to Daniel Aaron, Steinbeck possessed a special combination of marketable literary talent, sense of historical timing, eye of the significant subject and power of identification.

The novel The Grapes of Wrath was Steinbeck’s second attempt at gaining support and sympathy for the condition of the migrants. Steinbeck joined a group of farmers in Okhalama, embarking for California. He lived for two years and worked with the migrants, seeking to lend authenticity and to deepen his understanding of their plight. "To make their story convincing he had to report their lives with fidelity. Steinbeck's personal involvement was intimate and his sympathies were strongly aroused by the suffering and injustice he saw at first hand." (Aaron)

It is one of the most arresting novels of its time one of the most prevalent themes, is the misuse and waste of lives and land. Aaron contended the migrants, "Slaved and Starved". Watt elaborates:
"Here the land is not sick, but the system that is supposed to distribute the land's fruitfulness has broken down, and so in the midst of plenty men are starving, produce is being destroyed because it will not fetch the price of marketing, while the starving watch."(66)

Written during the Depression, *The Grapes of Wrath* concerns the Joad family and their forced migration from the Dust Bowl of Okhalama to the land of expectations, California. Expecting to find work, decent wages and a chance to someday acquire their own land, they are degraded to migrant labor camps, put on menial wages and starvation. They find the land of waste, corruption and poverty. Instead of paradise they desire, they are forced to live in the fallen world. The paradise in front of them is a fallen world. The place is filled with suffering. The rich land all around them are owned and controlled by large impersonal companies, to be hired for daily wages, barely cover the day's food, then to have wages cut, finally to be beaten and driven off at a sign of protest. Steinbeck presented the migrants as the preservers of the old American verities, innocent of bourgeois proprieties, but covetous, friendly and generous. Aaron says, what preserved them in the end and what would preserve all America was a recovery of a neighborly interdependence that an acquisitive society had almost destroyed. Steinbeck recorded the symptoms of his sick society. Aaron continued, he did not regard himself as one of its gravediggers. He believed in the concepts of adaptation and survival of the fittest, applied to man as well as animals.

They have the ability to adapt to new conditions which is one of man's most valuable biological attributes and they knows that the loss of it might well lead to their
extinction. Steinbeck was sympathetic toward the migrants in *The Grapes of Wrath*. He is not blind to their defects. He shows clearly that he writes about a group of thoughtless, impetuous, suspicious, ignorant people. They too are bound by the laws of nature and that they must also change if they want to survive. W.F. described the novel as, a dynamic novel about people who learn that survival depends upon their adaptability to new conditions.

Steinbeck's descriptive ability has been highly praised. The novel is set in his birthplace, northern California's Salinas Valley since he was a Californian and his writings never succeeded very well when he tried to walk on an alien soil. Williams and Mc. Milliams. Bruce Cook noted,

“Steinbeck was a writer of international reputation, he was almost a regionalist in his close concentration on the 50 miles or so of California that surrounded his birthplace. The commercial fishing port of Monterey just a few miles across the mountains provided the settings for most of his best books”( 33)

Steinbeck often used this setting to stress the importance of the relationship between man and his environment. Shaw claimed Steinbeck dwelled on the beauty and fruitfulness of the valley, he did not make it a fanciful Eden. The river brought destructive floods as well as fertility and the summer wind could blow not for months without let up. Thus, man struggled within a closed system that both
formed and limited him; there he was responsible for his acts and yet unable to control the larger forces. (32)

Need is the stimulus to concept, concept to action. A half million people moving over the country, restive, feeling nervous, lines of weariness, discontent is seen because formulas do not work. The highway 66, is full of the families going west. “God almighty mae, give ‘em bread.” (TGOW 159)

Joads and Wilsons crawl westward, drive too long, camp when it is dark. During night they eat nothing except pan biscuits, cold and hard, flopp down on the mattresses and sleep in their cloths. The highway becomes their home, and movement, their medium of expression. Little by little they settle into the new life. The houses are tents, weed thatched enclosures, a paper houses, when the rain comes it melts and washes away. In the evening these men gather and talk of the land they have seen. The car whizzing by on the highway, strength the walls of their loneliness. They are asked, “Got any plants, you better keep moving.” (TGOW 201)

The powerless are driven, intimidated, hurt, and move from their land to Texas, Oklahoma, Kansas, Arkansas, New Mexico, Arizona, California. The people loose their land, alone, bewildered. “We lost our land, we have a little food.” (TGOW, 151) The western land is nervous as horses before thunderstorm. On the other hand the powerful, strike at the immediate thing, wide the government, grow labor unity, strike at new taxes. The causes are hunger in stomach, in a single soul, for joy and security, mind aching to grow, work, create and multiply a million times. “Okies got no sense and feeling. They are not humans, as human being can not stand so dirty, miserable and unpaid.” (TGOW 207)
The powerless work carefully, endlessly to perfect the seed, the roots, who graft the trees and make the seed fertile and big, can not eat their produce. Lots of families in the east would like to own a piece of land. They can not live on the land unless they’ve got two, five, ten thousand acres. Crop land isn’t for little guys. In the little houses these people sift the belongings of their fathers and grand fathers, picked their possessions for the journey to the west, new rich land, in California, where the fruits grow, to know what land’s outside the door. The tenant ponders:

“Funny things how it is. If man owns a little property, that property is him, it’s part of him, and it’s like him. If he owns property only so he can walk on it and handle it and be sad when it isn’t doing well, and feel fine when the rain falls on it, that property is him, and some way he’s bigger because he owns it. Even if he isn’t successful he’s big with his property. That is so, too.” (TGOW 37)

The migrants, scuttling to work, scrabbling to live, look, dug, manufacture humbly for pleasure and hungry for amusement. They look out into the darkness. They have to beg for bread, have to steal sometimes. The migrants are pitied, distaste and finally and hated by the sheriffs. They are carloads, caravans, homeless and hungry, streamed over the mountains, restless as ants, for food and land. They hoped to find a home but found only hatred. The powerful hate them because they know they are soft and, the Okies are strong. The powerful have heard from their grandfathers how easy it is to steal land from a soft man if they are fierce, hungry and armed. They have nothing to gain. They are ordinary homeless, hardened, intent and dangerous, driving the roads with their wife and children, can look at the fallow fields which might produce food but not profit, lust to take these fields and make them grow strength for their children and a little
comfort for their wives. The little bankers, laboring people, the wage payer thinks that a hungry man must work as they have no money to spend. The Californians want many things, accumulation, social success, amusement, luxury and a curious banking security. They are paid less for their work. But no misfortune is too great to bear, if the men are whole. As ma says:

“Tom, I hope thing is all right in California. I seen in the paper how they want folks to come an’ pick grapes an’ oranges an’ peaches. I like to think how nice it’s gonna be, in California. An’ fruits ever’ place, an’ people just bein’ in the nicest places, little white houses in among the orange trees.”

