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## **SOCIAL PROBLEMS AND HUMAN IDEOLOGY DEPICTED IN “GRAPES OF WRATH” BY JOHN STEINBECK**



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### **Abstract**

This article provides information about social problems depicted in “Grapes of wrath” by John Steinbeck. It also gives information about significance of the work and problems of farmers reflected in American literature. It describes the study of acute social conflicts, the rejection of property, humanistic ideology, belief in the ultimate triumph of “right” humanity – these are the specific features in the work by John Steinbeck.

**Keywords:** social problems; American literature; John Steinbeck; humanity; Grapes of wrath; violence.

## **ЖОН СТЕЙНБЕКНИНГ “ҒАЗАБ ШИНГИЛЛАРИ” АСАРИДА ИЖТИМОЙ МУАММОЛАР ВА ИНСОНПАРВАРЛИК МАФКУРАСИНИНГ ЁРИТИЛИШИ**

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### **Аннотация**

Мақолада Жон Стейнбекнинг “Ғазаб шингиллари” романида тасвирланган ижтимоий муаммолар ҳақидаги маълумот тақдим этилган. Шунингдек, асарнинг аҳамияти ва америка адабиётида фермерлар ҳаётига оид муоммоларнинг ёритилиши хусусида фикр юритилган. Жон Стейнбек асарига хос бўлган масалалар – ижтимоий низолар, хусусий мулкни рад этиш, инсонпарварлик ғояси, “тўғри” инсоннинг якуний ғалабасига ишонч ғоясининг бадиий талқин этилиши ўрганилган.

**Калит сўзлар:** ижтимоий муаммолар; Америка адабиёти; Жон Стейнбек; инсонийлик; “Ғазаб шингиллари”; зўравонлик.

## **СОЦИАЛЬНЫЕ ПРОБЛЕМЫ И ЧЕЛОВЕЧЕСКАЯ ИДЕОЛОГИЯ, ИЗОБРАЖЕННЫЕ В РОМАНЕ «ГРОЗДЬЯ ГНЕВА» ДЖОНА СТЕЙНБЕКА**

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#### Аннотация

В статье говорится о социальных проблемах, описанных в романе Джона Стейнбека «Гроздь гнева». Помимо этого, дается информация о значимости этого романа и проблемах фермеров, которые освещены в американской литературе. В статье также уделяется внимание изучению острых социальных конфликтов, отказу от собственности, гуманистической идеологии, вере в окончательный триумф «правильного» человечества – основным темам творчества Джона Стейнбека.

**Ключевые слова:** социальные проблемы; американская литература; Джон Стейнбек; человечество; «Гроздь гнева»; насилие.

Accordingly, the most important features of the prose writer's worldview, reflection from the point of view of researchers, sympathies to the underprivileged, democracy. The study of acute social conflicts, the rejection of property, humanistic ideology, and belief in the ultimate triumph of "right" humanity – these are the specific features in the novels of J. Steinbeck. In the 1980-2000-s. Prose writer's work is viewed in various aspects: the interpretation of traditions is interpreted in it. F. M. Dostoevsky, M. Twain, European Romanticism, American Transcendentalism Biblical motifs and motives of travel, the specificity of the spatial organization of his Roma new and etc.

American Steinbeck studies has been developing intensively since the 1930s. In addition, today has hundreds of articles, dozens of monographs, in which life is thought a new and creative way of the writer, artistic originality of his novel creativity and short stories.

However, with all the variety of studies, the problem of man in the novel prose of J. Steinbeck is of all in his landmark works "The Grapes of Wrath" and "The Winter of Our Anxiety" was not the subject comprehensive study. It is well known that in the late 1930-s. Due to the economic crisis many farmers in the USA forced to leave their homes and seek casual income in other states, primarily in California. New migrants become the object of the image in the novel "Grapes of Wrath" by J. Steinbeck, written based on personal experiences of the writer who «made the journey of the migrants from Oklahoma to California, spending the night with them on random roadside stops, working side by side on oranges out and cotton plantations (1, 33). Moreover, in the middle of the novel becomes the problem of man and the directly related to reflection the tragic trials of the Judy family, whose members sincerely believed they were living in a free country, but only now, as a result of landlessness and impoverishment, did they clearly realize that Freedom in America is a very relative concept, connected with values

purely material. Position of Judy tragic: they couldn't concentrate the confidence in the future, but above all the main thing – home and land – the only possible constants of human existence.

