

THE PHILOSOPHY OF SUFFICIENCY ECONOMY
IN CHARLES DICKENS' *A CHRISTMAS CAROL* AND
SCOTT O'DELL'S *ISLAND OF THE BLUE DOLPHINS*



A THESIS
BY
SORAPONG NONGSAENG

Presented in Partial Fulfillment of the Requirements for the
Master of Arts Degree in English
at Srinakharinwirot University

March 2014

THE PHILOSOPHY OF SUFFICIENCY ECONOMY
IN CHARLES DICKENS' *A CHRISTMAS CAROL* AND
SCOTT O'DELL'S *ISLAND OF THE BLUE DOLPHINS*



A THESIS
BY
SORAPONG NONGSAENG

Presented in Partial Fulfillment of the Requirements for the
Master of Arts Degree in English
at Srinakharinwirot University

March 2014

Copyright 2014 by Srinakharinwirot University

THE PHILOSOPHY OF SUFFICIENCY ECONOMY
IN CHARLES DICKENS' *A CHRISTMAS CAROL* AND
SCOTT O'DELL'S *ISLAND OF THE BLUE DOLPHINS*



Presented in Partial Fulfillment of the Requirements for the
Master of Arts Degree in English
at Srinakharinwirot University

March 2014

Sorapong Nongsaeng. (2014). *The Philosophy of Sufficiency Economy in Charles Dickens' A Christmas Carol and Scott O'Dell's Island of the Blue Dolphins*. Thesis, M.A. (English). Bangkok: Graduate School, Srinakharinwirot University. Advisor: Asst. Prof. Dr. Supaporm Yimwilai.

This research was conducted to study the philosophy of sufficiency economy presented in Charles Dickens' *A Christmas Carol* and Scott O'Dell's *Island of the Blue Dolphins*. Also, the research compared and contrasted how the two novels portray the philosophy of sufficiency economy. To do this, the characters, speeches, incidents, and actions were analyzed.

In *A Christmas Carol*, it was found that at first Scrooge lives in contrast to the philosophy of sufficiency economy concept – he is stingy and selfish. Also, he does not live harmoniously with the community. However, by traveling with the three spirits, he sees his own mistakes in the past, which have great impacts on himself and other people in the present. Such mistakes will also lead to ruining his life in the future. Therefore, Scrooge vows to remember the lessons he was taught. At last, Scrooge becomes a better man who lives in accordance with the philosophy of sufficiency economy – he is kind, generous, and benevolent. Scrooge also lives in harmony with others, and this leads him to true happiness.

In *Island of the Blue Dolphins*, it was revealed that knowledge derived from experience helped Karana to improve her living conditions and to cope with difficulties and obstacles. In addition, prudence, frugality, and self-immunity played vital roles in her daily life. She also lived a simple life harmoniously with nature. This way of living makes her happy.

This study discloses that *A Christmas Carol* is generally similar to *Island of the Blue Dolphins*. Both novels share a common goal of human life – happiness. The concept of such happiness in the novels is the result of living in harmony, caring, and sharing with others. Scrooge and Karana are good examples of people who live happily by following this concept.

However, there are some differences in these novels. Firstly, *A Christmas Carol* and *Island of the Blue Dolphins* present the concept of living in harmony differently. *A Christmas Carol* focuses on living in harmony with people while *Island of the Blue Dolphins* with nature. Secondly, the way they present the philosophy of sufficiency economy concept is different. At first, Scrooge lives his whole life in contrast with the philosophy of sufficiency economy, but he changes himself in the end. On the other hand, *Island of the Blue Dolphins* portrays Karana as a girl who gradually learns to live in accordance with the philosophy of sufficiency economy from the beginning to the end. Finally, *A Christmas Carol* signifies urban society which enormously depends on materials while *Island of the Blue Dolphins* for rural one depending on nature.

Even though the two novels are different in their settings, the characters' way of life and the viewpoint of the philosophy of sufficiency economy, both Scrooge and Karana share the characteristics and the results of those who live in accordance with the philosophy of sufficiency economy. Both of them are happy with this way of living.

ปรัชญาเศรษฐกิจพอเพียงใน *A Christmas Carol* ของ Charles Dickens

และ *Island of the Blue Dolphins* ของ Scott O'Dell



บทคัดย่อ
ของ
สรพงษ์ หนองแสง

เสนอต่อบัณฑิตวิทยาลัยมหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา

ตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชาภาษาอังกฤษ

มีนาคม 2557

สรพงษ์ หนองแสง. (2557). *ปรัชญาเศรษฐกิจพอเพียงใน A Christmas Carol ของ Charles Dickens และ Island of the Blue Dolphins ของ Scott O'Dell*. ปริญญานิพนธ์ ศศ.ม. (ภาษาอังกฤษ). กรุงเทพฯ: บัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ. อาจารย์ที่ปรึกษาปริญญานิพนธ์: ผู้ช่วยศาสตราจารย์ ดร. สุภาภรณ์ ยิ้มวิลัย.

ปริญญานิพนธ์นี้ศึกษาปรัชญาเศรษฐกิจพอเพียงที่ปรากฏในนวนิยายเรื่อง *A Christmas Carol* ของ Charles Dickens และเรื่อง *Island of the Blue Dolphins* ของ Scott O'Dell อีกทั้งยังเปรียบเทียบความเหมือนและความแตกต่างที่นวนิยายทั้งสองเรื่องแสดงให้เห็นถึงปรัชญาเศรษฐกิจพอเพียง โดยผู้วิจัยได้วิเคราะห์จากตัวละคร คำพูด เหตุการณ์และการกระทำ

จากการศึกษาเรื่อง *A Christmas Carol* พบว่านวนิยายเรื่องนี้ได้แสดงให้เห็นว่าในช่วงแรกๆ Scrooge ใช้ชีวิตไปในทางตรงกันข้ามกับปรัชญาเศรษฐกิจพอเพียงเพราะเขาตระหนี่ถี่เหนียวและเห็นแก่ตัว อีกทั้งยังไม่ใช้ชีวิตอย่างกลมเกลียวกับชุมชนที่เขาอาศัยอยู่ อย่างไรก็ตามหลังจากที่เขาได้เดินทางไปกับวิญญาณสามตน เขาก็ได้เห็นความผิดพลาดของตนเองในอดีตที่ส่งผลใหญ่หลวงต่อตัวเขาในปัจจุบันและผู้คนรอบข้าง ความผิดพลาดดังกล่าวจะนำไปสู่นาคตที่พังทลายของเขาเองในอนาคต ดังนั้น Scrooge จึงปฏิญาณตนที่จะจดจำบทเรียนที่เขาได้รับดังกล่าว ในที่สุดเขาก็ได้กลับกลายมาเป็นคนที่ดำเนินชีวิตตามปรัชญาเศรษฐกิจพอเพียง กล่าวคือเขาใจดีเอื้อเฟื้อ และใจบุญ รวมทั้งยังใช้ชีวิตอย่างกลมเกลียวกับผู้อื่นอีกด้วย ซึ่งวิถีชีวิตดังกล่าวทำให้เขามีความสุข

จากการศึกษาเรื่อง *Island of the Blue Dolphins* พบว่านวนิยายดังกล่าวได้แสดงให้เห็นความรู้ที่เกิดจากประสบการณ์ซึ่งช่วยให้ Karana ปรับปรุงสภาพชีวิตความเป็นอยู่และรับมือกับความยากลำบากและอุปสรรคต่างๆ ได้ นอกจากนี้การมีความรอบคอบ ความประหยัดและภูมิคุ้มกันในตนเองก็มีบทบาทสำคัญในชีวิตประจำวันของเธอด้วยเช่นกัน อีกทั้งเธอยังใช้ชีวิตเรียบง่ายกลมเกลียวกับธรรมชาติ วิถีชีวิตดังกล่าวจึงทำให้เธอมีความสุข

งานวิจัยนี้ยังเผยให้เห็นว่านวนิยายเรื่อง *A Christmas Carol* มีความคล้ายคลึงกับเรื่อง *Island of the Blue Dolphins* กล่าวคือทั้งสองเรื่องล้วนแสดงให้เห็นถึงเป้าหมายพื้นฐานเดียวกันของมนุษย์นั่นก็คือความสุข แนวคิดเรื่องความสุขที่เสนอในนวนิยายทั้งสองเรื่องเป็นความสุขที่มาจากการอยู่ร่วมกันอย่างกลมเกลียว รวมทั้งการดูแลและแบ่งปันกัน โดยผู้วิจัยสรุปว่า Scrooge และ Karana เป็นตัวอย่างที่ดีของผู้ที่ดำเนินชีวิตตามแนวทางดังกล่าว

อย่างไรก็ตามนวนิยายทั้งสองเรื่องก็มีความแตกต่างกัน ประการแรก *A Christmas Carol* และ *Island of the Blue Dolphins* แตกต่างกันเรื่องการนำเสนอแนวคิดของการอยู่อย่างกลมเกลียวเพราะเรื่องแรกมุ่งไปที่การอยู่อย่างกลมเกลียวกับผู้คนแต่เรื่องที่สองมุ่งไปที่ธรรมชาติ ประการที่สอง วิธีการนำเสนอปรัชญาเศรษฐกิจพอเพียงของทั้งสองเรื่องนี้ก็มีความแตกต่างกัน โดยที่ในช่วงแรก Scrooge ดำเนินชีวิตตรงข้ามกับปรัชญาเศรษฐกิจพอเพียงแต่ได้เปลี่ยนแปลงตนเองในตอนท้าย ในขณะที่ Karana ค่อยๆ เรียนรู้ที่จะใช้ชีวิตตามปรัชญาเศรษฐกิจพอเพียงตั้งแต่ต้นเรื่องจนถึงท้ายเรื่อง ประการสุดท้าย เรื่อง *A Christmas Carol* แสดงให้เห็นถึงสังคมเมืองที่พึ่งพาวัตถุเป็นอย่างมาก ขณะที่เรื่อง *Island of the Blue Dolphins* แสดงภาพสังคมที่พึ่งพาธรรมชาติ

แม้ว่านวนิยายทั้งสองเรื่องมีความแตกต่างกันในเรื่องฉากที่นำเสนอ วิถีชีวิตของตัวละคร และมุมมองของปรัชญาเศรษฐกิจพอเพียง แต่ทั้ง Scrooge และ Karana ก็มีลักษณะหลายประการร่วมกันรวมทั้งผลของการดำเนินชีวิตตามแนวทางเศรษฐกิจพอเพียงที่ทำให้ทั้งคู่มีความสุขเช่นกัน

The thesis titled
“The Philosophy of Sufficiency Economy in Charles Dickens’ *A Christmas Carol*
and Scott O’Dell’s *Island of the Blue Dolphins*”

by
Sorapong Nongsaeng

has been approved by the Graduate School as partial fulfillment of the requirements
for the Master of Arts degree in English of Srinakharinwirot University.

..... Dean of Graduate School
(Assoc. Prof. Dr. Somchai Santiwatanakul)

March....., 2014

Thesis Advisor

Oral Defense Committee

.....Major-advisor

.....Chair

(Assist. Prof. Dr. Supaporn Yimwilai)

(Assoc. Prof. Dr. Nitaya Suksaeresup)

.....Committee

(Assist. Prof. Dr. Supaporn Yimwilai)

.....Committee

(Assoc. Prof. Yaowaluck Tantanapornchai)

ACKNOWLEDGEMENTS

This research certainly could not have been completed without the kindness and support of many people. Firstly, I owe my deepest gratitude to my thesis advisor, Asst. Prof. Dr. Supaporn Yimwilai, who inspired me to research this topic. During the time that I was working on this research, she was always approachable when I needed advice. Without her valuable suggestions, enthusiasm, encouragement and patience, this study would hardly have been completed.

I would also like to thank Assoc. Prof. Dr. Nitaya Suksaeresup and Assoc. Prof. Yaowaluck Tantanapornchai, my readers, for their invaluable advice, helpful comments, and kindness.

I would like to extend my deep gratitude to Asst. Prof. Dr. William P. Wall and Mr. Kenneth Wongsu who kindly gave their valuable time to edit this research.

My special thanks also go to all my instructors at Srinakharinwirot University, friends, and relatives, for their kind assistance and understanding.

Finally, I am grateful to my parents for their love, support, and education they gave me.

Sorapong Nongsaeng

TABLE OF CONTENTS

Chapter	Page
1 INTRODUCTION	1
Background.....	1
Purposes of the Study	7
Scope of the Study	8
Procedures.....	8
Significance of the Study	8
Definition of Term.....	9
2 REVIEW OF RELATED LITERATURE	10
The Philosophy of Sufficiency Economy	10
Related Research on Sufficiency Economy	17
Related Studies on A Christmas Carol and Island of the Blue Dolphins	20
3 AN ANALYSIS OF THE PHILOSOPHY OF SUFFICIENCY ECONOMY IN CHARLES DICKENS' <i>A CHRISTMAS CAROL</i>	23
4 AN ANALYSIS OF THE PHILOSOPHY OF SUFFICIENCY ECONOMY IN SCOTT O'DELL'S <i>ISLAND OF THE BLUE DOLPHINS</i>	38
5 CONCLUSION AND DISCUSSION.....	55
Conclusion	55
Discussion.....	60
Suggestions for Further Studies.....	64
REFERENCES.....	66
APPENDIX.....	71
Charles Dickens' Biography	71
Dickens' Major Works.....	72
The Summary of A Christmas Carol	73
Scott O'Dell's Biography	77
O'Dell's Works.....	78
The Summary of Island of the Blue Dolphins	80
VITAE.....	84

CHAPTER 1

INTRODUCTION

Background

It is not an overstatement that happiness is the ultimate goal of life sought after by almost all of us. Happiness is also generally considered a common concept of living, as people are in pursuit of happiness from birth to death. Consequently, the most significant question arises, how can we live happily? Undoubtedly, numerous approaches have been proposed. Some suggest that higher availability of resources which leads to more consumption equates happiness. Thus, the happiness in this definition directly depends on materials and consumption. Gaining abundant materials for consumption is viewed as an ultimate goal to sustain human's happiness. It seems that wealth accumulation is commonly a primary medium which leads to happiness in the modern world dominated by capitalism.

However, consumerism, materialism, and capitalism are not the approaches to true happiness. Buddhadasa Bhikkhu states that these approaches do not lead to true happiness, but lead to trouble. He specifically highlights that the world nowadays is full of trouble because of materialism. In such a materialistic society, people fight for materials no matter which side they take (45). As a result, the world is in perpetual peril as people selfishly take as much as they possibly can without giving back to the society. While they consume more, gather more materials, and seek wealth, they simultaneously take more advantages from others. This is possibly a result of an endless exploitation cycle. According to Ernst Friedrich Schumacher, "Materialism does not fit into this world, because it contains within itself no limiting principle, while the environment in which it is placed is strictly limited" (30). He believes that prosperity in material can

never bring peace to the world. This is because such prosperity constantly cultivates human greed and envy” (32). Schumacher adds that overconsumption, the continuous demands on limited world resources, is a root of numerous problems that the world is confronting nowadays (54). We can see that one would hardly be happy if they live in a society full of selfish and greedy people. It is a society of increasing selfishness where people become more and more self-centered. The sense of self-centeredness drives them to seek their own personal interest in disregard for moral ethics. This means they can consciously commit questionable deeds in order to fulfill their needs while their deeds ruin their fellow human beings. As a consequence, people in some of the world’s wealthiest countries are suffering as they experience greater stress and time pressures, along with less satisfying social relationships.

The main problem that obstructs people in the society from being happy is their own endless desire – the need to gain more and more. It is a human trait that cannot be permanently eliminated as long as one is still alive. According to Prayudh Payutto, one of the most respectable Buddhist monks in Thailand, today’s society encourages overconsumption of products in order to meet a human’s own endless desire – the need must be gained even more. In their endless struggle to find satisfaction through consuming, many people have come to damage their own health and that of other people. Drinking alcohol, for instance, satisfies a desire, but is a cause of ill-health, unhappy families and fatal accidents (Payutto “Middle Way” 60). Similarly, Buddhadasa Bhikkhu observes further that the world today is stuck in happiness which comes with fulfilling desires. This happiness is based on the satisfaction of hunger. The hunger can never be satisfied, because it changes constantly. This situation will be an eternal cycle. This is the reason why the modern world is trapped in this endless problem. Clearly, endless desires in consumerism, materialism, and capitalism cannot fulfill human happiness (50).

However, the remedy to these endless desires is to be sufficient, both on individual and societal levels respectively. If people are equipped with the awareness and sufficiency, the struggle to meet endless desire will be curtailed and they themselves can live happily without exploiting others. Sufficiency is a required mechanism which leads to the realization and awareness of being self-dependent in order to satisfy one's own needs (Indaratna 5). As such, the concept of sufficiency should be widely introduced to people in the society from their childhood. Therefore, children should be taught the concept of living a sufficient life since they are very young so that they can learn to live happily.

