

Grampa Joad's Death in John Steinbeck's The Grapes of Wrath

Chookiat Jarat

Assistant Professor of Faculty of Education, Buriram Rajabhat University.

Buriram Rajabhat University, Thailand

Corresponding author : k_choo_k@yahoo.com

Abstract

This study aims at analyzing the death of Grampa Joad in John Steinbeck's The Grapes of Wrath and what causes his death. The qualitative method is used, and the findings are reported in a form of a qualitative descriptive analysis. The study finds that Grampa dies outside Oklahoma City in the first overnight of the long journey. The study also finds that the stroke mentioned in the story is not a real cause of his death. The old age is not the cause of the death either. It is found that the big feature leading Grampa to be dead is grief affected by being forced to leave his settings—his house and his homeland. The research suggests that this classical work shows a stark contrast of the understanding about death in general. That is to say, although death is a natural part of life and it is usual for old people to be found dead, it can be accelerated by separation and deep sorrow.

Keywords: John Steinbeck, The Grapes of Wrath, death, Grampa Joad

Introduction

John Steinbeck or John Ernst Steinbeck (1902-68) was an American author, born in Salinas, California. Steinbeck wrote a lot of novels and short stories. His famous works include The Red Pony (1933) Tortilla Flat (1935), In Dubious Battle (1936), Of Mice and Men (1937), The Grapes of Wrath (1939), Cannery Row (1945), and East of Eden (1952). Of these works, the novel The Grapes of Wrath brought Steinbeck great fame. The novel won the National Book Award in 1939. In 1940, Steinbeck won the Pulitzer Prize for The Grapes of Wrath. In 1962, Steinbeck was awarded the Nobel Prize in Literature. In addition,

The Grapes of Wrath is regarded to be one of the world classics as categorized in the book entitled The Book of Great Books: A Guide to 100 World Classics of Campbell, published in 2000. In his book, Campbell notices that not only the novel The Grapes of Wrath but also Steinbeck's other literary works help human beings to make a decision when they are faced with a difficult situation: "His works deal with the human struggle to maintain dignity in the face of social injustice and loneliness" (2000 : 299). It can be said that, until now, the novel The Grapes of Wrath has been cited prominently.

Steinbeck's The Grapes of Wrath was originally published by The Viking Press-James Lloyd in 1939. From that moment onwards, it has been read by readers worldwide. In 2014, it was published by Penguin Classics. In a website Amazon.com (an American electronic and cloud computer company), the novel is marketed in various forms such as Kindle, Hardcover, and Paperback. Not all versions of The Grapes of Wrath are produced for reading, though. The novel was adapted not only for a film but for a play. In 1940, The Grapes of Wrath film was directed by John Ford. In 1988, it was produced to be a play by Frank Galati debuted at the Steppenwolf Theatre in Chicago. In 1990, this novel was found as a Broadway play.

The classic The Grapes of Wrath begins by displaying the Joad family struggling for survival in the period of the Great Depression (the severe economic crisis happening in the US, in the UK, and the rest of Europe in the early 1930s): "The Joad family, Oklahoma tenant farmers, travel to California in search of work after losing their land in the Dust Bowl during the Depression" (Campbell. 2000 : 295). The Dust Bowl is an area of the south-central US, including some parts of Oklahoma. In this area, many tenant farmers have to leave their farms because of the erosion of the soil. Also, they are forced by the banks and the landowners to leave their land. Like many tenant farmers, the Joad family searches for the promised land of California with hopes. An attempt has been thwarted by some officials, people in California, and natural disasters. All hopes turn out to be false hopes. Moreover, violence and deaths are found throughout the story.