In this case, "their" land in the general context of the narrative is understood as a pretense to moral and ideological rights. It is no coincidence that Tom reflects on the fact that "good land disappears", and "hard-working farmers live from hand to mouth" (2, 442), and Judy's mother says one hundred "everything was simple" when they lived on earth: "... everyone lived together – we had a family, inseparable ... you see where it starts, where it ends camping" (2, 415). However, despite all the hardships and trials, with all involvement in ideological social and social oppositions, the Judies, set by life itself, are by no means exceptional. Critically evaluate reality and do not lose faith in the teacher, faith in man: "Our people are good people; our people are good people. God willing, the time will come when good people are not all will be the poor. God will give; the time will come when the children will have what they have" (2, 252).

Despite the lack of literacy, the intellectual underdevelopment of the members of the Judy family, the prose writer streams their true spiritual wealth: fearlessness, perseverance, loyalty to their kin, true concepts about honor, duty and justice, which support the cohesion of the family, remaining for the heroes barely is not the only value. The Judy accept with dignity that the banks are going take away their land and livelihoods; concentration, calmness and just for life throw the mother of the Judy's, who is the guardian of the family, and in the face of starvation in the final the novel. It is she who reminds relatives about the importance of the family, the need to stick together: "We only have Ko and left that family. I am not afraid of anything while we are all together" (2, 178).

Noteworthy in connection with the images of the mother of the Judy and her son Tom, who actually become the personification not only an individual, but a huge country, the evolution of the consciousness of a simple "hard worker", the utopian belief in the inevitability of the victory of truly humanistic He began: "After all, we ... we will live when there is no trace of all these people. We are the people, Tom, we are alive. You cannot destroy us. We are a people – we live and live" (2, 334), reflects the mothers of the Judy about the future his family, as well as those who, under the guise of the rule of law, are enriched against the interests of the nation. Furthermore, realistically reproducing in the novel the atmosphere of American reality at the end of the 1930s. On the one hand, the gilt reflected the characteristic shades of the general for all grievances and disappointments, with obvious irony he described the owners who were distraught with fear, and on the other, he demonstrated social problems and undeveloped ruined farmers. This is evidenced by the episode when the Judy

themselves became break into the ranks of scabs and tear down the strike announced by the fruit pickers: "you can't beat it, says Tom: – Five cents. That is what matters most to them. We are getting hungry ... there was no meat for dinner. Do you think father will give up the place for the sake of others? Rosa needs to drink milk. You think the mother will freeze the child only because outside the gate some people tear their throats?" (2, 406).

In many instances of the distrust of the hungry and desperate settlers, numerous cases of strikes: for example, preacher Jim Casey, who became one of the leaders of the strikers sneeze, tells Tom about the apostasy of the members of the union dispersed by the Vigilants from their leader.

In this case, the prose writer stresses that human disunity becomes a consequence and destructive the forces of possessiveness, hoarding, and the deliberate efforts of the powerful, seeking to transform once free Americans in hired slaves.

We emphasize that an important role in the novel is played by the image of the "reverend" Jim Casey, the wandering the preacher, his habits and way of life, at first glance, not much different from his flock. However, he stands out from the background of other characters with reflections on good and evil, searching for answers to the question about who and what is the main enemy of man in the world, about the purpose of man in general. Jim Casey meets Tom Judy at a time when he doubts his right to teach people and of the Christian religion itself, and, without knowing it, influences the life and worldview orientations Tyra's tiers, gradually teaching him humanity and the need to stick together.

After the death of Kay Tom will say that he "bored" him with his conversations, but it was after the preacher was killed, Tom will remember "his every word": "I remember how he retired to the desert, to search for his soul, and elk, there is nothing in the world where his soul would not be – it is everywhere. There is, they say, one big soul in the world, and part of it – it's me. The desert, says, will not help anything, because this piece should merge with the whole world. It's wonderful, because I remember everything. I didn't seem to listen then. And now I understand myself: a man in one a night to live is no good. This is from Ecclesiastes. "Two are better than one, because they have Roe reward in their labor. For if one falls, the other will raise his comrade". "Also the EC whether two lie, then it is warm to them, and how to warm one? And if one begins to overcome one, then two stand against him. And the thread, three times twisted, will not soon break" (2, 441). The realities of life that Casey faces are prison, homelessness, death, animals of this, it would seem, should have led the hero to frustration and disbelief. However, Casey is not just keeping himself, he critically interprets what is happening and in the sad fate of the common person begins

seeing is not the intervention of mystical forces, but the reasons are purely earthly, believing that it is disasters need. So, having appeared in prison and having talked with prisoners, he at last understood that what eluded him even during his wanderings in the desert: "Different people end up in prison – Literature 47 who for drunkenness and who for theft – and such most. And they steal for the most part out of need. After all these are all good people, understand? And what killed them? Need. And little by little, I realized that all evil needed" (2, 403-404).