(TGOW 90-91)

The folks who pick fruits live in dirty old camp hardly to get enough to eat. Their wages are very low. The Mexicans are weak and can not resist because they want nothing in the world, ferociously as the Americans want that is land. Crops are reckoned in dollars, is bought and sold before they are planted. The land is valued by principal plus interest. Americans hungry for land is such that is stolen, put up houses and barns, turn the earth and plant the crops. These are the possession of ownership. For these powerful businessmen, farming becomes industry. They follow Rome, import slaves-Chinese, Japnees, Mexicans, Filipinos. They don’t need much, don’t know about good wages. They live on rice and beans. They are beaten, frightened and starved, until some go back home, some grow fierce and are killed or driven from the country. The farms grow larger and the owners fewer. They no longer work on their farms but on paper. They forget the land, the smell, the feel of it and remember what they owned, gained and lost by it. They become storekeeper and keep a store. They never see the farms that they owned.:
“Course it’ll be all different out here-plenty work, an’ ever’ thing nice an’ green an’ little white houses.” (TGOW 109) “I’ll feel better when we’re all workin’ an’ a little money comin’ in.” (TGOW 204)

The powerful owners of the land come in the closed car and talk to the tenants from inside the car. Some are kind, some cruel and some cold. Some of the owners are a little proud to be slaves to such cold and powerful masters, thinking them to be stronger then themselves. The banks are machine and masters. They are intelligent, their lives are rich instead of tiresome routines. They are not afraid of tenant man. They think these trespassers, outlanders, foreigners, should be controlled. These got to be kept down or they’ll take the country. If they are together, there is nothing that can stop them. “Those folks in the camp are getting used to being treated like humans. When they go back to the squatters’ camps they’ll be hard to handle.” (TGOW 296)

When majorities of the people are hungry and cold they take by force what they need. The number of the migrants increase and every effort of the great owners is directed at repression. The money is spent for arms, for gas to protect the great holdings. The murmuring of revolt is stamped out. The more families, looking for crumbs from these holdings, lust after the land. The great owners form associations for protection and meet to discuss ways to intimidate, kill. They run to their destruction and use every means to destroy them. Every violence, raid on a Hooverville, every deputy swaggering through ragged camp put off the day a little and cemented inevitability of the day. The men lean from hunger and the rich land around them. The associations of the owner know that some day the praying will stop and there’s the end. “An’ you poor bustards’ have to take it. ‘Cause you’ll be hungry. ‘F he wants to hire men let him hire’em an’ write it out an’ say what he’s gonna pay.” (TGOW 263)
These migrants, the streams of people, moving, united make the little towns group and arm as though to repel an invader, squads with pick handles, clerks and store-keepers with shotguns, guarding the world against their own people. The migrants multiply on the highways. Men of property are terrified for their property. Men who had never been hungry see the eyes of hungry, see the flare of want in the eyes of the migrants. The men of the town, of the soft suburban country gather to defend and reassure themselves that they are good and the invaders bad. Their need is in their eyes who fight with low wages, ravenous and murderous for work. The fields are fruitful and starving men move on the roads. The granaries are full and the children of the poor grow rachitic, the pustules of pellagra swell on their sides. The great companies do not know that the lines between hunger and anger is thin. The money that might have gone to wages go for gas, guns, agents, spies, blacklist, and drill. The anger begins ferment.

The Joads are a homeless and persecuted people. They are free from oppression, wander through a wilderness of hardships, seeking their own promised Land. Unlike the Israelites, the Joads never find their own. The major intended meaning is neither Buddhist nor Freudian nor Marxist, essentially and thoroughly Christian. Jim Casy unmistakably and significantly is equated with Jesus Christ. Jim elaborates, there is no sin and there ain't no virtue. There's just stuff people do. It's all part o the same thing. Jim Casy is a direct copy of Jesus Christ. Casy's doctrine is all that lives is holy, comes close to the doctrine of one of the most distinguished Christian theologies Albert Schweitzer, 'reverence for life'. Casy's knowledge of the over soul from God speaking within him. Jim realizes, as Jesus that organized religion will reject his new teaching. He feels a compulsion to minister, to serve, to offer. Casy's offers himself as the sacrifice to save his people. "I got to go... I can't stay here no more. I got to go where the folks is going"(TGOW 62). Between his guards Casy sits
proudly, his head up and the stringy muscles of his neck prominent. On his lips there is a faint smile and on his face a curious look of conquest. Jim Casy takes upon himself the sins of others. Casy's death symbolically occurs in the middle of a stream to represent the crossing over Jordan, Christian motif. Casy’s last words directed to the man, who murders him, "listen, you fellas don' know what you're doin' ".(GOW 112) Jesus said, as they crucified Him, "Father forgive them; they know not what they do". Casy is a character who would be understand in terms of the Christ symbol. The primary symbolic structure is naturalistic and humanistic. The main theme reflects not only this foreground of natural symbolism but also the author's philosophic perspective of scientific humanism.

To speak about Joads and other migrants as wandering, like the Israelites in a wilderness of hardships while they seek the promised land is but to point up by conventional metaphor the general emotional pattern of the trek westward and the long awaited sight of California. The novel *The Grapes of Wrath* represents the indomitable spirit of man -that spirit which remains whole by resisting despair and resignation in the face of drought of life, physical privation, exploitation, persecution, the tyranny of name calling and the uprooting of the very way of life. Out of these shared miseries there grows as spirit of resistance to the possessive egotism of absentee ownership, a bad thing made by men and by God that's something one can change.

Casy gives up Church and becomes a humble free thinking seeker of the truth, relying on observation, shared experience, natural sympathy and natural Introspection and insight. When the revelation of his new calling comes to Casy, it comes as a result of his having lived among the migrants, sharing their hardships, miseries and hopes. His new faith grows out of an experiential understanding and love of his fellow man. Casy's new faith has four major
beliefs: a belief in the brotherhood of man, manifesting itself as love i.e. good will, compassion and mutualism; a belief in the spirit of man as the oversoul or holy spirit shared by all men in their outgoing love; a belief in the unity of man and nature an acceptance of all life as an expression of spirit. There is holiness enough in the ideal unity of common purpose (spirit) when men strive together toward a worthy goal in harmony with nature (the way of life).

Christian symbolism can be seen in Steinbeck's careful preparation of the novel. The migrants attempt to think through their frustration as they face the drought of life, the universal interdependence or ecological balance of man and nature. The turtle is a remarkable example of creative nature symbolism further developing the idea of interdependence and the primal drive of life, the way the head of oats caught by the turtle's leg is dropped and covered with earth by the turtle's shell. The turtle's dogged movement forward, represents the way all life naturally seeks to go somewhere through an instinctive urge to self realization. Tom picks up the turtle, strikes the smooth, clean, creamy yellow underside with his finger and then rolls it up in his coat, identifying himself with its sensitivity, and the turtle is under the shell reaction when a red ant irritates the soft skin under the shell. Tom and Casy find in the turtle's fixed sense a direction and purpose - briefly enforced by the sight of the shepherd dog trotting fast down the road, heedless of Tom's whistle and a point of common meaning for the idea that people tool have a right to go some place.

The novel The Grapes of Wrath has been fairly widespread at the time among academic men who make the estimate of literary qualities of fiction a part of their life study. The novel is much more profound than its contemporary partisans realized. Far from being merely propaganda 'it was conceived on the grand scale one of the few modern novels to achieve
true epic proportion. It goes beyond the basic requirements of telling a story and making its characters, there actions believable. The Hebraic traditions of the Bible have deeply and inextricably imbedded in every aspect of western civilization. Steinbeck has made the Joads representative of the American pioneer with biblical elements.

Grapes are a biblical symbol of fruitfulness, renewal and of promise. The Israelites spy into the land of canan carry back a bunch of grapes so large that two men have to carry it in a staff between them, firm proof of productivity of the land to which God had led His children. Jim Casy as a Christ figure is troubled in his soul over this 'Sin' into which he falls always in moments of highest religious feeling. Casy, retires into his wilderness to wrestle with his nature and be spiritually purified for his mission. The devils who test and tempt him is represented by his old religious convictions which he comes to reject - like Satan they depart from him:

“There ain't no Sin and there ain't no virtue. There's just stuff people do. It's all part of the same thing. And some of the things people do is nice and some ain't nice. I want to make them happy - may be it's all men an' all women we love; may be all men got one big soul ever' body's a part of. (TGOW 213)

He takes upon himself sins of his people and goes to jail in Tom's place in the altercation over the deputy at Hooverville. Noah a modern Ishmael, who symbolizes the loveliness of man's spirit, depart to find his own Eden along the river which flows through the barren desert. In the worst days of the Joads, decimated in numbers, penniless and homeless, they still have in the courage of Ma and Rose of Sharon a source of renewing will to survive. The description
Muley gives of the injustice his powerless people and the Joads have suffered turns the sentimental home coming of Tom into a purposeful drive to rejoin them and help them. The Joads are cheated and despoiled of their possessions by used-car and second hand dealers and themselves discard remaining practical and sentimental items for which there is no room on the truck. Tom in his role of Moses leads his people westward and supports his mother in her determination to hold the family together. Ma herself points out that he is dedicated, sets apart from the rest, and that she must lean on him.

