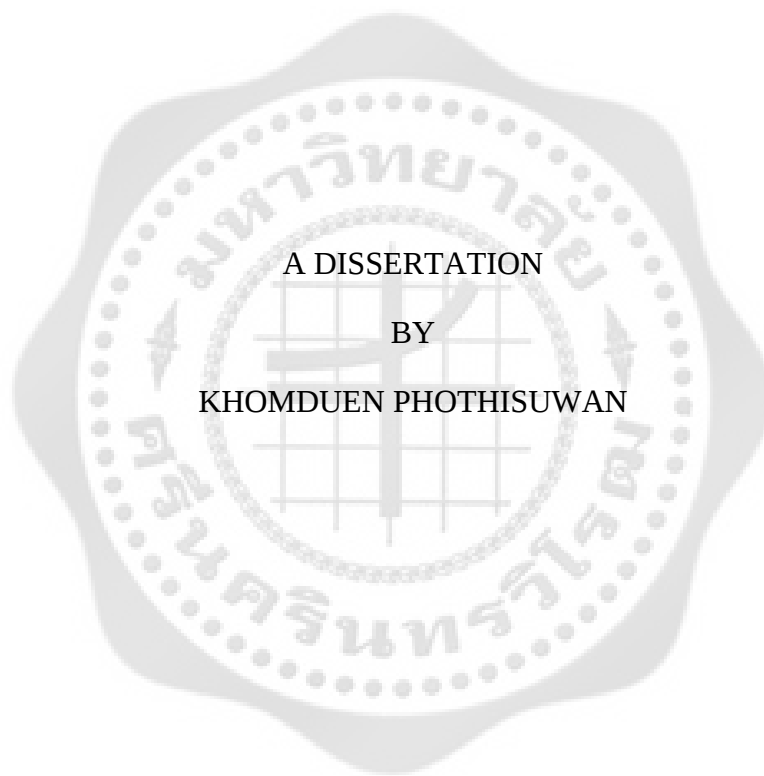
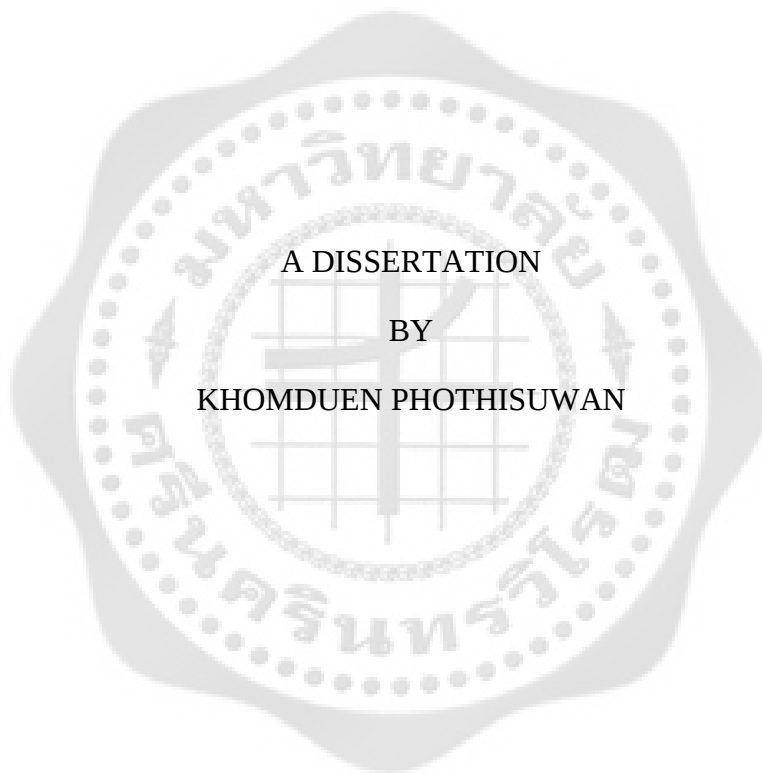


AN INVESTIGATION OF SUFFICIENCY ECONOMY CHARACTERISTICS IN
ANIMAL FARM AND THE WAPSHOT CHRONICLE



Presented in Partial Fulfillment of the Requirements for the
Doctor of Arts Degree in English
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January 2016

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Characteristics in Animal Farm and The Wapshot Chronicle

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Srinakharinwirot University. Advisor Committee:

Dr. Sutassi Smuthkochorn, Asst. Prof. Dr. Suriyan Panlay,

Asst. Prof. Dr. Prapaipan Aimchoo.

This study aims at investigating sufficiency economy characteristics which are knowledge, morality, and moderation Major, Napoleon, and Snowball, the main characters, in *Animal Farm* and Leander, Moses, and Coverly, the main characters, in *The Wapshot Chronicle* portray. The study also demonstrates to what extent they portray the three characteristics and the reasons behind the portrayals of them. The findings show that Napoleon, Snowball, Leander, Moses, and Coverly have knowledge and portray it differently in different levels with different reasons. The objectives of using knowledge of each main character cause knowledge to be portrayed differently. Only Major does not display knowledge; however, he demonstrates himself to look knowledgeable. The findings also show that all of the main characters do not present both morality and moderation. Additionally, when morality and moderation are blocked, they value personal gains rather than common interests. Most of all, the portrayals of knowledge, morality, and moderation as well as their binary oppositions vary from individual to individual because the main characters are different. Namely, the differences among the main characters influenced by different factors cause knowledge, morality, and moderation not to bring sustainable happiness and harmony to them.

Keywords: knowledge, morality, moderation, sufficiency economy

คมเดือนโพธิ์สุวรรณ. (2559). การศึกษาคุณลักษณะของเศรษฐกิจพอเพียงใน แอนนิมอล ฟาร์มและ

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ผู้ช่วยศาสตราจารย์ ดร. สุริยันต์ ปานเล่ห์, ผู้ช่วยศาสตราจารย์ ดร.ประไพพรรณ เอมชู.

งานวิจัยนี้มีจุดประสงค์เพื่อศึกษาคุณลักษณะของเศรษฐกิจพอเพียงได้แก่ ความรู้ คุณธรรม และความพอเพียง ที่ เมเจอร์ นโปเลียน และสโนว์บอล ตัวละครเอก ในเรื่อง แอนนิมอล ฟาร์ม และ ลีแอนเดอร์ มอสเสส และโคฟเวอร์ลี ตัวละครเอกในเรื่อง เดอะ วู้พช็อต ครอนิคิล แสดงออก งานวิจัยยังได้ศึกษาความความเข้มข้นและเหตุผลในการแสดงออกด้วย ผลการวิจัย พบว่า นโปเลียน สโนว์บอล ลีแอนเดอร์ มอสเสส และโคฟเวอร์ลี มีความรู้ และแสดงความรู้ออกมาแตกต่างกัน ระดับของความรู้และเหตุผลการแสดงออกของความรู้แตกต่างกันด้วย จุดประสงค์ของการใช้ ความรู้ของตัวละครเอกแต่ละตัวทำให้ความรู้ถูกแสดงออกอย่างแตกต่างกัน เมเจอร์เป็นตัวละครเอกตัว เดียวที่ไม่มีความรู้แต่กลับแสดงออกว่าตนเองเป็นผู้รู้ งานวิจัยยังพบอีกว่าตัวละครเอกทุกตัวไม่แสดง คุณธรรมและความพอเพียง อีกทั้งเมื่อคุณธรรมและความพอเพียงถูกปิดกั้น พวกเขาเห็นผลประโยชน์ ส่วนตนมากกว่าส่วนรวม ที่สำคัญที่สุดการแสดงออกซึ่งความรู้ คุณธรรม และความพอเพียง รวมถึง คุณลักษณะที่ตรงกันข้ามอื่น ๆ ต่างไปตามตัวละครเอกแต่ละตัวเพราะพวกเขาแตกต่างกัน กล่าวคือ ความแตกต่างของตัวละครเอกที่ได้รับผลกระทบจากปัจจัยที่ต่างกันทำให้ความรู้ คุณธรรม และ ความพอเพียง ไม่สามารถนำความสุขและความสงบที่ยั่งยืนมาสู่พวกเขาได้

คำสำคัญ: ความรู้ คุณธรรม ความพอเพียง และเศรษฐกิจพอเพียง

An Investigation of Sufficiency Economy Characteristics in

Animal Farm and *The Wapshot Chronicle*

by

Khomduen Phothisuwan

has been approved by the Graduate School as partial fulfillment of the requirements for

the Doctor of Arts in English of Srinakharinwirot University

..... Acting Dean of Graduate School
(Assoc. Prof. Dr. Dusadee Yoelao)

Dissertation Committee

Oral Defense Committee

..... Advisor
(Dr. Sutassi Smuthkochorn)

..... Chair
(Asst. Prof. Dr. Suriyan Panlay)

..... Committee
(Dr. Sutassi Smuthkochorn)

..... Committee
(Asst. Prof. Dr. Prapaipan Aimchoo)

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Khomduen Phothisuwan



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Chapter 1

Introduction

Background

A number of literary works portray various types of values that, more or less, help raise readers' awareness on living their life in this complex world. The values portrayed in these works such as a simple way of living and self-sufficiency are described as key characteristics of Sufficiency Economy Philosophy (SEP). Sufficiency Economy Philosophy is an economic theory that comprises two underlying conditions: knowledge and morality; and three key elements: moderation, reasonableness, and self-reliance. Among numerous works: Pearl S. Buck's *The Good Earth* (1931), John Steinbeck's *The Pearl* (1945), Arthur Miller's *Death of a Salesman* (1949), and Ernest Hemingway's *The Old Man and the Sea* (1952), to name but a few, were portrayed with the utmost importance of sufficiency life through the main characters. For instance, in *The Good Earth*, Wang Lung and O-Lan work hard in the fields and live a sufficient but fulfilling life at the beginning of the story. Also, *The Pearl* portrays Kino living his peaceful life with a deep sense of happiness before learning that money often causes new problems. However, *Death of a Salesman* is the opposite. Willy Loman is portrayed with the false ideals of being "well liked" but lacking self-confidence and self-discipline, and the false views cause him to commit suicide at the end. In *The Old Man and the Sea*, Santiago is built with the characteristics of sufficiency such as working hard, dedication to profession, and courage which characterize him to be a role model to a young assistant, Manolin.

In general, there is extensive research on the SEP in novels that aims at investigating its key characteristics, but the research is found only in Thai literature. Just a few are found in the contemporary Western literary work. In particular, a British distinctive writer, George Orwell, and an American great writer, John Cheever, present the sufficiency economy ideal in their works such as Orwell's *Burmese Days* (1934), *Animal Farm* (1945), and *1984* (1949) and Cheever's *The Wapshot Chronicle* (1957) and *The Wapshot Scandal* (1964). However, there is no research comparing Orwell and Cheever works in terms of the investigation the SEP characteristics of the main characters. This research aims at investigating knowledge, morality, and moderation portrayed by the main characters in Orwell and Cheever's literature. Therefore, the study attempts to know whether knowledge, morality, and moderation are portrayed by the main characters or not. If they are portrayed, to what extent the main characters portray them. In addition, the reasons behind the portrayals of knowledge, morality, and moderation are investigated in order to know why failure appears on the main characters in these two stories.

Animal Farm of Orwell and *The Wapshot Chronicle* of Cheever are selected to be analyzed in this study. *Animal Farm* was published in 1945, but the novel has still greatly gained popularity. It appears that a book series of *Animal Farm* has been constantly published in 1959, 1960, 1962, 1963, 1964, 1965, 1966, and 1968. Meanwhile, it is ranked to be one of one hundred world classics. Its enormous popularity has caused it to have been continuously analyzed and even assigned in classroom over the world. Recently, the two latest versions are marketed in Kindle¹,

¹ Kindle is a series of e-readers designed by Amazon.com.

marketed by Amazon.com². One is produced by Kaf Publishing in the name *Animal Farm*, marketed via the kindle in June 19, 2012. Another one is produced by Wildside Press as *Animal Farm: Reader's Edition*, marketed in October 5, 2011, through the kindle as well.

For *The Wapshot Chronicle*, it was categorized into a list of the 100 best English-language novels of the 20th century by the Modern Library in 1998 although it is not characterized as one of the world classics like *Animal Farm*. Also, the 1958 prize for National Book Award for Fiction in the U.S. that goes to Cheever for *The Wapshot Chronicle* proves that the work contains the attributes of a great novel such as inventive, funny, and tragic. A book series of *The Wapshot Chronicle* was first published in 1957. To date, the novel has been found very popular. The latest edition was published in 2011 by HarperPerennial. In December 23, 2010, a digital form by Vintage Digital is also marketed in the Amazon kindle. Most importantly, the main reason causes both *Animal Farm* and *The Wapshot Chronicle* to be analyzed together is that the two stories share one thing in common—the failure of all main characters under the capitalist ideal. This happens even though the signs of the characteristics of the SEP are seen.

The situations which are created in the two novels are realistic. For *Animal Farm*, the story reflects the political movement in Russian Revolution in which the Russian people had overthrown their tsar³ before Lenin⁴ took control of the country

² Amazon.com is an American electronic and cloud computer company.

³ Tsar is the king of Russia who ruled the country before 1917.

⁴ Lenin is the ruler of Russia, a leader of the Bolshevik party and the first leader of the Soviet Union after the tsar had been revolted against.

under the socialism⁵. In *Animal Farm*, the farm animals overthrow humans.

Napoleon and Snowball, the two pigs—new farm leaders, establish the Marxist community to govern the animals. Later, Snowball is exiled by Napoleon because of the clash between them arising. Napoleon leads the farm by dictatorship and contributes to the downfall of the animal farm as a whole. Unlike *Animal Farm*, *The Wapshot Chronicle* was written when life in the United States underwent dramatic change after the government under the leadership of President Herbert Hoover had pursued the policy of ‘laissez-faire’⁶ in 1930s. In such moment, young people are attracted by the modernized city where they, later on, move from the suburb to struggle in the center which has gradually formed a “cosmopolitan city”. In *The Wapshot Chronicle*, Leander, the father, left by his two sons, Moses and Coverly, behind in the countryside and feels very lonely and wants to die in his old small fishing village. Meanwhile, without parents, Moses and Coverly struggle to build new life for themselves in the big modern city. Although they have their own family in such city, they never know the meaning of real happiness.

Both *Animal Farm* and *The Wapshot Chronicle* were written in the middle of the twentieth century, yet the stories reflect contemporary society that is similar to what we are now facing and struggling in. In *Animal Farm*, animal characters symbolically portray ‘socialism’, explained by Thomas Fleming as the society in which everyone contributes necessary basic things such as food, shelters, and clothes to the common interests. Fleming states that “That society, or rather government,

⁵ Socialism is an economic and political system in which the government owns large industries.

⁶ “Laissez-faire” or “laissez-faire capitalism” is the economic situation the government allows the private businesses to develop without any control. Later, the laissez-faire causes the economy to be “mixed economy” which some businesses are still owned by the government and some are owned by private businesses, but not by ordinary people.

should own and/ or control the means of production, private property, and wealth, all of which have to be used for the benefit of everyone and not simply for the benefit of a rich individual or a privileged minority” (13). In *Animal Farm*, the animals hope that, eventually, everything in the farm is possessed by all farm animals. The significance of the common gain can be traced through a slogan that values the equality among the farm animals as the most significance, “All animals are equal”. On the other hand, without any sign of equality, “totalitarianism”⁷ is portrayed when Napoleon, a greedy pig, orders to change the slogan to be “Some animals are more equal than others”. For *The Wapshot Chronicle*, it exactly presents real people in a real economic issue in 1950s when industrialism and capitalism intrude into every single life of the American people. A two young ill-prepared Wapshots leave their homeland, friends, relatives, and parents in order to struggle alone for survival in a big city which is gradually formed under a capitalist ideal. This causes them to make their own decisions about their life and face different difficult problems.