The concept of living a sufficient life has been widely taught in both Western and Eastern cultures. It can be seen since the ancient Greek, for example, in Aristotle's works. Moreover, Buddhist teaching mentions this way of life as the Middle Way. In Thailand, the concept of sufficiency is generally known as the philosophy of sufficiency economy initiated by His Majesty King Bhumibol Adulyadej. The philosophy guides people in living their lives according to the Middle Path. Its goal is to maintain balance and be ready to cope with rapid physical, social, environmental, and cultural changes from the outside world. More importantly, the philosophy of sufficiency economy can help to answer the question, "How can we live a sufficient life?" As a consequence, those who practice the philosophy of sufficiency economy will live happily in the society.

Children's books are an alternative tool which can be used to deliver the philosophy of sufficiency to children, since children's literature has numerous advantages. Basically, it entices their curiosity and enhances their reading pleasure. In addition, children's books are also considered good tools for guiding children by many scholars. For example, Wit Sivasariyanon points out that literature not only reflects the image of a society, but also enables readers to think critically. Therefore, it can be served

as guidance for children and youth to live their lives appropriately (31). Similarly, Irma Ghosn says that literature guides readers, especially children, to be able to live their lives appropriately, make decisions wisely, and struggle to overcome various barriers. Ghosn also adds that children's books can develop children's emotional intelligence (177). G. Lynch-Brown and Carl M. Tomlinson reaffirm that children's books give insights into human life quoting, "The best children's books offer readers enjoyment as well as memorable characters and situations and valuable insights into human condition" (4). They further claim that while informational books give facts to readers, literary works provide insightful understanding about life along with information. When reading literature, children are possessed of valuable personal experiences that allow them to see other people's perspective towards each situation (7). Joan I. Glazer explains that books provide children with a wide range of experiences in moral developments. Children, with the help of books, will judge the appropriateness of specific behaviors and predict the possible consequences of such particular behaviors. Also, children will be given opportunities to experience in making inferences about the feelings and intentions of others (251). In addition to Glazer, Donna Norton and Saundra Norton state that children themselves can learn not only how to reasonably make a decision, but also how to morally make a judgment from children's literature. This is because there are several crises in which characters need to accumulate reasons and confront moral dilemmas before making a decision (34). Moreover, in "Science Through Children's Literature: An Integrated Approach," Carol M. Butzow and John W. Butzow state that, "literature allows students to comprehend and retain information in a developmentally appropriate fashion" (qtd. in Harb 16). As mentioned above, children's books are undoubtedly worth reading whereas they contain great advantages.

According to the advantages of children's literature granted by numerous scholars above, we can say that children's literature can be life guidance for young readers. Firstly, the books can foster their emotional, moral, and social development. Secondly, children can learn to behave well by reading literature. In addition, the books present solutions to problems so that readers, especially the young, can gradually learn to apply them to their lives. Ultimately, they can live happily with others in a harmonious society. Accordingly, children's books should be used as life guidance for children.

Among literary works for children of the 19th century, Charles Dickens' *A Christmas Carol* is one of the most renowned stories. This classic novel has been widely read for over a century. The story has also been adapted to stage plays, television, radio, and cinema for many years. Moreover, it is considered one of the greatest tales of human redemption in the West (Keeling 25). The story has been popular for almost two centuries, partly due to its theme of social inequality in Britain during the 1840s and remains relevant to the modern society (Moore 2). These assure the popularity of this book.

A Christmas Carol presents the life of a selfish old man, Ebenezer Scrooge, who is very rich, but miserable in life. He symbolizes distorted characteristics of people in a Victorian society, namely hatred, greed and selfishness. Scrooge also disregards people around him and never shares his wealth with those who are in desperate need of foods and other necessities. Moreover, this selfish man is still obsessed with gaining profits from his business.

There are many scholars who have studied *A Christmas Carol*. For example, Junastri Siahaan studied morality in *A Christmas Carol* in "An Analysis of Moral Lesson in Charles Dickens' A Christmas Carol" In addition, Paul M. Keeling, in "A Buddhist Carol," studied *A Christmas Carol* through a Buddhist perspective.

In the 20th century, Scott O'Dell's *Island of the Blue Dolphins* is considered one of the most profound works in children's literature. The book receives several prestigious awards, including the Newbery Medal, one of the most distinguished contributions to children's literature. Anita Tarr states that it is a beautifully written book which is "probably the best known of the Newbery winners" (61). Moreover, *Island of the Blue Dolphins* was awarded one of the ten best American children's books of the past 200 years by the Children Literature Association.

The novel is based on a true story of a Native American girl who was found on an island off the coast of California in the early 1800's after being left alone for 18 years. The novel mostly deals with a young girl, Karana, who struggles to survive on an isolated island after being abandoned by her tribe. At first, she experiences a great deal of difficulties such as losses, loneliness and facing dangers.

There are also many scholars who studied *Island of the Blue Dolphins*. For example, Diann L. Baecker, in "Surviving Rescue: A Feminist Reading of Scott O'Dell's *Island of the Blue Dolphins* studied the novel by employing a feminist framework. In addition, Anita Tarr further studied the main character, Karana, in "An Unintentional System of Gaps: A Phenomenological Reading of Scott O'Dell's *Island of the Blue Dolphins*." She examines why O'Dell intentionally creates Karana as an unemotional character.

What is interesting in these two books is that the main protagonists are happy at the end of the stories. The questions raised here are: How are the protagonists in the novels happy and what is the message of each author in conveying life guidance in the 19th and 20th centuries that lead to happiness?

In this study, the researcher proposes that the protagonists are happy because they live in accordance with the philosophy of sufficiency economy. In this study, *A Christmas*

Carol and *Island of the Blue Dolphins* were chosen because of two reasons. First, they have been read, praised, and studied widely. Second, the books were written in different periods, one in the 19th century and the other in the 20th century. Therefore, the researcher explores whether these two books convey similar guidance of life.

The aim of this research is to study the philosophy of sufficiency economy in Charles Dickens' *A Christmas Carol* and Scott O'Dell's *Island of the Blue Dolphins*. In addition, the researcher compares and contrasts how the two novels show the philosophy of sufficiency economy concept. To study these books, the philosophy of sufficiency economy is the primary analytical framework employed in the study. This study will help the readers, especially the young ones, understand more about novels. Also, they will be simultaneously encouraged to apply life guidance to their daily lives.

Purposes of the Study

The purposes of this study are:

1. To study the philosophy of sufficiency economy concept presented in Charles Dickens' *A Christmas Carol*.
2. To study the philosophy of sufficiency economy concept presented in Scott O'Dell's *Island of the Blue Dolphins*.
3. To compare and contrast how the two novels portray the philosophy of sufficiency economy concept.

Scope of the Study

This study concentrated on the characters concerning their speeches, actions and incidents in *A Christmas Carol* by Charles Dickens and *Island of the Blue Dolphins* by Scott O'Dell.

Procedures

This research was conducted in the following steps:

1. Accumulation of information including the following was mentioned respectively:
 - 1.1 The philosophy of sufficiency economy
 - 1.2 Charles Dickens' and Scott O'Dell's biographies and works
 - 1.3 *A Christmas Carol*, *Island of the Blue Dolphins* and related research
2. The two novels were analyzed with the philosophy of sufficiency economy as the theoretical framework through the characters, speeches, incidents, and actions.
3. The researcher discussed and concluded the findings.
4. The researcher suggested interesting topics for further study.

Significance of the Study

The significance of the study is as follows:

1. It will assist readers to understand the two novels: *A Christmas Carol* and *Island of the Blue Dolphins*.
2. It will promote and enhance readers' understanding of the philosophy of sufficiency economy.

3. It will encourage readers to practice the philosophy so that they can live peacefully and happily with others.

Definition of Term

The Philosophy of Sufficiency Economy is the philosophy which is comprised of three interconnected principles: moderation, reasonableness, and self-immunity. It adheres to the conditions of knowledge and morality so that the philosophy can be suitably applicable. The philosophy provides life guidance which emphasizes a righteous way of living in harmony with others and the environment. Such living conditions lead to the ultimate goal – happiness.

The following are the characteristics of a person who lives in accordance with the philosophy of sufficiency economy.

1. Acquire and utilize knowledge to improve his or her living condition and to cope with difficulties and obstacles.
2. Be prudent in making decisions in everyday life.
3. Gain and sustain self-immunity while living among unpredictable circumstances.
4. Be satisfied with simple and frugal life.
5. Live in harmony with others and environment.

CHAPTER 2

REVIEW OF RELATED LITERATURE

This chapter provides the conceptual framework of sufficiency economy. Initially, it reveals the idea of sufficiency from the past to present as well as King Bhumibol's Royal Speech which presents the idea of sufficiency. This chapter also references the interpretations and explanations on the philosophy of sufficiency economy from several scholars. The researcher, through literature review, defines the terms for this study. Finally, the studies which apply to the philosophy of sufficiency economy from different fields are included.

The Philosophy of Sufficiency Economy

Living conditions in moderately balanced and equipped with necessities in life may be an alternative option which could answer the quest to a happy life. This is the core element of sufficient economy which has been taught for a long time. The idea of sufficiency economy is mentioned in a Buddhist discipline of the Middle Way in which life is led between the extremes of self-denial and self-indulgence.

In literary works, the idea of sufficiency is inherited from the ancient Greeks like Aristotle who introduces the concept in his books *Politics* and *Nicomachean Ethics*. He states in *Politics*, "The self-sufficient has everything and needs nothing" (qtd. in Brown 6). In other words, the self-sufficient concept concentrates on how to make a life worthy and sufficient to the fullest with the least possible consumption. In order to be sufficient in everything, one needs to be able to obtain all necessities required without assistance from other people. However, Aristotle refuses the idea of solitary self-sufficiency,

because human beings, as he claims, are political animals who are dependent on one another. The idea of political self-sufficiency is accepted instead (Brown 6).

Furthermore, Aristotle discusses political self-sufficiency in *Nicomachean Ethics* as he says, “We mean the self-sufficient not for someone who is alone, living a solitary life, but also in relation to his parents, children, wife, and, in general, his friends and fellow-citizens, since a human being is by nature a political animal”(qtd. in Brown 7).

Jean-Jacques Rousseau presents the idea of self-sufficiency in his work *Emile* (1762). The book accounts for how to properly raise a young boy to become a man with the application of educational theories in raising citizens. The book explains how an ideal citizen might be educated to become a solitary, self-sufficient man the same way that Rousseau wants Emile to become an ideal citizen. Rousseau also cites Robinson Crusoe, the main character in Daniel Defoe’s novel as a model (Schaeffer 121).

In the contemporary world, the idea of sufficiency is proposed by Ernst Friedrich Schumacher who develops his economic theory in which the Right Livelihood principle in Buddhism plays a key role. In his book, *Small is Beautiful: Economics as if People Mattered* (1973), he rejects the extreme idea of mainstream economics which focuses only on maximization of consumption that someone consuming more is better than consuming less. Rather, he offers the solutions to the economic misfortune with his theory called Buddhist Economics. Schumacher claims that obtaining maximum well-being with a minimum of consumption should be the goal of economic activity instead (K. I. Woo 12).

Buddhist Economics is further explained by Prayudh Payutto, one of the most respectable Buddhist monks in Thailand, who wrote *Buddhist Economics* (1992) in which he suggests that knowing moderation is the defining characteristic of Buddhist Economics. Payutto proposes that “moderation is an awareness of the optimum point

where the enhancement of true well-being coincides with the experience of satisfaction” (46).

In Thailand, the concept of moderation or sufficiency especially from Buddhist teaching has influenced Thai way of life for generations. However, it has gained ultimatum and has been practiced since the 1970s when H.M. King Bhumipol Adulyadej initiated the concept of sufficiency through his royal speeches. The content of these speeches is consequently known in Thailand as the philosophy of sufficiency economy. The following excerpted from a royal speech suggests the main concept of sufficiency economy:

This sufficiency means to have enough to live on. Sufficiency means to lead a reasonably comfortable life, without excess, or overindulgence in luxury, but enough. Some things may seem to be extravagant, but if it brings happiness, it is permissible as long as it is within the means of the individual...Some people translate ‘sufficiency’ from the English as: to stand on one’s own feet... This means standing on our own two legs planted on the ground, so we can remain without falling over, and without asking others to lend us their legs to stand on... (qtd. in Warr “Happiness” 309)

However, many people still lack an explicit understanding of sufficiency economy. Some even conclude that the sufficiency economy is specifically enacted solely for farmers or those who engaged in agricultural activities. In fact, the King proposed this “New Theory” which is considered a practical example of applying sufficiency economy in order to promote self-sufficiency in the agricultural field. That means, the New Theory, developed based on the philosophy of sufficiency economy, is for those who work in the agricultural area to overcome agricultural misfortunes such as shortage in water supply or low productivities (Office of the Royal Development Projects Board (16).

To explain the term sufficiency economy, the Office of the National Economic and Social Development Board (NESDB) set up a working group of scholars from

various disciplines led by Priyanut Piboolsravut, who has served as the director of the Sufficiency Economy Unit, to study the King's statements from all occasions and develop relevant descriptions. From this working group of scholars, the philosophy of sufficiency economy was defined as an approach to life which promotes the Middle Way principle and contains three components: moderation, reasonableness, and self-immunity against the risks which arise from internal or external changes. In addition, those who practice it need to be knowledgeable, honest, and persevere in any conduct. Moderation means not too little, but not too much, the sense between want and extravagance, and between backwardness and impossible expectations. Reasonableness refers to the reasons for any action along with the knowledge and experience for oneself, other people, the society, and the environment. This idea of reasonableness includes the analytical capability, self-awareness, foresight, compassion and empathy. Self-immunity, on the other hand, means having a deep-seated resilience, and the ability to endure shocks and adjust to unpredictable or unmanageable changes.

Besides these three components, two conditions must also be adhered in order to make the principle of sufficiency economy practical: knowledge and integrity. Knowledge includes wisdom and prudence, and integrity consists of virtue, ethical behavior, honesty, straight-forwardness, tolerance, perseverance, a readiness to work hard and a refusal to exploit others (UNDP 29).

Thus, it is perceivable that these elements do overlap and complement each other. Reasonableness signifies moderation, while moderation leads to self-immunity and self-immunity is an application for reasonableness. Hence, they are inseparable, but an intertwining trio (UNDP 29). By thoroughly examining the elements, one may conclude that the philosophy of sufficiency economy is intended to achieve a state of balance in life.

Suthawan Sathirathai and Priyanut Piboolsravut discuss that practicing the philosophy of sufficiency economy not only brings about balances, but also enhances the ability to cope properly when critical challenges arise from extensive and rapid changes. Furthermore, the practice promotes preservation of nature in which one lives (9-10) as the philosophy of sufficiency economy maintains a balance with environment against the backdrop of globalization.

Sumeth Tantivejkul and Prawes Wasi state that the philosophy of sufficiency economy contains two levels: internal and external. The internal aspect emphasizes the individual level in which one should bear the awareness of sufficiency in their mind while maintaining wisdom and security. Sufficiency in mind is to love and show generosity to other people, while sufficiency in wisdom entails a continual learning process with an intention to adjust life to other people. Sufficiency in security indicates a living state in which one should be secure with their own existence and living arrangement. In addition, external aspect highlights the communal level where members of the community are supposed to develop a society, culture, economy, and technology to attain a subsistence level. Sufficiency society fosters and empowers individuals, family, community and society to solve problems or deal with impacts of changes. Sufficiency culture, on the other hand, indicates that the way of life of the community should be related to environments they live in. Economic activities should relate to and develop from a cultural base. Sufficiency economy means an adequate quality of life that is not too extravagant and does not disturb others. Sufficiency technology means to implement and appropriate technology in accordance with the situation and the needs of the country (Santitaweeroak 35-37).

In the same way, Peter Warr, an Australian scholar, comments that the philosophy of sufficiency economy is applicable to all levels: individual, community and national

levels. At the level of the individual, it provides guidance for a sensible approach to economic life. It also provides helpful guidance for business enterprises and the community and eventually equips the country with the ability to adjust to the world that is rapidly changing (Warr “Enough” 2). Warr also refers to the Buddhist concept called the Three Universal Characteristics as a core of sufficiency economy. This concept is comprised of Impermanence, Unsatisfactoriness, and Emptiness. He argues that the recognition of these characteristics are remedies to greed, hatred, and ignorance, and it will lead to wisdom in one’s own life and automatically develop compassion towards others (Warr “Enough” 5). Similarly, Piboolsravut also emphasizes the awareness towards Impermanence in Buddhism, because it represents the idea of self-immunity. He argues that everything, without exception, changes all the time and the future is unpredictable. Thus, people must be mindful, prudent and well prepared for eventual expected and unexpected changes (Piboolsravut “Thoughts”).