The migrants on the road to California develop their own codes, but Tom, is also a law-giver of the all important commandments of courage and self-reliance, and a castigator of defeatism and self-pity. His resolution to dedicate himself to helping his people has a messianic ring. Rose of Sharon gives her breast to save a man dying of starvation. Tom's departure from the novel drags to purposeless close of revolting naturalism. *The Grapes of Wrath* brings together and makes real three great skeins of American thought. It begins with the transcendental oversoul. Emerson's faith in the common man, his Protestants self reliance, Whitman's religion of the love of all men and his mass democracy. The old testament imagery, the Exodus, the wandering in the desert, the promised land, the story of great primitive migration of the chosen people and the gap between the powerful and powerless.

The migrant people are lovely and perplexed, they have all come from a place of sadness, worry and defeat. They were all go to a new mysterious place. They huddle together, talk together. They share their lives, food, things. They hope for in the new country. One family camps near the spring, others also do the same for the company. Families become one, the children of all. The loss of home becomes one loss and the golden time in the west is one dream. A sick child throws despair into the heart of twenty families and a birth in a tent keep
hundreds of people quiet and awestruck and fill with the birth of joy in the morning. In the evening sitting about the fires, the twenty are one. The laws, punishment, if one breaks has no place in any world, social conduct becomes fixed and rigid. There grows up government with leaders. A man with food feeds a hungry man, insures himself against hunger. A certain physical pattern is needed for the building of world water, a river bank, a stream, a spring. Enough flat land is needed to pitch the tent, a little brush or wood to build the firs. In the morning the tents come down, the canvas folded, the tent poles tied along the running board, the beds put in place on the cars, the pots in their places. As the families move westward, the technique of building up a home in the evening and tearing it down with the morning light becomes fixed. Each member has its place, old or young, have their duties. They change their social life preserve their humanity. They are not farm men, but migrants. The thought, the planning, the long starving silence that had gone out to the fields, now go to the roads. The camp becomes fixed. The panics overcome some of the families. They drive day and night, stop to sleep in the cars, flying from movement.

A new unit is formed. Dusk comes before the dark, the new families are on the camp. Words pass with every family. They are known people. The women work over the fire, hurrying to get food to the stomach, pork, potatoes, onions and a can of boiled tea, black and bitter. The families who are rich, foolish with their money eat canned beans, peaches, packed bread and bakery cake. When supper is over and the dishes dipped and wiped, the men squat down to talk, about land etc. They play guitar and sing. The group is welded to one unit. Their minds play in other times, their sadness is like rest. The children drowse with the music and go in the tents to sleep and singing come into their dreams. The people go to their beds. The camp is quiet. The owls coast overhead, the coyotes gabble in the distance. The night
passes with the first streak of dawn, the women come out of the tents, build up the fires and put the coffee to boil. When the sun arises the camping place is vacant, ready for the new world.

The novel *The Grapes of Wrath* in understanding Steinbeck's preoccupation with the land problems, the people, the social forces of the thirties, "the struggle of individuals towards that awareness that is locked in wordlessness". Hostility, bitterness and contempt toward the middle classes, a complex symbol of fallen man's compulsive but doomed search for paradise. The journey of the Joads is a deeply mythical hegira of the human spirit in a fallen world. It has attracted millions of readers around the world. It includes material about the "social context". It is the story of migrant workers the powerless with a dream of a happy life that eludes them. The story of the Joad family's pilgrimage from a near Sallisaw, Oklahoma, California, after they are tractored off the land that they have been share cropping.

Released from an Oklahoma state prison after serving four years for a manslaughter conviction, Tom Joad makes his way back to his family's farm in Oklahoma. He meets Jim Casy, a former preacher, accompanies Tom to his home, to find the surrounding farms—deserted. Most families, including his own, have headed to California to look for work. Tom finds Ma and Pa Joad packing up the family's few possessions. Advertising fruit-picking jobs in California, they envision the trip to California as their only hope of getting their lives back on track. The journey to California in a rickety used truck is long and arduous. Grampa Joad does not want to leave his land dies on the road shortly after the family's departure. It seems the entire country is in flight to the Promised Land of California on Highway 66. The remaining family members move from one squalid camp to the next, looking in vain for work, struggling to find food, and trying desperately to hold their family together. The Joads meet with much hostility in California. The camps are overcrowded and full of starving migrants,
who are often nasty to each other. The locals are fearful and angry at the flood of newcomers, whom they derisively label "Okies." Work is almost impossible to find or pays such a meager wage that a family's full day's work cannot buy a decent meal. Fearing an uprising, the large landowners do everything in their power to keep the migrants poor and dependent.

A government-run camp proves much more hospitable to the Joads, and the family soon finds many friends and a bit of work. They find employment picking fruit, but soon learn that they are earning a decent wage only because they have been hired to break a workers' strike. Casy has made many enemies among the landowners. When the police hunts him down and kills him in Tom's presence, Tom retaliates and kills a police officer. The end of the cotton season means the end of work, and word sweeps across the land that there are no jobs to be had for three months. In the summer heat, a turtle plods across the baking highway. A woman careers her car aside to avoid hitting the turtle, but a young man veers his truck straight at the turtle, trying to run it over. He nicks the edge of the turtle's shell, flipping it off the highway and onto its back. Legs jerking in the air, the turtle struggles to flip itself back over. Eventually it succeeds and continues trudging on its way.

The novel *The Grapes of Wrath* derives its epic scope from the way that Steinbeck uses the story of the Joad family to portray the plight of thousands of powerless Dust Bowl farmers. Capturing the westward movement of migrant farmers in the 1930s as they flee drought and industry. As Tom plods along the dusty road, he notices a turtle. He picks it up, wraps it in his coat, and takes it with him. Continuing on, he notices a tattered man sitting under a tree. The man recognizes him and introduces himself as Jim Casy, the preacher in Tom's church when Tom was a boy. Casy says that he baptized Tom, but Tom is too busy pulling a girl's pigtails to have taken much interest in the event. Tom gives the old preacher a drink from his flask of
liquor, and Casy tells Tom how he decided to stop preaching. He admits that he had a habit of taking girls "out in the grass" after prayer meetings. [t]here ain't no sin and there ain't no virtue. There's just stuff people do. It's all part of the same thing. Casy asks Tom about his father, Tom divulges the crime that landed him in prison. He describes life in prison, notes that the lack of women make his life hard.

The powerful landowners, unable to make high profits from tenant farming, evict the farmers from the land. (Tenant farming is an agricultural system in which farmers live on the property of a landowner and share in the profits.) Some of the property owners are cruel, some are kind, but they all deliver the same news that the farmers must leave. The farmers protest, complaining that they have nowhere to go. The owners suggest they go to California, where there is work to be done. Tractors arrive on the land, with orders to plow the property, crushing anything in their path—including, if necessary, the farmhouse. The tractors are often driven by the farmers' neighbors, who explain that their own families have nothing to eat and that the banks pay several dollars a day. Livid, the displaced farmers yearn to fight back, but the banks are so faceless, impersonal, and inhuman that they cannot be fought against.