Third, the failure of the main characters to deal with the problems arising in the Marxist community⁸ in *Animal Farm* and the capitalist city in *The Wapshot Chronicle* is shown clearly. Some of the main characters in *Animal Farm* are portrayed as people who have the characteristics of SEP such as knowledge and moderation even though they seem to lack morality. All of them are found not being able to stabilize the farm. On the contrary, their actions towards all farm animals result in misery and hunger as well as blood and deaths of them. Unlike *Animal Farm*,

⁷ Totalitarianism is a political ideal in which common people do not have any power and are totally controlled by the government.

⁸ Marxist community is the community in which the workers can live with equality after the victorious revolution against totalitarianism or the capitalist class.

The Wapshot Chronicle characterizes the main characters as ordinary people in a quiet neighborhood with religious conviction. Leander, one of the main characters, even appears to hold that conviction. However, when Moses and Coverly, Leander's sons, move to the city, they fail to live happily in the new place. Despite the fact that knowledge is shown both in *Animal Farm* and in *The Wapshot Chronicle*, all main characters fail in the attempt to live happily. It is the purpose of this study to investigate knowledge, morality, and moderation—the key characteristics of SEP—in *Animal Farm* and *The Wapshot Chronicle*, to what extent the three characteristics are portrayed, and the reasons behind the portrayals of the characteristics.

Sufficiency economy characteristics such as knowledge, morality, and moderation can be traced back through many philosophers' ideas. Plato (427-347), the Greek philosopher, stated about the three key components of an ideal state. One of them reflects moderation because it is nourishing—food, shelter, clothing—which is one of the basic needs of human beings, “The just or ideal state meets 3 basic categories of needs: Nourishing (food, shelter, clothing), Protection (military, police), Ordering (leadership, government)” (“Plato”). Plato classified four basic features of humans as temperance, courage, wisdom, and justice, “Plato defines four cardinal (essential, basic) virtues that provide optimal functioning for the human soul: temperance, courage, wisdom, and justice” (“Plato”). It can be seen that the three basic features of Greek philosophy are similar to the three key features of SEP that are temperance, wisdom, and justice. Temperance reflects moderation. Wisdom is knowledge. Justice shows a moral condition. In 1841, Ralph Waldo Emerson, an American transcendentalist philosopher, who believed in the idea of a collective unity of souls, wrote an essay “Self-Reliance”—the name reflects one of the three key

elements of the SEP that is self-reliance or self-immunity. In the essay, Emerson affirmed the importance of the belief in humans' self-ability to think, "To believe your own thought, to believe that what is true for you in your private heart is true for all men, that is genius" (1). It is seen that the information is consistent with self-reliance of the SEP which refers to self-ability of all men to face a serious situation and to predict both short-term and long-term difficulties, together with others in their own community.

Robert Owen (1771-1858), a Welsh social reformer, who is famous for the socialism ideal, states something which is found consistent in the idea of SEP. In general, socialism means a political concept in which land, business, and property are possessed by a community as a whole. For Owen, socialism means something far beyond that. In a series of *Lectures on Modern European Intellectual History*, Steven Kreis, an American lecturer, who develops "The History Guide" an online textbook in western civilization, explains Owen's idea about the ideal socialist community. Kreis depicts Owen's idea of a community in which everyone gains happiness caused by a working condition that is improved as well as education and housing that are managed to serve good life of all, "Owen had introduced the community in which Owen had introduced such improvements as shorter working hours, healthier and safer working conditions, after-hours recreation, schools for children and adults, moral education, renovated housing, an end to child labor and insurance plans financed by payroll deduction" ("*The Utopian Socialists: Robert Owen and Saint-Simon (2)*"). In this lecture, Kreis also describes Owen's Villages of Cooperation which are full of agricultural activities without unemployment, "These villages were self-contained agricultural communities where the unemployed could find productive employment"

(“*The Utopian Socialists: Robert Owen and Saint-Simon (2)*”). Although Owen fails to complete it, the characteristics of the perfect village are almost the same as the ideal community of SEP. For example, self-contained communities reflect self-sufficiency, self-immunity, and other sub-elements in a sufficient society mentioned in the SEP.

In *The Theory of Moral Sentiments*, Adam Smith describes the importance of sufficiency in the “Of the Character of Virtue” section of this book. The book shows that a man who can live well in the modern economic world is the man who is well prepared to cope with the problems arising from materialistic value developed from scientific and technological advances:

The man who lives within his income is naturally contented with his situation, which, by continual, though small accumulations, is growing better and better every day. He is enabled gradually to relax, both in the rigour of his parsimony and in the severity of his application; and he feels with double satisfaction this gradual increase of ease and enjoyment, from having felt before the hardship which attended the want of them. He has no anxiety to change so comfortable a situation, and does not go in quest of new enterprises and adventures, which might endanger, but could not well increase, the secure tranquility which he actually enjoys. If he enters into any new projects or enterprises, they are likely to be well concerted and well prepared. (3708)

Smith’s view in “Of the Character of Virtue” suggests that moderation, reasonableness, and self-immunity are the key characteristics of a prudent man in the modern and complex capitalist world.

Morality and moderation can be traced in religious beliefs, too. J. Paul. Hunter affirms the significance of caring about others more than oneself to serve the community according to the Christian religion when he analyzes *The Grapes of Wrath*, a great and famous novel written by John Steinbeck, “Strength can be achieved through a selfless unity of the entire community” (38). This is consistent with one of the Ten Commandments which expresses the importance of sharing the love to neighbors as much as loving ourselves, “Thou shalt love thy neighbor as thyself.” (“The Ten Commandments in the New Testament”). When people think about common benefits instead of their own interests, it clearly reflects morality which is one of the key conditions of the SEP. Kindness, unity, and altruism—the elements of SEP morality—can be traced, too. Because SEP values the significance of sufficiency, another notable commandment in the Christian religion that reflects sufficiency is found. This commandment aims at stopping a human’s very strong desire to gain something that someone else has, “Thou shalt not covet.” (“The Ten Commandments in the New Testament”).

According to Thai experts, SEP is rooted in Buddhism. In the prologue of the book *Sufficiency Economy: A New Philosophy in the Global World*, Sumet Tantivejkul, Secretary - General of the Chaipattana Foundation, points out the significance of moderation as a key ingredient to gain success while he connects moderation with the *Middle Path*—the path of good life, stated in Buddhism, “Moderation is the key to success. In this sense, we must inspect our strengths and limitations and know where we stand in terms of our potentials. Keep the middle path as a balance in life” (13). In *An Analytical Study of H.M. the King’s Sufficiency Economy Philosophy and Buddhism*, Manoon Mookpradit reports that almost all of

the components of the SEP such as contentment, moderation, tranquility, having no greed, not taking advantage of others, generosity and assistance among oneself as well as to the community, the natural resources and the environment, and the right livelihood are related with the originated from the Dhamma or the main articles of the Buddhist Doctrine.

In addition to Christianity and Buddhism, there are a lot of economic theories related to the sufficiency ideal such as “Solidarity Economy” or “Social and Solidarity Economy” and “Gandhian Economics”. In “What is Social and Solidarity Economy and Why Does It Matter?”, Peter Utting classifies the elements of Social and Solidarity Economy which focus on individuals, economics, the integration of small producers, and social and environment protection as follows:



These include the tendency to focus on 1) individuals or entrepreneurship, rather than groups; 2) economic, rather than political, empowerment; 3) idealize the integration of small producers and communities in global value chains; and 4) social (and environmental) protection, rather than equality and emancipation. (1)

In Thailand, the sufficiency ideal is found in Buddhist religion, as stated previously, for centuries. However, the terms of Sufficiency Economy Philosophy has appeared for the first time in 1974 when His Majesty King Bhumibol Adulyadej, the King of Thailand, officially bestowed it with the three core elements: moderation, reasonableness, and self-reliance or self-immunity. Thereupon, in 1998 and 1999, the King added another two underlying conditions—knowledge and morality. To perfect

the philosophy, which later on, it is widely disseminated in every form [“Sufficiency Economy: A New Philosophy in the Global World” (24)]. Meanwhile, it is found that many Thai thinkers also support the SEP in all aspects of living. Therefore, Sauwalak Kittiprapas affirms that SEP characteristics of moderation and self-immunity lead people to gain happiness from their basic needs:

Sufficiency economy, in contrast, focuses on balanced life with moderated life-style and consumption. For production, instead of specialization for commercial purpose, the production diversity primarily aims for self-immunization, security for basic needs or social protection, and the recognition of relationship among various lives and nature. (47)

Also, Supachai Panitchpakdi describes that SEP is not fixed for some, but it can be applicable for all. This means that each individual or organization level of sufficiency will not be the same, “It is not a ready-made policy prescription to be applied everywhere regardless of starting positions and cultures. It is a framework for pursuing a balanced growth based on development from within and on accumulation of knowledge” (4).

In conclusion, the book *Sufficiency Economy: A New Philosophy in the Global World* suggests that SEP is a guideline to life, guiding people to avoid excessive self-indulgence when living in this global world, “The Sufficiency Economy is a guideline approach to life and conduct for each and every citizen at all levels from family to community to government. It promotes a middle path, especially in developing the economy to keep up with globalization” (25). In a “Conditions and Characteristics” section, it also concludes the conditions and the characteristics of SEP. That is, two

underlying conditions: knowledge and morality and three key characteristics: moderation, reasonableness, and self-immunity are emphasized (27).

In this study, the research applies three key characteristics, knowledge, morality, and moderation to study the main characters in *Animal Farm* and in *The Wapshot Chronicle*. Therefore, this research aims at investigating knowledge, morality, and moderation portrayed by the main characters in the two novels; to what extent the main characters portray them; and the reasons behind the portrayals of them. Only three characteristics of SEP: knowledge, morality, and moderation are used as the criteria for investigating the characteristics of the main characters although the SEP consists of two underlying conditions: knowledge and morality and three characteristics: moderation, reasonableness, and self-reliance or self-immunity. In other words, the study needs to investigate whether knowledge, morality, and moderation are portrayed by the main characters or not. Moreover, the study needs to point out that, without one or some of these three characteristics, those main characters are portrayed as being infatuated with greed for power, materialistic ideals, and moral devastation.

Research Questions

1. What SEP characteristics do the main characters in *Animal Farm* and *The Wapshot Chronicle* portray?
2. To what extent do the main characters portray SEP characteristics?
3. What are the reasons behind the portrayals of SEP characteristics?

Objectives of the Study

1. To explore the SEP characteristics of the main characters in *Animal Farm* and *The Wapshot Chronicle*.
2. To investigate the extent the main characters portray SEP characteristics.
3. To examine the reasons behind the portrayals of SEP characteristics.

Significance of the Study

1. The study helps readers to become well aware of the importance of knowledge, morality, and moderation.
2. The study provides an understanding of life in the complex world.
3. The study helps readers to appreciate the value of literature.
4. The study gives an alternative approach to analyzing literature.

Scope of the Study

1. This study uses data to analyze knowledge, morality, and moderation portrayed by the main characters in George Orwell's *Animal Farm* and John Cheever's *The Wapshot Chronicle* from beginning to end.
2. The main characters that are analyzed are Major, Napoleon, and Snowball in *Animal Farm* and Leander, Moses, and Coverly in *The Wapshot Chronicle*.

Research Methodology

The qualitative method is conducted through the following steps.

1. Data collection

The data is collected from:

1.1 The dialogues between the main characters and others

1.2 The narration of the main characters' actions

1.3 Circumstances surrounding and arising

2. Data analysis

The process of the study is divided into 4 steps, as follows:

2.1 Exploring the SEP characteristics of the main characters in *Animal Farm* and *The Wapshot Chronicle*.

2.2 Investigating to what extent the main characters portray SEP characteristics.

2.3 Examining the reasons behind the portrayals of SEP characteristics.

3. Discussion of findings

The discussion of findings of the analysis is presented in Chapter 3: “Analysis of Knowledge, Morality and Moderation in *Animal Farm* and *The Wapshot Chronicle*”

4. Conclusion and recommendation

The conclusion and the recommendation are drawn for further studies.

Definition of Terms

The definitions of terms in this study focus on two underlying conditions: knowledge and morality and one of the three key components: moderation. Thereupon, knowledge, morality, and moderation are characterized to be the criteria for investigating the characteristics of Major, Napoleon, and Snowball—the main characters—in *Animal Farm* and Leander, Moses, and Coverly—the main characters—in *The Wapshot Chronicle* as follows.

1. Knowledge refers to any knowledge gained from education, information, skills, and experience accumulated over a period of time through learning or experience. In this study, the knowledge is characterized as knowledge, skills, and experience accumulated from various subjects or activities from the past and present.

2. Morality refers to the beliefs about how people should behave. In this study, morality is characterized as kindness, unity, honesty, justice, altruism, and patience.

3. Moderation refers to the acts of doing something in a middle way or not doing something too much or too little. In this study, moderation is characterized as the satisfaction of humans' basic needs or the condition of having food, shelter, clothing, and medicine.

Chapter 2

Review of the Related Literature

This chapter focuses on three key areas. The first part describes Sufficiency Economy Philosophy and its two conditions: knowledge, morality, and moderation, SEP characteristics that are employed to analyze the characteristics of the main characters in *Animal Farm* and *The Wapshot Chronicle*. In this section, the Western and Eastern philosophers who value the knowledge, morality, and moderation as the important characteristics of human beings are presented. The second part demonstrates related literature and studies of sufficiency economy in literature as well as *Animal Farm* and *The Wapshot Chronicle*. The third part provides details on social background information that includes certain political and economic systems such as, capitalism, Marxism, and socialism as found in *Animal Farm* and *The Wapshot Chronicle*.

Sufficiency Economy Philosophy

Sufficiency Economy Philosophy is a guideline to life that helps guide people how to control their greed or to avoid excessive self-indulgence. The philosophy consists of two underlying conditions: knowledge and morality. Also, it includes three key characteristics: moderation, reasonableness, and self-immunity. In Thailand, the concept of the philosophy and the components were first bestowed by His Majesty King Bhumibol Adulyadej in 1974. Later on, in 1998 and 1999, the King added the two underlying conditions—knowledge and morality—to provide a solid foundation for moderation, self-immunity, and reasonableness [“Sufficiency Economy: A New

Philosophy in the Global World” (24)]. In fact, Sufficiency Economy characteristics are not new. The conditions and the characteristics of it have been mentioned by world philosophers in the Western world. For example, Socrates and Plato view knowledge as virtue or moral awareness. The SEP characteristics appear as the main features of good humans in Christianity, too. In the Eastern world, the SEP characteristics are also found to be the significant features of good man affirmed by Buddha, the great teacher of the philosophy on which the religion of Buddhism is based. However, in Thailand, Sufficiency Economy Philosophy, thereafter it is referred to SEP, still appears new for Thai people although Thailand is the land of Buddhism. As a result, advocates of the philosophy try to give a clear definition for it. Here are some examples.

SEP focuses on sufficiency or moderation according to its name. This is seen through the meaning of the philosophy itself as well as the conditions and the characteristics. Chaiyawat Wibulswasdi, Priyanut Piboolsravut, and Kobsak Pootrakool present a formal meaning of the philosophy in *Sufficiency Economy Philosophy and Development* as a guideline to life which can be applicable at all levels, “Sufficiency Economy Philosophy is an approach to life and conduct which is applicable at every level from the individual through the family and community to the management and development of the nation” (1). The meaning is consistent with the definition defined in *Sufficiency Economy: A New Philosophy in the Global World*, the book published in 2007, “The Sufficiency Economy is a guideline approach to life and conduct for each and every citizen at all levels from family to community to government. It promotes a middle path, especially in developing the economy to keep up with globalization” (Thai Chamber of the Commerce 25). In *The Meaning of*

Sufficiency Economy International Conference the proceeding published in 2012, in the “Sufficiency Economy, Education, Value and Alternatives to Globalization” section, The meaning of is combined with the middle path by King Bhumibol Adulyadej, “Sufficiency economy is a philosophy that stresses the middle path as the overriding principle for appropriate conduct and way of life by the populace at all levels. This applies to conduct and way of life by the level of individual, family, and community, while providing a choice of balanced development strategy for the nation” (qtd. in Swearer 579).