Considering happiness as the highest objective for those who practice the sufficiency economy, Kaemthong Indaratna realizes such philosophy is a mind improvement approach as well as a happiness development process encouraging the adoption of the Middle Way practice. The philosophy of sufficiency economy helps to decrease dependency of materialism which is believed to deliver pleasure, and help achieve a true happiness - an intangible feeling of loving, kindness, friendship, and forgiveness. With this approach, happiness progresses from the basic to higher levels as a human’s mind develops along the Middle Way practice (8). She also concludes that the characteristics of those who have adopted sufficiency economy appear to be happy without excessive materials, be moderate, and prudent along with reasonable actions in their deeds. Such people continuously improve themselves based on the application of knowledge and morality so that they can live in harmony with others and nature. Living a

sufficient life starts from the individual's mind. Once the mind realizes happiness without having excessive materials or taking advantage from others, it leads to a permanent happiness.

Similarly, Apichai Puntasen, being aware of mental benefits rather than the physical ones, states that happiness is defined in capitalism by wealth accumulation, but for those who practice the philosophy of sufficiency economy, happiness comes from a sufficient and sustainable lifestyle characterized by maintenance of moderate consumption (qtd. in Moraras 15). People live a simple life within their means, and refrain from taking advantage of others. Thus they have a peaceful, optimal and simple life style without debt or social dependency (the Government Public Relations Department 70).

According to the definitions and various interpretations, it can be concluded that the philosophy of sufficiency economy is a philosophy which is comprised of three interconnected principles: moderation, reasonableness, and self-immunity. It adheres to the conditions of knowledge and morality so that the philosophy can be suitably applicable. The philosophy provides life guidance which emphasizes righteous ways of living in harmony with others and environment. Such a living condition leads to the ultimate goal – happiness.

The following are the characteristics of a person who lives in accordance with the philosophy of sufficiency economy:

1. Acquire and utilize knowledge to improve his or her living condition and to cope with difficulties and obstacles.
2. Be prudent in making decisions in everyday life.
3. Gain self-immunity while living among unpredictable circumstances.
4. Be satisfied with a simple and frugal life.

5. Live in harmony with others and environment.

Related Research on Sufficiency Economy

Considering the philosophy of sufficiency economy theoretical benefits, numerous studies in various fields were conducted in accordance with such theoretical framework.

In the agricultural field, Yuwanan Santitaweroak, in her study, “Understanding and Improving the Sustainability of the Silk Cottage Industry in Thailand: Applying Sufficiency Economy Philosophy and Sustainable Approaches,” believes that such philosophy can be applied to the field of agricultural business. This study employs the philosophy of sufficiency economy to develop a business plan for non-industrial scale silk production in Thailand. It revealed that the silk weaving group that has applied the philosophy in their businesses seems to grow healthier and more sustainable than the group that has not (243). Such sustainability empowers the group’s members to produce high quality products and various types of value added products that permits success in marketing and sales. The research also suggests that if the group members could maintain their paradigm in the philosophy, the contribution from silk livelihoods could highly promote the advancement of other economic affairs in the villages or nearby communities.

In the field of business enterprise, Supawadee Khunthongjan’s study, “A Study of the Characteristics of Small and Medium Size Enterprises Embracing the Philosophy of Sufficient Economy,” aims at studying the entrepreneurial characteristics of small and medium size enterprises which follow the philosophy of sufficiency economy, compared to the level 5 of leadership theory and the Great Man theory. This theory was developed in 1910 with the belief that successful leaders share their universal traits such as self-

driving force, motivation, honesty, self-confidence, knowledge of business, flexibility, and cognitive ability (17).

The results of the study reveal that entrepreneurial characteristics of small and medium size enterprises embracing the philosophy of sufficiency economy are three-fold: morality, knowledge, and personal habits including politeness, humbleness, flexibility, quickness, simplicity and self-confidence (15). This study also presents leadership characteristics of the organization whose businesses are run under the philosophy of sufficiency economy. Khunthongjan adds that the practice of the philosophy would lead to the balance and sustainability of economic development in Thailand and in other countries.

In educational institutes, there are also many scholars who study the philosophy of sufficiency economy and apply it to classroom practice. For example, in “Developing Learning Content upon Sufficiency Economy in Early Childhood Classroom,” Napatsawan Chuenrerdee studies the development of young children learning content based on the philosophy of sufficiency economy. She integrates the philosophy of sufficiency economy in the classroom activities. The activities aim to create 3 basic characteristics of children, namely, wise consumers, self – reliance and saving. In addition, Kanachana Yatmi develops the computer multimedia lesson teaching the philosophy of sufficiency economy for primary school students in her research “The Design and Development of Computer Multimedia Instruction Social Sufficiency Economy and Cooperative for the Second Level Students.”

In the field of literature, only a small number of studies can be found, however. In Weerachat Sirikraiwanawong’s “Analysis of Sufficient Economy Philosophy Appeared in *Khun Chang Khun Phan*,” he employs the philosophy of sufficiency economy to analyze *Khun Chang Khun Phan*, one of the masterpieces in Thai classic literature. The

conceptual framework of this philosophy covers five principles, namely, being sufficient, being reasonable, having self-immunity, having knowledge, and having the moral qualities which are found in the character, Khun Phan, the major protagonist. Behavior on having morality was practiced mostly by another character, Phra Panwasa. The research also states that the two characters whose behavior did not reflect any of the sufficiency economy at all were Narng Tepthong and Pansornyotha (52-53). This study, however, lacks an in depth analysis of each character as they are not studied in detail.

Jarunee Wonglakorn analyzes philosophy of sufficiency economy primarily based on the collection of Lanna proverbs, the cultural heritages of Northern Thai culture. Her study reveals that the philosophy's main concepts of moderation, reasonableness, and self-immunity components are displayed in the Lanna proverbs. Knowledge together with morals is the underlying element in all modes of conduct in private and social life, as well as the way of life in an economic aspect. Moreover, both the philosophy of sufficiency economy and the Lanna proverbs share the common beliefs on human resources and the population's well-being. In her research, for example, the Lanna proverbs teach that one had better not eat too much (98), but to nourish the paddy field regularly, because it is where rice is grown (117). It also teaches that if one spends time doing nothing day after day, their children could possibly end up being in debt (125).

Apart from the Thai classic literature and the folklore, the philosophy of sufficiency economy is applied to analyze *Wang Dokya*, a Thai contemporary novel written by V. Vinichayakul. Through her analysis, Nonjarus Wongwichaiwat discusses how the novel illustrates Thai way of life in parallel with the philosophy of sufficiency economy deriving from the Buddhist principles through characters, dialogues, setting and intellectual words. For example, the two characters, Rian and Poka, spend their lives differently, one is a retired government officer whose way of life reflects sufficiency

economy, frugal and trustworthy, one is a wealthy, but unhappy merchant who represents capitalism and has everything that a rich man could possibly earn (Wongwichaiwat 123-124).

From the above discussion, it can be concluded that the studies of the philosophy of sufficiency economy in literature field were rarely found. As a consequence, the researcher studies the literary works written in English with the employment of the philosophy of sufficiency economy.

Related Studies on *A Christmas Carol* and *Island of the Blue Dolphins*

There are many scholars who study *A Christmas Carol*. For example, in “An Analysis of Moral Lesson in Charles Dickens’ *A Christmas Carol*,” Junastri Siahaan studies morality in *A Christmas Carol*. The results reveal that Dickens explores the morality about love of money over the love of family and people in the novel. However, he tells readers through the protagonist, Scrooge, that people who are obsessed with money can change to be a charitable person. The results further reveal different moral lessons which readers should learn from. Such moral lessons derived from the story including greediness, being miserly, selfishness, kindness, and charity.

In addition, Paul M. Keeling, in “A Buddhist Carol,” studies *A Christmas Carol* from a Buddhist perspective. Keeling states that Scrooge’s spiritual redemption and transformation are entailed by the Buddhist notion of karma in which the three spirits show him images from his life in order to enlighten him. Having realized his bad deeds, Scrooge asks “the most ancient and profound question: whether liberation is possible – whether the ends can change if one changes one’s course?” (27). Such question is similar to the one that he asks the Ghost of Christmas Yet to Come when he foresees his miserable death.

Another interesting work is an essay entitled “*A Christmas Carol* and Global Economy: The Neo-Victorian Debt to the Nineteenth Century” by Elodie Rousselot. The essay discusses Margaret Atwood’s new version of *A Christmas Carol* from the perspective of financial and environmental disasters set in the early twenty-first century. Also, it explores the writing strategies that Dickens employed in the novel to answer the question: why does Dickens’s work still generate the fascination? The results show that even though *A Christmas Carol* looks like an ordinary parable with a simple structure, it obviously shows chronological continuity and the writing of history in the form of fiction.

Island of the Blue Dolphins is also studied by many scholars. For example, Diann L. Baecker, in “Surviving Rescue: A Feminist Reading of Scott O’Dell’s *Island of the Blue Dolphins*,” studies the novel by employing a feminist framework. The results disclose many feminist aspects found in the novel. It is portrayed in the early part of the novel that Karana, the protagonist, is a dutiful daughter to her father and a protective big sister to her brother. Moreover, her tribe restricts the activities of women and forbids them from engaging in some altogether, such as tool-making. However, she can be successful in both tool-making and hunting when she is left alone on the island. Another element that allows for a feminist reading is the Aleut girl, Tutok. She befriends Karana, but she offers neither rescue nor betrayal, as though she is powerless to do either. Baecker claims that another woman cannot be the means of rescue. The orphan girl must be rescued by a paternalistic hero according to the feminist perspective. At the end of the story, Karana is rescued by a group of white men. These elements make *Island of the Blue Dolphins* a feminist tale.

Furthermore, Anita Tarr further studies the main character, Karana, in “An Unintentional System of Gaps: A Phenomenological Reading of Scott O’Dell’s *Island of the Blue Dolphins*.” She applies reader-response as a theoretical framework in this study. Interestingly, Tarr proposes that *Island of the Blue Dolphins* is a beautifully written book,

but the main character, Karana, is “emotionless, even numb” (61). The result of the study concludes that O’Dell intentionally leaves a big gap in Karana’s character, because she is unemotional toward many things such as loss and tragedy. Tarr also says, “What is memorable about Karana’s story is not what Karana says, but what she does not say” (63). Therefore, readers must fill in their own interpretations to make Karana come alive.



CHAPTER 3

AN ANALYSIS OF THE PHILOSOPHY OF SUFFICIENCY ECONOMY IN CHARLES DICKENS' *A CHRISTMAS CAROL*

A Christmas Carol is a story about a miserly and tight-fisted old man, Ebenezer Scrooge. He is rich, but selfish and greedy. Moreover, he rejects love and friendship from people around him including his clerk and his nephew. The night of Christmas Eve, Scrooge is visited by the ghost of his former business partner, Jacob Marley and three other prophetic ghosts who reveal to Scrooge scenes from his past, present and future. Scrooge is made to see his happier youth, the joy that others experience at Christmas time, and finally his impending death under dire conditions. After witnessing these scenes, Scrooge awakes on Christmas morning and has been miraculously transformed into a generous, kindhearted old man who helps other people, especially his clerk's family, including the youngest crippled son, Tiny Tim.

Charles Dickens conveys moral concepts via this book. The concepts include charity, kindness, generosity, compassion, and living in harmony with others. Therefore, the novel can be a guide for readers who seek a peaceful and happy life. Coincidentally, such concepts reflect the philosophy of sufficiency economy with the aim to create ultimate happiness. These concepts are elegantly shown in the novel, especially in life of the main character, Scrooge. This study shows how Scrooge's characteristics are in contrast with the philosophy of sufficiency economy at first, how he gradually changes after the visits of the ghosts, and the results of his character's transformation.

At the beginning, Scrooge lives a life which is opposite to the philosophy of sufficiency economy. Firstly, he does not live his life according to the Middle Path because he is too stingy. In other words, he is far from the practice of frugality. The

philosophy of sufficiency economy emphasizes frugality that one should live a frugal life, but not to live between the extremes of self-denial in order to be financially benefited. On the contrary, Scrooge is a penny-pinching man who does not willingly spend money even on necessities. For example, he does not warm up the office even in a cold winter day as described in the following passage.

The door of Scrooge's counting-house was open that he might keep his eye upon his clerk, who in a dismal little cell beyond, a sort of tank, was copying letters. Scrooge had a very small fire, but the clerk's fire was so very much smaller that it looked like one coal. But he couldn't replenish it, for Scrooge kept the coal-box in his own room. (13)

At home, Scrooge is so stingy that he does not live comfortably himself. This can be seen as his nephew, Fred, once describes his Uncle Scrooge that "His [Scrooge's] wealth is of no use to him. He don't make himself comfortable with it. He hasn't satisfaction of thinking..." (68). Instead of being happy with an immense wealth that he possesses, his money obsession only makes him miserable. Furthermore, Dickens portrays Scrooge's room, "darkness [the light is off] is cheap, and Scrooge liked it" (21). This means that Scrooge does not light up his room, because he wants to save money as much as he can. In addition, Dickens describes that Scrooge eats gruel for his Christmas Eve supper "...a small fire in the grate; spoon and basin ready; and the little saucepan of gruel (Scrooge had a cold in his head) upon the hob" (21). Seemingly, he eats gruel for most of his meals. In England at that time, gruel is considered as the food of the child workhouse, and it is common food among the poor in Victorian England. It also refers to miserable or starving conditions of the poor. We can say that Scrooge eats a small dish of gruel for his dinner because he tries to live as cheaply as he can. He chooses to live well below his means just to accumulate and maintain his wealth. As such, he hardly spends his money even on the necessities such as heating, lighting, and eating. It can be said that this rich man is stingy.

Scrooge's obsession with money and his stingy life can also be viewed from a Buddhist economics perspective. According to Schumacher in his book *Small is Beautiful: Economics as if People Mattered*, modern economists of the main stream economics and materialists measure the standard of living by the amount of annual consumption. They assume that people who consume more are better off than those who consume less. However, he proposes that Buddhist economists would consider such paradigm irrational as consumption should be considered a means to human well-being. Therefore, the goal of consumption should be to obtain the maximum of well-being with the minimum of consumption (61). From Buddhist economics perspective, Scrooge is a materialist – a person who is markedly concerned with material possessions. Scrooge lives his life in contrast with Buddhist economics. He is the one who has a wrong view in consumption. We can see from the story that Scrooge is possessed of great wealth, and he strives to gain more money. Seemingly, the more money he gains the more he is obsessed with it. In addition, he cannot obtain the maximum of well-being, for he is too stingy to achieve the state of well-being.

Secondly, Scrooge is selfish – he shares nothing with those who are less fortunate. He is ignorant to the plight of poor people who are suffering from hunger even during the most precious time of the year – Christmas. This is because his selfishness makes him become more obsessed with gaining financial profits throughout the year. For him, happiness cannot be attained by sharing and living in harmony with others, but making more profits will do. This is obviously seen when he tells the two gentlemen from a charitable organization cold-heartedly, “If they [the poor] would rather die, they had better do it, and decrease the surplus population” (17-18). When Scrooge is told what the poor people are suffering, he says, “It's not my business...it's enough for a man to understand his own business, and not to interfere with other people's. Mine occupies me

constantly” (18). This is significantly in contrast with the philosophy of sufficiency economy as it highlights generosity. The community will be a happy place if people take care and support each other. Thus, the society will simultaneously be happy. This can be called true happiness. One characteristic of business people according to the philosophy of sufficiency economy is that “they are socially responsible” (Office of the National Economic and Social Development Board 23). This means people who run a profitable business should be responsible for the wellbeing of other people in the society. However, Scrooge, as a rich business man, never considers himself as a part of the community, so he does not care about anyone but himself.

Thirdly, we can see that Scrooge does not live harmoniously with the community. People in town dislike him and he prefers to live on his own without unnecessarily interacting with anyone. Dickens describes the alienation in the following passage.

Nobody ever stopped him in the street to say, with gladsome looks, ‘My dear Scrooge, how are you? When will you come to see me?’ No beggars implored him to bestow a trifle, no children asked him what it was o’clock, no man or woman ever once in all his life inquired the way to such and such a place, of Scrooge. Even the blind men’s dogs appeared to know him; and when they saw him coming on, would tug their owners into doorways and up courts; and then would wag their tails as though they said, ‘No eye at all is better than an evil eye, dark master!’ (5-6)

Moreover, Dickens narrates, “But what did Scrooge care? It was the very thing he liked. To edge his way along the crowded paths of life, warning all human sympathy to keep its distance, was what the knowing ones call nuts to Scrooge” (6). From the above passages, Scrooge was obviously considered an unwanted man of the society. As such, he does not live in harmony with the society.