Tom and Casy find the Joad homestead strangely untouched, crushed. The presence of usable materials and tools on the premises, apparently unscavenged, have deserted their farms. The entire family has gone to work picking cotton in hope of earning enough money to buy a car and make the journey to California. A large company has bought all the land in the area and evict the tenant farmers in order to cut labor costs. Muley explains that he, too, has lost his land and that his family has already departed for California. Casy cannot sleep. His mind is too burdened with what the men have learned.
The conditions of life in the Dust Bowl, the landowners and bank representatives as they turn the tenant farmers off their land is very poor. The economic system makes everyone a victim—rich and poor, privileged and disenfranchised. The larger monster that has created the divides between the victims, stratify them, and turn the upper strata against the lower. Steinbeck does not portray in detail the personal difficulties of the men who evict the farmers, nor of the conflicted neighbors who plow down their farms. His sympathies clearly lie with the farmers.

The novel *The Grapes of Wrath* Steinbeck's insists on setting up the Joads, their clan as models of moral virtue. Tom Joad has spent four years in prison. He soon emerges as a kind of moral authority. His deeply thoughtful disposition, truthful speech, and gestures of generosity endear him as a leader among his people. "Tom describes his constant acts of generosity by delivering a sack of meal to a neighbor. Tom is reunited with his family, piling the family's belongings. Casy shares his realization that mankind is holy in itself. The Joads do not begin the meal, with an "amen." Tom learns that his two youngest siblings, Ruthie and Winfield, are in town with Uncle John. Rose of Sharon, another sister, has married Connie, a boy from a neighboring farm, and is expecting a child.

The shift focus from the Joads to describe how the tenant farmers in general prepare for the journey to California, the voice of typical powerless tenant farmers, expressing their possessions and memories of their homes. The farmers are forced to pawn most of their belongings, to raise money for the trip. The farmers have no choice but to deal with powerful brokers who pay outrageously low prices, knowing that the farmers are in no position to bargain. Disappointed, the farmers report that they have sold most of their property for a pocketful of change. Pa Joad appears as a competent, fair-minded, and good-hearted head of
the family, leading the Joads in their journeys, while Ma emerges as the family's "citadel," anchoring them and keeping them safe. Each family member tends to possess one or two exaggerated, distinguishing characteristics. Grampa, is mischievous and ornery; Granma is excessively pious; Al, a typically cocky teenage boy, is obsessed with cars and girls. The Joads desires are simple and clear. Steinbeck succeeds in crafting the Joads into heroes worthy of an epic. Their goodness, conviction, and moral certainty stand in sharp contrast to their material circumstances.

The crooked car salesmen and pawnbrokers illustrate man's inhumanity to man, a force against which the Joads struggle. When giving up a portion of land might save a family, the privileged refuse to imperil their wealth. The California landowners fear as much as relinquishing their precious land to the needy farmers. There is no hope for a livable world. As one farmer warns the corrupt pawnbroker who robs him of his possessions: You cut us down, and soon you will be cut down and there'll be none of us to save you.

Grampa agrees, boasting that when he arrives there he will fill his mouth with grapes and let the juices run down his chin. Pa Joad has gone to town to sell off some of the family's possessions. He returns discouraged, having earned a mere eighteen dollars. When the farmers leave their land, possessed of little knowledge, drive a tractor, a separation between work and life causes men to lose wonder for their work and for the land. The farmer's "deep understanding" of the land, the empty farmhouses are quickly invaded by animals and begin to crumble in the dust and the wind.

Tenant farmers make their way to California, expressing their worries about their vehicles and the dangers of the journey. When the farmers stop to buy parts for their cars,
salesmen try to cheat them. People inquire, claiming that the country is not large enough to support everybody's needs and suggesting that they go back. One finds rare instances of hope and beauty. Strange things happen . . . some bitterly cruel and some so beautiful that faith is re-fired forever.

The picture of the farmers' world, with flashes of the desolate farms is pictured. Many adverse circumstances hardships the families face stem from more than harsh weather conditions or simple misfortune. Human beings, acting with calculated greed, are responsible for much of their sorrow. Selfishness separates people from one another, disabling the kind of unity and brotherhood. It creates an ugly animosity that pits man against man. The farmer note that California is a large enough state to support everyone. There ain't room enough for you an' me, for your kind an' my kind, for rich and poor together all in one country.

This factionalism not only divides men from their brethren, it also divides men from the land. Greed and covetousness as the central cause of the tenant farmers' dislocation from the ground they have always known is identified. The corporate farmers who replace the old families possess the same acquisitive mind-set as their employers. Interested only in getting their work done quickly and leaving with a paycheck, they treat the land with hostility, as an affliction rather than a home, and put heavy machinery between themselves and the fields. Humanity is lost. Selfishness becomes part and parcel of life for the powerful people. Muley Graves and Grampa Joad represent the human reluctance to be separated from one's land. Men locate their roots in the Oklahoma soil, willing to abandon their families in order to maintain this connection. The Joads mean to severe one kind of connection, abandoning the land to keep the family together. They believe in the ability of human connections to sustain their grandfather's life and spirit. The Joads interactions speak their common belief in the
importance of family and structure. The family is on the road, and everything is against humanity. While economic adversity may frequently drive divisions between people, it can also serve to erase divisions, to emphasize everyone's common humanity. Steinbeck's text insists that the hardships of the road, while often creating ugliness, can also yield unexpected beauty. A single instance of charity or kindness emerges as an oasis of moral nobility, both testifying to and renewing the strength of the human spirit. The Joads declare the family's goal to be their arrival in California, in which hope is confirmed despite life's atrocities. The Joads continue on their way, pass through Oklahoma City, a larger city. The sights and sounds of the place embarrass and frighten Ruthie and Winfield, Rose of Sharon and Connie burst into giggles at the fashions they see worn for the first time, the family camps along the roadside. Grampa suffers a stroke and dies. The Joads improvise a funeral and bury their grandfather.

A thin trickle of migrant farmers has become a flood. The deluge of poor farmers, the citizens of the western states are frightened and humanity disgraced. They fear that the dislocated farmers will come together, that the weak, when united, will become strong—to stage a revolt. A waitress, Mae and a cook AI discuss the westward migration. The Joads are exposed to the very hardships, capitalism and corporate interests as a source of great human tragedy. The system in force here works according to a vicious cycle, a cycle that perpetuates greed as a method of sheer survival.

Grampa suffers a stroke and dies. His death foreshadows the harsh realities that await the family in the so-called Promised Land. With Grampa, the family's hope dies too. In this forlorn world, opportunities to display kindness, virtue, and generosity exist. There is instances both of bitter cruelty and life-affirming beauty, compassion and generosity are
rewarded in the world. By cooperating and looking after their communal interests, the families find a strength that they lack on their own.

The highway becomes their home and movement their medium of expression. There is no work in California. Wealthy powerful farmers, the man reports, need 800 workers, print 5,000 handbills, which are seen by 20,000 people. The man his wife and children starve to death because he takes them to find work in California. Little communities spring up among the migrant farmers: Twenty families become one family. The communities create their own rules of conduct and their own means of enforcement. The lives of the farmers change drastically. They are no longer farmers but migrant men.

After traveling through the mountains of New Mexico and the Arizona desert, the Joads and Wilsons arrive in California. They still face a great obstacle. They meet a father and son who are returning from California because they have been unable to make a living and they have to face the open hostility of people who derisively call them Okies and the wastefulness of ranchers with a million acres. The Joads decide to continue and finish the journey. Granma is in desperate need of medical attention. The Joads dream about life in California and stand in bold relief against the realities that they face. Coming after two sets of dire warnings from ruined migrant workers, Granma's death bodes especially ill for the Joads. California proves to be a land of vicious hostility rather than of opportunity.

Family is the foundation of the Joads' will to survive. Migrant families are able to endure the harsh circumstances of life on the road by uniting with other families. Collectively, they share a responsibility that would be too great for one family to bear alone. Moreover, whereas to share a burden is to lighten it, to share a dream is to intensify and concentrate it. The
loss of home becomes one loss, and the golden time in the West is one dream. The Joad family not only suffers a decrease in number but also meets with neighbors who have no interest in cooperating with them. Being ordinary people they have to strive hard to preserve their humanity.