Knowledge, Morality, and Moderation

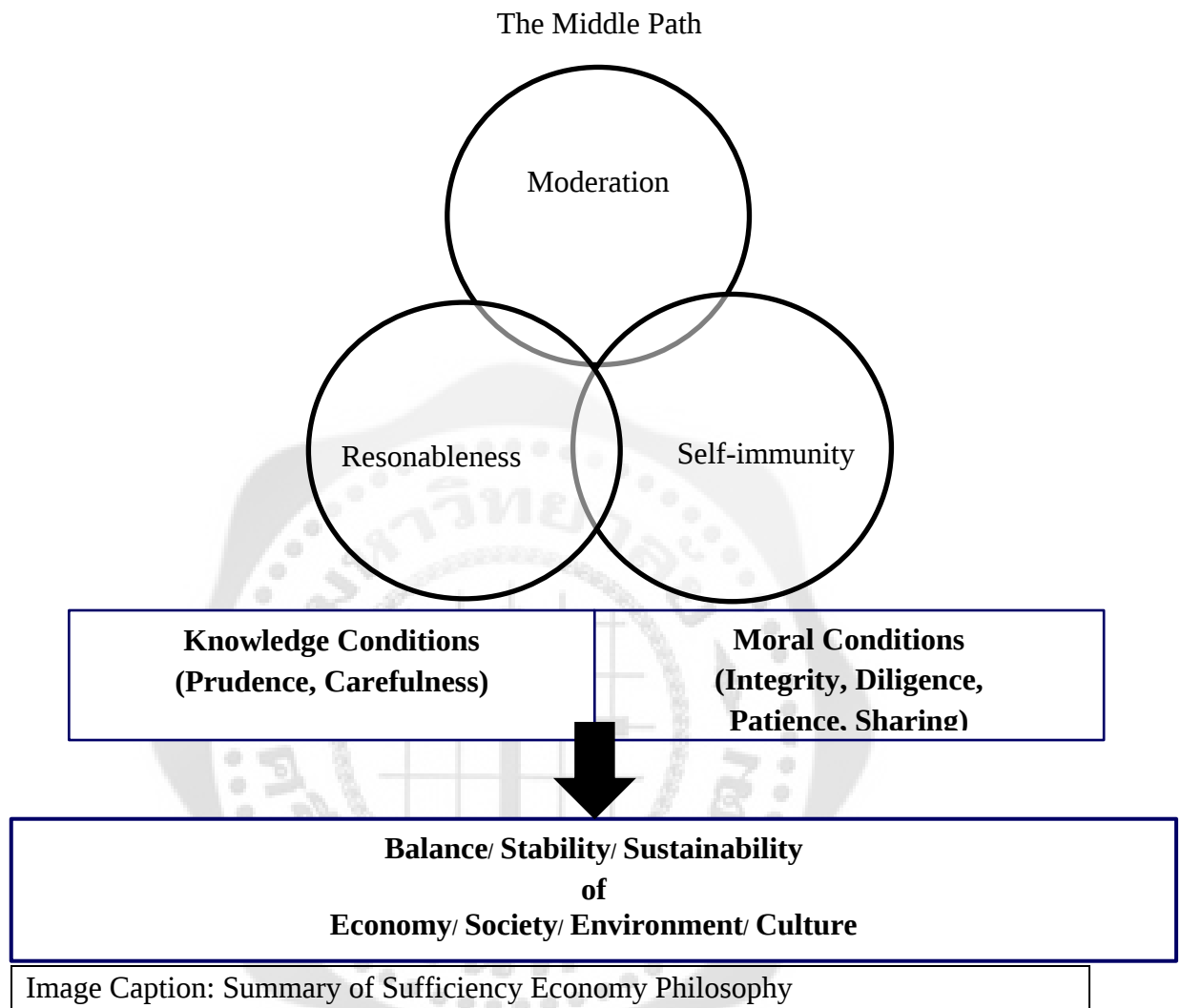
These key characteristics, knowledge, morality, and moderation, are defined under the concept of sufficiency. However, the meanings appear differently, depending upon the opinions and experiences of the viewers. Knowledge, in general, is accumulated knowledge and experience which have gained from the past, present, and future. However, Pimchanok Sangkaew calls it ‘appropriate knowledge’ and gives the meaning by using the word ‘enough’ as the base for the definition, “Appropriate knowledge means that we know enough to be able to think and act logically and reasonably” (625). Knowledge also includes prudence and carefulness (Wibulswasdi, Piboolsravut, and Pootrakool 4 and Sangkaew 625). In *Sufficiency Economy: A New Philosophy in the Global World*, knowledge is described by using many words that shows an active thinking and action in order to reflect knowledge rather than define it, “Business leaders are sharp, observant, eager to learn, wise, analytical and willing to apply new technology at all times” (“Sufficiency Economy: 100 Business Professionals” 31).

For morality, it is also defined in various ways when Sufficiency Economy Philosophy is mentioned. However, the meanings still appear under the concept of sufficiency. Morality generally means our awareness to judge what is right and wrong and our attempts to behave well and even avoid doing bad deeds. It refers to kindness, unity, honesty, justice, prosperity, altruism, and patience as well. In the model called ‘Summary of Sufficiency Economy Philosophy,’ moral conditions are classified into four characteristics as “integrity, diligence, patience, and sharing” (Wibulswasdi, Piboolsravut, and Pootrakool 4 and Sangkaew 625). However, viewed through the lens of business, morality is presented by Preecha Chaotechuang as “Morality refers to ethics and transparency” (53). Particularly, ‘honesty’ and ‘integrity’ are strongly affirmed by His Majesty the King as moral sentiments that are necessary for the whole nation, so everyone should be aware of them, “At the same time, it is necessary to strengthen the moral fiber of the nation, so that everyone, particularly public officials, academics, businessmen, adhere first and foremost to the principle of honesty and integrity” (qtd. in Rungwitoo 116).

Moderation is a key characteristic of Sufficiency Economy Philosophy. In general, it means the act of not doing something too much or the ability to control behavior within reasonable limits. Moderation also refers to two components: sufficiency and appropriateness. Often, a person with moderation focuses on basic needs which are food, shelter, clothing, and medicine that are necessary for living a normal healthy comfortable life. Particularly, Kasem Watanachai explains more about moderation that how far it is varies from individual to individual as well as social institutions and time, “Moderation: in relation to the capabilities of the person, family, firm, community, country, and the world during given time. When the time changes,

so do the capabilities. This will in turn affect the level of moderation” (11). Sumet Tantivejkul points out the significance of moderation as the key to success while he connects it with the *Middle Path*—the path of good life stated in Buddhism to help people to realize their potentials, “Moderation is the key to success. In this sense, we must inspect our strengths and limitations and know where we stand in terms of our potentials. Keep the middle path as a balance in life” (13). Similarly, Ajva Taulananda, Member of Sufficiency Economy Movement Sub-Committee and Chairman of Private Sector Working Group in Thailand, explains the concept ‘sufficiency’ with the word ‘enough’ which exactly reflects moderation, “Sufficiency Economy implies that there is enough and no deficiency. By having enough does not mean excessiveness to the point of extravagance, nor does it mean saving to the extent of parsimony. Each company’s level of sufficiency will not be the same even if both do the same type of business” (17). For His Majesty, he explains this sense based on being moderate and staying with less craving as “If one is moderate in one’s desires, one will have less craving. If one has less craving, one will take less advantage of others. Sufficiency means to have enough to live on. Sufficiency means to lead a reasonably comfortable life, without excess, or overindulgence in luxury, but enough...” (qtd. in Wibulswasdi, Piboolsravut, and Pootrakool 19).

Figure 1: Summary of Sufficiency Economy Philosophy



Source: “Sufficiency Economy; Understanding and Value of the Philosophy.”
The Meaning of Sufficiency Economy International Conference. Bangkok:
 King Prajadhipok’s Institute, 2011. Print.

The concepts of “knowledge, morality, and moderation” are not new.

Throughout the ages, such concepts have been explained by world philosophers as the key ingredients of happiness, peacefulness, and prosperity. For example, knowledge and morals were affirmed by Socrates (470-399 B.C.), a Greek philosopher, that they were the lofty qualities of human beings. Particularly, Socrates viewed knowledge as

a certain thing that led to morals or virtue. The belief of Socrates about knowledge and virtue appears in Paul Johnson's *Socrates: A Man for Our Times* that they are the same thing, "Hence knowledge led directly to virtue" (112). According to Socrates, people who have knowledge exhibit moral behavior because knowledge leads them to become aware of moral actions. The awareness, then, causes them to behave morally as well as avoiding immoral conduct. Finally, knowledge and moral awareness have led people to fully devote to common interests rather than personal benefits. It is believed that most citizens in the state are able to achieve sustainable happiness, peacefulness, and prosperity.

On the other hand, people who behaved immorally are seen as those who lacked knowledge to guide them. Socrates considered that the ignorant people did bad things. They were not able to differentiate between bad and good deeds. After they had been taught or suggested or gained much enough knowledge, those ignorant people did not do bad actions or behaved immorally anymore.

It was obvious that Socrates viewed knowledge as the crucial condition that enhanced human beings' understanding of the world. According to Paul Johnson, "Socrates took an optimistic view of human nature. He believed that the great majority of people wished to do well and that wrongdoing was usually the result of ignorance or false teaching. Once a person knew the truth, his instinct was to do what is right" (112). In addition, Socrates considered knowledge as something humans had to gain all of their life as presented in one of his best-known utterance mentioned in Rebecca Hartman's *Socrates*, "I know that I am intelligent because I know that I know nothing" (70). Further to this, Rebecca Hartman explains more in the following

statement that Socrates revolts against his knowledge by practicing himself as the one who knows nothing, “Socrates major revolution came when he admitted to himself that he knew nothing, or very little at that rate” (181). The belief shows that the wise man like Socrates still believes that knowledge is something a human has to acquire throughout human life. To be ready to learn, a human should act as the one who know nothing.

There are many reasons to support that knowledge is closely connected with moral behavior. Firstly, knowledge brings more understanding about human beings as well as their behavior and nature. When people have much enough knowledge, they are able to accept and understand both themselves and their circumstances. Secondly, it helps humans to understand each other better. Thirdly, knowledge not only is useful for humans to differentiate good things from bad things but also it directs them to avoid doing bad things. In addition, with knowledge, humans can compare something viewed as good with another good thing in order to make good or better judgment. Apart from this, it helps them to find solutions to problems. Lastly, knowledge impacts upon humans by creating positive changes in not only individual life and community but also in society.

Socrates never separated knowledge from virtue or morals. Therefore, when he categorized the virtue into five senses: wisdom, courage, moderation, justice, and piety, knowledge was found as a lofty feature along with those senses. Here are some examples.

Wisdom is also based on knowledge. After men have gained knowledge over a long period of time, they will be led to wisdom. With knowledge, men can think

deeply, broadly, and carefully so much so that the thinking results in positive and moral deeds. Wisdom helps people to know, understand, and judge themselves and others better.

Meanwhile, wisdom itself reflects morality. It is because of wisdom that influences men to search for truth and morality. According to Socrates, wise men accept both truth and morality after they have learned much enough. Then, they become good people who choose to behave well. Wisdom not only leads people to think carefully but also lets them help others with the good sense of morals as Socrates states, “But if someone else has wisdom within him, or her, he can assist, by his questioning, and help them to give birth to the truth they carry within their minds and hearts” (Johnson 83). That is to say, wisdom brings about more understanding of life while leading people to live happily as well as helping others to live happily, too. Therefore, wisdom reflects morality. After men have had wisdom, they have morality.

Apart from knowledge and morality, Socrates also place morality quite high on the important characteristics of men. According to Socrates, moderation comprises a high value of virtue. In Hartman’s *Socrates*, Socrates states that men should be careful not to do something excessive, “A man must understand to choose the mean and be wary of extremes” (128). Socrates sets himself as a good example of moderation through eating, exercising, and clothing as stated in Xenophon’s *The Memorable Thoughts of Socrates*:

In like manner, he blamed the custom of some who eat too much, and afterwards use violent exercises; but he approved of eating till nature be satisfied, and of a moderate exercise after it, believing that method

to be an advantage to health, and proper to unbend and divert the mind.
 In his clothes he was neither nice nor costly, and what I say of his
 clothes ought likewise to be understood of his whole way of living. (5)

According to Socrates, moderation influences people to control their behavior in order to keep actions, feelings, and habits to be performed within rational ways. If people do something with too much worry or with too high hopes, they will feel very anxious or serious. Even worse, when people do something without enough carefulness, they will not too serious, but fail instead. As a result, people should feel pleased with what they have or are able to do. Finally, when people's mind is opened to moderation or sufficiency, they can stay calm in any circumstances. This directly leads them to reach real happiness.

It is clear that knowledge is the most underlying feature of human beings according to Socrates. It is so significant that Socrates values it as a lofty characteristic, to the point that acquiring and possessing it is considered virtue. In addition, when virtue includes moderation, knowledge is directly related to moderation as well.

Like Socrates, Plato (428-347 B.C.), a Greek philosopher, also viewed knowledge as virtue. It was believed that Plato's view on philosophy was influenced by the death of his teacher—Socrates whose teachings were disapproved by the Sophists, the Greek authorities. Socrates died because the Sophists forced him to kill himself by drinking a powerful poison. The death of Socrates as well as the cruelty of the Sophists led Plato to view virtue as the most significant quality of good people. In Plato's *The Republic*, a work written for the ruler in governing the state, genuine

knowledge was mentioned in connection with virtue of men. Plato points out that knowledge has to be absorbed just by virtuous people, “Only really virtuous people can actually gain genuine knowledge of ethical truth, because they alone can achieve genuine understanding of the good itself” (223).

Plato believed that education was necessary in order to build good citizens. In *The Republic* he offered an educational system in which the Academy, a place where children and adults were taught, was set up. In the Academy, different subject areas with different objectives were provided, “The Academy was a center of research both in theoretical subjects and also in more practical ones. Metaphysics, epistemology, psychology, ethics, politics, and aesthetics all grew and developed there, as did mathematical science (Plato 174). Also, Plato believed that education could form a new kind of man with new attitudes. He stated about the real goal of education that, “The fundamental goal of education is not to put knowledge into people’s souls but to change their desires, thereby turning them around from the pursuit of what they falsely believe to be happiness to the pursuit of true happiness” (254). For Plato, knowledge had to be gained systematically through the systematic process so that it could create well-cultivated citizens and even virtuous political leaders to make great and positive changes in society.

It was obvious that Plato viewed knowledge and morals as the underlying features of humans, and he did not separate them. When he categorized the virtue into four characteristics: wisdom, courage, temperance, and justice, knowledge still appeared to be a significant element along with those characteristics. According to the classification, virtue itself reflects morals because virtue is moral goodness. At the

time, it reflects knowledge because Plato viewed knowledge as a virtue base. That is, people with moral can absorb genuine knowledge that benefits both themselves and others, and those have to acquire knowledge systematically to become well aware of and gain morals. Also, wisdom, one of the characteristics of virtue, directly presents knowledge because knowledge is a wisdom base as well. Moreover, Plato focused on wisdom as the most important characteristic of the state ruler he called “a philosopher king”. This makes knowledge become the most significant feature of the most important one in the state.

Temperance is one of the good characteristics classified by Plato. It reminds men to realize the necessary of sensible control of the things men say and do. Temperance reflects moderation. When Plato classified four virtues, he places temperance before other virtues. This can be assumed that it is the most important of all, “Plato defines four cardinal (essential, basic) virtues that provide optimal functioning for the human soul: Temperance - self-control and moderation; Courage - quality of the will; Wisdom - rational part of the soul is healthy and in control; and Justice - result of the other 3 cardinal virtues” (“Plato”).