The situations in the story draw researchers' attention to Steinbeck's The Grapes of Wrath. Devasto reports that Steinbeck portrays human simplicity and pain: "Steinbeck fashions a new figure for twentieth century readers--the universal commoner--who, in his very simplicity and painness, communicates a philosophy and a conception of human nature" (1982). Devas-

to also affirms that people never find better places and better life they try to search for: “There is a natural creativity in all persons which needs only the proper conditions to spring vigorously to life. Yet humanity never finally finds that place, and the search continues” (1982). This is consistent to Aimchoo’s research. In 1986, Aimchoo conducted the research entitled A Study of Pessimism in John Steinbeck’s Novels. There are four Steinbeck’s novels studied in the thesis: 1) The Grapes of Wrath, 2) The Pearl, 3) Of Mice and Men, and 4) East of Eden. Aimchoo reports that Steinbeck’s pessimistic attitude towards the poor’s life is reflected in the first three stories which include The Grapes of Wrath. Also, Aimchoo notices that people’s lives in those novels are full of physical and spiritual pain. The physical pain is caused by bad environments, the lack of necessary things such as food and cloths, and the problems of some illnesses. At the same time, the spiritual pain is caused by loss of hope, over-ambition, disappointment, mistrust, and injustice of the society (1986 : 252).

In addition to that The Grapes of Wrath is studied in terms of a political theory. In the study entitled “Farm Workers in all of California, Unite! An Analysis of Marxism in John Steinbeck’s Of Mice and Men and The Grapes of Wrath,” Carolin reports that Marxist

key features such as the division and the conflict between the two classes (the bourgeoisie and the proletariat) are portrayed in the two stories, “Of Mice and Men and The Grapes of Wrath are full of Marxist features, such as the division and conflict between the two classes the bourgeoisie and the proletariat” (2009 : 22). In The Grapes of Wrath Carolin summarizes the different dreams of the different generations as: “In The Grapes of Wrath, people of the older generation dream of new ranches of their own, while the younger people can adapt easier to the new way of life, and have other dreams for themselves” (2009 : 22). The ideas about poverty, hardships, and classes as well as a political theory and a religious ideal displayed in The Grapes of Wrath have been already explored by researchers for decades. Violence and deaths are also presented, but they are not focused on. However, there is overwhelming evidence that death appears as a significant motif in the story. There are many deaths mentioned throughout the story. A man is killed by Tom Joad. Indians are killed by Grampa. Tenant farmers are found dead. The deaths of the members of the Joad family: Grampa, Granma, and a stillborn child are also demonstrated in the story.

Death is the end of the life. In other words, when someone’s life is stopped, the

person ‘dies’ or ‘become dead’. It can be said that all beings have to die without exception. In general, a human’s death comes after old age. This means that human beings die after they are old. At that moment, it is normal for them to catch a disease, too. However, some humans are murdered by someone or in an accident or in a natural disaster. In literary works, deaths are fairly common among the main characters or protagonists. Phothisuwan (2018) reports the death of Leander Wapshot, one of the main characters, in a research article entitled “Leander’s Absurdity in John Cheever’s The Wapshot Chronicle.” Phothisuwan indicates that the cause of Leander’s committing suicide is Leander’s absurd: “Eventually, desperately frustrated from the extreme embarrassment and alone, Leander could see no way out except to take his own life. That is, in The Wapshot Chronicle, death appears as a final result of the absurd” (2018: 88). In another study, Phothisuwan finds that Winnie Foster, the main character in Natalie Babbitt’s Tuck Everlasting, chooses to be normal and mortal or ‘become dead’ instead of staying immortal: “Self-awareness is displayed through Winnie’s decisions which are made by herself when she runs away into the woods, replaces Mae in jail, and chooses to be normal and mortal as she has always been” (2019 : 36). Phothisuwan

also reports that this main character views death as a natural part of life, “Winnie’s death found in an epilogue at the end of the book indicates that she decides to be what she has always been. This means she believes that death is a natural part of life” (2019 : 51).

The works of Devasto (1982), Aimchoo (1986), Campbell (2000), and Carolin (2009), including the fame of the story, lead this study to revisit John Steinbeck’s The Grapes of Wrath to find some different motifs set up in the story. Later upon, the aim of this study to find some deaths in this novel is inspired by the research articles of Phothisuwan (2018) and Phothisuwan (2019). Initially, it is found that The Grapes of Wrath presents a range of deaths from a stillborn child to the old people, especially the deaths of the members of the Joad family. As death is defined to be ‘the end of the life’, this study aims at demonstrating the death of Grampa, a supporting character, who belongs to the Joad family. Also, because the death occurs after Grampa has just been presented as a cheerful old man to readers, the study need to know the real causes of his death.