California once belonged to Mexico but was taken away by hungry American squatters who believed that they owned the land because they farmed it. The descendants of these squatters were the wealthy farmers who defended their land with security guards and protected their wealth by paying their laborers extremely low wages. They resented the droves of Okies flooding into the state because they knew that hungry and impoverished people were a danger to the stability of land ownership. The Okies wanted only a decent wage and freedom from the threat of starvation.

They do not have enough money for a proper burial, Ma and Pa Joad leave Granma's body in a coroner's office. They rejoin the family at Hooverville, a large, crowded, and dirty camp full of hungry families unable to find work. One young man, Floyd knows that there are no jobs. Tom wonders why the men do not organize against the landowners. Anyone who discusses such possibilities will be labeled red and dragged off by the police. Men who attempt to organize are put on a blacklist, which ensures that they will never find work. Casy discusses the injustice of the situation with Tom and wonders what he can do to help the suffering people.

A contractor arrives in a new Chevrolet coupe to recruit workers for a fruit-picking job in Tulare County. When Knowles demands a contract and a set wage for the fruit pickers, a police deputy, arrests Knowles on a bogus charge and then begins threatening the others. The family is turned away by a crowd of pick-handle.
The hostility directed toward the migrants changes them and brings them together. Property owners are terrified of the flare of want in the eyes of the migrants. California locals form armed bands to terrorize the Okies and keep them in their place. The owners of large farms drive the smaller farmers out of business, making more and more people destitute and unable to feed themselves or their children.

The battle between the powerful and the powerless is evident throughout the novel. The landowners fear that the migrant farmers, who crave land and sustenance, will take their livelihood from them. The migrants, seeing acre upon acre of unused land, dream of tending just enough of it to support their families. The migrants' simple desire to produce, and the landowners' resistance, receives particularly poignant illustration in the tale of the man who plants a few carrots and turnips in a fallow field.

The Joads already encounter fellow migrants who do not share their desire to cooperate. The men who fail to make a living in California, show little interest in joining forces with the family. This unfriendliness, combined with an intensifying scarcity of resources, makes it increasingly difficult for the Joads to honor bonds other than those of kinship. The incident surrounding Floyd Knowles and the fruit-picking contractor signifies the beginning of the two men's involvement in the burgeoning movement to organize migrant labor, to protect workers against unfair treatment and unlivable wages, the men have always possessed a sense for injustice, they do not act on their convictions. Connie's decision to abandon his wife and unborn child affects Rose of Sharon deeply and constitutes a turning point for her. His departure disabuses the girl of all notions of a charmed life in the big city and forces her to come to terms with the conditions in which she lives.
At the ranch, the boss, Mr. Thomas, the men about the Farmers' Association, claims to pay more would only cause unrest. The rest of the Joad men go to find work. Pa, Al, and Uncle John return from a day of fruitless searching for work. When the people are not working or looking for work, they make music and tell folktales together. If they have money, they buy alcohol, which, like music, temporarily distracts them from their miseries. These are the various methods the migrants have for finding escape and salvation.

The Farmers' Association plans to start a riot and have the camp shut down. A man tells a story about a group of mountain people who were hired as cheap labor by a rubber company in Akron. When the mountain people joined a union, the townspeople united to run them out of town. The march served as a powerful demonstration, that there has been no trouble between the townspeople and the workers since then.

Tom finds a job, the charity, kindness, and goodwill that the migrants exhibit toward one another testifies to the power of their fellowship, left to their own devices, and given shelter from the corrupt social system. The migrants make the first step toward establishing an almost Utopian mini-society. The landowners' beliefs that "Okies" lead undignified, uncivilized lives. The wealthy powerful landowners believe that poverty-stricken, uneducated farmers deserve to be treated contemptuously. These men maintain that to reward farmers with amenities such as toilets, showers, and comfortable wages will merely give them a sense of entitlement, embolden them to ask for more, and thus create social and economic unrest. The migrants meet the association's scheming and violent plot with grace and integrity. The farmers rise far above the men who oppress them by exhibiting a kind of dignity that, in the world Steinbeck describes, often eludes the rich.
The needs of the group supersede the needs of the individual. The unity of the migrants poses the greatest threat to landowners and the socioeconomic system on which they thrive. Tom's political involvement increases, Tom begins to look toward the future and its possibilities. A shift of power taking place within the Joad clan. Always a source of strength and indomitable love. The farmers now make their own decisions.

Like the migrants, many small local farmers stand to be ruined by large landowners, who monopolize the industry. Unable to compete with these magnates, small farmers watch their crops wither and their debts rise. Anger and resentment spread throughout the land. "In the souls of the people, The Grapes of Wrath are filling and growing heavy, growing heavy for the vintage." After nearly a month in the government camp, the Joads find their supplies running low and work scarce. They must leave the camp. The Joads go to work picking peaches only thirty-five miles away. When they arrive at the peach farm, they find cars backed up on the roads leading to it, and angry mobs of people shouting from the roadside. The family learns that they will be paid only five cents a box for picking peaches; desperate for food, they take the job. They must spend their entire day's wages on their meal that night, and afterward they remain hungry.

Jim Casy works to organize the migrant farmers. The men go on strike. Casy protests that the men are only helping to starve children, one of them crushes his skull with a pick handle. Tom flies into a rage on Casy's murderer, kills the man. Casy is dead. They leave the peach farm and head off to find work picking cotton. Everywhere advertising work in the cotton fields. Wages are decent. The migrants often load stones in their sacks. Steinbeck portrays the rotten state of the economic system by describing the literal decay that results from this system's agricultural mismanagement. Depictions of the putrefying crops symbolize
the people's darkening, festering anger. The Joads' dream of a golden life in California, like the season's wine, has gone sour. The stakes of the conflict are made clear: the contest between rich and poor, between landowners and migrants, the powerful and powerless. The people's anger ripens, growing heavy for the vintage, Casy's death stands as a sober reminder of the price.

At the cotton fields, Tom decides to unify his soul with this great soul by working to organize the people. The men are forced to beg and to steal food. The women watch the men in apprehension, worried that they might finally see them break. They see the men's fear turning to anger. The women know that their men will remain strong as long as they can maintain their rage. Rose of Sharon has delivered a stillborn baby, find a dying man and small boy. Asks everyone to leave the barn and, once alone, she approaches the starving man. Despite his protests, she holds him close and suckles him. The end of *The Grapes of Wrath* is among the most memorable concluding chapters in American literature. Christ-like Casy, Tom realizes that a person's highest calling is to put him- or herself in the service of the collective good. As Tom leaves his family to fight for social justice, he marches off to lead the struggle toward making that future a kinder and gentler one.

Steinbeck uses a collection of symbols, borrowed from biblical stories, to inject a deeply spiritual optimism into his bleak tale. He invokes the story of Moses, who, as a baby, was sent down the Nile, and later delivered his people out of slavery and into the Promised Land of Israel. The child's corpse becomes a symbolic messenger, charged with the task of testifying to his people's suffering. Rose of Sharon and the starving man in the barn form the figure of a Pieta—a famous motif in visual art in which the Virgin Mary holds the dead Christ in her lap. As a mother whose child has been sacrificed to send a larger message to the world,
she assumes a role similar to that of the mother of Christ. Like Mary, she represents ultimate comfort and protection from suffering, confirming an image of the world in which generosity and self-sacrifice are the greatest of virtues.