It is because temperance is self-ability of controlling ourselves to say and to do things in a sensible way. Plato affirmed that temperance had to be possessed by everyone in the state in order to protect themselves from greed, excessive self-indulgence, and any threats from the outside world. As a result, temperance supported the work of the philosopher king to become more easily because the sense helped the citizens to control themselves to stay sufficient, calm, and peaceful.

According to Plato, knowledge and morals were the roots and masters of political authority. Meanwhile, moderation reflected through temperance acted as a reliable support of these underlying conditions. It is clear that knowledge, morals, and moderation stated in SEP were mentioned before by Plato. Similarly, they were found stated before that by Socrates as well. For millennia, this philosophical awareness has appeared as the undisputed truth of the world. It creates firm initial steps and political stability as well as providing an impetus for economic growth and positive changes for the community. It even helps the community to avoid regrettable failures. However, those results come true only if we believe in and practice it.

Apart from Western philosophy, Eastern philosophy also values knowledge, morality, and moderation as the key concepts of good life. Buddhism considers these three features as necessary qualities that not only bring about good life but release human beings from suffering.

Buddhism views knowledge to be something more important than learning or experience. In terms of Buddhism, knowledge is the condition of understanding, thinking, or considering arising from having or experiencing it. The Buddha put forth this concept by leading all Buddhists to believe that genuine knowledge had to be trained by real experience. For example, he told a mother whose son had just died to find a family in which no one had died before. After the woman had spent a lot of energy and time looking for the family of that kind, she could not find it out there. This caused her to understand that death is natural truth. Then, the understanding soothed the pain and grief inside her. For this case, knowledge refers to the understanding what the truth is and that truth we can learn by ourselves. Moreover,

the truth the woman learned from her son's death is not just knowledge but the understanding of life. This is clear that Buddha wanted her to experience it by herself, so he did not teach her directly. In *An Essay Concerning Buddhist Ethics*, Somparn Promta mentions the case of this woman and calls this kind of learning as 'empirical experience' as "Empirical experience is a direct experience of the truth. The truth could be either with contents or without the contents. I believe in this context the Buddha intended her to experience the truth with contents. Otherwise he would have instructed her to perform a silent mediation" (66).

Not only is experiencing but also mental training the methodological technique Buddha had fully intended to teach his followers. In *The Fundamentals of Buddhism*, Ajarn Pannavaddho, a famous Thai Buddhist monk, strongly affirms the importance of mental training according to Buddhist ways as "One must have the mental training. One's mind has got to be trained up and sharp. It's like, if you want to cut a tree, you have to sharpen up the axe first. When the axe is sharp then you can cut the tree. If you do it with a blunt axe it's difficult. And so one has to train oneself, one has to practice these ways, and slowly if one does that, one will get results" (103). Ajarn Pannavaddho points out that we should practice our mind continuously and slowly to make it become a sharp mind. When our mind is sharp, it reflects knowledge in a higher intellectual level. Knowledge, then, is the ability to think carefully and the capability to understand what the truth really is. This leads the practitioners to make decisions that bring about good life.

Knowledge also appears to be Buddha's outstanding capabilities which are stated as mindfulness, considering, and insight. In other words, Buddha was able to

think, understand, and make good decisions because of knowledge as Thich Nhat Hanh describes Buddha's characteristics in *Beyond the Self: Teachings on the Middle Way*, "Mindfulness, concentration, and insight are the energies that make up the Buddha. These three kinds of energy can transform habit energy and lead to healing nourishment" (433). From the description, Nhat Hanh connects those three features with 'healing nourishment' that helps Buddha's feeling and belief to become undisputed. That is why mindfulness, considering, and insight are valued to be the important characteristics Buddha had tried every attempt to imprint into all humans' mind. In addition, these make knowledge appear in a higher level of significance which refers to wisdom.

Knowledge is viewed as wisdom because it is a good view to perform good judgment with knowledge gained over a long period of time. This meaning appears relevant to the meaning of wisdom according to Buddhist philosophy Promta mentions, "Wisdom in Buddhist teaching is an ability of making a moral reasoning (7). According to the meaning, wisdom influences the ways humans think and behave. Those refer to good ways because wisdom leads to morals. As a result, wisdom becomes so important that it appears in many aspects of Buddhist philosophy.

The appearance of complete knowledge or wisdom in Buddha's teaching makes it clear that knowledge performs valuable function as a solid foundation of the path toward humans' freedom and happiness. Only well-cultivated humans are able to realize the acme of knowledge or wisdom which leads them to gain freedom and even to be in the state of nirvana—the ultimate goal of Buddha's teaching. Promta states

that “Wisdom in Buddhist perspective means an ability to overcome desire which is the root of all the suffering in human life” (63).

Morality is also one of the most important features of human beings. In Buddhism, morality is called “Sila” which is taught as basic moral awareness to guide humans not to do five bad actions: murdering, stealing, having an affair, lying, and taking drinks and drugs. These bad actions are “Five Precepts” in terms of Buddhism. In Ajarn Pannavaddho’s *The Fundamentals of Buddhism*, the significance of “Five Precepts” are demonstrated, “It is said that if one keeps these five basic moral precepts: the precept not to kill, steal, indulge in wrong sex, use wrong speech (bad speech) and finally to take drinks and drugs (which dull the mind). If one trains oneself to keep these, one will retrain ones status as a human being” (144). In *A Dictionary of Buddhism*, the purpose of “Sila” or “Five Precepts” are described to guide good deeds and virtue, “The purpose of “Sila” or “Five Precepts” is to guide behavior and cultivate virtue. The “Precepts” are not commandments and are not enforced by any religious authority” (Keown 267). According to the meaning and the description of “Sila” or the precepts, morality builds good humans who perform good deeds. Meanwhile, it differentiates humans from other living creatures because it forms moral awareness that results in moral behavior without which other creatures run their life.

Morality is also counted as one of “Three Trainings” according to Buddhist teaching. As said earlier, “Three Trainings” are morality (Sila), meditative concentration (Samadhi), and wisdom (Panya). In terms of “Three Trainings”,

morality particularly refers to “Right Speech”, “Right Behavior”, and “Right Livelihood”.

“Right Speech”, “Right Behavior”, and “Right Livelihood” are classified into the three important practices or the three steps to release or avoid suffering in “Path of Eight Right Practices”. “Right Speech” refers the abandoning of false speech, divisive speech, abusive speech, and idle speech. “Right Behavior” or right actions focus on the abstaining from taking life, stealing, and sexual misconduct. “Right Livelihood” considers the abstaining from business in weapon, business in human beings, business in meat, in intoxicants, and in poison (Pruetipibulthan 444 - 445).

In Nhat Hanh’s *The Heart of the Buddha’s Teaching*, these three moral practices are mentioned as well. *Right Speech* not only encourages humans to present good and right speech but prohibits them to avoid bad or wrong speech. Meanwhile, it warns them to listen to others as Buddha said, “Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering” (qtd. in Nhat Hanh 1288). Also, Nhat Hanh explains more about *Right Speech* that it includes speaking truthfully, not speaking with a forked tongue, not speaking cruelly, and not exaggerating or embellishing (1294 - 1301). For “Right Behavior”, it is also quoted in the same book through Buddha’s teaching as the good actions that protect the lives of living creatures and natural environment, “Aware of the suffering caused by the destruction of life, I am committed to cultivating compassion and learning ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not to let others kill, and

not to support any act of killing in the world” (qtd. in Nhat Hanh 1437). Another example of “Right Behavior” is sexual responsibility. Buddha taught people to avoid any sexual misconduct that influences suffering in all members in the family, especially children, “Aware of the suffering caused by sexual misconduct, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families, and society. I am determined not to engage in sexual relations without love and long-term commitment” (qtd. in Nhat Hanh 1449). “Right Livelihood” concerns the way a man earns a living by mentioning the bad work a man has to avoid, “The sutras usually define Right Livelihood as earning a living without needing to transgress any of the Five Mindfulness Trainings: not dealing in arms, in the slave trade, the meat trade, the sale of alcohol, drugs, or poisons; or making prophecies or telling fortunes” (Nhat Hanh 1721).

Morality can be classified in terms of individual and group morals. In *An Essay Concerning Buddhist Ethics*, Promta labels it into two levels as individual and group morals which not only cannot be separated but are significantly related to each other, “There are two meanings of morality in Buddhist ethics. The first meaning is that morality is personal way of life. The second meaning is that morality is the way to be followed by society” (13). The two levels of morality mean that moral actions have to be performed as both personal and public deeds. Also, these imply that humans are connected to each other and that the individual morals affect the society as a whole, and vice versa. Promta explains more about the Buddhist belief of morality that moral behavior is performed by good people, so good actions arise from the good ones as “Buddhist ethics is more interested in good person than good action. We believe that of these two things good person is more fundamental. That is our

community needs good persons more. A good person will do a good action; therefore it will automatically entail having the second thing” (Promta 71). For more explanation, Promta uses ‘laws’ to support that good man is the source of good actions as “Buddhism believes that good laws can never be obtained from the bad people” (71).

Moderation is another key concept which is believed that it brings about a good man. According Buddhist philosophy, moderation appears in terms of “the Middle Way” or “the Middle Path” which is also generally known among Buddhists as “the Path of Wisdom.” The word ‘middle’ indicates that the solid path for humans’ life has to be in between two extreme levels while the word ‘wisdom’ shows that a moderate act is not just performed by a body but is formed deeply in humans’ mind. Then, both mind and body work together to perform living life in the “Middle Way” as Promta explains, “So, the “middle-way-ness” of Buddhist morality is considered from its, balanced practice of body and mind” (35).

The “Middle Way” is defined related to moderation. For example, in *A Dictionary of Buddhism*, the “Middle Way” is defined that it is a spiritual path based on moderation and the attempts to grasp it although being in the conflict extremes, “a spiritual path that lays emphasis on moderation, and endeavors always to steer a middle course in the face of conflicting extremes” (Keown 162). In *Beyond the Self: Teachings on the Middle Way*, Nhat Hanh clearly uses the examples to make the term to be easier to understand and to avoid the misunderstanding of it. According to Nhat Hanh’s examples, including the explanation, the “Middle Way” is not just the middle of a binary opposition, but something goes beyond that, “The Middle Way means not

being caught in pairs of opposites like “exists” or “does not exist.” The Middle Way could be wrongly interpreted as meaning that “exists” and “does not exist” are both possible, and that the Middle Way goes between them. But in fact, “exists” or “does not exist” are both ideas we need to go beyond” (Nhat Hanh 102). Moreover, in the same book, Nhat Hanh provides other notable examples in order to make the understanding of it clearer while pointing out that the middle way always reflects in Buddha’s teachings, “The teachings of the Buddha are always the Middle Way, the way that goes beyond ideas of being or nonbeing, birth and death, one and many, coming and going, same and different as well as ideas of not being born, not dying, not one, not many, and so on. The Tathagata avoids these extremes” (285).

It can be concluded that both western and eastern philosophers see knowledge, morality, and moderation as key characteristics of being good people. Knowledge refers to any knowledge gained from education, information, skills, and experience accumulated over a period of time through learning or experience. In this study, the knowledge is characterized as accumulated knowledge and experience from various subjects from the past and present. Morality refers to the beliefs about how people should behave. In this study, morality is characterized as kindness, unity, honesty, justice, altruism, and patience. Moderation refers to the acts of doing something in a middle way or not doing something too much or too little. In this study, moderation is characterized as the satisfaction of humans’ basic needs or the condition of having food, shelter, clothing, and medicine.

Related Literature and Studies

Nida Meesook's *Makatho's Self-Growth and the Philosophy of Sufficiency Economy* (2007) studies the self-growth of Makatho in *Rajadhiraja*, the epic about the battle between Burmese and Mon (an ethnic group). In the study, she presents Makatho's self-growth starting from being a vendor's son who has traveled to sell goods in many places to becoming the king. The analysis concludes that the sufficiency has been reflected through the story significantly. That is to say, the three characteristics: moderation, reasonableness, and self-immunity including the two necessary conditions: knowledge and morality can be captured. The study also reports that Makathos' self-growth demonstrates the sense of sufficiency as a careful and gradual change with morality, but without stinginess. In addition, the analysis values the philosophy as an outstanding path leading people to step forward with sustainability and security. This study confirms that the elements of the philosophy can be traced in a main character as well as his or her deeds. Moreover, the timeless worth of the philosophy found in the study proves its enormous significance that should be revealed not only in Thai literature but far beyond that.

Nontcharas Wongwichaiwat writes an article entitled *An Analysis of the Concept of Sufficiency Economy in Wang Dokya by V. Vinichayakul* (2009). The article states that although the novel was written more than 20 years ago, the content and the concept are always up to date and can be adapted to daily life. The SEP concept in this novel reflects the Thai way of life in urban areas and the sufficiency way of life which has the standard of Buddhism concept. To consider the SEP at present, it is the same concept and suit to the individual life style as well. This concept is the basic principle to approach and conduct their manner in the social life

continuously. For the presentation, Wongwichaiwat shows the SEP concept through character, dialogue, setting, and intellectual words. This article shows the lifestyle in the urban area which is also found in *The Wapshot Chronicle*, and the sufficiency way of life is the ultimate outcome of the self-sufficient farm planned in *Animal Farm*.

Likewise, Weerachat Sirikrai wattanawong conducts a study, *Analysis of Sufficient Economy Philosophy Appeared in Khun Chang Khun Phan* (2009). The study shows that all five principles: moderation, reasonableness, self-reliance, knowledge, and morality are practiced by the characters in the story. There are twelve characters who have practiced all these aspects of the behavior. Behavior on being sufficient, being reasonable, having self-immunity, and having knowledge are practiced the most by the main character, Khun Phan, while behavior on having morality is practiced the most by Phra Panwasa. This research gathers the data how many times each character practices the underlying features but does not describe or analyze the causes or effects of practicing the features. However, failure to gain happiness of Khun Phan and the main characters in *Animal Farm* and *The Wapshot Chronicle* draws attention to investigate the reasons behind the portrayals of the main characters in the two stories.

Sanom Krootmaung's *Thai Folk Fables in the Lower Northern Part of Thailand: An Analysis for Sufficiency as a Way of Living Life* (2010) investigates sufficiency features in 36 Thai folk fables in the lower northern part of Thailand. The study embraces the meaning of sufficiency asserted by His Majesty King of Thailand. That is, sufficiency is a way of living life, including self-sufficiency, rationality, and self-protection. The study reports that self-sufficiency occurs most frequently in the fables, followed by rationality and self-protection, respectively. The characters

demonstrate the trait of wise decision-making most often, self-dependency, and sharing. Like fables, *Animal Farm* aims at teaching moral lessons. Therefore, the study gives rise to analyze *Animal Farm* in terms of the SEP which can be traced in those fables.

Anont Srisakda conducts research about the SEP characteristics reflected in *Suphasit Phra Ruang, An Analysis of Ideas in Suphasit Phra Ruang with Reference to the Philosophy of Sufficiency Economy* (2011) by identifying the numbers of teachings in the literary work consistent to the philosophy. Srisakda reports that the morals from *Suphasit Phra Ruang* conform to the SEP in many aspects, namely moderation, reasonableness, self-immunity and the 2 important conditions: knowledge condition and moral condition. This research brings about the idea of analyzing classics in terms of the philosophy. If good literature obscures the underlying characteristics affirmed in the philosophy, to bring *Animal Farm* and *The Wapshot Chronicle* into the assertion that the philosophy lying beneath them is possible.