As discussed above, we can conclude that Scrooge’s way of life is not in accordance with the philosophy of sufficiency economy. It does not allow him to live a happy life although he is financially wealthy. Therefore, he is still miserable for years.

The philosophy of sufficiency economy states that external factors such as monetary or material wealth cannot make people truly happy because it only leads them to unlimited desire – greed. True happiness, however, is a result of loving and sharing with others. We can see that Scrooge's unlimited desire makes his greed far worse.

However, the turning point of Scrooge's character is obviously seen after the arrival of the ghost of Jacob Marley, his dead business partner, who visits him on the night of Christmas Eve. He is the first ghost who appears to Scrooge. More importantly, Marley tries to convince him to change his attitude towards way of life. Marley comes to Scrooge to warn him what will happen in the future if he is still selfish and obsessed with his money making business. Marley himself is weighed down by a heavy, massive chain made up of cash-boxes and padlocks. The chain symbolizes Marley's bonding to materialism which is his biggest mistake in life. Such material bonding is the pursuit of massive wealth derived from money. As a matter of fact, the bonding is represented by cash-boxes, money-purses, accounting ledgers, all large and made of steel and lead, dragging on him, weighing him down. After death, he is paying back for his greed and selfishness. He tells Scrooge, "I wear the chain I forged in life. I made it link by link, yard by yard: I girded it on my own free will, and of my own free will I wore it" (25). The cash boxes on Marley's chain represent his obsession with money. The long heavy chain also represents his regret for having lived such a greedy and short sighted life (Keeling 26). It can be said that his chain symbolizes the wealth he hoarded during his life, and it became a punishment for his greed after death. Marley tells Scrooge that he, too, wears a chain, larger than Marley's. If Scrooge does not change the way he lives, he will suffer even after death. The ghost shows his old friend that he himself suffers and regrets what he has done in life – being obsessed with business.

However, Scrooge still sees no reason why a witty business man like Marley is suffering so terribly. He then resists “But you were always a good man of business, Jacob” (26). Marley replies in the following passage.

Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence, were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!...I suffer most. Why did I walk through crowds of fellow-beings with my eyes turned down, and never raise them to that blessed Star which led the Wise Men to a poor abode! Were there no poor homes to which its light would have conducted me! (26-28)

According to Marley’s reply, he regrets that he is ignorant to the plight of others who suffer. Just like Scrooge, Marley was exceedingly obsessed with his own business when he was alive. Such obsession finally leads to his agony even after his death. In brief, the reason for Marley’s arrival was to warn Scrooge that he is living the wrong way. He pays too much attention to his money and not enough attention to the people around him. As a rich man, Scrooge should be making an effort to help, share, and love his fellow men. Before his departure, the ghost of Marley also warns Scrooge that he will be visited by three other spirits.

The first spirit, the Ghost of Christmas Past, visits Scrooge and is a personification of Scrooge’s memory during his youth. The light that shining from its head symbolizes the illumination which reflects Scrooge’s past. The ghost’s cap also symbolizes the ability that allows Scrooge to extinguish the light of his memories which mostly reveal his regrets. In other words, the extinguishable light of his past mistakes can be erased by changing himself in the present.

The spirit reminds him of the importance of kindness and generosity by showing him pleasant images from his past. At first, Scrooge is made to see the act of kindness of Mr. Fezziwig, a kind-hearted old merchant, with whom Scrooge was once an apprentice in his office. The portrayal of the past shows that Mr. Fezziwig tells his clerks to put

away their work and enjoy the party in which good food and music are kindly and generously offered on a Christmas Eve. Also, this kind gentleman and his wife lead the delightful dancing. Scrooge tells the spirit about the generous man.

He [Mr. Fezziwig] has the power to render us happy or unhappy; to make our service light or burdensome, a pleasure or a toil. Say that his power lies in words and looks; in things so slight and insignificant that it is impossible to add and count 'em up, what then? The happiness he gives, is quite as great as if it cost a fortune" (43).

We can see that Scrooge's personality is in contrast with Mr. Fezziwig, to whom he apprenticed with. He himself is cruel, whereas his old master is kind, especially to his employees. The atmosphere of work at Scrooge's office is cold and dull, while it is friendly and warm at Mr. Fezziwig's. The young Scrooge learns his trade, but not about his generosity. At this point, Scrooge starts to realize the benefit of kindness and the value of generosity he was once given. Accordingly, he probably considered that he himself can offer joy to other people in the way that Mr. Fezziwig did. It could be said that this is the first turning point of Scrooge's personality transformation as he is reminded of the kindness and generosity he had once been offered.

The Ghost of Christmas Past also shows Scrooge a portrayal of himself as a boy who is miserably alone. It is the portrayal of a piteous, boyish Scrooge sitting in his school on a Christmas Day with no one to care for him. Having been reminded of such an incident, Scrooge mutters to himself, "There was a boy singing a Christmas Carol at my door last night. I should like to have given him something: that's all" (37). It might be concluded that seeing his own misfortunate childhood day reminds Scrooge of those who are miserable and poor. Like the boyish Scrooge, those people need love and care. They never wish to be left alone during a difficult time. Realizing this, he starts to feel guilty for being selfish in his present life.

Furthermore, Scrooge also learns that his money obsession led to the destruction of his own marriage. By the Ghost of Christmas Past, he is made to see the reflection of his youth in which young Scrooge and his beautiful fiancée, Belle, were arguing. The subject of argument was Scrooge's money obsession that had changed him. He became a person who only seeks wealth instead of love, while Belle is on the opposite side of the scale. Young Scrooge insists, "There is nothing on which it is so hard as poverty; and there is nothing it professes to condemn with such severity as the pursuit of wealth!"

(44). Unfortunately, the disagreement leads to the end of their relationship when Belle breaks off their engagement and walks away from Scrooge. This incident tells him more clearly why he lost his love and the woman who once adored him. Scrooge's greed drives Belle away, because money becomes his priority instead of her. Scrooge does not understand that his obsession and lust for money makes him cold and even greedy. It is he himself who destroys his own life as a couple forever. According to the philosophy of sufficiency economy, one's perception is distorted when he or she believes that happiness can be derived only from wealth in materials. This is definitely a misperception that gives rise to greed. Such a wrong view is obviously perceived by Scrooge, so he cannot live a happy life.

We can see that the Ghost of Christmas Past makes Scrooge experience his past incidents which are both positive and negative memories and that his present life has been formed by these past experiences. Thus, Scrooge can realize his mistakes that he will not repeat and good lessons that he can apply to his present life.

Considering the past incidents in Scrooge's life, readers can see the motivation that drives him to change himself from an ordinary and kind-hearted young man to a rich and selfish person who is constantly obsessed with collecting money. Such motivation is resulted from internal conflict in his miserable childhood and background. First, Scrooge

seemed to have a conflict with his father as it is described that young Scrooge was left alone at school and was not allowed to go back home. Second, as a child he was often neglected by his peers and was so solitary. This conflict is probably the main reason of the ruin of his marriage life with Belle and his indifference to his family and relatives, especially Fred, his nephew. With such conflict, he probably started to think that friends, family, and marriage life were not important. Accordingly, Scrooge has become an adult who cares no one but himself and wealth. He sees money as a form of security, something that he could trust. He thinks that money can fulfill his life and can lead to happiness. In other words, if he is rich he will be happy. We can conclude that this is the first motivation to change his way of life for years.

The second spirit, the Ghost of Christmas Present, represents generosity and compassion. Its appearance symbolizes generosity as it has a large, exposed breast, cornucopia-like torch, and the abundance of food in Scrooge's room. Traveling with the ghost, Scrooge learns and appreciates the generosity from the Cratchit family. It is described in the following passage.

There was nothing of high mark in this. They were not a handsome family; they were not well dressed; their shoes were far from being water-proof; their clothes were scanty; and Peter might have known, and very likely did, the inside of a pawnbroker's. But, they were happy, grateful, pleased with one another, and contented with the time; and when they faded, and looked happier yet in the bright sprinklings of the Spirit's torch at parting, Scrooge had his eye upon them, and especially on Tiny Tim, until the last.
(64)

According to the description, there is nothing extraordinary about the people in this family. Unlike Scrooge, they are far from being wealthy. However, they are happy, because everybody loves and cares about each other passionately. They live a simple life, and they are satisfied with their fortune. For example, on the Christmas day which Scrooge witnesses, the whole family, including parents and children, are excited about the

small pudding made by Mrs Cratchit. The dessert is actually too small for the whole family; however, "...Nobody said or thought it was at all a small pudding for a large family" (62). On the other hand, Scrooge has everything; he is never fulfilled or satisfied because his greed seems endless – he only yearns for more and more material wealth. Richness hardly allows him to live a sufficiently happy life. According to His Majesty the King, to live a sufficient life, one does not have to gain exceeding materials in order to increase his or her happiness as the King addressed in his speech in 1998.

...If we are happy with however little we have, we will be less greedy and will exploit others less. If all countries observe this idea not only in an economic sense, but to try to keep the middle ground being sufficient and not extreme, not greedy, then we can live happily...

On the contrary, Scrooge's life is an example of a person who depends on material things. He thinks that once he has a lot of money, he will be happy. His happiness largely relies on external factors, so his materialistic happiness leads to unlimited desire. On the other hand, the Cratchit family is an example of those whose lives are in accordance with the philosophy of sufficiency economy – they are satisfied and content with what they acquire by their honest and diligent acts. They share what they have with each other passionately. This simply makes them happy. Consequently, the contrast between Scrooge and the Cratchit family can clearly be seen. Although Scrooge is rich, he is not happy. On the other hand, the people in that family are happy despite their poverty.

By the Ghost of Christmas Present, Scrooge is reminded of the kindness from his clerk and his nephew. Firstly, Scrooge is surprised when Bob, the clerk whom he has treated poorly, drinks to his health. Bob is still grateful and kind to the old man no matter how stingy he is as he proclaims, "I'll give you Mr. Scrooge, the Founder of the Feast!" (63). Secondly, his nephew, whom Scrooge has also treated badly, gives his uncle a good wish on that Christmas Day. He asks all the guests at the Christmas feast to drink to

Scrooge's good health, "he has given us plenty of merriment, I am sure...and it would be ungrateful not to drink to his health...A merry Christmas and a happy New Year to the old man, whatever he is!" (71). Having heard such kind words, Scrooge feels thankful and cheerful as Dickens described, "Uncle Scrooge had imperceptibly become so gay and light of heart, that he would have pledged the unconscious company in return, and thanked them in an inaudible speech, if the Ghost had given him time" (72).

Consequently, Scrooge appreciates such kindness and compassion from those people who passionately share good wishes for him, no matter how badly he treats them. This incident is a good example of living in harmony according to the philosophy of sufficiency economy.

By traveling with the Ghost of Christmas Present, Scrooge learns that he should not be ignorant to the plight of others and seek benefits while they are suffering. This message is given to him by the Ghost of Christmas Present when the spirit shows him two miserable, ragged children - a boy and a girl. The spirit warns him, "This boy is Ignorance. This girl is Want. Beware them both, and all of their degree, but most of all beware this boy, for on his brow I see that written which is Doom, unless the writing be erased. Deny it" (73). The spirits shows Scrooge these two pathetic, ragged children, the representation of ignorance and want, to let him know that these conditions may lead mankind to destruction, because no one cares about each other. A great number of people will suffer famine due to lack of food and the world could possibly turn out to be a chaotic place as it is written "Doom." This message is similar to the concept of the philosophy of sufficiency economy which suggests that unselfishness can cure ignorance and exceeding want. This problem could be solved if people cared more about each other. Scrooge himself also learns that his ignorance and greed has caused hardship to other people around him. The philosophy of sufficiency economy further suggests not

multiplying one's desire, but rather simplifying his or her desires. Above all, it is wise to try to reduce the desires of necessities and extravagant things which are obtained by one's capacity. Wanting less could bring substantial benefits for that person, including other people in the community. Similarly, the Ghost of Christmas Present implies to Scrooge that he can help those who are poor and suffering by reducing his desires.

In brief, the Ghost of Christmas Present reveals the realistic images of the present to Scrooge. He learns how others live happily and how they suffer from his selfishness and ignorance. Accordingly, these experiences remind him of the precious opportunities to offer kindness and generosity to all his fellow men. He finally realizes that he should not fail to seize these opportunities. Moreover, Scrooge realizes how other people are able to be happy at Christmas without the benefit of material wealth, and this helps to lead him to realize how distorted his life principle has been and how miserable he has become by merely focusing upon the material wealth. He also regrets that he never cultivates friendship with others.

Scrooge completely changes himself after he is warned by the Ghost of Christmas Yet to Come who is a terrifying, faceless, hooded specter. The spirit forces him to face his own mortality, and also teaches him the control he has over the future by choosing to live a more meaningful life. When confronted with the dismal images of his future death, unloved and unmissed, Scrooge declares, "The case of this unhappy man might be my own. My life tends that way now." As Scrooge witnesses the bleakness of his current path, he is filled with deep regret.

Scrooge not only learns that his ignorance and exceeding want will result in catastrophe for others, but also for himself in the future. The Ghost of Christmas Yet to Come shows him what his future will be like - a miserable scene in which Scrooge is lying dead in bed, alone. He also has no one mourning for his departure or taking care of

his large fortune. His possessions are being taken away from him by thieves, while one of them mentions to the other, “Why wasn’t he natural in his lifetime? If he had been, he’d have had somebody to look after him when he was struck with Death, instead of lying gasping out his last there, alone by himself” (79). This comment explains how very selfish Scrooge is when he is still alive, so nobody was sympathetic for him, not even on his death bed. Scrooge is extremely shocked with such a fearful image, and realizes that money does not mean anything when he is dead. He would rather share and give to those who are poor. Then Scrooge begs the Ghost of Christmas Yet to Come to let him change such a horrible future. Having realized his own miserable future, Scrooge vows to be a good man, he emotionally cries:

I am not the man I was. I will not be the man I must have been but for this intercourse. Why show me this, if I am past all hope. Good Spirit, your nature intercedes for me, and pities me. Assure me that I yet may change these shadows you have shown me, by an altered life. I will honour Christmas in my heart, and try to keep it all the year. I will live in the Past, the Present, and the Future. The Spirits of all Three shall strive within me. I will not shut out the lessons that they teach. Oh, tell me I may sponge away the writing on this stone. (88)

Scrooge learns a great deal through the portrayals of his experiences in the past, present, and future. More importantly, these experiences dramatically change his worldview towards his way of life and that of other people. We can also say that the terrifying Ghost of Christmas Yet to Come symbolizes death. Scrooge is immortal like other human beings, and he is inevitably perished one day in the future. However, when he stands before his own grave, he falls to his knees, begs for mercy, and asks the spirit whether he could live longer. He does not ask for immortality, but he wants to change his life.

It is interesting to note that Scrooge’s foreseeing of his death in the future is the second motivation in transforming his personality, from a selfish man to a kind benefactor. Even though the miserable death in the future has not arrived yet, Scrooge is

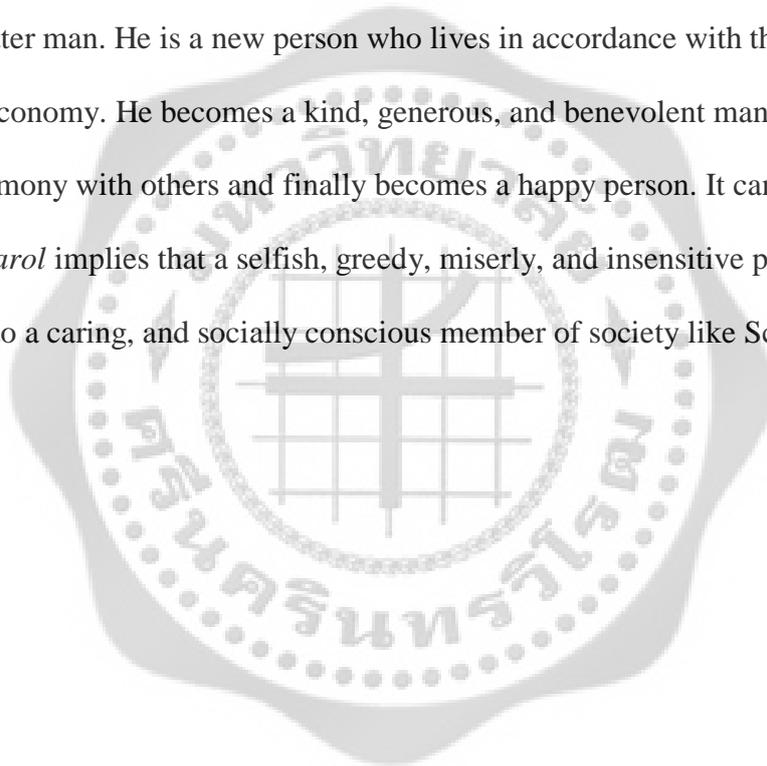
confident that it will be his own, for he has experienced his past and present before. He does not want it to be real. As a result, he vows to become a new person. We can say that the portrayal of Scrooge's death is the motivation that suddenly changes for him within one night.