The novel *The Grapes of Wrath* symbolize all the migrants persons everywhere who have suffered in pursuit of a dream. There is a hope of a land of eternal glory, of a radiant security beyond the chaotic flux of man's material experience. Pure consciousness that allows men to transcend individual systems of belief without rejecting them. It is not a story of Okies migration to California, of man's perpetual pursuit of the elusive dream, of man's injustices to man, even of the eventual reward of the deserving. It is an endless story of the striving of the life force to manifest itself. It depicts man's; preferring easy, expedient solutions for problems to face the challenges of demanding though.

The fable of the turtle has no anagogical significance unless the turtle is regarded in purely anthropomorphic terms. The turtle and the oat seed can be seen to be the same thing, manifestations of the same spirit that Casy speaks of a tough, protective outer covering for the vital life-force throbbing within. It perceives the similarity between all forms of embodied life. The turtle is a symbol of individual behavior to an inference about universal behavior, to a moral judgment and vision of permanent beyond all temporal activity, a perception of the struggle between a dynamic creative force seeking to exert itself and the inert obstacles to its self realization.

The Dust Bowl migrants to the previous groups of immigrants who had been exploited by Californian's agricultural industry, they were American citizens. Steinbeck expected that the newcomers would be treated differently from the immigrants or foreign labor that California
had imported. In his newspaper series, Steinbeck describes them as the best American stock, intelligent, resourceful and socially responsible. He expresses the mood of the Californians during this period and their hostile attitude towards drought refugees, his narration leaves little doubt that the Oklahomans are perceived as aliens, not countrymen Steinbeck depicts a scene, where a deputy Sheriff tramples the small, secret garden of one of the migrant workers."Outlanders", he thinks, "foreigners", by explaining "sure, they talk the same language, but they ain't the same". (TGOW 322)

The newcomers are considered foreigners. To excuse their brutality toward the migrants, the citizens who run the communities project a possible uprising among the Okies. In their collective paranoia, they fear that the farm laborers might retaliate against their harsh treatment, might march against their oppressors as "the Lombards did in Italy, as the Germans did in G'aul and Turks in Byzantium". (TGOW, 323) The images in the Californian's minds equate the Okies with foreigners. At the heart of every immigrant's experience is a dream a vision of hope that is embodied in his or her destination. Americans have long seen their country as the land of opportunity. Every immigrant is impelled by the expectation of a better life at his or her journey's end. For Ma the oranges represent more than gold, the luxury and nourishment of the Promised Land. In her vision, oranges are abundant ever'place. Oranges do not grow in Oklahoma, so it is also a bit of delicacy. For her father, who was raised in Poland, the symbol was bananas, a great luxury in that cold country. When he was told that bananas were sold at five Cents a stalk in Nicaragua, the country he first immigrated to, he thought it must be a land of unimagined luxury and abundance.

Fruit, be it oranges, grapes or bananas, is a universal symbol for abundance and luxury. The immigrant’s dream is often unrealistic and extravagant expectations can lead to
bitter disappointment. Faced with the reality of pulling up roots and leaving his and his ancestors home ground, Grampa rejects his promised luxury. Past contributions have no bearings on present treatment. The credentials are ignored by the Californians. The world learned the term Okies from Steinbeck, means that a person from Oklahoma, means you're scum. The Policeman begins by saying to Ma, that they don't want none of their settlin' down there, he loosens his gun, she rejoins, "go ahead... scarin' women. She is thankful the men folks ain't there. They'd tear you to pieces. In my country you watch your tongue". The man responds, "well, you ain't in your country now. You're in California, an' we don't want you goddamn Okies settlin' down". (TGOW, 291).

One of the cruel ironies of the treatment of immigrant groups is that they are paid lower wages, given poorer working conditions limited to inhabitable livings quarters. Because of their powerlessness they are seen less than human. When immigrants were relegated to the outskirts of the city, the most dangerous area in those days because it was most vulnerable to attack. Steinbeck's Okies are subjected to this spatial segregation. They are not allowed to settle where they like but are shunted to the Hoovervilles, tents and shacks. Working conditions a disgraceful. When the Joads go to pick peaches they are locked in.

The house, the Joads are assigned one room for eight peoples, full of smells of sweat and grease. They are worse. Migrant housing is grotesque and nightmarish. Immigrant family is devastated by death, desertion and flood. The last scene - Rose of Sharon's selfless acts of giving - used to fill with impatience. It is ridiculous of her whose lack of proper nutrition and care has produced a dead baby, should have enough nourishment to sustain a dying man. Faced with seemingly insurmountable obstacles, immigrants in the world not only survive, but prevail.
In *The Grapes of Wrath* all people are connected in the fundamental way, the distinctions between families, are radically diminished. All people must help each other—must fight to hold on to this understanding as the crucible of her experiences tempts her to abandon it. In the Hooverville, Ma is at first reluctant to share her stew with hungry children who are not her own. The fullest image of the oversoul, in which Rose of Sharon—who for so long before the delivery of her child is concerned only with her own (legitimate) needs—offers the milk her body made for her own stillborn baby to a man dying of hunger. She has come to the same understanding as had Casy that all folks are his own folks, defined as his fellow human beings.

The dichotomy between flesh and spirit reappears throughout the novel. It is close to the heart of the new revelation toward which Casy moves as the story continues. A division between flesh and spirit is rejected. All people must come to know their place in the oversoul of the human family. People recognize that all life, physical and spiritual, is holy. Casy tells Uncle John repeatedly that the only sin is what people decide is sin. John is presented as such a tortured character: Were he able to simply acknowledge his past, both its good and its bad, he lives more at peace with himself.

There is also a dichotomy between words and deeds in the novel. As Muley Graves talks about his inability to leave the land to which he has grown so attached, Casy feels compelled to help them he feels, as a preacher, for these Okies in exile need help no preaching. Casy has wondered about the appropriate or inappropriate nature of his speaking—that he must talk even if it feels wrong or dangerous. Sometimes a sad man can talk the sadness right out through his mouth. Sometimes a killin' man can talk the murder right out of his mouth an' not do no murder. Casy's prayers in the book are not
pious petitions of an otherworldly nature, but honest acknowledgments of pains and needs faced in this world. The recurrent slang term Okie and empowers people to take action to face their situations, whether that action be striking for just working conditions or simply moving on in search of safety. Honest speech precedes honest action.

The nature of anger is also central in the book. Tom shows anger when he thinks about what they done to their house. Steinbeck has raised the question of the proper role of anger. What are "The Grapes of Wrath"? What fruit, sweet or bitter, might anger yield? We learn that anger can, yield positive fruit when joined to knowledge of the oversoul, the one human family. Tom's anger drives him to fight not only for himself but for all the oppressed. It is righteous anger, motivated by a desire to see all people treated fairly and with dignity-as opposed to the unrighteous anger of land owners who see the migrant workers as threats to their own comfort and prosperity.

Dust is, important in the novel set amidst the Dust Bowl. It symbolizes the vast, widespread, seemingly unstoppable forces changing the lives of farmers and their families forever. The dust at the beginning of the book is thus balanced by the rain at the book's end. The Joads tried to deal with the dust by leaving, they try to battle the rain by building an embankment. The water breaks, forcing the family to once more move on. The natural forces of dust and rain mirror the social forces at work cannot be easily stopped, and are certainly not portrayed as benevolent or even neutral, they do provide the occasion for people to discover their true selves, their true worth. They lead people to realize their place in the larger human family. The dust and the rain forces are catalysts for change.
The monster serves as shorthand for a negative statement, indeed, all people are caught in something larger than themselves. The money-driven system destroying the Okies lives. Steinbeck presents banks and land-owning companies as monsters. The monster has to have profits all the time the monster is a symbol of dehumanization. Dust masks, have become part of the monster. Steinbeck laments, that men eat what they have not raised, have no connection with the bread. The drivers work the tractors, not the land. The violent imagery underscores the evil nature of the monster.

California is a promised land. The bank spokesmen leave the tenant farmers with one small seed of hope. When the Joads and the other Okies arrive in California, they find the reality much different than the dream. They are unwanted and unwelcome; the work is not plentiful; the weather is not temperate. The new promised land of California is being anything but paradise.