Animal Farm has been studied for ages over the world. An American writer and critic, W. John Campbell, analyzes *Animal Farm* in *The Book of Great Books: A Guide to 100 World Classics* (2000). He provides historical background and discussions of major themes and characters which give rise to a certain perspective of sufficiency. For example, Major is a character who is portrayed to look knowledgeable. Another example is Snowball whose “self-sufficient society” plan reflects sufficiency obviously. However, such sufficiency ideas never result in sustainable peace and happiness for all. Major, the one who gives a theory, should have a long life to prove that sustainable happiness will arise from what he says. For

Snowball, his ending in exile is almost the same as the disappearance of Major. Of the three pigs, only Napoleon, who is demonstrated with brutality, leads the farm until the end of the story. All of the situations arising draw attention to not only identify the important conditions and characteristics of the SEP but to investigate particular factors causing the unpredicted results.

Russell Baker explains the background of the narrator, Gorge Orwell, in his preface in *Animal Farm* (1996) that Orwell was miserable when studying at Eton because of his sense of inferiority among the well-heeled schoolmates. Later, the experiences in Burma also increased the sense of injustice which, for years, has gradually arisen in him. Moreover, it brought about his hatred of “imperialism” which is the ideology that gives a dominant country a special, legal, or even moral right to conquer others. Baker also mentions modern machines that are used to control others whose stupidity is their unique feature. In fact, Baker’s critique is consistent to Nietzsche’s view on morality which categorizes it as master and slave morality. The former prefers the form of morality over others while the latter arises from hatred. Baker’s review can be applied to criticize *Animal Farm* in a higher intellectual level in this study in order to know whether such morality in *Animal Farm* is consistent with SEP morality or not.

Andreas Busk analyzes *Animal Farm* in “Animal Farm: Thematic Analysis” (2012) by focusing on the benefits of education. She describes “education” which exactly connects to power. That is, the ones who hold education can run their life comfortably and easily and gain any advantages more than others. She also stresses that education can help some characters living without laborious tasks such as old

Major, Snowball, Napoleon etc. On the contrary, the ones who live with no education will stay without power, particularly without efficient food too. Most intriguingly, she highlights, “Education was, and still is in many countries, a privilege for the rich” in spite of the fact that education is one of the underlying conditions of the SEP. Therefore, the study needs to investigate that how education is used to exploit others and why it does not bring about happiness—the ultimate outcome of the SEP.

Like *Animal Farm*, *The Wapshot Chronicle* draws researchers and reviewers’ attention to it. James O’Hara’s *Cheever’s The Wapshot Chronicle: A Narrative of Exploration* (1980) analyzes Moses Wapshot, Leander’s elder son, in one section. O’Hara points out Moses’s attempt to run away from the financial mean his aunt, Honora, uses to control the family, “More importantly, it broaches the major themes of the novel: the fundamental irreconcilability of male and female temperaments and the consequent need of men (at least the Wapshot men) to embark on journeys of exploration as an escape from the confines of female sensibility” (20). This study shows Moses’s strong desire to avoid being controlled by not only his aunt but his parents. This leads this study to investigate why the appearance of SEP in the small village in which he lives is not developed in him when he is grow-up. In addition, ‘financial mean’ Honora uses reveals the threat of money—the most important factor used for living in the capitalist world—affecting the Wapshot family. This also leads this study to prove that when money is viewed as the most important need, the character cannot reach real happiness.

Kerstin Dell conducts research entitled *The Family Novel in North America from Post – War to Post – Millennium: A Study in Genre* (2005). In the “The Post –

War Family Novel” section, Dell compares Leander and his two sons and, then, points out that life in the small fishing village is better than life in the modern world, “This may be true, but *TWC* suggests that those who are trapped in the golden past are at least better off than those who are trapped in the gloomy world of the present. The fate of Leander’s sons is a case in point” (88). Dell views life in the old world as good life, “The general tone of *TWC* is a tone of mourning for that which has been lost in modern day America. Nature loses to culture, the city wins over the country, the future subdues the past – and the female seems to dominate the male” (97). Dell’s work involves the peaceful land in which the sense of sufficiency has been displayed before it is replaced by the atmosphere of the capitalist world. The ‘golden past’ in Dell’s report brings about the idea of a golden period with great happiness or success. This leads this study to investigate the characteristics of the main characters who used to live in the sufficient land but try to survive in the modern day and fail in their attempts.

In *Online Beacham’s Encyclopedia of Popular Fiction*, Walton Beacham describes Leander, the father, as a hero who is always strong although he is reduced to ferrying tourists rather than being a seafarer like his ancestors:

Clearly the hero of *The Wapshot Chronicle* is Leander Wapshot, patriarch of the family and unfaltering proponent of tradition. Descended from generations of God-fearing Wapshot men drawn to the sea, Leander is unceremoniously reduced to ferrying passengers across the bay from St. Botolphs to Nangasakit; that is, until an inopportune storm enables his wife Sarah to turn the foundered S.S. *Topaze* into “The Only Floating Gift Shoppe in New England.” (4)

While Beacham views Leander as a good man, this study views him as the one who totally lacks responsibility for his family. Therefore, this study aims at demonstrating him as one of the victims of the capitalist ideal that affects him to live without hopes until he dies.

Social Background Information

Animal Farm was published in 1945. It presents the situation of Russian Revolution when tsar, the monarchy of Russia before 1917, was exiled. After the revolution, Lenin led the nation which was formed as a Communist state and entitled the Union of Soviet Socialist Republics (the USSR). After Lenin had died, Stalin was a leader whose great cruelty was seen through the killing of thousands of political opponents. *Animal Farm* criticizes the totalitarianism during Stalin's leadership before World War II. Meanwhile, it satirizes France, England, and other countries, run by diplomatic capitalism, that have relations with the USSR.

After twelve years of the publication of *Animal Farm*, in 1957, *The Wapshot Chronicle* was published. It satirizes life in modern day America in 1950s when materialistic views of capitalism intrude every single life of the Americans. Likewise, loneliness and moral decadence are demonstrated by loss of self-esteem and despair while the disappearance of traditional custom of the past is presented. The story also satirizes the capitalist people who refuse to live in harmony within beautiful natural environment but accepting to struggle in the unfamiliar, chaotic environment instead.

Both *Animal Farm* and *The Wapshot Chronicle* present political and economic theories. In *Animal Farm*, the author demonstrates socialism—a political system in which land, business, property, and capital are owned by the community as a whole

(Campbell 33). Socialism is based on Marxism which is a political theory about a class struggle of the workers against the employers in order to gain fairness and equality in the state of being exploited. After the workers successfully revolt against the employers, everything is shared and everyone in society is treated as an equal. The theory is called Marxism after the name of its thinker—Karl Marx (1818-1883)—a Jewish sociologist and economist. Marxism pointed out that the conflict between the working class (the proletariat) and the capitalist class (the bourgeoisie) had been developed in an economic and politic foundation of the capitalist system. In the system, the working class was forced to produce commodities for all, especially for the bourgeoisie, but was always merely paid a subsistence wage as well as living at the subsistence level.

In *Political Thought from Plato to the Present*, Judd Harmon explains the capitalist exploitation of the working class, “The worker cannot avoid making his contribution because the employer owns the instruments of production while the worker cannot afford those instruments. Even worse, the employer can force him to spend more time on his jobs than it is necessary” (398). In this situation, the exploitation led to social class anger which eventually might be developed into higher steps of violence ranging from fighting and killing to starting a war, or in other words, leading a revolt against capitalist employers.

Marx and the advocates of Marxism believed that a victorious revolution of the oppressed became successful after Marxist ideology had been fully endorsed and accepted the political foundation. This led the working class to be united and organized to fight against capitalist domination as Ludwig Von Mises states in

Socialism: An Economic and Sociological Analysis that “They have to be consciously utilized, at privileged moments of *social* crisis, to bring about the revolutionary overthrow of the system” (1464). In *Capital*, Karl Marx designated the three main conditions caused the class revolution as “The growth of the proletariat, of its exploitation, and of organized revolt against that exploitation, are the main levers for the overthrow of capitalism” (1461).

According to Marxism, the forces and the needs of commodity production in the capitalist world have gradually formed the separation between two classes: the working class and the capitalist class. The separation is seen clearly through labor and the consumption of the two opposite classes. The working class or the proletariat is a larger class which provides labor while the capitalist class or the bourgeoisie is a smaller one which consumes the most of the production of that labor. Meanwhile, this builds up an economic foundation composing of a structure of society called ‘superstructure’ in which those bourgeoisie are completely discriminated from those proletariat by many aspects of social and political culture formed in the superstructure. Harmon explains this socio-economic structure as, “The foundation not only composes of material factors but also a superstructure which consists of the nonmaterial factors like laws, moral codes, religion, art, governmental forms, including the theories and philosophies designed to support them” (394). This indicates that the capitalist class, who consumes the commodity production, has power to form the special structure of the society which supports them to take huge benefits from this economic system. At the time, it limits the proletariat’s opportunities to create any structure of society that benefits them. According to Marx,

these socio-economic conditions reveal huge differences between the two opposite classes.

The conditions that give opportunities for the capitalist class to exploit their superior structure and to gain almost all benefits indicate the unfair situations which easily lead to class struggles. Particularly, Marx believed that when subjective and active conditions were ripe, proletarian revolution was selected to be an optimum solution. Also, as the proletariat made up the majority of the population, Marx assumed that the proletariat could seize the power as found in Marx's strong views about a class struggle that "*The history of all existing society is the history of class struggles*" and that "...there will be only one class—the proletariat, living according to their own ideals" (qtd in Harmon 403). That is to say, after the struggles, the working class inherited the power.

Advocates of Marxism believe that Marxism will bring about victory, sharing, and happiness among the oppressed and the exploited writhing in serious surroundings of other political systems. In *Ho Chi Minh: the Nation and the Times 1911-1946*, Pham Xanh defines Marxism, together with Leninism, a political theory based on those of Marx, as the science of the laws, the revolution, and the victory, "Marxism-Leninism is the science of the laws of development of the nature and society. It is the science of the revolution of the oppressed and the exploited masses. It is the science of the victory of socialism in all countries and that of the construction of the communist society" (47). Von Mises illustrates Marxism as the political ideal that encourages the revolution while fulfilling people's dream of the imaginary perfect world or the Utopian world in which they can live happily, "The incomparable success of Marxism is due to the prospect it offers of fulfilling those dream-

aspirations and dreams of vengeance which have been so deeply embedded in the human soul from time immemorial. It promises a Paradise on earth, a Land of Hearts' Desire full of happiness and enjoyment, and sweeter still to the losers in life's game..." (17). This illustration is found consistent with the views of Joseph A. Schumpeter on Marxism appears in *Capitalism, Socialism, and Democracy*. In this book, Schumpeter compares Marxism to a religion that brings about life the believers hope for while being national salvation to them, "In one important sense, first, a system of ultimate ends that embody the meaning of life and are absolute standards by which to judge events and actions; and, secondly, a guide to those ends which implies a plan salvation and the indication of the evil from which mankind, or a chosen section of mankind, is to be saved" (198).

Apart from socialism and Marxism, both *Animal Farm* and *The Wapshot Chronicle* display capitalism. Capitalism is an economic and political system in which private enterprises are allowed by the government to own property and to run businesses freely. It is an economic system in which industries belong mostly to private owners who focus on investment, machines, and technology operated to increase productivity as Joyce Appleby defines, "An economic system that relies on investment of capital in machines and technology that are used to increase production of marketable goods" (qtd. in Green). Far beyond that, Fredric Jameson explains capitalism in *Postmodern, or, the Cultural Logic of Late Capitalism* that it explodes with materialistic views and replace the sacred and the spiritual of men:

Capitalism, and the modern age, is a period in which, with the extinction of the sacred and the “spiritual,” the deep underlying materiality of all things has finally risen dripping and convulsive into the light of day; and it is clear that culture itself is one of those things whose fundamental materiality is now for us not merely evident but quite inescapable. This has, however, also been a historical lesson: it is because culture has become material that we are now in a position to understand that it always was material, or materialistic, in its structures and functions. (66).

In terms of private property, only capitalism brings it into existence as Ayn Rand states in *Capitalism: The Unknown Ideal*, “It must be remembered that the institution of private property, in the full, legal meaning of the term, was brought into existence only by capitalism” (3). Under market-based economy, the ultimate goal of the investors is a profit which, then, is reinvested into the businesses to increase the private property and into the economic system to fuel economic growth as well. Schumpeter mentions the main factors that cause capitalism to keep on and to encourage economic growth as “The fundamental impulse that sets and keeps the capitalist engine in motion comes from the new consumers’ goods, the new methods of production or transportation, the new markets, the new forms of industrial organization that capitalist enterprise creates” (1819).

In terms of a political system, capitalists believe that only private investors can make full use of resources from which higher, better, and greater productivity is the output of the production. They consider that the government cannot do that because a

state-owned monopoly limits its opportunity to compete with other businesses. This limitation actually blocks product development. Without any controls of the government, the competition among business organizations arises in the free markets to offer not only better but the best goods for consumers. According to capitalism, the sole responsibility of the government is to run the state. Meanwhile, the main duties of private enterprises are to run businesses by investing in machines and technology in order to increase productivity and profits in the free market economy.

This capitalist ideal is a cultural system as well. When it is applied on national or even global scales, capitalism changes the private owners' mindset which, then, affects both themselves and the workers at the same time. To increase productivity as well as gaining high profits, private businesses value innovations, investment, and production as the most significance instead of human workforce. Therefore, the workers are positioned just to operate the machines or to work with the equipment without the atmosphere of natural life. There, the workers is reduced to living by labor, to doing a simple work, and to losing a chance to develop themselves as described in Adam Smith's *Wealth of Nations*, "The man whose whole life is spent in performing a few simple operations, of which the effects too are, perhaps, always the same, or very nearly the same, has no occasion to exert his understanding, or to exercise his invention, in finding out expedients for removing difficulties which never occur" (423). Furthermore, some workers are quit and left lonely in the state of unemployment because they are replaced by those machines. For the investors, the capitalist system influences them to struggle to be determined as winners. To be the winners, they prefer taking risks instead of gradually making firm steps to create stability for business growth. If the production is sold well and generates high profits,

those private enterprises will be counted as winners. On the contrary, if they cannot provide better productivity than the competitors or catch the right trend of consumer purchases, they will be counted to be losers and be automatically put out of business.

The capitalist system affects family life of the workers, too. For example, family life in the US underwent dramatic change after the government had pursued the policy of “laissez-faire” in 1920s. “Laissez-faire” or “laissez-faire capitalism” is one of the capitalist concepts that was created to serve industrialization that spread goods and materials freely not only in the US but over the world. When the society was industrialized, agricultural areas were transformed to be industrial land. Some peasants were forced to work in the industrial areas in which they lived as low-paid workers under the miserable working conditions, with working long hours, and on arduous tasks. Capitalism even made ample use of child labor working in those areas, too. For skilled workers, they were attracted to leave their homeland to find jobs and to live in a city. Life was immediately changed when young skilled workers left their parents to struggle in a city which was formed as a “cosmopolitan city”—alone without parents.

There are many factors that cause the growth of capitalism. First, after the world had valued the significance of the Enlightenment—a period in the eighteenth century—when numerous thinkers believed that science and knowledge, not religion, could improve humans’ life, capitalism was applied to serve the idea as well as the use of machines, technology, and innovations under the aim of increasing wealth of human beings. Also, population growth encourages both the government and the investors to bring capitalism into full play to feed increasing population. For a

political aspect, after World War II, capitalism appeared to be the most sensible concept hotly pursued by democratic industrialized countries such as the US and other European countries. This attempt was the action to stop the rise in communism based on Marxism and Leninism that had spread rapidly over the world, especially in Asia.

In conclusion, SEP consists of three key characteristics—knowledge, morality, and moderation. Knowledge refers to any knowledge gained from education, information, skills, and experience accumulated over a period of time through learning or experience. Morality refers to good deeds which are kindness, unity, honesty, justice, altruism, and patience. Moderation refers to the acts of doing something in a middle way or not doing something too much or too little. It is also the satisfaction of humans' basic needs or the condition of having food, shelter, clothing, and medicine.