Objectives of the Study

1) To identify the death of Grampa Joad, one of the Joad family members,

in John Steinbeck's The Grapes of Wrath.

2) To reveal the causes such death.

Scope of the Study

This study uses the data from both primary and secondary sources. A digital version of the book The Grapes of Wrath, published in 2006 by Penguin Random House and marketed in Amazon.com, is used as the primary source. The data is gathered from the dialogues between the members of the Joad family (Pa Joad, Ma Joad, Tom Joad, and Pa's parents who are called Granma and Grampa) and Jim Casy, a preacher. The descriptions of the situations involving Grampa from the beginning of the story until the end are also considered. The useful secondary sources are studies, books, and reviews. Some studies and reviews which are relevant to the three keywords gathered from the story: 'John Steinbeck', 'The Grapes of Wrath', and 'Grampa Joad' are focused on to collect some information. Other studies and some books are also considered to give some explanations of the keyword 'death'.

Research Methodology

A qualitative method is used in this study to indicate Grampa's death in John Steinbeck's The Grapes of Wrath. Before performing the analysis, the study examines some appraisals of documentary sources

about this classic and about the term 'death'. First and foremost, the appraisals are gathered from studies and articles both about the The Grapes of Wrath and about the background information of it. In this step, the study collects not only the information of the story and the author but also what was found among previous studies. Meanwhile, the concept of deaths and the research articles reporting something about deaths are gathered, too. Second, dialogues between the members of the Joad family (Pa Joad, Ma Joad, Tom Joad, Granma, and Grampa) and Jim Casy are collected. Pa Joad is the son of Grampa or William James Joad, the old man, whose death is studied. Ma Joad is Pa Joad's wife. Tom Joad is a main character who is Pa and Ma Joad's son and Grampa's grandson. Jim Casy is a friend of the Joad family. These characters involve Grampa and his death. Also, the descriptions of the situations involving the death of Grampa are collected as well. Third, the analysis of the death of Grampa and the cause of his death is conducted. Then, the findings in the form of a descriptive report are shown including the extracts from the classic. Finally, the discussion and the conclusion of the study are presented.

The Findings: The Death of Grampa Joad, a Member of the Joad family in

John Steinbeck's The Grapes of Wrath

The Death of Grampa Joad

Death which means 'the end of the life' is portrayed in John Steinbeck's The Grapes of Wrath. Besides the deaths of many tenant farmers, three deaths are portrayed through some members of the Joad family. Those are the deaths of Grampa, Granma, and the stillborn baby. Of these three deaths, the study focuses on Grampa Joad's death. The study finds that Grampa is the first one in the Joad family who is found dead.

First and foremost, Grampa is described as a very old man who has something wrong with part of his body and even cannot button up his old clothes:

Grampa was ahead, a lean, ragged, quick old man, jumping with quick steps and favoring his right leg—the side that came out of joint. He was buttoning his fly as he came, and his old hands were having trouble finding the buttons, for he had buttoned the top button into the second buttonhole, and that threw the whole sequence off. He wore dark ragged pants and torn blue shirt, open all the way down, and showing long gray underwear, also unbuttoned (Steinbeck. 2006: 33)

The word 'ragged' used to modify both this old man and his pants can be inferred that, in the last period of his life, Grampa is not only old but poor. We all

know that the clothes that are old and torn belong to the poor people. However, if the clothes belong to ragged children, the children have many chances to change their life to be better when they are grown-up. For Grampa's case, any chance is limited because of his old age. As a result, Grampa has to stay being a ragged old man until he dies. Also, the phrase 'having trouble finding the buttons' implies that Grampa loses the capacities to do just simple things such as dressing himself. This implies that Grampa has to depend upon other members of the Joad family. Later upon, the portrayal lets him show his long gray underwear because of being unable to button the pants. At this moment, not only is he unable to get dressed but also no one helps him to do it. Or perhaps, he does not try to ask someone to help him. When he shows long gray underwear, Grampa pays no attention to his pants. It can be said that, without the capacities to alleviate poverty, Grampa cannot do a simple action that is necessary for living.