Tom is kind and often merciful, yet quick to anger and fiercely independent. As a man of action, he embodies one of the novel's main philosophical strands, pragmatism, standing in contrast to the idealistic and talkative Jim Casy. While Casy is predominantly an observer and commentator on the human condition, Tom's acts of humanity are subconscious, his insights and compassion intuitive. Tom is concerned with the practical aspects of his life as they relate to the here and now, not the moral or ideological circumstances surrounding his actions. Tom and Casy follow inverted paths in the development of their characters. After Casy has the opportunity to witness his beliefs acted out by the jail inmates, he moves from a position of observation and contemplation to one of action. Tom has the opportunity to absorb Casy's ideas. Tom's development comes full-circle as he pledges to return to continue the actions begun by Casy. Tom's eventual
anger at the injustice and humiliation he, his family and other Okies face leads him to leave the family and become a labor advocate, leading strikes and fighting in other ways for economic and social justice.

The emotional and physical backbone of the family, Ma's primary obligation is to take care of her family, to provide them with nourishment, comfort, healing, and support. Her family will only know fear and pain through her, so she works hard to deny these emotions in herself. They look to her for laughter, so she builds joy out of small moments. Above all, her calm, unflappable strength binds everyone together. Ma finds this strength in love. She is the embodiment of Casy's idea of love, possessing the same intuitive sense of morality that Tom has. Although her primary focus is to take care of her own family, she is the first to nurture others.

During the Joad's trek to California, Ma, in her desperation to maintain family unity, finds her role expanding. She shifts to a position of active leadership. With each assault against the unity of her clan, she gradually takes over Pa's role as head of the family. She wields a skillet when confronting an officer who orders the family to leave. She forces the family to action in the Weed patch camp and keeps Pa strong by giving him something to fight against. It is Ma who demands they leave the boxcars for higher ground.

Ma desires to be the leader. Her function within the family remains rooted in traditional feminine traits of nurturing and protection, and her primary desire is to keep the family whole. She wishes nothing more than to reach a place where they can be a family-with clear, logical boundaries. Her attempts to school Rosasharn in the way to be a strong woman, keeper of the family, reinforces Ma's attitude toward her function
within the family framework. Ma as in Casy's words, a woman so full of love. Ma provides the moral and emotional center for the Joad clan. She is committed to caring for all people. And, even though this conviction faces sore testing along the journey, Ma ultimately holds fast to the truth that true family is larger than biological relations.

A traveling preacher, Jim Casy was lousy with the spirit, troubled by the sinful sensuality, to result from being all full up of Jesus. He leaves preaching and wanders in the wild country, trying to come to terms with his own ideas about God, holiness, and sin. He is struggling with these concepts, but is beginning to narrow them down to an earthy interpretation of Emerson's theory of the Oversoul. All souls are just a small portion of a larger soul, this larger soul being the Holy Spirit the human spirit, means accepting all parts of people, there ain't no sin and there ain't no virtue. He shares his theories with Tom. Casy's teachings reflect the various philosophies of transcendentalism, humanism, socialism, and pragmatism.

Jim Casy is the moral spokesman of the novel and is often considered a Christ-figure. The initials of his name, J.C., are the same as Jesus Christ, and like Christ, he wanders in the wilderness. Casy sacrifices himself when he turns himself in to save Tom. He dies a martyr's death, paraphrasing Christ's last words. Forgive them, Father, for they know not what they do when he cries, you don' know what you're a-doin. Like Christ, his teachings are delivered to the rest of the world as the result of this death. Tom, Casy's disciple, vows to spread his message as he works toward greater social justice. A former Holiness preacher, is a martyr for his beliefs in California, his leadership of a labor strike at the Hooper farm costs him his life. His death serves to inspire Tom Joad to take up the cause of advocating for economic and social justice.
Petulant and imbued with an inflated sense of self-importance, Rose of Sharon is the least likeable of the characters. A young newly-wed, she and her husband spend the journey to California, dreaming of the possibilities of their new life. Her constant concern is that happens to the family is related somehow to her unborn child, becomes annoying. Rose of Sharon (reduced to Rosasham by her family) draws increasingly into her own self-pity as the family's hardships mount. The bearing of her stillborn child, brings about a change in her character. Her breasts are full of life-giving milk and with no child to nourish. She chooses to reach beyond her own considerations for the first time. She offers her milk to a stranger, a man dying of starvation and comes to represent the full circle of human unity. Despite her own position of need, she is able to give life. She is expecting a child with Connie Rivers, who announces big plans to study electronics at night in hopes of giving his family a better life than that of farm work. When it becomes apparent, however, that life in California will offer him no such opportunity, Connie abandons Rose and her family. Rose of Sharon comes to understand that she is not the center of life; humanity as a whole is. Her act of breast feeding the dying man at the novel's end illustrates her acceptance of this truth.

Pa represents the theme of the loss of human dignity, he often seems lost or bewildered. Pa is the head of the family. Pa was probably like before being tractored off his land, strong, suspicious of strangers, fiercely independent, and capable of a murderous temperament when pushed around. He is a strong man who figures as hard as he can to handle the family's problems but his figuring ultimately yields to Ma's decisive actions. Pa comments that Ma's increased assertiveness represents a fundamental change in the world he knows.
Grandpa and Granma Joad are the oldest generation of the Joad family. When Grandpa dies, their fate is tied to the fate of the land. When the land is taken away from them, their reason for living is taken away as well. They do not live to see the family reach the promised land of California.

The teen-aged brother of Tom is a social young man, his primary concerns being girls and cars. He admires Tom, Al is given the responsibility of maintaining the family's automobile, a responsibility he takes seriously. Although a pleasant, well-meaning young man, he lacks Tom's sense of morality and accountability. He does grow in ways that are significant to Steinbeck's message of social change. His engagement to Aggie Wainwright at the close of the novel indicates a joining of the Wainwright and Joad families. Aggie and Al, in their desire to create a non-agrarian life outside of their families, represent the ability to change that Steinbeck feels is necessary for the survival of the migrant worker. He is dependable and good hearted and remains with his family.

Uncle John accompanies the Joads on their trek to California. Unlike Casy and Tom, he is not able to accept the whole is life, good and bad, without judgement. The Oklahomans is a study of the conditions of the migrants lives. The Grapes of Wrath ended with the death of ex-preacher Jim Casy, resemble In Dubious Battle, Of Mice and Men of a world without hope. In The Grapes of Wrath Casy serves as a vehicle for the transformation of Tom Joad from a selfish, violent individual concerned only with the survival of his touchy clan into a visionary operating selflessly in the background as an inspiring influence to his whole community. Casy is not, a martyr, like Jim Nolan in Dubious Battle; but one of those who would rather go under with honor the split before a corrupt civilization. The story of Joads is completed in
the barn. The solution of the social problems underlying the fictional action has abandoned the dogmatic pessimism of Steinbeck's fiction.

"I can't starve so's you can get two bits", he tells a man during a quarrel about taking strikers jobs for lower wages, (463).

The easy atmosphere of the government camp, where observes, "We're all a workin' together" (488).

The concept of clan loyalty has been replaced by the idea that one must help whoever needs help. Casy's idea of universal brotherhood depends on the ability of the rest of society. *The Grapes of Wrath* is the history of the Joad's migration and the illustration of an education of the heart, dream, human injustices, and their potential rectification through enlightenment, the final reward, the unique and endless story of the strivings of a life. Steinbeck wished to continue to examine the crisis posed in his home state by the migrant workers, the immediate problem had been unexpectedly solved in the most abhorrent manner.