It is described that Scrooge becomes a generous, benevolent man for everyone including the Cratchit family, especially their youngest crippled Tiny Tim, his nephew Fred, the two gentlemen from the charity, and the other people in town. This is because he learns that his wealth does not bring him happiness unless he shares it with those who are poor and suffering. This means that true happiness can be derived from having enough to live on, sharing with those who are in need, and helping everyone in the society to be happy. It can be said that after traveling with the three spirits, Scrooge had become a good example of a person who lives in accordance with the philosophy of sufficiency economy. The end of the book also describes that he had become a man of the society.

Scrooge was better than his word. He did it all, and infinitely more; and to Tiny Tim, who did not die, he was a second father. He became as good a friend, as good a master, and as a good man, as the good old City knew, or any other good old city, town, or borough, in the good old world (95).

It should also be noted that *A Christmas Carol* promotes a good relationship in families as well as in societies where people care about each other. It is the society which an individual can efficiently rely upon oneself and be capable of helping others and contribute to a harmonious society. To live in such a way; however, morality plays a key role in life. That is people should be generous and persevere in improving themselves. This will protect both individuals and families from the impact arising from internal and external changes. It can be said that if anyone encounters a difficulty or hardship, he or she will be kindly helped by people in the community. Ultimately, this leads to a strong community.

In conclusion, *A Christmas Carol* mostly tells the story of Ebenezer Scrooge, a miserable old man whose life is in contrast with the philosophy of sufficiency economy. He is selfish, stingy, indifferent, and ignorant. However, he meets with the Ghosts of Christmas Past, Present, and Future. By traveling with the spirits, Scrooge learns his own mistakes in the past which have a great impact on himself and other people in the present. He also gets to look into his bleak, dark future if he stays on his current path. Therefore, Scrooge has a change of heart and vows to remember the lessons he was taught and become a better man. He is a new person who lives in accordance with the philosophy of sufficiency economy. He becomes a kind, generous, and benevolent man. He also learns to live in harmony with others and finally becomes a happy person. It can be said that *A Christmas Carol* implies that a selfish, greedy, miserly, and insensitive person can be converted into a caring, and socially conscious member of society like Scrooge.



CHAPTER 4

AN ANALYSIS OF THE PHILOSOPHY OF SUFFICIENCY ECONOMY IN SCOTT O'DELL'S *ISLAND OF THE BLUE DOLPHINS*

Island of the Blue Dolphins is the story of Karana, a Native American girl who lives a simple life with her tribe in the village called Ghalas-at on an island located far from the main land. They live peacefully and happily for a long time until the island was invaded by Captain Orlov and the Aleut hunters, whose initial purpose was to hunt otters. As the tension between the Ghalas-at and the Aleuts grew, due to the lucrative otter trade, a ferocious fight became inevitable. Many lives on both sides perished in the battle. Finally, the Aleuts departed from the island while the indigenous islanders succumbed with grief from the death of their people. Luckily, with the help of a group of white men, they managed to escape to a safe place in the rescuers' ship. Accidentally, Karana and her brother, Ramo, are left behind on the wild and isolated island. Sadly, Ramo is killed by a pack of wild dogs shortly after the tribe had relocated. Karana, then, experiences a great deal of difficulties such as loss, loneliness and threat of constant danger.

Initially, *Island of the Blue Dolphins* presents readers with the importance of knowledge acquisition through the acts of Karana. Abandoned by her tribe, she needs to depend on her own survival skills on such an isolated island. As an example of knowledge acquisition, the main character gains knowledge in making weapons from her own intuition to defend herself. According to the philosophy of sufficiency economy, knowledge can be acquired by two means, either via a formal education system or through real-life experience, which aims to improve the acquirer's quality of life. When knowledge is acquired and utilized, it reduces the vulnerability in one's life (Mongsawad 133-134). In Karana's situation, knowledge is acquired from her own experience. This is

because her tribe neither teaches women to make weapons, nor permits them to be involved with the gender specific task, as she describes “I had seen weapons made...I had watched, but not with the eye of one who would ever do it” (55). Nevertheless, she endeavors to learn and makes a set of weapons on her own, as she says, “How would I do this, I did not know. Yet the more I thought about it, the greater was my determination to try” (79). She is diligent in trying to make weapons until finally succeeds at the task after several days of trial and error. From this example, it can be seen that acquiring knowledge from direct experience is necessary for Karana, since she must solely depend on herself. She also needs to improve her living conditions and turn her insecure life to a safe living condition. She describes this feeling by saying “I felt secure with my new weapons...” (56). At this point, the novel implies that knowledge is important for those who must depend on their own survival skills as others cannot always help or support them. Such a concept of knowledge acquisition is perceived to be in accordance with the philosophy of sufficiency economy.

Besides knowledge acquisition, prudence plays a vital role in Karana’s life throughout the story. According to the philosophy of sufficiency economy, knowledge comprises accumulating information, and prudence supports knowledge by enhancing its utilization. Thus, the philosophy emphasizes that prudence is significant in the application of knowledge, which leads to improving the balance in life. The novel also suggests that making decisions in life requires rational thinking. This will also help to reduce risks which one may encounter in life. Karana is prudent in every step of her life due to her unpredictable living conditions. This is because she no longer has access to assistance or consultation from anyone as her family and tribe have abruptly vanished.

The story shows that Karana is cautious in building her new shelter and preparing food storage as she makes careful consideration of choosing a location. Three different

places that seem suitable for building the house are initially considered: the headland, the place near the wild dogs' den, and the destroyed village of Ghalas-at. She soon discovers that the headland is the most suitable place for building her new house due to its close proximity to the spring where she has access to a water supply. The site is also close to the site of bull sea elephants from which the tusk-like teeth can be used to make spears. The other two sites are less advantageous. The wild dogs' den would waste her time unnecessarily to chase away all those dogs. Living in the destroyed village of Ghalas-at must be avoided as it will constantly bring back memories about the destroyed tribe she once belonged to. She would be overwhelmed with grief had she built her new home on that site. In addition to the main living place, Karana builds an alternative shelter – a cave that she turns into a sanctuary for seeking refuge from the wild dogs. This place is necessarily useful when she is sick and too weak to defend herself. Sufficient water storage, shelves, baskets and a bed have been fitted into this cave.

There are two tasks in which Karana is particularly prudent about – keeping food and hiding the canoe. Food keeps her physically alive, while the canoe will help her when her enemy, the Aleuts, return. To keep food away from the gulls that often steal her food, Karana has her dog, Rontu, guard it at all time. She also hangs abalone shells with strings so that the bright sides of the shells catch and reflect the sunrise, which usually chases away the gulls. Her canoe is also hidden in a safe place for fear of being captured by her enemy. She says, “When the sun was high, I hid the canoe in the cave we had found, for once more it was the time the Aleuts might return...” (107). Hiding the canoe is one of very important routines as she repeatedly describes it “When we [Karana and Rontu] came back from our voyage to Tall Rock, I hid the canoe in the cave below the headland. It was hard work, but each time I would lift the canoe from the water and onto the ledge even though I planned to go out the next morning” (129).

Being prudent allows Karana to help others. For example, she comes across a fight between her dog, Rontu, and two other wild dogs where Rontu was on the losing side. With weapons in her hands, she could easily help him by throwing her spear or fire arrows. However, she decided not to interfere with the battle no matter how much she wanted to. She explains “I could have shot them [the two other dogs] for they were within reach of my bow, or driven off the pack, yet I stood in the brush and watched...If I stopped it, they would surely fight again, perhaps at some other place less favorable to him [Rontu]” (109).

It should be noted that Karana’s virtues – knowledge, skills and prudence are interconnected and that these elements are inseparable. Each of them compliments each other well. Knowledge helps to improve her skills in order to accomplish goals in daily life while prudence supports the utilization of knowledge and skills.

More interestingly, *Island of the Blue Dolphins* shows Karana’s self-immunity – the ability to protect herself against any external disturbances and to cope with unpredictable and uncontrollable events. The philosophy of sufficiency economy emphasizes that people’s lives are influenced by dynamic circumstances, so they need to protect themselves against any uncertainties. This can be done by empowering risk management which is to reduce risks or to build up immunity. This would eventually lead to the ability to control uncertainties which may increase. Similarly, Karana also employs this protective mechanism in order to ease her living conditions.

Karana’s making weapons to protect herself from the wild dogs is considered gaining self-immunity because she is often threatened by these wild dogs. To live safely, she definitely needs to have some tools to defend herself.

That night I climbed onto the rock to sleep. It was flat on top and wide enough for me to stretch out. Also it was so high from the ground that I did not need to fear the wild dogs while I was sleeping...This gives me time to

make weapons to protect myself from the dogs, which I felt would sometime attack me, to kill them all, one by one. (50)

I thought about these things for two days and on the third night when the wild dogs returned to the rock, I made up my mind that no matter what befell me I would make the weapons (54).

The above excerpt from the text highlights her self-immunity against the threats of the wild dogs which can harm her at any possible moment.

However, Karana is hesitant in making weapons at first, because women of her tribe are forbidden to do so. According to tribal conducts, the consequences of breaking the laws could be fearful. She thought about the severe punishment and was worried about that for days.

Would the four winds blow in from the four directions of the world and smother me as I made the weapons? Or would the earth tremble, as many said, and bury me beneath its falling rocks? Or, as others said, would the sea rise over the island in a terrible flood? Would the weapons break in my hands at the moment when my life was in danger, which is what my father had said? (54)

The passage conjures supernatural events as punishments to women who disobey the law. Karana has been taught to respect her tribal law, but she is forced to break the rigid rules due to two main reasons. Firstly, her lone existence leaves her with no other means to protect herself particularly from any danger. Secondly, the threat from those wild dogs is imminent and constant so that she is in fear of her own safety. In addition, Karana's decision to disregard the law can be viewed with a feminist approach. As a vulnerable young girl who lives alone without the protection of men, she absolutely needs to protect herself from any danger. This is the reason she finally decides to make weapons (Baecker 202). Karana's disobedience against the tribal law does not harm her at all. Instead, she is equipped with weapons in her hands which leads to self-protection and diminishes the supernatural powers.

Moreover, self-immunity adopted by Karana, can be viewed as the practice of self-reliance in Buddhism. According to Buddhadasa Bkikkhu, self-help is the state of self-dependence, not relying on fortune and fate. Those who depend on themselves do not rely on celestial beings. Rather, they help themselves to achieve their goals as the Buddha preaches “Self is the refuge of self” (3). This Buddhist principle is clearly demonstrated in Karana's actions in which she attempts to overcome obstacles in life. She was once scared and deluded by the fear of supernatural belief. However, as forced by circumstances in life, she chooses to depend on herself. In other words, she does not surrender to such intangible superstitions. Finally, she achieves her goal irrespective of her gender, but as an accomplished individual. Thus, self-help leads Karana to be independent and successful.

In summary, the main character, Karana, a fragile and vulnerable girl, is a perfect example of an individual who exhibits the character of self-immunity. In addition, the self-help practice and the refusal to subdue to less favorable conditions in life complement each other. Each of these concepts helps to define the ability to protect one's self against threatening disturbances which are in accordance with the philosophy of sufficiency economy.

Another major risk in Karana's life that requires self-immunity is the Aleut's return. They are her enemy whose primary purpose is to hunt otters. While waiting for the white men's ship to rescue her, she carefully keeps a watchful eye on the danger from the enemy as she says, “...They might come upon the cave by chance and then I must be ready to flee” (99). Even though she sees no sign of the red sails of the Aleuts' ship during the spring and summer, she prepares a cave for hiding the canoe with food for escaping. She says, “The Aleuts never again came to the Island of the Blue Dolphins, but

every summer I watched for them, and early spring I gathered shellfish, which I dried and stored in the cave where I kept my canoe” (157).

In addition, the novel shows Karana’s self-protection as she manages to evade being captured by the Aleuts. She leaves no tracks when traveling around the island, and disguising the house as if no one had lived there for a long time. Also, when she leaves the cave, Rontu is not allowed to follow her, because the Aleuts dogs might be able to detect his smell. She says, “There I buried the ashes of my fires and threw sand over the shelves and the floor” (131). These incidents show Karana’s preparedness for any possible dangers. Her energetic awareness and preparation shield her from the impact of external changes.

Karana does not trust Tutok, an Aleuts girl. This also shows her self-immunity. Karana is accidentally found by an Aleut girl, Tutok, to whom Karana declines to reveal her exact location as she is afraid the girl might inform the Aleut. This will definitely lead to danger. After Tutok is gone, Karana describes, “I did not go into the cave... That night I slept on the headland at the place where I left my baskets. At dawn I went back to the ravine. There I hid myself on a brushy ledge. It was near the spring and from it I could see the mouth of the cave” (141).

To live with self-immunity, Karana not only protects herself from her human enemy, but also from other dangerous creatures such as devilfish, a kind of octopus that is tasty, for her special meal. The devilfish is very strong. To catch it, she and Rontu have to ferociously battle it until it is subdued. She and Rontu are both hurt from this battle. She describes, “Rontu had a gash on his nose from the giant’s beak, and I had many cuts and bruises. I saw two more giant devilfish along the reef that summer, but I did not try to spear them” (124). She realizes that she should not catch this dangerous creature anymore, because it possibly hurts her severely. Karana’s decision to stop hunting the

devilfish shows her self-immunity, as she stops to do anything that is beyond her physical ability.

The vast ocean can also be a dangerous place for Karana when she sails in search of a better place. The journey seems aimless and hopeless due to a number of unfortunate causes. Having considered the disadvantages and possible dangers, she finally decides to head back to the island to save her life instead of floating adrift helplessly. Karana says, “It was suddenly clear to me that it was dangerous to go on. The voyage would take two more days, perhaps longer. By turning back to the island I would not have nearly so far to travel” (65). The description tells readers that sailing in the vast sea aimlessly is beyond Karana’s capacity and it is surely dangerous. In contrast, living on the Island of the Blue Dolphins is safe from many other threats and there are sufficient food supplies. This is also a place where she is able to cope with more predictable challenges, rather than those faced in the open waters. It is obvious that Karana exercises self-immunity when she decided to sail ashore instead of furthering her journey into the unknown territory.

Island of the Blue Dolphins obviously emphasizes living a simple life which leads to contentment and happiness. *Island of the Blue Dolphins* emphasizes living a simple life that leads to contentment and happiness through Karana’s experience. According to the philosophy of sufficiency economy, a simple life is a moderate life that is sufficiently provided with necessities. A person who lives a simple life does not indulge in extravagance unnecessarily. Moreover, he or she does not take advantage of other people, but shares with them (Office of the Royal Development Projects Board 12). According to Antonio Argandoña, “a frugal person voluntarily adopts a simple lifestyle.” She does not create needs, does not possess more than necessary, forgoes a higher standard of living and accumulates few goods, especially luxury goods” (2). Karana’s simple life is generally seen in her daily activities. Initially, she fulfills her basic needs by obtaining all

necessities – food, utensils, weapons, clothes, shelters, and other necessities. Therefore, she can live a comfortable life as she says “...my house was comfortable. I was sheltered from the wind and rain and prowling animals. I could cook anything I wished to eat. Everything I wanted was there at hand” (78).

Although the island was abundant in food and natural resources, Karana was frugal, especially in food preparation, as food collection and storage was depleted since her people had gone. There were two components required in the process of food preparation: utensils and food ingredients. There were cooking materials available near her shelter for which Karana carefully uses in order to minimize the utilization of food. In doing so, she did not waste food ingredients unnecessarily. She cooked by using two smooth round stones with a hollow at the center to cook as she describes, “Using these to cook in, I saved the juices of the fish which are good and were wasted before” (77). Also, she had woven a basket from reeds and sealed it with pitch so that it can hold water. Thus, she managed to save time, energy, and materials for preparing meals. Hence, this demonstrates that Karana was thoroughly frugal in cooking and saving food.

Apart from cooking, she was also frugal in utilizing other resources. For example, she builds a fence with readily available materials – whale rib bones from two whales that were washed ashore years ago, woven together with bull kelp which could pull the fence very tight when dried. This shows Karana’s acuity as the fence could withstand destruction from wild animals.

In addition, Karana saves her time and resources when possible. She blows on the flammable ashes of the previous night instead of making a new fire every night. She says, “In this way I saved myself much work” (77). She also makes the fire brighter than usual by burning some dried fish called *sai-sai*. Having burned this dried fish, she not only produces a brighter fire, but also saves other kinds of fuel. Being wisely frugal in using

materials seems to help Karana manage her time to deal with other daily tasks appropriately. Had she spent a fairly long time on any single task, it would not have been practical as she has no assistance from her tribe who previously shared daily routines.