Grampa features, on the other hand, are characterized with strong ability to deal with some difficult situations when he was not old. It was the time when Grampa started a family in Oklahoma: "Grampa took up the land, and he had to kill the Indians and drive them away. And Pa was born here, and he killed weeds and snakes. Then a bad year

came and he had to borrow a little money. An' we was born here" (Steinbeck. 2006: 14). Dating back, the land of the family was owned by Grampa through fighting against the Indians. This action is displayed as a symbol of Grampa's health and strength. With the need to own land—one of the basic necessities of human life—Grampa decides to fight, kill, and drive the Indians away.

Besides that characteristic, his strength, health, and genetic well-being are seen when he can pass on his genes, or in other words, having Pa. Births mentioned in the extract can be interpreted that the Joad family has lived here from generation to generation. The acts of killing Indians, weeds, and snakes reveal some difficulties of living in this place. On the other hand, those reflect their attempts to overcome numerous difficulties and hardships when living in that land. It can be said that Grampa and other members of the Joad family have worked hard to support family members and shared everything they have. In terms of strength, Grampa can prove his masculinity with full and genuine power as a young man who can start his own family in this land.

Although he, throughout his whole life, lives in his land in Oklahoma, Grampa, including his family, has to move from the land. It is because the large part of land in Oklahoma is taken from the farmers by

banks and landowners. In their own land, the Joad family and other farmers have to pay rent to the landlords. As a result, the farmers become the 'tenant' farmers. At the time, the pieces of land are turned out to be the cotton fields providing production to serve a factory.

While working and living as tenants, the farmers face more difficult situations. They are forced to leave the land. In other words, they are forced to leave their familiar surroundings. In one scene, some men sent by the bank and the fifty-thousand-acre owner come to the Joad family. Those men force the family off the land: "And at last the owner men came to the point. The tenant system won't work any more. One man on a tractor can take the place of twelve or fourteen families. Pay him a wage and take all the crop" (Steinbeck. 2006 : 14). The men express that the tenants' works are not effective anymore because only one man and one tractor can replace a lot of tenant farmers. Also, their hard manual labor is replaced, too. It is clear that the reason to force the farmers off is the use of machinery. In this land, crop yields are needed but not the tenants. As a result, they deserve to leave the land. When the farmers are totally replaced with a machine, they are useless and have no chance to come back. From this moment onwards, the banks and the

landlords take not only the land but also their life and living in Oklahoma from the farmers.

Despite having no chance to go on living in Oklahoma, Grampa, who never leaves the land before, really wants to stay there. At the last minute, Grampa still refuses to leave the land: “I ain’t a-goin’. This country ain’t no good, but it’s my country. No, you all go ahead. I’ll jus’ stay right here where I b’long” (Steinbeck. 2006 : 48). When Grampa refuses to leave his home, he lets other Joads go. Only thing Grampa needs is to stay in the place he thinks he belongs. He never fears how his life goes on in this place when he, who is very old, has to stay alone.

The study also finds that Grampa tries to make everyone believe that he can take care of himself well: “Grampa cried, “Goddamn it, I’m a ol’ man, but I can still take care a myself. How’s Muley here get along? I can get along as good as him. I tell ya I ain’t goin’, an’ ya can lump it. Take Granma with ya if ya want, but ya ain’t takin’ me” (Steinbeck. 2006: 48). When Grampa says that he does not go anywhere, he gives the reason why he can stay. The words ‘as good as’ are used to guarantee that not only can he take care of himself but also he can do it well. The reason is used to confirm that the Joads can go without worry. At the last attempt, when he wants to make sure that

everyone can go without him, Grampa even devotes his only sole mate—Granma—to this drastic move.