Both Western and Eastern philosophers demonstrate SEP characteristics as the important factors of men. Socrates views knowledge as one of five characteristics of virtue. Wisdom is based on knowledge, and wisdom itself reflects morality. Moderation which helps men control their behavior is also important. Plato views knowledge, morality, and moderation as important, too. His view on knowledge is so strong that he offers an educational system to provide knowledge to men. Also, Plato views knowledge as morality. Plato's concern on moderation is seen when he characterizes temperance which refers to moderation as the important characteristic of men. Buddhism views knowledge as understanding, thinking, and considering arising from having or experiencing something and being trained. According to Buddhism, wisdom leads to morality. On top of that, morality is viewed as the most important

feature of men. In Buddhism, morality is called “Sila” which is basic moral awareness to guide people not to perform bad actions. Buddhism also characterizes moderation as the “Middle Path” which is connected to knowledge because it is also known as the “Path of Wisdom”.

The study reviews a lot of related literature studying SEP, *Animal Farm*, and *The Wapshot Chronicle*. In recent years, a lot of researchers conduct research on SEP in literary works, but only in Thai literature. The results of the research show that the characteristics of SEP reflect through the main characters in much Thai literature. In addition, some literature reflects SEP through Buddhist concept. There are a wide variety of literary works studying *Animal Farm* and *The Wapshot Chronicle* as well. Researchers analyze *Animal Farm* as a satire on Russian politics in terms of Russian Revolution in 1917 and the situations arising after the revolution. In particular, Marxism and capitalism are presented as main political and economic concepts in *Animal Farm*. *The Wapshot Chronicle* is studied in terms of moral decadence caused by the influence of capitalism. The research mostly focuses on the unity of family that is falling apart when traditional American societies are changing in 1950s.

Chapter 3

AN ANALYSIS OF KNOWLEDGE, MORALITY, AND MODERATION IN *ANIMAL FARM* AND *THE WAPSHOT CHRONICLE*

In this chapter, the researcher applies the concepts of knowledge, morality, and moderation in studying Major, Napoleon, and Snowball, the three main characters, in *Animal Farm* and Leander, Moses, and Coverly, the three main characters in *The Wapshot Chronicle*. Knowledge refers to accumulated knowledge and experience from various subjects from the past and present. Morality refers to kindness, unity, honesty, justice, altruism, and patience. Moderation refers to the satisfaction of humans' basic needs or the condition of having food, shelter, clothing, and medicine. It is also the objective of this study to explore the extent the main characters display these characteristics as well as the reasons behind their portrayals. The chapter begins with the brief details of all six main characters and followed by the analysis of each characteristic in the main characters.

Animal Farm

Major is one of the main character. He is the oldest male pig who was found dead after presenting a Marxist regime to the farm animals. Of the three pigs, Major is the first one who makes full use of Marxism as a mean to reach his personal gains which refer to the need to replace humans as well as the need of power. It appears that Major exploits the idea of equality and happiness to build up hopes among the

struggling animals. The hopes are based on the belief that if they are guided by Major, the animals not only can alleviate misery arising from being overloaded with hard work but also are able to gain both equality and happiness. Meanwhile, Major builds up the condition that the human owners have to be replaced by him so that he can lead all animals to be treated as equals and to share benefits they need.

After Major has died, Napoleon, one of the two pigs, leads the farm animals to revolt against human owners. Napoleon is characterized as a fierce and determined pig in “Napoleon was a large, rather fierce-looking Berkshire boar, the only Berkshire on the farm, not much of a talker, but with a reputation for getting his own way” (Orwell 10). He is also found intelligent, but brutal. These distinctive characteristics are the important factors that lead him to gain and maintain power after victorious rebellion. Instead of treating other animals as equals, Napoleon establishes a dictatorship far more brutal than that of the human owners. It is seen that not only power but absolute power Napoleon really needs.

Like Napoleon, Snowball leads the animals to revolt against humans. He is another main character who shares power with Napoleon in the beginning. He is described to be a happy attractive and inventive pig with a lot of energy, “Snowball was a more vivacious pig than Napoleon, quicker in speech and more inventive, but was not considered to have the same depth of character” (Orwell 10). The scene in which Snowball climbs up the ladder to write the Seven Commandments on the wall shows his ability to write. It also implies that Snowball is not as big as Napoleon. Snowball believes in Major’s dream of staying independently without humans, so he leads the farm animals to revolt against humans of his farm and other farms throughout England. Snowball looks inventive and self-sufficient when he offers the

idea of self-sufficiency society and the windmill—the machine that can harness the power of the wind to produce electricity. Snowball never realizes that Napoleon disagrees with any of his ideas and does not want him to gain popularity. However, at the end of the story, Snowball is forced out of the farm by Napoleon's fierce guard dogs.

The Wapshot Chronicle

Unlike Major, Napoleon, and Snowball, Leander is an aging father who has quite a close relationship with his two sons, Moses and Coverly. He represents an old American man living in the small Massachusetts seaport town called St. Botolphs. His ancestors were seamen travelling the world for centuries, but Leander reduces himself to ferrying tourists across the bay from St. Botolphs, the mainland, to Nangasakit, a leisure island. With a little money, Leander cannot support his family members financially and leaves them live with the financial support from his senile cousin, Honora. This woman is also the owner of *Topaze*, the boat used to carry the tourists. After his two sons have left St. Botolphs to build new life for themselves in Washington, Leander starts writing a journal and keeps writing it until he drowns himself into the ocean.

Moses is the elder son of the Wapshot family. He is favored over Cloverly, his younger brother, by Leander. Eavesdropped by Honora, Moses is found having sexual intercourse with Rosalie, the guest of his family, in his house. This causes him to be forced to go out into the world to learn some responsibility although he is ill-prepared. In Washington, Moses has failed in his government job because he is found having an affair with a woman in the office. Then, he gets a second job as a worker of a bank.

Later on, Moses marries a rich and beautiful girl, Mellissa, he decides to marry when he first meets her. Moses has sex with her before marriage. In the big city, Moses cannot afford to buy his own family's house. As a result, he keeps on living in ancient expensive mansion of Justina, Mellissa's aunt.

Coverly is the younger son of the Wapshot family. He decides to sneak away from his parents to accompany Moses after he has heard that his only brother has to leave home to make his own fortunes in New York. Like Moses, Coverly is too young to live without parents in the outside world. There, Coverly gets a job which entails transcribing binary code onto tape for the computers. Later, he has another job as a technician on a rocket-launching site. This job forces him to live far away from the city for some periods of time. Coverly marries Betsey, a poor Southern girl. Like many citizens, Coverly and his wife get into trouble when living in the big city. The family takes up residence in a homogenized modern suburb—the chaotic place that appears very different from his homeland. At the end, Coverly is abandoned by his wife. Coverly reveals his homosexuality he has covered to his father.

Knowledge for Personal Gains

Major is presented as a knowledgeable animal in “He was twelve years old and had lately grown rather stout, he was still a majestic-looking pig, with a wise and benevolent appearance” (Orwell 1). This word “wise” is used to describe him because it is believed that people who gather a lot of experience are wise. In *The Memorable Thoughts of Socrates*, Socrates says, “Then, men are wise on account of their knowledge” (97). Moreover, it is believed that the wise ones can give good advice and make good decisions. Major is seen as a Marxist follower as he has good knowledge

about Marxism. He teaches the animals about a revolution theory and guides the animals to revolt against humans. He is given this role because he is the only one who is described as the wise character. With this characteristic, Major looks distinctively knowledgeable and deserves to be trusted by animals that are not as wise as him, or even worse, are stupid. The animals display their stupidity through the words based on “stupid” throughout the story. Boxer, a cart horse of great size, is demonstrated with a stupid look, “A white stripe down his nose gave him a somewhat stupid appearance” (Orwell 2). Animals’ stupidity has been shown continuously such as in “Even the stupidest of them had already picked up the tune and a few of the words” (Orwell 8) and in “At the beginning they met with much stupidity and apathy” (Orwell 11). Another notable example is Mollie, the white mare, whose stupidity is highlighted immediately through her first appearance with her questions, “The stupidest questions of all were asked by Mollie, the white mare” (Orwell 11). Therefore, the word “wise” makes Major look knowledgeable enough to be listened to by the animals, causes the story he tells to be reliable, and brings about the thought among the animals that they have to follow his advice. As a wise one, Major is seen as the intellectual superiority over other farm animals. This leads him to be accepted as a new leader instead of humans although he is just a pig. Meanwhile, because of their stupidity, other animals are differentiated into the inferior status. This leads them to be still fixed in a servitude condition they had faced when humans were the farm owners.

In addition to the wise characteristic, Major has established himself as knowledgeable through his long life in “I have had a long life, I have had much time for thought as I lay alone in my stall, and I think I may say that I understand the

nature of life on this earth” (Orwell 3). The longevity is one of the distinctive characteristics Major chooses to describe himself as a person who has long life which is a characteristic of human beings who have longer lives than animals. In Plato’s *Republic*, it states about old men who deserve to be trusted, “I enjoy talking with the very old, for we should ask them” (3). It can be inferred that long life is one of the important characteristics Major uses in order to differentiate him from other animals. When he affirms that he has had long life, he is pointing out that no one in the farm has life that is as long as him. This also implies that Major’s longevity is not just long, but it may be the longest of all.

There are many reasons that cause the longevity to be claimed by Major. First, in general, people believe in a person who has long life. Old people are believed that they accumulate knowledge and experience as well as having a link with the past more than the young ones. Second, for Major, he intentionally claims to have the long life to boast that he has gained a lot of knowledge and even has it more than others. Most importantly, it can be interpreted that Major chooses his long life to make him look superior and, at the same time, to fix the animals to be inferiors. It is because the ones with knowledge should be counted as the important persons because they have the ability to think and understand. On the contrary, the ones without knowledge lack that ability, so they are seen as the vulnerable.

Long life is believed to support Major to be a perfect leader who can replace humans. It appears that Major’s old age acts as his personal charisma to attract and to interest the animals as well as making them admire him before listening to his story with the prophecy of the revolution. For example, in the first scene, they are willing to

listen to Major as seen when he is going to start telling a story, “Major saw that they had all made themselves comfortable and were waiting attentively, he cleared his throat and began” (Orwell 3). For the animals, on the other hand, they do not have long life. This causes them to accept themselves as the ones who do not possess knowledge as much as Major does. They even think that they do not have any form of knowledge, too. As they accept themselves as the stupid ones, they need to be guided by Major. Therefore, Major’s boast of long life has a big effect on the animals. It leads the animals to accept him as a new leader and listen to and trust him.

Major also mentions his old age with certain numbers of years and the number of children to make him look knowledgeable, “I am twelve years old and have had over four hundred children” (Orwell 5). In fact, the number of years he has lived are the constant repetition of having long life. As he has boasted previously to show that the long life causes him to experience life more than others do, he uses the exact number of years to confirm his long life. Also, great numbers of children indicate not only his longevity but his capacity to produce the offspring and his long experience of taking care of or even control a lot of children. This also implies that he has a very big family in the farm and that most of the pigs may be his offspring, too. Moreover, a lot of numbers of children reflect his paternal interest. As a result, the twelve years of life and a lot of children lead the animals to believe that Major has acquired both experience and knowledge to become good at parenting. As a father, he has his own children that trust what he tells them, no matter what he says. For the animals, they are supposed to have less experience of taking care of children because they do not have as many children as Major’s. In addition, the period of twelve years even reflects Major’s experience of seeing the fate of the farm animals, too. For this case, many

things he has faced for years cause him to understand life more than all animals. Therefore, because of his experience and knowledge indicated by the old age and the number of his children, Major can completely differentiate himself from other animals.

Major portrays himself to look knowledgeable through wisdom, too. Before telling a story, wisdom is mentioned as the thing he has to pass on to the animals, “I feel it my duty to pass on to you such wisdom as I have acquired” (Orwell 3). Like old age, wisdom depicts knowledge Major has gained over a long period of time. In addition, with the wisdom, his ability to perform good sense and judgment are reflected, too. It appears that Major emphasizes wisdom in order to call the farm animals’ attention to what he is going to say. He even uses ‘such’ to emphasize wisdom to become stronger and more intense. As a result, ‘such wisdom’ seems to be something that is so important that he has to pass on to the animals. As wisdom is selected instead of a simple word like a ‘story,’ it makes whatever Major tells to the animals seem more significant than a simple story. This results in the animals’ intention to listen to whatever he says. For the animals, they generally hope to hear something that they can use to response to any challenges. When they view Major as someone who can lead them to reach good things, ‘such wisdom’ attracts the animals’ intense attention to listen to and to believe in him. Meanwhile, the wisdom helps Major to become reliable and leads him to successfully manipulate the animals. Therefore, the wisdom is another element that supports all things he has previously mentioned. From that moment onwards, it causes Major to completely gain superiority over other animals.

However, the knowledge Major claims to possess is different from what is described in SEP. As SEP knowledge means something acquired from various subjects that is useful for life and accumulated from the past and present. The story Major tells the animals does not involve any kinds of knowledge in terms of SEP that has to be useful for working or doing activities. In fact, Major tells the animals about the hardship caused by human brutality, “Let us face it: our lives are miserable, laborious, and short” (Orwell 3). Also, he tries to awaken the animals to become aware of the benefits of nature in England, “The soil of England is fertile, its climate is good, it is capable of affording food in abundance to an enormously greater number of animals than now inhabit it” (Orwell 4). He shows his attempt to get rid of humans, “Remove Man from the scene, and the root cause of hunger and overwork is abolished forever” (Orwell 4). These examples indicate that the story he tells the animals is not about knowledge gained through learning or experience. The details in the story are made up to awaken the animals to revolt against humans. It is clear that the contents are not useful for doing anything, or for what the animals are doing, or even for being a guideline to life. This means that the contents of the story cannot be adapted to avoid or to solve any problems in order to gain better things or to have better life they hope for. That is to say, knowledge in terms of SEP is not portrayed by Major.

When Major teaches the animals to sing the song, *Beasts of England*, he does not show any sign of knowledge in terms of SEP. For example, the humans’ brutality is displayed in the song in “Tyrant Man shall be o’erthrown” (Orwell 7). In fact, this aggressive attitude towards a man has been found before in the story, too, as “Is it not crystal clear, then, comrades, that all the evils of this life of ours spring from the

tyranny of human beings? Only get rid of Man” (Orwell 5). The brutality is seen both from the word ‘tyrant’ in the song and from the word ‘tyranny’ in the story. In addition, the word ‘o’erthrown’ in the song and the word ‘get rid of’ in the story have the same meaning as well as the same purpose to exile the man. The repetition of the same attitude implies that Major teaches the song to the animals in order to make the details in the story become more concise and easier to remember. It also implies that while Major is teaching the animals to sing the song, he is imprinting the intense hatred of all humans onto their mind. This is clear that knowledge according to SEP that cannot be seen in the song, *Beasts of England*. Therefore, it can be concluded that any form of knowledge in terms of SEP is not displayed by Major.

Especially, it is clear that the song is a true repeat of a story, and every line appears more concise than the story. Like the story, the song is about the humans who manage the farm with absolute power and use such power in a cruel and unfair way. The details in the song affect the animals’ intense hatred of the humans to arise. The hatred increases so much that the animals realize the benefits of exiling the humans. Also, the lyrics of the song are used as a test to know whether the animals’ awareness to force the humans out arises or not after they have listened to the story. In addition, Major displays himself as a teacher and leader who is very worried about equality and happiness among the animals. He has never forgot to tell them that both equality and happiness will come in the future as seen in “Of the golden future time” (Orwell 7). This implies that, like the story, the song is used to confirm that the animals have to wait for the beautiful hopes. Therefore, the lyrics of the song cannot be characterized as knowledge according to the meaning defined in the SEP.