Living a simple life not only requires sufficient necessities, but also mental well-being as depicted in the novel showing that Karana was content with her simple daily life. According to His Majesty the King's speech concerning sufficiency economy, "Some things may seem to be extravagant, but if it brings happiness, it is permissible as long as it is within the means of the individual" (qtd. in Warr 309). One thing which is considered lavish for Karana is the skirt she sews from cormorant's feathers. Its beauty greatly fascinates her, although a beautiful skirt is deemed unnecessary for a person who lives alone like her. However, this simple little thing makes her happy. More importantly, sewing the cormorant skirts comforts her when she feels lonely and emotionally insecure.

Island of the Blue Dolphins also emphasizes the relationship between humans, other creatures and their natural environment. The novel firstly portrays daily activities of people in the village of Ghalas-at who were dependent on the surrounding nature. The island offers many natural resources such as edible plants and foods from the sea. As the story unveils, the tribe is digging for roots, gathering shellfish, and catching a school of white bass which Karana describes, "There were enough for everyone in our tribe for supper that night and the next..." (13). The islanders, especially the males are hunters, but they only hunt to survive, not for pleasure nor commercial profits. According to the philosophy of sufficiency economy, a reasonable utilization of natural resources must be adhered to. Thus, overexploitation of the environment must be avoided. Those who utilize natural resources are supposed to preserve nature as well. Therefore, they can live harmoniously with nature (Mongsawad 138). The Ghalas-at way of life is to live in

harmony with nature, hence, reflecting the core beliefs in accordance with the philosophy of sufficiency economy.

The *Island of the Blue Dolphins* highlights that both humans and animals are interdependent elements of nature. Generally, humans have physical and mental requirements which nature is able to meet. Karana finds available resources – fish, abalones, and gray mice – on the island to cook. Thus, she is able to sustain her physical needs. She secures her life with weapons made from natural materials, and builds a house from available resources. For her mental needs, she is pleased with what nature has to offer. For example, she enjoys seeing otters playing in the sea, has pleasure in the scent of rain and grasses, and sews her skirts from bird's feathers. In addition to physical and mental needs, Abraham Maslow proposes in his Hierarchy of Needs Theory that human needs can be further categorized into five levels of needs: physiological needs, safety, social needs, esteem, and self-actualization. For Karana, nature comfortably satisfies the first three need levels. Firstly, she was depicted to be of good health as her physiological needs are met. Her safety needs are fulfilled by living in a safe area and being able to defend herself with weapons. As for social interaction, nature gives her animal companions so that she is not all alone. Nature nurtures and shelters a great number of creatures from their birth to death. Therefore, it can be concluded that nature is home to both humans and animals where all necessities of life are available.

Karana shows her concern about the wildlife when the sea otters are excessively hunted by the Aleut hunters. Karana tells her father, Chief Chowig, that those hunters might finally kill all the otters for which he laughs and replies, "Many [otters] still live in other places around the island... When the hunters leave they will come back" (16). It is obvious that Karana's worldview towards caring creatures is quite different from that of her father. She wants to protect them while he seems to pay little attention to the issue.

Karana describes, “I was angry, for these animals were my friends. It was fun to see them playing or sunning themselves among the kelp. It was more fun than the thought of beads to wear around my neck” (16). Karana could draw happiness from living with those creatures she calls friends from nature. Karana’s way of life is in accordance with Buddhist teaching which states that one can live sustainably and peacefully by recognizing one’s own well-being and is inherently intertwined with the well-being of others including nature (Bailey 17). Similarly, as a human who respects nature, Karana realizes that she is a part of nature and her life cannot be detached from it. If nature is destroyed, she will not be able to survive. In conclusion, *Island of the Blue Dolphins* presents a proper way to live in harmony with others as well as to protect nature as shown by the characteristics that can be found in Karana.

It should be noted that Karana is unhappy when she is first left alone on the island. She even feels miserable and alienated after her brother is killed by the wild dogs. Therefore, she can no longer bear loneliness as she says, “I must say that whatever might befall me on the endless waters did not trouble me. It meant far less than the thought of staying on the island alone” (61). She tried to flee across the sea in her canoe only to return shortly thereafter. On her journey back to the island, a swarm of dolphins accompanied her boat, convincing her that she was not lonely.

The dolphins appeared to be Karana’s encouragement that helped her return to the island safely to start a new life. She says,

Dolphins are animals of good omen. It made me happy to have them swimming around the canoe, and though my hands had begun to bleed from the chafing of the paddle, just watching them made me forget the pain. I was very lonely before they appeared, but now I felt that I had friends with me and did not feel the same...More than anything, it was the blue dolphins that took me back home. (66-67)

From the above tests, Karana was comforted by those creatures she calls friends. This was the first time that she could see things positively since the tribe was gone and her brother was killed. According to *A Dictionary of Literary Symbols*, a dolphin means salvation or resurrection in Christianity (Ferber 61). Similarly, the swarm of dolphins that Karana sees coincidentally represents the beginning of her new life. It can be said that those dolphins are a symbol of happy life derived from nature. When Karana woke up on the shore, she describes, “I was happy to be home. Everything that I saw – the otter playing in the kelp, the rings of foam around the rocks that guarded the harbor, the gulls flying, the tides moving past the sandspit – filled me with happiness” (69). She was relieved and appreciated the natural environment more than she felt before. Dolphins also appeared at the end of the story while Karana was leaving the island in the white men’s ship. They made her happy, as she described “Dolphins rose out of the sea and swam before the ship. They swam for many leagues in the morning through the bright water, weaving their foamy patterns” (181). Once again, dolphins had symbolized her new beginning of life after being rescued.

After coming back from the perilous journey at sea, Karana’s perspective towards nature was dramatically changed as she became more appreciative of nature, because it helped her to be content. She explains, “Now I knew that I would never go again... The Island of the Blue Dolphins was my home; I had no other” (70). The following descriptions also exemplified her perceptions.

The morning was fresh from the rain. The smell of the tide pools was strong. Sweet odors came from the wild grasses in the ravines and from the sand plants on the dunes. I sang as I went down the trail to the beach and along the beach to the sandpit. I felt that the day was an omen of good fortune. It was a good day to begin my new home (73).

The nature helps Karana to replace her anxieties with contentment, so she becomes a much happier person as she says, “Together we [Karana and Rontu] would walk along the cliff looking at the sea, and though the white men’s ship did not return that spring, it was a happy time. The air smelled of flowers and birds sang everywhere” (115). She also says, “With the young birds and the old ones, the white gull and Rontu, who was always trotting at my heels, the yard seemed a happy place (153). It is noteworthy to say that animal companions substituted her social needs in the absence of other humans. This is how Karana lived a reasonably happy life alone on the abandoned island. For being a part of nature simply drew happiness into her life.

It is also interesting to note that throughout the story, it was only Karana that invented names for the animals. She spent time with the animals by taking care of and sharing food with them. Then she gave names to them as if they were her human companions. The two birds were named Tainor and Lurai, where Tainor is derived from the name of a young man whom Karana likes and who was murdered by the Aleuts.

Nature also plays a crucial part in diminishing Karana’s malice and hatred. At the very beginning, her brother, Ramo, was killed by the pack of wild dogs, and Karana vows to get rid of them all, especially its leader. One day, her plan of an attack against the wild dog’s leader worked perfectly as she sent an arrow right into its chest, although it was able to escape. After two days, she finally found the dog with a piece of broken arrow in his chest. Unable to move, he was lying down in agony. She could have used her weapon to end his agony, but her conscience did not permit her to kill the poor animal. Karana says, “Why I did not send the arrow I cannot say. I stood on the rock with the bow pulled back and my hand would not let it go” (95). Instead she took him back home where she helped to heal the wound. It is understood that the malice and hatred she once had were diminished as she learned to see the value of life and better understand those who shared

the same natural environment with her. In other words, nature cured her troubled mind. According to Cecily Maller et al. in “Healthy Nature Healthy People: ‘Contact with Nature’ as An Upstream Health Promotion Intervention for Populations,” humans can gain physiological benefits from natural environments. Connectedness to nature by encountering, observing or interacting with animals, plants, landscapes or wilderness then increases feelings of pleasure and diminishes negative emotions, such as anger and anxiety (49-50). This stresses the importance of the relationship between humans and nature which further emphasizes a mental therapeutic process available from nature.

Island of the Blue Dolphins also shows morality to readers when Karana does not kill the dog that killed her brother. She actually has two choices: killing and forgiving. Unfortunately, Karana is kind by nature, and the dog is wounded and defenseless, so she gives up her revenge. Later, she even becomes friends with the dog that she names Rontu. This incident also highlights the concept of forgiveness which allows Karana to live in harmony with animals and nature. Obviously, *Island of the Blue Dolphins* refuses the idea of killing. Killing does not bring peace and happiness; however, forgiving does. When one forgives, he or she can live with others peacefully and harmoniously. That is definitely true happiness according to the philosophy of sufficiency economy.

Generosity is another distinct morality Karana possesses. In *Sufficiency Economy: A Happiness Development Approach*, Indaratna states that happiness from gaining benefits is merely a natural instinctive capability. However, real happiness results from giving or sharing. Those who give or share will live peacefully and harmoniously with others (3). Since the islanders left, Karana had no contact with other humans with whom she used to share many things in life. However, she still had animal companions to share food and companionship, which made her happy. For example, she shares food with

Rontu – her enemy turned best friend, and a little sea otter that she nurses until it became healthy again. She also feeds two little birds that were taken from the nest.

Having lived harmoniously with other animals in a natural environment, Karana's attitude towards killing or hunting animals was changed. She realizes the similarities between humans and animals and the needs she had in common with them. Ultimately, she declares not to kill any animals forever "for animals and birds are like people, too, though they do not talk the same or do the same things. Without them the earth would be an unhappy place" (156).

Island of the Blue Dolphins also signifies that one cannot live alone physically and mentally. For example, people of Ghalas-at can no longer live separately since they are all threatened by the Aleuts. Dogs, too, do not live individually. They form a pack once their owners are dead or disappear.

In conclusion, *Island of the Blue Dolphins* emphasizes the philosophy of sufficiency economy. Karana, the main character, is representative of a person who lives in accordance with the philosophy of sufficiency. She initially gains knowledge from her experience to improve her living conditions. While dealing with her daily routines, she is also prudent with things she has done. In addition, she practices self-immunity in every step, as she realizes that living alone on the island without any help or protection from others is the only thing that she had. Karana lives a simple life – she acquires all her necessities, enjoys sewing her dress for pleasure, and lives frugally.

Furthermore, she appreciates and preserves nature, because she realizes that humans, animals, and nature are interconnected and interdependent. Therefore, she was determined to live harmoniously with nature. Ultimately, these life approaches help her to live happily alone for years, prior to her rescue.

From the beginning to the end of the story, we can obviously see that Karana's character has changed. It is obvious to say that when Karana lives perfectly in accordance with the philosophy of sufficiency economy, she is happier than she used to be. At the very beginning of the story, it is often described that she is lonely and unhappy. Also, her purposes of life are merely taking revenge on the dog that killed her brother and escaping from the island where she is left alone. However, she gradually becomes happier as she learns to adjust herself to live in accordance with the philosophy of sufficiency economy.



CHAPTER 5

CONCLUSION AND DISCUSSION

This chapter presents a conclusion of the research which aims at studying the philosophy of sufficiency economy in *A Christmas Carol* and *Island of the Blue Dolphins*. The two novels are also compared in order to see how they reflect the philosophy of sufficiency economy concept. In addition, the discussion and the suggestions for further studies are given.

Conclusion

After studying *A Christmas Carol* and *Island of the Blue Dolphins*, it is found that the authors presented life guidance throughout the two novels. Most importantly, the study reveals that both of the protagonists, Scrooge and Karana, live in accordance with the philosophy of sufficiency economy.

In *A Christmas Carol*, it was found that at first, Scrooge noticeably lives in contrast to the philosophy of sufficiency economy concept. Firstly, he does not live his life according to the Middle Path as he is too stingy. Secondly, he is selfish as he shares nothing with those who are less fortunate. Finally, Scrooge does not live harmoniously with the community. People in town disown him and he prefers to live on his own without unnecessarily interacting with anyone. These lead to his miserable and lonely life despite being wealthy.

Fortunately, by traveling with the three spirits, Scrooge sees his own mistakes in the past, which have great impacts on himself and other people at the present time. Such mistakes will also lead to ruining his life in the future. The Ghost of Christmas Past reminds him of the importance of kindness and generosity by showing pleasant images

from the past to him. Scrooge is aware that his money obsession leads to destruction of his marriage life. He learns and appreciates generosity and compassion by traveling with the Ghost of Christmas Present. He realizes that he should not ignore the plight of others and seek benefits while they are suffering. Finally, Scrooge completely changes himself after he is warned by the Ghost of Christmas Yet to Come. He looks into his bleak, dark future if he stays on his current path. Therefore, Scrooge changes his heart and vows to remember the lessons he was taught and become a better man who lives in accordance with the philosophy of sufficiency economy – he is kind, generous, and benevolent. Scrooge also lives in harmony with others, and this leads him to true happiness.

A Christmas Carol emphasizes that true happiness is actually a result of a harmonious society in which people are generous and kind. Scrooge learns a great deal about this through the spirit's revelations of his experiences in the past, present, and future. These experiences change his worldview towards his way of life and that of other people. It is described that he finally becomes a generous and benevolent man for everyone. This is because he learns that his wealth does not bring him happiness unless he shares it with those who are poor and suffer from starvation. It can be said that true happiness is derived from having enough to live on and sharing with those who are in need; therefore, everyone in the society will be happy. This leads to a strong community.

After studying *Island of the Blue Dolphins*, the findings show that the philosophy of sufficiency economy concept is mostly seen in Karana. At first, the novel emphasizes the importance of knowledge when Karana copes with problems in her daily life. She is also prudent when using knowledge in every step of her life. This helps her make careful decisions in any situation. It seems that Karana's knowledge and prudence allow her to gain the ability to protect herself against any external turbulence and to cope with unpredictable and uncontrollable events. Such ability is self-immunity which helps her to

stand on her own and survive until she is rescued. In this way, she protects herself from wild animals while keeping her eyes on the Aleuts, her enemy, who can come by at any time.

Moreover, *Island of the Blue Dolphins* emphasizes living a simple life through Karana. Her simple life is generally seen in her daily activities. Initially, she fulfills her basic needs by obtaining all her necessities – food, utensils, weapons, clothes, shelters, and such. She can live her life simply without seeking anything beyond her capability as shown, for instance, when Karana leisurely sews her skirt from cormorant's feathers for her personal joy. This simple little thing makes her happy.

Frugality is another factor that is important for Karana's daily routines. Karana is frugal especially in food preparation as food collection and storage is depleted since her people have gone. To cook, she uses available materials, utensils and food ingredients. Also, she wisely keeps food to eat from meal to meal without unnecessarily wasting it. Apart from cooking, she is also frugal in utilizing other resources. Karana saves her time and resource when it is necessary. The study shows that being wisely frugal in using materials seems to help Karana manage her time appropriately to deal with other daily activities.

Finally, the study reveals that Karana lives in harmony with nature. She depends on nature physically and mentally. Her shelter is made from available natural resources and her food is also acquired from nature. Moreover, she appreciates and preserves nature, because she realizes that humans, animals, and nature are interconnected and interdependent. Thus, this way of living makes her happy.

The two novels share a similar concept of living in harmony. This can be seen in Scrooge and Karana at the end of the story. Scrooge treats people, whom he used to treat them cruelly, with warmth and sincerity. He sends a turkey to the Cratchits, and gives

Bob a raise. He kindly lets Bob have more coals for the fireplace while previously he forced Bob to suffer in the cold weather. In addition, Scrooge apologizes to the portly gentleman he meets on the street and pledges contributions for his charity. Similarly, Karana becomes good friends with animals, and she vows never to kill otters, cormorants, sea elephants, or wild dogs. These incidents show how the protagonists live harmoniously with others.

This study discloses that *A Christmas Carol* is generally similar to *Island of the Blue Dolphins*. Both novels share a common goal of human life – happiness. The concept of such happiness in the novels is the result of living in harmony, caring, and sharing with others. Scrooge and Karana are good examples of people who live happily by following this concept.

However, there are some differences in these novels. Firstly, *A Christmas Carol* and *Island of the Blue Dolphins* present the concept of living in harmony differently. *A Christmas Carol* focuses on living in harmony with people while *Island of the Blue Dolphins* with nature. This can be explained with the different settings of each novel: Scrooge lives among crowded people in London, whereas Karana on the isolated island with non-human beings such as animals and trees.