Not everyone in the Joad family agrees with Grampa’s idea, however. Pa and other members of the Joads set up a plan to take Grampa with them. In other words, the Joad family does not believe what Grampa has just said in tears. The Joads decide to give Grampa a sleeping medicine to make it easier to load him on the family truck. To do so, Ma prepares the medicine: “She took the lantern and went out, and in a moment she came back with a bottle half full of black medicine. Tom took it from her and tasted it” (Steinbeck. 2006 : 49). Later upon, Grampa is got on while he is sleeping because of the effect of the medicine: “Pa and Uncle John and Tom and Al went into the kitchen where Grampa slept, his forehead down on his arms, and a line of drying coffee on the table. They took him under the elbows and lifted him to his feet” (Steinbeck. 2006: 49). It is obvious that Grampa, who never wants to go, cannot go on staying in his home. Although he affirms that he does not go, no one in the family listens to him. The action performed by several members of the Joad family confirm that, from this moment onwards, Grampa cannot make up his mind about what to do with his life. This implies that Grampa has lost all abilities of a human

both to run his own life, to live, and even to die in a place.

After the Joad family has already loaded Grampa, all of them get in the truck and head West along the U.S. Highway 66. Grampa dies. This death occurs at the first overnight stop at the field outside Oklahoma City: "Grampa seemed to be struggling; all his muscles twitched. And suddenly he jarred as though under a heavy blow. He lay still and his breath was stopped" (Steinbeck. 2006 : 60). In general, all human beings must die. It is possible for the old ones to die before the young ones. Also, it is possible for them to die because of an illness. In Grampa's case, according to Casy, he dies because he has a stroke: "Pa asked softly, "What was it?" "Stroke," said Casy" (Steinbeck. 2006 : 60). At first glance, Grampa's death is caused by a certain physical problem. Grandpa is old and older than others, so it is usual when he dies first.

Notwithstanding a certain illness causing Grampa's death, his death looks accidental and unnatural for him to die at this time. Such death happens in the first night of the long travelling from Oklahoma to California. Grampa has just left his home in which he wants to stay and to live until he dies. Although he cannot button his clothes, Grampa can walk, move, speak, understand, give reasons, and so on. His actively and live-

ly performances are initially displayed when Tom meets him: "Across the yard came four people. Grampa was ahead, a lean, ragged, quick old man, jumping with quick steps" (Steinbeck. 2006 : 33). Grampa's appearance in Tom's eyes creates a sense of energetic activities. It is visible that Grampa can move quickly. The movement is not, however, so well suited to a dying one. The study also finds that Grampa still enjoys drinking, eating, and talking: "He drank too much when he could get it, ate too much when it was there, talked too much all the time" (Steinbeck. 2006 : 33). A person who has got a healthy appetite and still loves to talk should be able to stay alive.

Though he is capable of staying alive, Grampa dies. When Grampa is found dead, Casy states that Grampa knows he is going to die. Casy also says that Grampa does not die tonight, but he has died before. This means that he dies when he is taken into the truck: "Casy said, He was foolin', all the time. I think he knowed it. He knowed it. You fellas can make some kinda new life, but Grampa, his life was over an' he knowed it. An' Grampa didn' die tonight. He died the minute you took 'im off the place" (Steinbeck. 2006 : 64). Grampa dies when the long journey has just started. It can be interpreted that it is not the tiredness from the hardships occurring along the journey that causes this

death. His lively performances also lead us to understand that it is not a certain physical problem that causes him to die.

The Causes of Grampa Joad's Death

However, what exactly causes Grampa to die? It is notable that Grampa does not want to leave the land but he is forced to. As a result, the study views a psychological problem as the main cause that results in death. When Grampa is separated from his house and homeland, his status as a human being is erased. According to a humanist view, a human being has a right to choose his own path. Unlike other members in the Joad family, Grampa is given a sleeping medicine and is loaded on the truck. If he was conscious, Grampa would stay at home and be alone. After he has been loaded on the truck, his actions are blocked. Meanwhile, his rights are lost. At that moment, Grampa has no chance to form his new life. He is just a man with old age. That is, this big move causes his life to be over. When the change comes, he cannot deal with it. Only thing he can do is letting his life be over. It is seen when Casy notices: "You fellas can make some kinda new life, but Grampa, his life was over an' he knowed it" (Steinbeck. 2006 : 64).