In contrast to Major, the animals are displayed as stupidity. The stupidity is depicted through the lack of a capacity to think or learn anything. Even, they cannot memorize the first letter of English alphabets as, “None of the other animals on the farm could get further than the letter A” (Orwell 22). Another notable example is Mollie, the white mare, whose stupidity is highlighted immediately through her first appearance and then exactly through one of her questions, “The stupidest questions of all were asked by Mollie, the white mare. The very first question she asked Snowball was: Will there still be sugar after the Rebellion?” (Orwell 11). Her question shows that only thing Mollie is really worried about is sugar—the food that is not important for life. According to her, the sugar is only the reason that causes her to join the rebellion. For all animals, although years pass and many of them are dead, their stupidity can still be seen, “They were fine upstanding beasts, willing workers and good comrades, but very stupid. None of them proved able to learn the alphabet beyond the letter B” (Orwell 87 - 88). The limitation of the animals to learn the alphabets indicates that, until the end of the story, they cannot absorb any forms of knowledge. These examples make it clear that the animals’ stupidity has never stopped, and even worse, it can pass down from generation through generation. That is, the stupidity is the most distinctive characteristic of the farm animals, shown throughout the story. Therefore, without the capacity to learn or develop themselves, the animals are fixed to serve the pigs as servants forever. Even worse, they accept this role and are pleased to do that.

In conclusion, Major and the farm animals are portrayed significantly differently. While Major is depicted as knowledgeable with the word “wise,” the long life, the number of children, and so on, knowledge according to SEP does not appear.

Knowledge described in SEP refers to accumulated knowledge and experience from various subjects from the past and present. It appears that Major has just boasted about the certain things that cause him to look knowledgeable. Meanwhile, the animals are portrayed as the stupid ones who are struggling and searching for better life. With stupidity, they do not know what happens or what to do. When Major speaks, they gather to listen to him. Major's boasting influences them to view him as the one who has a lot of knowledge and can guide them. It appears that Major not only becomes significantly different from the animals but also seems very reliable in the eyes of them. These cause the animals to accept him as a new leader and believe that they will gain better things after they have listened to and followed him. For Major, he gains the reputation of a knowledgeable person and can lay the path for rebellion successfully. However, throughout the story, the animals still face hardships and are exploited under the new leaders who are the pigs. It is seen that the animals still work harder and harder and never are treated as equals. Therefore, without knowledge in terms of SEP, Major intentionally uses the wise characteristic to depict his superiority over other animals so that he can reach personal gains rather than genuine social benefits.

In addition, without knowledge according to SEP, a Marxist theory is presented by Major. Marxism pursues the positive changes in society in which equality, sufficiency, and self-reliance are valued as the most significant features. These will happen if the working class successfully revolts against the capitalist class. In the story, when Major describes the animals' hardship caused by humans' brutality, he is awakening the animals to realize the untold difficulties arising from the actions of those humans. When he is doing so, he points out the issue of self-reliance or to

staying independent without humans. In other words, he encourages the animals to attempt to be free from the control of humans. Those actions indicate that Major portrays himself as a Marxist theorist who understands Marxism well and needs equality, freedom, and self-reliance. This is consistent to a class struggle in terms of Marxism.

However, with a closer look, the Marxist regime is pursued by Major just for an ideal theory that is never brought into real practice. It appears that what Major tells the animals actually brings about a number of failures, and it differentiates the animals from the humans eternally. In other words, the animals and humans will not be friends anymore but enemies. Finally, the animals actually have had the false hope until the end of the story, or even worse, do physical labor harder and harder and even sacrifice their life to reach that hope. Therefore, it can be concluded that Major just uses the theory to call for the animals' attention to believe in him and allow him to replace humans. Although Major is found dead because he is too old to live, only the pigs replace human owners and take all benefits of the farm. For the animals, after the victorious rebellion, many animals die and the rest never gains freedom or even equality and happiness as they hope for.

Unlike Major, Napoleon acquires knowledge from reading a wide variety of books. While Major is displayed as a storyteller who mentions a dream as the source of his knowledge, Napoleon is depicted to gain knowledge differently. The study finds that many books are provided for him to read, "Here, in the evening, they studied blacksmithing, carpentering, and other necessary arts from books which they had brought out of the farmhouse" (Orwell 21). These books make Napoleon appear

knowledgeable. At the time, it appears that he reads these books because the books such as blacksmithing and carpentering are about making and repairing things used in the farm. The characteristic of a reader is portrayed because knowledge providing in the books is searched, gathered, and organized before written or printed. In other words, books give its readers the knowledge that is collected systematically. Also, when readers choose to study a certain book, they expect that they will gain the particular knowledge they need. This implies that reading a lot of books makes Napoleon look knowledgeable. Reading is useful for him to manage both the animals and the farm as a whole. Therefore, as a reader, Napoleon uses knowledge learned from books to serve him to exploit the farm animals as well as leading the farm until the end of the story. Even, the knowledge from those books helps Napoleon to differentiate himself as a brilliant leader. On the contrary, the animals are fixed into a servitude condition eternally because of their lack of the ability to acquire any form of knowledge.

Particularly, the knowledge from the books supports Napoleon to maintain his domination after he has grasped it from humans. It is clear that Napoleon reads the books of humans as they are taken from Mr. Jones' house. The books build up his distinctive look. He not only is seen as more knowledgeable than others but also shows the ability to absorb knowledge other animals do not have. Even, the knowledge differentiates him to be a superior with authority and decision-making responsibility. Also, it is found that his behavior is the same as humans' such as thinking, drinking, feeling angry, and so on. Throughout the story, Napoleon behaves like humans so much that he has them as companions and loves to join them the activities, "The source of the trouble appeared to be that Napoleon and Mr. Pilkington

had each played an ace of spades simultaneously” (Orwell 97). Most of all, the knowledge Napoleon has learned from those books is used as a tool to control the animals. The content of those books helps him to understand the farm mechanical devices, and it provides a good way to manage the animals and the farm as a whole. This leads him to exploit the animals more easily. Throughout the story, Napoleon has never found working any hard work but exploiting the animals instead. For example, he takes advantage of the animals by just ordering them to do the farm work, “A week later Napoleon gave orders that the small paddock beyond the orchard, which it had previously been intended to set aside as a grazing-ground for animals who were past work, was to be ploughed up” (Orwell 74). It appears that Napoleon’s desire to acquire knowledge from the books reflects the greed to control both the farm animals and the farm by using the same knowledge humans have used.

Moreover, Napoleon portrays himself as a brainworker whose sole responsibility is to manage and organize the animal farm when he says, “We pigs are brainworkers. The whole management and organization of this farm depend on us” (Orwell 24). The one who is a brainworker is ready to become more than knowledgeable because the person naturally needs to learn more and more because of having brain. For this case, Napoleon emphasizes that the brainworker usually works by using the brain, but not the hands or any other parts of a body. Also, his work appears as the management rather than the worker. It is clear that Napoleon characterizes himself with brain to reject any physical hard work and only the management is reserved for him. At the time, he leaves the hard work to the animals. Without brain, the animals have to accept themselves as the workers eternally. In addition to the work, Napoleon’s act as a brainworker supports his claim to have only

good food as, “Milk and apples (this has been proved Science, comrades) contain substances absolutely necessary to the well-being of a pig” (Orwell 24). According to Napoleon, the one with brain has the right not only to reject the hard work but also to eat only high quality food. Only the management is the work a brainworker has to do, so Napoleon just thinks, plans, and orders. For the animals, they deserve to be workers who have to just listen to and follow Napoleon as well as doing physical hard work because of having no brain. Most of all, the brainworker reflects the role of humans because the humans also do nothing but just consume as Major has previously said, “Man is the only creature that consumes without producing” (Orwell 4). Therefore, when he emphasizes that he is a brainworker, he portrays himself as a human farm owner. In other words, the portrayal reflects Napoleon’s need to replace humans because of having brain like them.

Napoleon’s knowledge that has gained over a long period of time can be seen in the books he studies. It can be inferred that the knowledge is useful because the human farm owners have used it before they are exiled. Also, the knowledge itself appears beneficial because its details are, for example, about blacksmithing and carpentering that are helpful not only for operating a machine and working in the farm but for managing it as a whole. However, only Napoleon, including the pigs, can learn that knowledge from those books. When he brings it into practice, he uses the knowledge to make him become a superior. Also, he uses it as a basic guideline to manage the farm to gain productivity as high as it is possible without caring about the animals. In addition, the knowledge is something that leads Napoleon to classify himself as a brainworker. Throughout the story, it appears that the knowledge Napoleon has acquired does not benefit the animals. The animals keep on working

hard within long hours and staying in miserable conditions while they are depicted without the capacity to absorb knowledge. Until the end of the story, they still wait for better things, but it is found just a hope, “None of the old dreams had been abandoned. The Republic of the Animals which Major had foretold, when the green fields of England should be untrodden by human feet, was still believed in. Some day it was coming” (Orwell 90). Although the knowledge according to SEP can be grasped, it appears just in the books. Even worse, only Napoleon practices that knowledge, but just to benefit him. Therefore, the knowledge in terms of SEP does not bring about equality and self-sufficiency to the farm animals. There is something missing that obstructs the real benefits of it.

Of the three pigs—Major, Napoleon, and Snowball—Snowball is notably displayed to be the most knowledgeable character. Major portrays himself to look knowledgeable, but he does not have any form of knowledge. Napoleon displays knowledge through a wide variety of human books he reads. However, Snowball displays his knowledge differently. Apart from reading books, Snowball is described with a wide variety of abilities such as writing, reading, answering, and giving an explanation. His writing skill is portrayed when the pigs agree to turn the name Manor Farm into Animal Farm in order to imprint the sense of the ownership into the farm animals’ mind. At that moment, Snowball is selected to write that new name—Animal Farm. It is because everyone excepts his ability of writing, “Then Snowball (for it was Snowball who was best at writing) took a brush between the two knuckles of his trotter, painted out MANOR FARM from the top bar of the gate and in its place painted ANIMAL FARM” (Orwell 16). His reading skill is, then, shown immediately after finishing this writing, “Snowball read it aloud for the benefit of others” (Orwell

17). This proves that Snowball is good at not only writing but reading. In fact, he cannot present it if he does not have knowledge. Also, providing an explanation is a distinctive action confirming that he is knowledgeable because full details of the explanation actually reflect a lot of knowledge about a certain thing. For example, Snowball is found being able to give not only details but also a comparison of fertile land of England combined with the need to conquer it by taking it from humans, “The flag was green, Snowball explained, to represent the green fields of England, while the hoof and horn signified the future Republic of the Animals which would arise when the human race had been finally overthrown” (Orwell 20). Another sign of Snowball’s knowledge can be noticed when he speaks. For example, his speaking ability is displayed through his brilliant speeches which are seen when his characteristic is compared with Napoleon’s, “At the Meetings, Snowball often won over the majority by his brilliant speeches, but Napoleon was better at canvassing support for himself in between times” (Orwell 32). Although these statements point out the substantially different manners of Snowball and Napoleon, Snowball’s knowledgeable skill is seen clearly because he is always found being the winner in terms of his speeches.

In addition, Snowball’s knowledgeable skill is shown when he searches for knowledge from a wide variety of books. This presentation really reveals not only the attempts to learn but the ability to understand and practice the knowledge after learning. Snowball reads several books about skills necessary for farm management like *Farmer and Stockbreeder*, *One Thousand Useful Things to Do about the House*, *Every Man His Own Bricklayer*, and *Electricity for Beginners*. In the book, *Farmer and Stockbreeder*, Snowball learns about planning, innovations, and improvements he

can exchange such ideas to others as a smart person, “He talked learnedly about field drains, silage, and basic slag, and had worked out a complicated scheme for all animals to drop their dung directly in the fields, at a different spot every day, to save the labour of cartage” (Orwell 33). Additionally, he can even apply the idea into reality, “Within a few weeks Snowball’s plans for the windmill were fully worked out. The mechanical details came mostly from three books which had belonged to Mr. Jones—*One Thousand Useful Things to Do about the House*, *Every Man His Own Bricklayer*, and *Electricity for Beginners*” (Orwell 33 - 34). The creation of the windmill indicates that he can perform the practical skills after having learned particular knowledge from the books. It also reflects his higher intellectual level to make full use of knowledge in real life. Additionally, the plan of the windmill shows his ability to plan ahead for the future. Most of all, it obscures his technique to maintain the domination by responding the animals’ need for comfortable and better life in the land without human power.

Snowball’s knowledge is not only from the books about agriculture and innovations, but also the books of the arts which are full of the subjects about history, languages, and humanities rather than mechanical skills or sciences. For example, he is described to read an old book of Julius Caesar’s in “Snowball, who had studied an old book of Julius Caesar’s campaigns which he had found in the farmhouse, was in charge of the defensive operations. He gave his orders quickly, and in a couple of minutes every animal was at his post” (Orwell 27). Caesar was a military leader who had invaded other countries to take control of the government. The animal revolution, led by Snowball, appearing to be the sound path to gain power means that Julius Caesar’s ways in the book strongly influence him. Also, with the book, Snowball

finds a sensible way to unite, manage, and even order the animals. The extraction above even shows that Snowball is good at ordering because the animals come quickly and are ready to be in order to do their job ordered by him. In the story, after he has led the animals to force out Mr. Jones, the farm owner, and his men, Snowball again leads a successful fight at the “Battle of the Cowshed” from which he is awarded a military medal, “Animal Hero, First Class” in “The animals decided unanimously to create a military decoration, ‘Animal Hero. First Class’, which was conferred there and then on Snowball and Boxer” (Orwell 29 – 30). It is apparent that the atmosphere of rebellion appears in farm as the two celebrations have done—one for the first rebellion and another one for the Battle of the Cowshed—as seen in “It was decided to set the gun up at the foot of the Flagstaff, like a piece of artillery, and to fire it twice a year—once on October the twelfth, the anniversary of the Battle of the Cowshed, and once on Midsummer Day, the anniversary of the Rebellion” (Orwell 30). Later, Snowball’s sense of rebellion is seen again when he shows his belief that the animals have to stir up rebellions in other farms throughout England to protect the farm from future attack. This indicates that Snowball believes in Caesar and applies Caesar’s political ideal to lead the animals to revolt against humans and to control them. In addition, the idea of the windmill reflects his genius presentiment to respond the animals’ fight for independence with comfortable and better life. Therefore, a book of the arts as well as the books of mechanical books proves that Snowball is the most knowledgeable of all.

Comparing to Napoleon, Snowball is innovative. He is described to be more innovative than Napoleon, “Snowball was a more vivacious pig than Napoleon, quicker in speech and more inventive, but was not considered to have the same depth

of character” (Orwell 10). The author characterizes him to look more innovative than not only Napoleon but other animals. Snowball is able to read, write, answer, and give explanation, but other animals cannot. This can be inferred that his innovative skill is based on his knowledge. For example, after he has read Mr. Jones’ three books, Snowball comes up with the idea of the windmill which reflects his innovative skill applied from the books he reads, “Within a few weeks Snowball’s plans for the windmill were fully worked out. The mechanical details came mostly from three books which had belonged to Mr. Jones—*One Thousand Useful Things to Do About the House*, *Every Man His Own Bricklayer*, and *Electricity for Beginners*” (Orwell 33 - 34).

It appears that knowledge learned from the books influences Snowballs’ innovative skill. It is because the idea of the windmill is new and different in the farm. In other words, it appears to be the new invention that no one has never offered and even never known it before. If the windmill is built, it will bring a lot of benefits to not only the animals but the farm as a whole. As it can harness the power of the wind to produce electricity and even power to grind corn into flour, its advantages to the farm will be the light and heat, the reduction of animals’ labor use, the increased farm productivity, and so on. Therefore, when Snowball applies knowledge from several books to invent the technology, his innovative look is seen. Furthermore, the idea of the windmill supports his look to be far more than knowledgeable. As the windmill is appropriate technology designed to use just in the animal farm, it reflects Snowballs’ belief in self-sufficient society—the land in which the animals can live independently without humans—stated by Major.