Total reflection leads Jim Casey to an open confrontation with workers' racists: he engages in a fight with the police, rescues Tom, and after leaving the prison, he manages strikers on fruit plantations and tragically killed by the mercenaries of landowners. Actual ski Casey remains faithful to his inner religious principles of non-resistance to evil and violence and how a true preacher demonstrates Christian sacrifice, mercy, accepting martyrdom death, when, in spite of the anger of the antagonists, he tries in a word to influence the mercenaries, urging them not starve children, utters the biblical phrase: "You do not know what you are doing" (2, 414).

And here we refer to the authoritative opinion of A. S. Mulyarchik, who rightly believes that ethical Casey's beliefs "have little to do with the form into which the Christian Styanic religion in the practice of various wandering sects, outlined in the novel. Casey creates his own "natural religion" (1, 41), which is central to not God, not nature, but a simple man, a man-worker. Evidence of this – his words over the coffin of his grandfather – the first of many the losses suffered by the Judy family: "I don't know whether it was good or bad-but it's no matter. It is important that he was a living person" (2, 180).

The development of this thought is presented in the novel and further, in reflections on the purpose of man, his functions and goals of existence, the main of which re-creation, and for the common good, because "man is the only being in all organic nature's life, which surpasses the limits of what he created, rises up the steps of his designs, rushes forward, leaving achieved. Here is what should be said about a person" (2, 157).

Thus, the problem of man related to the "Grapes of Wrath" is not only with members of the Judy family, but also with the image of Jim Casey, embodied in the reflections of the characters about the person's place in the world, about the aspirations individual to a better life, but not at the cost of the welfare and happiness of others. In addition, directly the image of the family correlates with it: it is the family that turns out to be the only value, because the journey of the Judy to the West is not just a search for work and lost home, but also the strengthening of family ties, awareness unity of each other, relatedness by blood, which is much more important than wealth and



success. The latest novel by J. Steinbeck "The Winter of Our Anxiety" is again against the background of reflections on the destructive the power of greed, possessiveness is devoted to serious moral issues, first – to the meaningful the place of man in the world. The protagonist of the novel Iten Hawley is the son of the founders of a small town, average respectable American. He is endowed with a contradictory character, and the internal fracture of the in two characters, the hero is already at the beginning of the story: one Iten is cynical and hard-hearted, the proprietary instincts of which baker Baker's Dollar, the other tired of life, quite an ordinary person, moderately humane and kind. Good, symbolically embodied in a reddish stone, the Hawley family talisman, initially defeats Ethan's soulless despair, and he feels responsible above all to himself, remembering with pride about their ancestors, about those times when "man had dignity" (3, 51).

However, the pursuit of rich with real and imaginary -material -values, drowns at Ethan all doubts, and he is fast enough seeking fulfillment of his desires: first he informs his owner, the owner of the shop, and buys out shop for nothing; then actually solder his friend in order to possess the only in the vicinity of a flat plot of land, suitable for the construction of an aerodrome that is so necessary for the city. It is noteworthy that the behavior of almost all the characters in the novel, each of whom seeks to win the right to a calm and independent existence, is marked by total internal pressure by living. For several years now, a fierce struggle has been going on in New Baytown between the Italian Marullo, the businessperson of the shop in which Iten works, and the local banker Baker, nicknamed "Mr. Dollar". The thirst for wealth, which opens the way to idle, satisfying life, subordinates all deep-seated thoughts and Royne Women, Mary Hawley and Margie Young-Hunt. Increasingly influenced by Hawley's mentors the desire to end poverty, to achieve that decent social status in the city, which is occupied by his ancestors, ultimately explains the crimes of Ethan himself, who does not stop before violation of immutable ethical laws. Thanks to his ironic mind, Iten is able to distinguish between hypocrisy and falsehood that surrounds the banker Baker; he is denied the cynicism and spirit of commerce that are characteristic of business. However, aspirations and life in Teresa for the hero is material success, the thirst for gold, setting in motion the world around us. Doka.

For this is not so much Hawley's meanness (the betrayal of Marullo and Denny Taylor, prepared, albeit unsuccessful, attempt to rob a bank), how much is quite ordinary for his thoughts in moments of solitude in the Asylum: "Do I need money? No, they are not needed" (3, 49).

In summary, we emphasize that the problem of man is one of the cross-cutting themes of creative J. Steinbeck's work, developing it not only in the context of the

topical problems of the American reality, but also from the standpoint of high humanity. In *Grapes of Wrath*, she is revealed through reflection human existence in an unfavorable social environment: the homeless, the unwanted Joads, going west in search of happiness and a new home, retain themselves, thanks to the awareness of value family, kind, common "we" Steinbeck's hero is surrounded by morally depraved people who worship only money and material benefit, and therefore, unable to resist the corrupting influence of the external environment it becomes the same. The beginning of the development of the plot is essentially a gradual process education (but with a minus sign) of Ethan Houley, who, being an honest person (Hawley live here in the middle of the eighteenth century).

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