Before the old man dies, he has sensed grief. This sadness is seen when Grampa cries while he is refusing to leave

the land, and while he is letting others take Grampa: "Grampa cried, "Goddamn it, I'm a ol' man, but I can still take care a myself. How's Muley here get along? I can get along as good as him. I tell ya I ain't goin', an' ya can lump it. Take Gramma with ya if ya want, but ya ain't takin' me" (Steinbeck. 2006 : 48). Grampa is forced to struggle against his grief of leaving his native land in which he has lived for almost all of his life. That is to say, the sorrow appears as the root of the cause that leads Grampa to be dead.

Discussion

Like the works of Devasto (1982), Aimchoo (1986), Campbell (2000), and Carolin (2009), this study finds the obvious signs of pain, misery, struggles, and the conflict between the rich people and the poor tenant farmers. Unlike the previous studies, this study focuses on Grampa Joad or William James Joad, a member of the Joad family who is very old and is found dead. Grampa Joad is the first one of the Joad family who dies. The root cause of his death is his grief which is caused by being forced to be separated from his settings—home and homeland. Grief is extreme sadness. Schumaker (2016) reports in an article entitled "You Can Actually Die from Grief" that grief can lead to a heart problem; and moreover, it results in death. In her

report, Schumaker also demonstrates the link between death and grief through the death of Debbie Reynolds, an American actress, singer, and businesswoman, whose daughter has been dead: “We don’t know if that’s what happened to Debbie Reynolds, but we do know that grief can have a profound effect on heart health” (p. 1). In Grampa’s case, it can be said that grief from separation can lead him to death.

There is a similarity between the findings of this study and the findings of Phothisuwan (2018). Grampa Joad’s death in *The Grapes of Wrath* presents the same thing Leander Wapshot’s death in John Cheever’s *The Wapshot Chronicle* does.

Phothisuwan notices that the death of Leander Wapshot, who commits suicide, is caused by being separated from his boat and the sea—his settings: “Leander and the boat are separated forever when the Topaze is transformed into a gift shop, or in other words, he is completely divorced from the Topaze and the sea—his settings. Later on, he drowns himself into the ocean” (2018 : 77-78). Like Leander Wapshot, Grampa Joad is completely divorced from his land, his home, and also his life. In spite of the fact that he does not commit suicide, Grampa dies immediately when he has just taken from his home and the land.

Notwithstanding the usual part of life, the death of Grampa is not usual. Phothisuwan (2019) reports that Winnie Foster, the main character, in Natalie Babbitt’s *Tuck Everlasting* views death as a natural part of life: “Winnie’s death found in an epilogue at the end of the book indicates that she decides to be what she has always been. This means she believes that death is a natural part of life” (2019 : 51). Like normal people, Winnie dies naturally when she is old. Unlike Phothisuwan (2019), the study finds that Grampa dies because of the separation from his settings. This is a root cause of grief.

Like grapes attaching to its vine, the tenant farmers cluster in misery and anger, or wrath. Although many of tenants survive hardships, exploitations, and persecution because of their courage and coordination, some cannot make it, especially the weak ones such as Grampa, Granma, and a still-born child. Compared to the title *The Grapes of Wrath*, the death of Grampa Joad looks like an old grape that is not ripe yet. Immediately, it drops from the vine, sadly and vulnerably. Later on, the death of Granma occurring along the travelling and the death of a stillborn child—a would-be member—of the Joad family appear as other grapes dropping from the same old vine.