The novel *The Grapes of Wrath* is among the few great epic accounts of the transcendence of the human spirit over material obstacles. It concentrates more successfully on the depression and need for economic and social reforms. In it good, kindhearted ignorantly immoral irresponsible becomes the figure of tragedy. They are pushed forcefully to California. Steinbeck's compassion leads to oversimplification, a distaste for complication which extends beyond a mere dislike of complicating personalities. It is the movement from a lone individual (Tom) to a group of individual (Tom, Casy and Muley) to a family (Tom's reunion with the Joads) to a union of families (Joads and Wilsons) to a community (Weedpatch) to the family
of mankind. It is novel of escape from the consequences, conditions and economics of the land. It is a story of Tom and his family - their long journey westward, exhausted efforts to make a living in California and the bitter resistance they encounter among the rich and greedy owners.

The novel is more than a reflection of the democratic spirit in America, a world community, at a time when throughout the world the most backward of peoples are passing through a process of suffering and enlightenment. The novel mirrors the psychology of the common people of the United States. In *The Grapes of Wrath* Steinbeck had expressed his faith that agrarian reform combined with a doctrine of social cooperation could solve the awesome problems of California agriculture caused by a depressed American economy. World War II convinced him not only of the inefficacy of agrarianism as a solution to serious social and economic problems, but even led him to doubt the value of the group-man concept. *The Grapes of Wrath* is a most ambitious as well as his most successful novel, the struggles of the Joad family, ends in triumph because of the influence of Jim Casy, giving his life to help end the oppression of the disposed, he becomes a Christ figure who directs his disciples to action. His life and death serve as a catalyst, which unites the Joads with the entire migrant family in the just struggle for human dignity and a decent way of life.

The novel *The Grapes of Wrath* is one of the Steinbeck's great experiments, his greatest novel that exploded upon the American conscience in 1939. It is a new American archetype of operation endurance and survival. It is sentimental in his portrayal of the downtrodden proletariat. It means very little to know that a million Chinese are starving unless you know one Chinese who is starving.
Warren French has termed aptly the education of the heart is a journey toward a new national consciousness, causing, American's to free themselves from the delusive quest for a new Eden from the destructive process of exploitation and removal entailed in the pattern. Steinbeck described incipient wrath of the defeated farmers. He tried to understand the depression, observed the migration across the southwest. His attempt to expose the actual, suffering of segment of our society, the fatal dangers of the American myth. He was careful to emphasize the shared guilt and responsibility. The tragic plight of Sharecropper and farmers who lost there land and livelihood. Devastated by adverse economic conditions of the depression and by a prolonged drought that turned fertile farmland into the dust bowl, thousands of rural families from Oklahoma, Texas and Arkansas migrated to California in search of employment.

They were on the road organizing the camp and defenses gave them a sphere of action. Robert Demott, assess Wherever human beings dream of a dignified society in which they can harvest the fruits of their own labor, *The Grapes of Wrath* radial voice of protest can still be heard. As a tale of dashed illusions, thwarted desires, inhuman suffering and betrayed promises-all striving on the most fragile thread of hope-*The Grapes of Wrath* not only summed up the depression era's socially conscious art, but, beyond that, has few peers in American fiction.

Seasonal crops are largely handled by migratory workers. Two distinct classes of farmers, widely separated in standard of living, desires, needs and sympathies. The growers have big incorporated farms, owned by stockholders and farmed by instructed managers and a large number of bank farms, whose labor. Policy is dictated by the Bank of America. California needed pickers for fruit, peas and cotton. The Joads were strong and wanted jobs,
willing to work hoping to find opportunity in California, their promised land. Paid five Cents a box for picking peaches take it or leave it. Thousand other men were there to work so better not mention decent wages. The inevitable fruit of the system are the bitter grapes of wrath, the burden on the taxpayers of our state has become more acute. The migration came at the time when it was utterly impossible to give employment to additional workers without destroying the established farm economic system. The migrants are the victims of desperate conditions, which drove them from their home states. A social system has rotten spots, in their dealing with refugees from the dust bowl. They deliberately lured a surplus of workers westward to depress wages, deputized peace officers to hound the migrants burned the squatters, shack towns, stamped down gardens and destroyed surplus foods in a conspiracy to force the refugees to work for starvation wages, allowed children to hunger and mothers to bear babies unattended. A fixed core of elements on one side, the entrenched power, wealth, authority and consequent tyranny of California's industrialized agricultural system which produced flagrant violations of the migrant civil and human rights and ensured their continuing peonage, loss of dignity through threats, reprisal, violence on the other side the powerlessness, poverty victimization fear of nomadic American migrants whose willingness to work, desire to retain their dignity and enduring wish to settle land of their own were kept alive by their innate resilience and resourcefulness and by the democratic benefits of the government sanitary camps.

Steinbeck's first excursion into the migrant problems was published in the San Francisco News, an areas daily newspaper, with a comment that the new migrants to California from the dust bowl are here to stay. They are of the best American stock, intelligent, resourceful and if given a chance, socially responsible. He understood that the migrants wouldn't vanish
from sight and couldn't be ignored. The Californian does know what they want. The Oklahomans knows what he wants, a piece of land. He goes after it and gets it. The truth was the migrant situation had worsened and Steinbeck capacity for pity and his need for direct involvement had grown. He discovered his true theme, the unity of mankind in a universal soul.

Ma Joad's matriarchal understanding of unity opens her to the possibility of a new frontier myth founded on the westward migration as a process which brings a migrants people together. The camp presents only a Utopian vision; cannot provide jobs to the migrants and they are forced back to the road. The ending in which Rose of Sharon offers the starving stranger her breast, which has always struck as portentous and off-key, an impressive degree its power to convey the plight of the dust bowl migrants, the tragedy of an entire social class. *The Grapes of Wrath* is about an American legend. The Joads of Oklahoma came to represent the great multitude of displaced families forced to leave farms and live behind in the dust bowl and trek west toward a hope for better times. It is a travelogue of the human soul, which reaches beyond itself for a glimpse of hope. It is a drama of migrants people who in 1938 packed their lives abroad dilapidated truck in search of the promised land (342-43). It is about American homeless, about the people at the bottom of the world, bereft and drifting outcast in a hostile society.

The increased of fruit crops, with heavy seasonal need for pickers, demanded cheap labor. The people migrated to the cities, rented small plot of land, and able to direct their efforts as a group. The white, were inflamed to race hatred, riots broke out against the Chinese and were driven from the fields. Like Chinese, Japanese also came not only to obtain the land but to organize. Mexicans were industrious workers, they began to organize. The large growers opened fire on them, the newspapers were full of the radicalism of the Mexican unions. Riots
became common in Imperial Valley adjacent to Kern country, from the Philippine Islands wage depression due to abundant labor, organization and inevitable race hatred. The drought in the middle west made available an enormous amount of cheap labor. Workers have been coming to California from Oklahoma, Nebraska, Texas and other state, rendered from drought. Poverty stricken after the destruction of their farms. They have arrived beaten and destitute, willing to work under any conditions for any wages offered. The migrants are undeniably American, refugees had fled from destruction by an invader. They have idea to acquire land and settle on it. They are courageous, intelligent and resourceful. The communities in which the camps exist want migratory workers. They are urged to move with guns. They are quick to organized for their own safety. They are being attacked not because they want higher wages but because they want to organize. They must not be tormented and hurt and kept starved.

Steinbeck's timely tale of a problem in the 1930's continues to engage in the 1990's. *The Grapes of Wrath* is about homelessness, characterizes all great American epic, including *Gone with the Wind*, *Moby-Dick*. It is about the exploitation of an underclass by the power structure, the story of quintessential American experience. The immigrant's experience can be categorized on a personal level and also be seen as a national paradigm. The problems faced by immigrants are international. Peoples move, boundaries change, and economic and political problems create migrations. The Oklahomans in California are like the Chinese in Malaysia, the Indian in South Africa, the Turkish in Germany or the Algerians in France.