Secondly, the way they present the philosophy of sufficiency economy concept is different. The study reveals that at first Scrooge lives his whole life in contrast with the philosophy of sufficiency economy. However, he is unhappy. Scrooge is a wealthy business man who apparently has enough to live on. Nevertheless, he is not satisfied with his life because he has an endless desire – being obsessed with moneymaking. This makes Scrooge selfish and stingy. He does not share anything with others. We can say that he is a miserable man in the beginning, and there is nothing nice about him. At the end, Scrooge changes himself, so he lives happily and harmoniously in the society. On the

other hand, *Island of the Blue Dolphins* portrays Karana as a girl who gradually learns to live in accordance with the philosophy of sufficiency economy from the beginning to the end. Obviously, she is happy with her lonely life among her animal companions in a natural environment. Ultimately, she vows not to kill any animal forever.

A Christmas Carol and *Island of the Blue Dolphins* signify urban and rural societies respectively. Urban society enormously depends on materials while the rural on nature. Furthermore, we can say that Scrooge represents stereotypical characteristics of an urban materialist – solitary, cold, and selfish. On the other hand, Karana shows that of a person who comes from remote rural – harmonious, kind, and generous.

A Christmas Carol further reveals that a person who is obsessed with materialism cannot be happy with his life. We can see that Scrooge is a materialist but he has low life satisfaction and happiness. According to Tim Kasser, “strong materialistic values are associated with a pervasive undermining of people’s well-being, from low life satisfaction and happiness, to depression and anxiety, physical problems, personality disorders, narcissism, and antisocial behavior” (qtd. in Sandler 56) In addition, Steven Garber states that Dickens’ literary works and Karl Marx’s are very much alike. Their works were written at the same period of time, in the same city, about the same thing – “the consequences of capitalism without a conscience.” He claims that both Dickens and Marx observe the suffering of people in the society that is driven by capitalism. They realizes that capitalism without a conscience is considered “a cultural dead-end that would lead the masses into alienation from each other and the world around” (Garber “Capitalism”).

On the contrary, *Island of the Blue Dolphins* represents the way of life in rural region. The book shows how local people live in harmony with the community and nature. Unlike Scrooge, Karana is far from materialism. She is not obsessed with collecting money and possessions. Also, she does not alienate herself from others; rather,

she willingly lives her life as if she is a part of nature. All her life, she depends on nature. It feeds her as well as shelters her. Moreover, nature revives her sorrow to become joy. Clearly, the rural way of life is portrayed in *Island of the Blue Dolphins*.

The two novels are different in their settings, the characters' way of life, and the viewpoint of the philosophy of sufficiency economy. However, both Scrooge and Karana share the characteristics of those who live in accordance with the philosophy of sufficiency economy. Both of them are happy with this way of living. It can be concluded that living in accordance with the philosophy of sufficiency economy leads the main characters in both novels to satisfactory and happy lives. More importantly, the authors show that life guidance in the 19th century novel, *A Christmas Carol*, and in the 20th century one, *Island of the Blue Dolphins* share the same concept of living a happy life and it is still applicable for everyone in the modern days of the 21st century.

Discussion

The study of *A Christmas Carol* and *Island of the Blue Dolphins* reflects the lives of people along with the social problems in modern days living. It shows that people want to be happy so they struggle to achieve this common goal. They acquire what they think is necessary for their well-being – food supply, natural resources, property, and money. Unfortunately, they exploit human fellows, harm other creatures, and even destroy the natural environment, because they are self-centered and greedy in search of those things. This consequently gives rise to numerous social problems, for example, poverty, crime, war, extinction of some species, pollution, deforestation, and even suicide. The major reason for these problems is human selfishness and greed. People become selfish and greedy because of their endless desires – the main factor that prevents them from living sufficiently and harmoniously.

The study suggests that living in accordance with the philosophy of sufficiency economy can turn the chaotic modern world into a peaceful and harmonious society. To do so, people should be taught the philosophy of sufficiency economy from their childhood years. Following the practiced guidance of sufficiency economy is beneficial for children in many ways. First, they will learn to develop decision making skill before taking any action in life. Second, they will know how to cope with problems in daily lives. Ultimately, they can learn to live happily with others and care about nature. It can be said that teaching the philosophy of sufficiency economy to children is like giving them a vaccine for life. Such vaccine will help them to eliminate selfishness and greed which are considered the roots of severe problems in the world nowadays. By following the practice guidance of sufficiency economy, the world would be a better place for everyone.

By following life guidance from the novels, children can be taught to live a sufficient life. They can learn the concept of sufficient life from Karana as she can live happily with her simple and frugal life throughout the story. In addition, she helps other wounded animals and lives with them harmoniously. Moreover, young readers can also see Scrooge as a good example of a person who lives a sufficient life because he does not selfishly accumulate things for his own prosperity but shares with those who are poor. His life obviously highlights generosity and compassion for other people. At the end of the story, Scrooge himself and people in the community are happy. This shows the characteristic of sufficiently happy community where its members compassionately help and take care of each other. In brief, we can see that children will be encouraged to live sufficiently as well as share their love and compassion with others by following the life guidance from the novels. *A Christmas Carol* shows the concept of love and compassion for human fellows who are less advantaged and suffered from hunger while *Island of the*

Blue Dolphins portrays love and compassion through the harmonious relationship among human, animals, and nature. Obviously, literature can play a key role in giving young readers life guidance. This is affirmed by Ghosn that children's literature guides readers to live their lives appropriately, make decisions wisely, and struggle to overcome various barriers. Also, children's books can develop children's emotional intelligence (177).

Nowadays, environmental issues are taken into consideration by the majority of world population as the natural environment has been continually destroyed. *Island of the Blue Dolphins* can be a good tool in addressing this problem. Also, the book can stimulate children's concern about nature. When reading *Island of the Blue Dolphins*, children will see how much human depend on nature physically and mentally. Nature shelters and feeds people as well as enormously gives them pleasure. If nature is ruined, human can never survive because our lives depend on nature.

In addition, with proper instruction from teachers, *A Christmas Carol* and *Island of the Blue Dolphins* can be good tools in teaching morality at school. With their moral themes, both novels can possibly stimulate the students to adapt morality, for example, generosity, kindness, and compassion to cope with problems in daily life. In the same way, parents can introduce these books to their children at home. While reading, parents can extensively discuss current social issues, problems in the society and solutions related to the novels. For example, poverty and homeless people are social problems presented in *A Christmas Carol* that are interesting to discuss. Parents can also talk about the solutions such as donation to charity. Most importantly, morality including kindness and generosity can play a key role in solving such problem. Also, environmental problems and nature preservation are also good topics to discuss when reading *Island of the Blue Dolphins*. This will not only allow children to understand the world around them but also help to strengthen bonding in family.

Ultimately, it is interesting to note that *A Christmas Carol* and *Island of the Blue Dolphins* help to highlight Aristotle's concept of political self-sufficient. Aristotle stated that a human being is a political animal by nature. He discussed such political self-sufficient in *Nicomachean Ethics* as he says, "We mean the self-sufficient not for someone who is alone, living a solitary life, but also in relation to his parents, children, wife, and, in general, his friends and fellow-citizens, since a human being is by nature a political animal" (qtd. in Brown 7). As a matter of fact, people cannot possibly live a solitary life because they have to depend on each other. Similarly, *A Christmas Carol* emphasize that human cannot live alone happily if they are alienated themselves from the society as we can see in Scrooge's life. He is miserable when he does not live in harmony with other people in the society. However, he becomes a happy man as he changes his attitude and way of life in the end. Moreover, this concept can be seen in Karana's life. Even though she is the human left alone on the island, she spends her life for years with the animals that she loves. Those animals – dog, bird, and otter – are her friends. She would never be happy if she lived without them. The concept of political self-sufficient can be precisely concluded with a well-known saying "No man is an island." The words were originally written by John Donne, a famous 17th century English poet. That means nobody can live alone without other people. We are interconnected, and we all depend on one another. Moreover, our actions affect others.

I would like to end my discussion with a notice on the two novels which I find appealing. It is seen that both of the authors, Charles Dickens and Scott O'Dell, purposely wrote the books to show how the main characters, Scrooge and Karana, can live a happy life by changing the way they think and the way they live. We can see that they are different in many ways, for example, age, gender, cultural background, and way of life. However, the young girl yearns for being happy as much as the old man does. These two

books are also different as they were written in different centuries, the first one in 19th century and the second one in 20th century. Nevertheless, these novels give the same message to readers. They disclose that the way leading to happiness does not require excess material goods or other things that make us feel superior to others. The key to happiness, however, is to live a simple life and share what can possibly make other people happy. Like the Buddha preached, “Thousands of candles can be lit from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared” (qtd. in Ben-Shahar 162). It means that even though a person may share happiness with many others, the happiness of the initial person will never burn out or decrease. Happiness never reduces when one shares it with others. Rather, it will create more without being lessened or diminished.

Suggestions for Further Studies

The following topics are recommended:

1. The philosophy of sufficiency economy is actually life guidance for everyone, so novels or short stories that present the similar concepts should be further studied.
2. There should be a study of the philosophy of sufficiency economy concept presented in other works of Scott O’Dell and Charles Dickens.
3. The Buddhist principle of Middle Path reflected in English and American literature is interesting to explore since people in Western world practice Buddhism more and more.



REFERENCES

REFERENCES

- Argandoña, Antonio. *Frugality*. Madrid, Spain: University of Navarra, 2010. Print.
- Baecker, Diann L. "Surviving Rescue: A Feminist Reading of Scott O'Dell's *Island of the Blue Dolphins*." *Children's Literature in Education* 38.3 (2007): 195-206. Print.
- Ben-Shahar, Tal. *Happier: Learn the Secrets to Daily Joy and Lasting Fulfillment*. New York: McGraw-Hill, 2007. Print.
- Brown, Eric. *Aristotle on the Choice of Lives: Two Concepts of Self-Sufficiency*. Missouri: Washington University, 2011. Print.
- Chuenrerdee, Napatsawan. "Developing Learning Content upon Sufficiency Economy in Early Childhood Classroom." MA thesis. Srinakharinwirot University, 2007. Print.
- Garber, Steven. *Capitalism with a Conscience: Charles Dickens, Karl Marx, the Tiananmen Square Leaders, and You*. The Washington Institute of Faith, Vocation and Culture. n. d. Web. 11 Dec. 2013.
- Ghosn, Irma K. "Four Good Reasons to Use Literature in Primary School ELT." *ELT Journal* 56.2 (2002): 172-179. Print.
- Glazer, Joan I. *Literature for Young Children*. New Jersey: Merrill, 2000. Print.
- Government Public Relations Department. *Harmony with Nature: The Royal Wisdom of King Bhumibol*. Bangkok, Thailand: The Government Public Relations Department, 2011. Print.
- Harb, Jennifer K. "A Lesson Learned: Integrating Literature into the Content Areas." Thesis. Eastern Michigan University, 2007. Print.
- Indaratna, Kaemthong. "Sufficiency Economy: A Happiness Development Approach." *The 3rd International Conference on Gross National Happiness, November 2007*. Unpublished Conference Proceedings. Thailand, Bangkok, 2010. Web.

- Keeling M., Paul. "A Buddhist Carol." *Buddhist-Christian Studies* 31 (2011): 25-29. Print.
- Khunthongjan, Supawadee. "A Study of the Characteristics of Small and Medium Size Enterprises Embracing the Philosophy of Sufficiency Economy." *Journal of Global Management Research* 1.5 (2009): 15-24. Print.
- Maller, Cecily, et al. "Healthy Nature Healthy People: Contact with Nature as An Upstream Health Promotion Intervention for Populations." *Health Promotion International* 21.1 (2005): 45-54. Print.
- Moraras, Bea. "Broadening the Sufficiency Economy Debate: A Critical Examination of the Prospects and Limitations of Sufficiency Economy as an Alternative Development Approach in Thailand." MA thesis. Chulalongkorn University, 2007. Print.
- Office of the Royal Development Projects Board. *Alternative Development: Sufficiency Economy*. Bangkok, Thailand: Monitoring and Evaluation Division, 2004. Print.
- Payutto, Prayudh. *Buddhist Economics*. Bangkok, Thailand: Mahachulalongkornrajavidyalaya Buddhist University Press, 1992. Print.
- Payutto, Prayudh. *Buddhist Economics: A Middle Way for the market place*. Bangkok, Thailand: Buddhadhamma Foundation, 1994. Print.
- Piboolsravut, Priyanut. *Thoughts on Sufficiency Economy*. ASEANaffairs. n.d. Web. 28 Dec. 2011.
- Ratprutthikul, Udomphon. "Parenting Style and Moral Development of Female Main Characters in Louisa May Alcott's Little women." MA thesis. Srinakharinwirot University, 2011. Print.
- Rousselot, Elodie. "A Christmas Carol and Global Economy: The Neo-Victorian Debt to the Nineteenth Century." *Neo-Victorian Studies* 5.2 (2012): 59-83. Print.
- Sandler, Ronald L. *Character and Environment: A Virtue-Oriented Approach to Environmental Ethics*. New York: Columbia University Press, 2007. Print.

- Santitaweeroek, Yuwanan. "Understanding and Improving the Sustainability of the Silk Cottage Industry in Thailand Applying Sufficiency Economy Philosophy and Sustainable Approaches." PhD Thesis. University of Surrey, 2008. Print.
- Sathirathai, Suthawan, and PriyanutPiboolsravut. "Sufficiency Economy and a Healthy Community." *The 3rd IUCN World Conservation Congress, Bangkok, November 2004*. Unpublished Conference Proceedings. Thailand, Bangkok, 2009. Web.
- Schaeffer, Denise. "The Utility of Ink: Rousseau and Robinson Crusoe." *Review of Politics* 64.1 (2002): 121-148. Print.
- Schumacher, E.F. *Small is Beautiful: Economics as if People Mattered*. London: Blond & Briggs, 1973. Print.
- Siahaan, Junastri. "An Analysis of Moral Lesson in Charles Dickens' *A Christmas Carol*." MA thesis. University of Sumatra Utara, 2010. Print.
- Sirikrai wattanawong, Weerachat. "Analysis of Sufficiency Economy Philosophy Appeared in *Khun Chang Khun Phan*." Thesis. Chiang Mai University, 2009. Print.
- Sufficiency Economy Movement Sub-committee. *Sufficiency Economy Implications and Applications*. Bangkok, Thailand: Office of the National Economic and Social Development Board, 2007. Print.
- Tarr, Anita. "An Unintentional System of Gaps: A Phenomenological Reading of Scott O'Dell's *Island of the Blue Dolphins*." *Children's Literature in Education* 28.2 (1997): 61-71. Print.
- United Nations Development Programme [UNDP]. *Thailand Human Development Report 2007: Sufficiency Economy and Human Development*. Bangkok, Thailand: UNDP, 2007. Print.
- Warr, Peter. "Happiness, the Sufficiency Economy and the Middle Way." *Chulalongkorn journal of Economics* 19.3 (2007): 305-321. Print.

Warr, Peter. "The Economics of Enough: Thailand's Sufficiency Economy Debate." *The 2nd International Conference of the Buddhist Economics Research Platform, UbonRatchathani, April 2009*. Unpublished Conference Proceedings. Thailand, UbonRatchathani, 2009. Web.

Wonglakorn, Jarunee. "Philosophy of the Sufficiency Economy in Lanna proverbs." Thesis. Chiang Mai University, 2008. Print.

Wongwichaiwat, Nonjarus. "A Study of Sufficient Economy Concept in V. Vinichayakul's Wang Dokya." *Humanities Journal* 16.2 (2009): 121-132. Print.

Woo, K. I. "Buddhist Economics – from Schumacher to Payutto." *GH Bank Housing Journal* 5.17 (2011): 12-21. Print.

Yatmi, Kanchana. "The Design and Development of Computer Multimedia Instruction Social Sufficiency Economy and Cooperative for the Second Level Students." MA thesis. Srinakharinwirot University, 2009. Print.

วิทย์ ศิวะศรียานนท์. *วรรณคดีและวรรณคดีวิจารณ์*. กรุงเทพฯ: ธรรมชาติ, 2544.



APPENDIX

Charles Dickens' Biography

Charles Dickens was born on February 7, 1812 in Portsmouth, England. He was the second son of eight children born to Elizabeth Barrow and John Dickens. His father was a well paid clerk in the Navy Pay Office (Merriman), however; he was often in debt due to his extreme congeniality and hospitality. In 1814, Dickens had moved to London before he became a student in Chatham. Unfortunately, in 1824, his father and other family members were imprisoned in Marshalsea because of debt, and 12-year-old Dickens was sent to work at a blacking factory in Hungerford Market, London. This factory was a warehouse for manufacturing, packaging and distributing “blacking” or polish for cleaning boots and shoes, which enabled him to support his family.