Conclusion

John Steinbeck, an American author, achieves great fame because of the value of The Grapes of Wrath. The realistic ideals and people are demonstrated through the loss of land and the force of the banks and the landowners. These cause the poor tenant farmers to move from the Dust Bowl in Oklahoma to find better life in California. The novel also sets up the pictures of many farmers who cannot survive from travelling. Like other tenant farmers, the physical and spiritual hardships cause some deaths in the Joad family. Unlike others, Grampa Joad dies in the first overnight outside Oklahoma City. Although the one who is old must die without exception, Grampa Joad's death reveals something. Grampa is portrayed to be unable to button his clothes. This means that he is so old that he cannot do just a simple thing. This also means that he has to depend on other members of the Joad family. In contrast, Grampa used to be full of physical power and energy when he was young. The clue is he used to fight against Indians to get the land. Another clue is he could start his own family and created it to be an extended family. Later, when the Joad family and other tenant farmers are replaced by machinery, they are forced to leave their land. Nonetheless, Grampa refuses to move. The old man even lets

other Joads go without him. At this moment, he accepts the lonely life. Not only do the banker and the landowner force the family to leave but also other Joads force Grampa. He is loaded on the family truck while he is being unconscious because of the effect of a sleeping medicine given to him. Then, Grampa dies in the first overnight of the travelling. He dies because he has a stroke. It is just the first night after the family has left home. Moreover, although he is old, Grampa is characterized with active and lively physical performances. The study finds that Grampa dies because of grief which is caused by being forced to leave his home and homeland. On one hand, pain, misery, struggles, and conflict are found in this study like other previous studies. On the other hand, the death of Grampa Joad is significantly considered. This study finds that his death is not natural. The grief from the separation forced by others leads Grampa to die.

Although it initially focuses on Grampa Joad's death and the causes of the death, the study eventually shows certain benefits of analyzing Stienbeck's The Grapes of Wrath. First, the findings lead readers to become better aware that humans should not be separated from their settings if they do not want to. Then, the readers may realize that separation can lead to extreme

sadness which can result in death. After that, the readers may create their own ways to escape not only the separation but the sadness. In addition, this study itself encourages readers to appreciate the value of serious situations made up in literary works, especially in the world classics. Also, it provides a proof that analyzing literary works is an intellectual activity that should be practiced.

Suggestions for Further Studies

There should be further studies focusing on the deaths of other characters in John Stienbeck's The Grapes of Wrath such as other tenant farmers, a man killed by Tom Joad, and even a stillborn child. The word 'separation' should be defined as a keyword of some further studies. Also, the conflict of the proletariat and the bourgeoisie in this story should be focused on to find both the causes and the effects of it. The research reporting a comparison of the supporting characters portrayed to be dead in other stories such as Steinbeck's Of Mice and Men, Daniel Defoe's Robinson Crusoe, John Cheever's The Wapshot Chronicle, and George Orwell's Animal Farm should be conducted, too.

References

Aimchoo, P. (1986). "A study of pessimism in John Steinbeck's novels." Thesis. Bangkok: Srinakharinwirot University.

Campbell, J. W. (2000). *The book of great books*. New York: Barnes & Noble.

Carolin, H. (2009). "Farm workers in all of California, unite! an analysis of Marxism in John Steinbeck's Of Mice and Men and The Grapes of Wrath." Thesis. Retrieved from <http://ltu.diva-portal.org/smash/get/diva2:1019015/FULLTEXT01.pdf>

Devasto, C. H. (1982). "The poet of demo: John Steinbeck's The Grapes of Wrath and major later fiction." Retrieved from <https://digitalcommons.uri.edu/dissertations/AAI8326476/>

Phothisuwan, K., & Aimchoo, P. (2018). Leander's absurdity in John Cheever's The Wapshot Chronicle. *Thoughts*. 2018(1) : 75-89.

Phothisuwan, K., & Aimchoo, P. (2019). Winnie Foster's self-awareness in Natalie Babbitt's Tuck Everlasting. *Thoughts*. 2019(2) : 36-52.

Schumaker, E. (2016). You can actually die from grief. Retrieved from https://www.huffpost.com/entry/you-can-actually-die-from-grief_n_58650b5be4b0eb5864883f3c?guccounter=1

Steinbeck, J. (2006). *The Grapes of Wrath* [Kindle AZW version]. Retrieved from Amazon.com