After his father was released from the prison, his mother forced Dickens to remain working at the factory. Unfortunately, this emotionally scarred him for the rest of his life. However, his father later allowed him to study at Wellington House Academy in Hampshire Road, London, from 1824-1827.

In 1829, when Dickens was 17, he began working as a freelance reporter at Doctor's Common Courts. In 1832, he became a successful shorthand reporter of Parliamentary debates in the House of Commons. Writing for a newspaper, Charles wrote short texts to accompany a series of sports illustrations by Robert Seymour.

In 1836, Dickens married Catherine Hogarth, the daughter of editor of *the Evening Chronicle*. They had 10 children.

Dickens finally settled down writing career especially writing novels. He became one of the most popular English writers. Usually, his works were published in newspapers

or journals first. Then they were finally put together in books. Dickens' opinion of poverty and the struggle between social classes of his time were reflected in his writings. Therefore, his literary works were classified as works of social commentary.

Later in life, Dickens mostly spent his time with public readings from his best loved novels in England, Ireland and Scotland. With this reason, he often traveled to America as well. In 1869, Dickens had a stroke. A year later, Dickens suffered a second stroke and died in his home on June 9, 1870

Dickens' Major Works

It has been widely accepted that Dickens's novels are profound and entertaining. In addition, his books have a reputation as a satirist and critic of society. The major themes of his works include personal experience of childhood injustice, and compassion for the poor in London. He intentionally wrote to encourage people to do something in helping them. His novels are the followings.

1836: *Pickwick Papers*

1837: *Oliver Twist*

1838: *Nicholas Nickleby*

1840: *The Old Cottage*

1841: *Barnaby Rudge*

1843: *A Christmas Carol*

1844: *The Chimes*

1845: *The Cricket on the Hearth*

1846: *The Battle of Life*

1847: *Dombey & Son*

1848: *The Haunted Man*

1849: *David Copperfield*

1853: *Bleak House*

1854: *Hard Times*

1855: *Little Dorrit*

1856: *Our Mutual Friends*

1859: *A Tale of Two Cities*

1860: *Great Expectations*

1870: *The Mystery of Edwin Drood*

The Summary of *A Christmas Carol*

On a Christmas Eve in London, a stingy, miserable man named Ebenezer Scrooge is still working in his counting-house. Beside him is Bob Cratchit, his poor clerk. Despite the cold weather, Scrooge refuses to pay for another lump of coal to warm the office.

Suddenly, Scrooge's nephew, Fred, bursts into the office offering holiday greetings and an exclamatory, "Merry Christmas!" Fred stops by to invite Scrooge to Christmas dinner. Unfortunately, Scrooge responds with a "Bah! Humbug!" refusing to share in Fred's Christmas cheer. After Fred departs, a pair of portly gentlemen enters the office to ask Scrooge for a charitable donation to help the poor. Scrooge angrily replies that prisons and workhouses are the only charities he is willing to support and the gentlemen leave empty-handed.

In the evening, Scrooge returns home. As he eats his gruel in front of the fire, he hears footsteps thumping up the stairs. A ghostly figure floats through the closed door. It is Jacob Marley, his business partner who died seven years ago. Scrooge looks closely at the chains and realizes that the links are forged of cashboxes, padlocks, ledgers, and steel purses. The wraith tells Scrooge that he has come to the world to save him from this fate.

He says that Scrooge will be visited by three spirits over the next three nights – the first two appearing at one o'clock in the morning and the final spirit arriving at the last stroke of midnight.

At one o'clock, a strange, childlike spirit appears. It uses a cap to cover the light that glows from its head. The spirit softly informs Scrooge that it is the Ghost of Christmas Past. The spirit takes Scrooge's to the first journey through the window. The ghost transports Scrooge to the countryside where he grew up. He sees his old school, his childhood mates, and familiar landmarks of his youth. Touched by these memories, Scrooge begins to sob. The ghost takes the weeping man into the school where a solitary boy – a young Ebenezer Scrooge – passes the Christmas holiday all alone. The ghost takes Scrooge on a depressing tour of more Christmases of the past. At last, Scrooge's little sister Fan, runs into the room, and announces that she has come to take Ebenezer home. Their father is much kinder, she says. He has given his consent to Ebenezer's return. The young Scrooge, delighted to see his sister, embraces her joyfully. The aged Scrooge regretfully tells the ghost that Fan died many years ago and is the mother of his nephew Fred.

The ghost escorts Scrooge to more Christmases of the past including a merry party thrown by Fezziwig, the merchant with whom Scrooge apprenticed as a young man. Scrooge later sees a slightly older yet still boyish version of himself in conversation with a lovely young woman named Belle. She is breaking off their engagement crying that greed has corrupted the love that used to impassion Scrooge's heart.

The church clock strikes one, startling Scrooge, who awakes in mid-snore. The figure, a majestic giant clad in green robes, sits atop a throne made of a gourmet feast. In a booming voice, the spirit announces himself as the Ghost of Christmas Present. The spirit orders Scrooge to touch his robe. Upon doing so, the feast and the room vanish

instantly and Scrooge finds himself alongside the spirit in the midst of the bustling city on Christmas morning. Blissful passersby take pleasure in the wondrous sights and smells abounding through the shop doors. People merrily shovel snow, tote bags of presents, and greet one another with a cheery “Merry Christmas!”

Then the spirit takes Scrooge to the poor family of Bob Cratchit, where Mrs. Cratchit and her children prepare a Christmas goose and savor the few Christmas treats they can afford. The oldest daughter, Martha, returns from her job at a milliner's. The oldest son, Peter, wears a stiff-collared shirt, a hand-me-down from his father. Bob comes in carrying the crippled young tyke, Tiny Tim, on his shoulders. The family is more than content despite its skimpy Christmas feast. Scrooge begs to know whether Tiny Tim will survive. The spirit replies that given the current conditions in the Cratchit house, there will inevitably be an empty chair at next year's Christmas dinner.

The spirit takes Scrooge to a number of other Christmas gatherings, including the festivities of an isolated community of miners and a party aboard a ship. He also takes Scrooge to Fred's Christmas party, where Scrooge loses himself in the numerous party games and has a wildly entertaining time, though none of the party guests can actually see him. As the night unfolds, the ghost grows older. At last, Scrooge and the ghost come to a vast and desolate expanse. Here, the ghost shows Scrooge a pair of starving children who travel with him beneath his robes. Their names are Ignorance and Want. Scrooge asks whether nothing can be done to help them. Mockingly, the ghost quotes Scrooge's earlier retort, “Are there no prisons? Are there no workhouses?” The spirit disappears as the clock strikes midnight

After that, Scrooge sees a hooded phantom coming toward him. The phantom, a menacing figure clad in a black hooded robe, approaches Scrooge. Scrooge kneels before him and asks if he is the Ghost of Christmas Yet to Come. The phantom does not answer,

and Scrooge squirms in terror. The ghost takes Scrooge to of strange places that is the London Stock Exchange, where a group of businessmen discuss the death of a rich man, a dingy pawn shop in a London slum. Where a group of vagabonds and shady characters sell some personal effects stolen from a dead man; the dinner table of a poor family, where a husband and wife express relief at the death of an unforgiving man to whom they owed money; and the Cratchit household, where the family struggles to cope with the death of Tiny Tim. Scrooge begs to know the identity of the dead man, exasperated in his attempts to understand the lesson of the silent ghost. Suddenly, he finds himself in a churchyard where the spirit points him toward a freshly dug grave. Scrooge approaches the grave and reads the inscription on the headstone: Ebenezer Scrooge.

Appalled, Scrooge clutches at the spirit and begs him to undo the events of his nightmarish vision. He promises to honor Christmas from deep within his heart and to live by the moralizing lessons of Past, Present, and Future. The spirit's hand begins to tremble, and, as Scrooge continues to cry out for mercy, the phantom's robe shrinks and collapses. Scrooge, again, finds himself returned to the relative safety of his own bed.

Finally, Scrooge is grateful for a second chance at his life, and sings the praises of the spirits and of Jacob Marley. Upon realizing he has been returned to Christmas morning, Scrooge begins shouting "Merry Christmas!" at the top of his lungs. In a blur, Scrooge runs into the street and offers to pay the first boy he meets a huge sum to deliver a great Christmas turkey to Bob Cratchit's. He meets one of the portly gentlemen who earlier sought charity for the poor and apologizes for his previous rudeness, promising to donate huge sums of money to the poor. He attends Fred's Christmas party and radiates such heartfelt bliss that the other guests can hardly manage to swallow their shock at his surprising behavior.

The following morning, Scrooge arrives at the office early and assumes a very stern expression when Bob Cratchit enters eighteen and a half minutes late. Scrooge, feigning disgust, begins to scold Bob, before suddenly announcing his plans to give Cratchit a large raise and assist his troubled family. Bob is stunned, but Scrooge promises to stay true to his word. As time passes, Scrooge is as good as his word: He helps the Cratchits and becomes a second father to Tiny Tim who does not die as predicted in the ghost's ominous vision.

Scott O'Dell's Biography

Scott O'Dell was born on May 23, 1898 in Los Angeles, California. He grew up in California, so he spent plenty of time near the sea in his childhood. When he was a teenager, World War I had started and he joined the army at the age of 20. During World War II, O'Dell served in the US Air Force stationed in Texas.

For his education, O'Dell attended four different colleges. He went to Claremont College in California in 1919, the University of Wisconsin in 1920, Stanford University in 1920 to 1921, and the University of Rome in 1925.

At the beginning of his career life, O'Dell worked with the movie industry in Hollywood. He began his first job with the Palmer Photoplay Company. There he was charged with reading scripts from amateur writers and criticizing them. He also worked for Paramount Pictures as a set dresser. His last notable movie job was with Metro-Goldwyn Mayer working on the silent version of *Ben Hur* in Italy. Moreover, O'Dell held jobs as a book columnist for *Los Angeles Mirror* and a book review editor for the *Los Angeles Daily News*.

O'Dell began writing fiction and nonfiction books for adults first. He began to write for children in the late 1950s. Through his life he wrote 26 youth books, three adult books, and four nonfiction books.

O'Dell died on October 15, 1989 of prostate cancer. He was 91 years old. Although he died on the East Coast, his ashes were spread over the Pacific Ocean just off of La Jolla, California.

O'Dell's Works

O'Dell often used his abhorrence of slavery, greed, and of the treatment of Native Americans as major themes in his writing works. For example, *Island of the Blue Dolphins* is an example of those themes. In that story the main character, a young native girl, must survive on an island alone for 18 years. It is a story of survival, endurance, courage, and most of all loneliness. This can be seen in the way the main character often took on a number of "pets" to quell the loneliness. The book also contains themes of environmental awareness and gender stereotypes. His novels are the followings.

Children's Book Series

1960: *Island of the Blue Dolphins*

1979: *Serpents the Captive*

1981: *Feathered Serpent*

1983: *The Amethyst Ring*

Other novels

1934: *Woman of Spain*

1947: *Hill of the Hawk*

1958: *The Sea is Red*

1964: *Journey to Jericho*

1966: *The King's Fifth*

1967: *The Black Pearl*

1968: *Dark Canoe*

1970: *Sing Down the Moon*

1972: *Treasure of Topo-El-Bampo*

1973: *Cruise of the Arctic Star*

1974: *The Child of Fire*

1975: *Hawk That Dare Not Hunt by Day*

1976: *The 290*

1977: *Carlota*

1978: *Kathleen Please Come Home*

1979: *Daughter of Don Saturnino*

1980: *Sarah Bishop (They Took Away Her Home and Her Family)*

1982: *The Spanish Smile*

1983: *Castle in the Sea*

1984: *Alexandra*

1985: *The Road to Damietta*

1986: *Streams to River, River to the Sea (a Novel of Sacagawea)*

1987: *Serpent Never Sleeps (a Novel of Jamestown and Pocahontas)*

1988: *Black Star, Bright Dawn*

1989: *My Name Is Not Angelica*

1992: *Thunder Rolling in the Mountains*

1995: *Venus Among the Fishes*

The Summary of *Island of the Blue Dolphins*

Island of the Blue Dolphins is the story of Karana, a Native American girl, and her tribe. They have lived in a village of Ghalas-at situated on the Island of the Blue Dolphins peacefully and happily for a long time. Unfortunately, the island is one day invaded by Captain Orlov and the Aleut hunters, who sail to hunt the otters. The people of Ghalas-at and the Aleuts somehow cannot compromise on the portion of the abundant otters that have been hunted a few days before. The conflict gives rise to a severe fight in which men of both sides die. In the end of the fight, the Aleuts flee from the island leaving a gigantic grief to the rest of the islanders who lose their beloved ones. Later on, with the help of a group of white men, the people of Ghalas-at leave the island in the rescuers' ship to a safe place. Accidentally, Karana and her brother, Ramo, are left alone on a wild, isolated island. Sadly, Ramo is killed by a pack of wild dogs shortly after the tribe is gone.

Karana burns the huts in her village, and then carries a basket of food to her new home which is a place high on a rocky cliff at the headland of the Island of the Blue Dolphins. Living here, she does not spend much time gathering large stores of food, but instead makes weapons to use against the wild dogs. At first, she searches for old abandoned weapons, but there are none left. She even unearths the abandoned chest of the Aleut's goods. It only contains beads.

Working with great difficulty, Karana finally makes herself a bow and arrows and a wooden spear. Since then she takes her spear and bow with her when she moved about the island.

For a real spear tip, Karana wants the tusk of a sea elephant. Hunting one of them is very dangerous. Luckily, she finds the dead body of a sea elephant on the shore. With all its teeth, she can make two spears.

With her weapons, Karana continues her vendetta against the wild dogs until one day she shoots the big gray leader. Following him to make sure he is dead, she finds him badly wounded, but still clinging to life. About to dispatch him with another arrow, she finds that the dog is too weak to defend himself. She does not kill him. Instead, she carries him back to her shelter and nurses him to health.

Karana expects the dog to run away as soon as he is well; however, she is surprised when he settles into the shelter as if it were his home. She now has a dog. As the months stretch long, Karana has grown lonely. However, with her dog, Rontu, Karana becomes happier. He loyally follows her everywhere.

One year, sighting an Aleut ship from the headland of the Island of the Blue Dolphins, Karana needs to make her place appear uninhabited. She quickly moves her things to the cave by the spring, throws away unprepared food, sprinkles sand over all her shelves and brushes away all footprints. Then, she and Rontu hide in the cave by the spring.

The Aleuts show no sign of coming inland, nor does Karana expect them to. However, despite all her precautions, a woman who comes with the Aleuts accidentally finds Karana. Conversing with signs and gestures, the woman asks if Karana lives in the cave. Distrustful, Karana does not tell her in one way or another. Nevertheless, the two girls become friends. The Aleut girl calls herself Tutok. Both of them spend time together for hours teaching one another the names of things and laughing at the funny sound of the other's language. Finally, Tutok leaves with the men, leaving Karana alone on the island.

After Tutok has gone, Karana does not have a chance to see human for years. Dealing with her loneliness, she mostly spends her time with other creatures on the island. She tames a pair of little birds. When they have young birds, she tames them as well. Moreover, she finds a small injured otter, so she nurses and feeds it with fish every

day. Sadly, Rontu, her best animal companion, grows old, and dies. Karana buries him on a pebbled shore with flowers and a favorite stick.

Later, she traps a young dog from the pack that looks like Rontu's son. She realizes that it is Rontu's son. She carries him home and ties him inside her enclosure with food and water. After a few weeks, he becomes as tame and loyal as his father, Rontu.

Years later, a ship arrives to the Island of the Blue Dolphins. Karana sees that they are a group of white men. This time, she dresses herself in her beautiful cormorant feather skirt and her otter skin cape. She puts on Tutok's necklace and a pair of shiny black earrings. She even paints her face with the mark of her tribe. Karana comes out of her enclosure to meet them. The men are friendly and try to speak to her, but she cannot understand, even when they speak very slowly. She makes signs of bringing her baskets with her on their ship. The men sew a new dress out of some men's pants and give it to her. She politely pretends to like it, though it is not as pretty as her cormorant feather skirt. The next day, with Rontu's son and her baskets and two colored birds in a cage, Karana leaves the Island of the Blue Dolphins and sails east for the white man's country.



VITAE

Name: Sorapong Nongsaeng
Date of Birth: May 27, 1985
Place of Birth: Bangkok
Address: 123 / 12 M. 14 Suksawas Road, Bangpheung, Phrapradaeng,
Samutprakarn 10130
Email: sorapong@buu.ac.th

Educational Background

2004 High School Certificate from Wat Songtham School
2008 Bachelor of Arts (English) (1st class honor) from Burapha
University
2013 Master of Arts (English) from Srinakharinwirot University