In conclusion, Major, Napoleon, and Snowball in *Animal Farm* display knowledge differently. Major claims that he has knowledge by using the word “wise”, his old age and long life, the number of his children, and boasting about wisdom to portray himself to look knowledgeable. The sources of his knowledge are taken from his dream, so this is not real knowledge. Napoleon and Snowball have acquired knowledge about agriculture and innovations from a wide variety of human books. Snowball has more knowledge than Napoleon because he is demonstrated to read the books of the arts and is portrayed as the innovative one. Moreover, Snowball is able to not only invent but also read, write, and explain. According to SEP, knowledge refers to knowledge, skills, and experience from various subjects accumulated from the past and present. Therefore, Major does not portray SEP knowledge, but Napoleon and Snowball portray it. Of the three pigs, Snowball is the most knowledgeable of all.

Unlike *Animal Farm*, *The Wapshot Chronicle* presents the capitalist ideal in a modern world. Knowledge portrayed by Leander, Moses, and Coverly, the three main characters, in *The Wapshot Chronicle* is different from knowledge of Napoleon and Snowball in *Animal Farm*.

Leander’s knowledge is reflected through his proper behavior. At first glance, Leander seems to have knowledge which is seen from a good role model he displays. This appreciative manner has been accumulated over time. In addition, it is something Leander views as valuable so much that he teaches his two sons to do. In the story, a role model appears when Leander acts as if he were a rich man with very grand and expensive tastes. For this case, it can be interpreted that Leander uses a role model because the one who has it is viewed as successful and intelligent or possessing good

qualities. When those qualities are accepted as good, they lead people to respect that person and even attract them to follow or copy. In addition, a role model presents its own benefits. It is seen by eyes and acted well with some materials. This makes it become easier to understand and follow more than using words or explanation.

Leander is found using a role model to make his two sons, Moses (the elder) and Coverly (the younger), accept that he clearly understands how members of the Wapshots should behave. Furthermore, he shows his two sons his ability to combine the understanding with the experience of life and adapt them to be that role model.

Leander sets himself as a good father and a role model for his two sons. He guides his two sons to believe in the traditional value of the Wapshots. Most of all, he needs them to copy it. He acts as a gracious role model of a member of a prestigious Wapshot family who has enjoyed the kind of expensive and luxurious style and comfort that only rich people can afford through his life style, "The coat he wore at dinner, the grace he said at table, the fishing trip he took each spring, the bourbon he drank at dark and the flower in his buttonhole were all forms that he hoped his sons might understand and perhaps copy" (Cheever 53). The actions, the trip, the drink, and the flower indicate that Leander can neatly be a role model of the Wapshots.

Moreover, he has expertise in it so much that he can present it well. Leander displays himself to be a perfect father with good taste of the Wapshots' lifestyle. The portrayal can be concluded that Leander has known the form of gracious living. The hope of maintaining the look and the value of the prestigious life of the Wapshot family affects Leander to practice this manner to encourage his two sons to follow or copy. However, the model is not knowledge according to SEP. Although it is accumulated from his experience, it is not the knowledge from various subjects from the past and

present that can guide himself and everyone to live well in the future. It is just something Leander presents in order to gain the benefit of giving him the illusion of being rich and gracious as well as keeping his sons with him in the small village. Even worse, he fails. In addition, throughout the story, the two sons are never found choosing their father as a role model or behaving like their father. The action they move away from the Wapshot family into the modern world indicates that Leander's role model does not work.

Apart from that proper behavior, Leander's knowledge can be seen when he is portrayed as a writer who keeps on writing a journal. At first glance, this can be inferred that Leander has knowledge because a writer is the one who collects both knowledge and experience and applies what is learned to the written work. Writers even create some ideas and put them into the work when writing. In addition, a journal contains experiences gained throughout the writer's life. Leander displays knowledge when he keeps on writing a journal about his experience and the history of the Wapshots including a letter comprising an advice to his sons. Even though it is only a journal or a diary instead of serious written work, this can be inferred that he possesses knowledge. It is because the ability to write and give the advice proves that he has some forms of knowledge to pass on. In one journal, Leander shows his accumulated experience while giving the advice to his two sons how to proceed with their daily life, "Writer went to work day after confab about poor father (he wrote). Rose before dawn as usual. Got morning papers for delivery and looked at help-wanted ads. Vacancy at J.B. Whittier. Big shoe manufacturer. Finished newspaper route. Washed face. Put water on hair" (Cheever 139). Even in the letter he calls "Advice to my sons", the leisure and routine activities presenting Leander's

knowledge about what the two sons should do are found, “Never put whiskey into hot water bottle crossing borders of dry states or countries. Rubber will spoil taste. Never make love with pants on. Beer on whiskey, very risky. Whiskey on beer, never fear. Never eat apples, peaches, pears, etc. while drinking whiskey except long French-style dinners, terminating with fruit...” (Cheever 306). Although a message Leander communicates in this letter appears little confusing, something that is useful for life can be seen such as the way to look for a job and how to enjoy life. As SEP knowledge refers to experience accumulated from various activities from the past and present, his experience of life in the journals and the letter is knowledge according to SEP. As a father, it is apparent that Leander intends to teach his two sons a guideline to life in a big new world outside St. Botolphs as well. Therefore, Leander’s knowledge can be seen in his characteristic of a writer, keeping on writing a journal and a letter in order to pass on his experience as well as giving advice to his sons how they should behave.

Another source that presents Leander’s SEP knowledge is his routine activities. Life within St. Botolphs reflects his knowledge which appears as routine activities practicing to be able to stay alive. Those activities reflect knowledge according to SEP because skills accumulated from those for a long period of time and their necessities for living are seen. As people learn skills best by practice, the routine activities actually develop those skills. Apparently, Leander’s knowledge is shown through his skills when he teaches his sons to do simple and daily tasks of living in that local fishing village as “He had taught them to fell a tree, pluck and dress a chicken, sow, cultivate and harvest, catch a fish, save money, countersink a nail, make cider with a hand press, clean a gun, sail a boat, etc.” (Cheever 53). These tasks are so

simple. However, the skills used to perform the tasks appear being accumulated for years and necessary for living naturally in the small village of St. Botolphs. Therefore, these skills and tasks can be accepted as knowledge in terms of SEP. It is apparent that Leander intends to pass on this knowledge because he believes in it. At the time, it reveals his need to maintain the simple way of living as the way it is. That is, Leander's knowledge is seen through his skills and tasks when he teaches his two sons to do routine activities within St. Botolphs.

The journals, the letter, and the routine activities indicate that Leander possesses knowledge according to SEP. The experience in the journals, the advice in the letter, and the daily activities contain simple knowledge which is useful for living in the small natural fishing village like St. Botolphs rather than for living in the materialistic world outside. Although they seem simple, they are the experience and skills Leander has gathered over a long period of time. Therefore, it is the knowledge according to SEP. However, his proper behavior does not present SEP knowledge. The role model is only an action arising from the sense of nostalgia for the good old days. It also reveals expensive taste Leander has nurtured as a member of the prestigious Wapshots, who, throughout his life, lives only in St. Botolphs.

In addition, Leander begins writing the first journal after the two sons have already left St. Botolphs. This means that the sons have never read the journals. As a result, they do not use what Leander writes in real life. This indicates that Leander never prepares his two sons for living in the new and modern world in which everything is much more complex than living within St. Botolphs. This affects both Moses and Coverly to be left to be ill-prepared for that complex world. In particular, he starts to write the first journal after he has lost his boat, *Topaze*, "This was the first

chapter of Leander's autobiography or confession, a project that kept him occupied after the *Topaze* was put up the year his sons went away" (Cheever 102). This can be interpreted that his real intention to write the journals is not for teaching the sons, but soothing away the pain of losing *Topaze*. This implies that the feeling of losing *Topaze* is stronger than the feeling of losing his sons. For Leander, without SEP knowledge, only thing he can think of is keeping everything he loves with him, including the two sons. For the sons, the attempt to search their own fortunes in the big world means that Leander is not their center anymore. Also, the things taught by their father are not the things that interest them.

Consequently, skills and experience accumulated from various activities from the past and present belong to Leander, and they reflect knowledge according to SEP. However, such knowledge is appropriate for living in the small village of St. Botolphs. It is found so limited and simple that it cannot be applied to use in new circumstances like a modern capitalist city. Also, it is not the knowledge that helps Leander and the two sons to make any good decision about life. When the sons live in Washington, they do not use that knowledge as a guideline to life there. In fact, it does not interest the sons before. For Leander, his loneliness and death from drowning can be inferred that knowledge is not helpful enough for bringing him happiness and even saving his life in the old world in which he lives.

Unlike Leander, Moses displays knowledge through his career as a government officer and a bank worker. Moses's knowledge is found because when working, he has to use some kind of knowledge that is relevant to his profession. In other words, the knowledge appears to be the professional knowledge and skills used for work. Furthermore, working in an organization forces people to be competitive at

all times. This implies that Moses has knowledge and skills accumulated from vocational subjects for a period of time. He has it much enough to compete in such environment. Moses has knowledge of working in an office work before he departs St. Botolphs, his peaceful homeland. It is seen clearly in his certificate—an official paper showing that Moses has completed a course or passed an examination—which prepared together with his belongings as the important thing needed for living in a city, “Sarah gathered those things she thought Moses might need when he took up his life in a strange place—his confirmation certificate, a souvenir spoon he had bought at Plymouth Rock” (Cheever 89). It is clear that knowledge is seen because it is an important tool used to earn a living in a city for Moses after he has left his homeland (a small fishing village of St. Botolphs) to work in a new land (Washington, the modern American world). A certificate shows the subjects, the fields, and the level of knowledge Moses carries. It is a key indicator that attracts an employer to accept him to work. As a result, knowledge guaranteed by a certificate appears as the most important quality needed when Moses looks for a job, there. Without knowledge, Moses cannot find a job. This means that he cannot stay in that place. Most of all, a job provides a salary which is money—a thing that is a necessity in the big new world. Not only living there, Moses has to settle down, marry a girl, and form his own family in that city. This means that knowledge, which results in money, is the most important necessity for life in a city. Moses’s knowledge is professional knowledge that he applies to work in an office as a government officer and a bank worker, working and competing to survive in a big, complex, and modern city. This kind of knowledge is the knowledge of vocational subjects gained over a period of time and is

useful for him and his family he builds up in the city. Therefore, Moses possesses knowledge according to SEP.

There are many types of knowledge Moses learns from his father. First, the knowledge appears as daily activities of villagers living naturally in St. Botolphs. It is local wisdom Leander has gathered by himself and has been transferred by the members of the Wapshots from generation to generation. This knowledge is useful enough for living happily and in harmony in the small fishing village of St. Botolphs. The knowledge involves the activities done on a tree, a chicken, a fish, and so on, “He had taught them to fell a tree, pluck and dress a chicken, sow, cultivate and harvest, catch a fish, save money, countersink a nail, make cider with a hand press, clean a gun, sail a boat, etc.” (Cheever 53). The knowledge is found useful for Leander, his father, so it has to be so for Moses, too. With such knowledge, Moses can live a simple life in St. Botolphs.

Second, Moses’s knowledge is seen in Leander’s advice. Leander sends this advice to Moses and Coverly from St. Botolphs to Washington in the form of journals and a letter. In the journals, Leander gives Moses and Coverly some experience while, in a letter, he teaches his two sons many advices. In a letter entitled, “Advice to My Sons,” social rules and activities are passed on, “Never hold cigar at right-angles to fingers. Hayseed. Hold cigar at diagonal. Remove band or not as you prefer. Never wear red necktie. Provide light snorts for ladies if entertaining. Effects of harder stuff on frail sex sometimes disastrous” (Cheever 306). Knowledge is seen in this advice because it reflects Leander’s experience in life which has been gathered over time. Leander calls the letter “Advice to My Sons” to mean that the letter tells the sons the things they should do and even follow. It can be interpreted that after Moses finds the

letter, he learns something about how to behave from this advice. Therefore, the knowledge reflected from the daily activities, the journals, and the letter can be counted on as Moses's knowledge. This knowledge can be categorized as SEP knowledge because it is experience accumulated from various activities over a period of time.

Nonetheless, the knowledge about daily activities, simple skills, and social rules learned from Leander is not found useful for Moses. It is because he never uses it after he leaves St. Botolphs. It is just the thing Moses learns and forgets. That knowledge becomes obsolete and unreliable. Even worse, the simple skills used in Moses's homeland are taught because Leander needs to keep Moses and Coverly, his younger brother, to live within the small village. After Moses and Coverly have left St. Botolphs, the journals and a letter appear as tools used to keep the role of a father to move on. All kinds of knowledge presented through Moses bring about separation, struggle, and loneliness instead of real happiness. Moreover, Moses's knowledge brings about serious problems, especially for the knowledge of a working man. The knowledge helps Moses to find a job, but it brings him to be trapped in that big city. The knowledge changes his life as a young man living in a natural and peaceful environment of St. Botolphs to be a materialistic man living in a big and chaotic city. Also, it forces him to be separated from his parents until the end of the story and until his father is found dead.

Coverly displays knowledge through an act as an automaton. The action is seen when he starts living in New York where a job and money are really needed. There, he is portrayed to acquire knowledge without any emotions or thoughts but just with the need to have a job. As a job seeker, Coverly begins to learn in order to meet

the requirements of a job in a factory or an industrial organization. Obviously, knowledge he has to learn is about solving simple arithmetical problems, counting, and vocabulary words, and it is learned by rote and quickly as much as possible.

Such knowledge is seen first when he prepares himself to apply for a job as a worker in a carpet factory in which all productivity depends upon the machines operating by workers, “Early the next morning Coverly reported to Grafley and Harmer, where he was given a common intelligence-quotient test. There were simple arithmetical problems, blocks to count and vocabulary test, and he completed this without any difficulty although it took him the better part of the morning” (Cheever 122). Although he cannot get this job because of a fail in the psychological test, this learning clearly reflects knowledge that is so simple that it blocks his ability to think. The practice implies that, in this new and modern environment, he will not use his mind to solve real problems, decide something important, or imagine something anymore. It is because the practice is about measuring his common IQ, solving simple arithmetical problems, and memorizing words, and so on. In addition, it can be assumed that the skills he learned in St. Botolphs from his father are not necessary there. Even, it means that he is ill-prepared for this environment. However, his attempt to learn this knowledge points out that he accepts both such knowledge and his position as a worker in a new and modern city.

Second, after searching for a job with no success, he, again, applies for a job as a taper or a computer specialist. That job requires a person who has to carry on knowledge indicating that he or she is good with numbers. With the need to gain that job, Coverly starts practicing himself to remember a lot of numbers like an

automaton. The study finds that he tries to remember them without thinking and understanding but just by repeating the numbers many times until he can remember:

Everything was done by rote. They were expected to memorize fifty symbols a week. They were quizzed for fifteen minutes at the opening of each class and were given speed tests at the end of two-hour period. After a month of this the symbols—like the study of any language—had begun to dominate Coverly's thinking, and walking on the street he had gotten into the habit of regrouping numbers on license plates, prices in store windows and numerals on clocks so that they could be fed into a machine. (Cheever 154)

In addition, the memorizing that has to be done quickly as soon as possible reflects some results. First, it indicates that Coverly just learns a simple skill needed to be developed in a short time without deep understanding and thinking. Also, the quizzes and the speed tests imply that Coverly has to memorize symbols and numbers as much as possible. There is another effect resulting in his mind, too. The learning appears obviously very stressful for him to keep up with those quizzes and tests. Therefore, his only opportunity fixes himself to work with the equipment, or in other words, to present a mechanical action without the opportunity to solve problems arising from natural life. A job that he tries many attempts to have appears to be the thing that forces him to live by labor, do a simple work, and even lose a chance to develop himself as a successful and honorable human.

Nonetheless, that knowledge is very important for life in a city because it is a tool used by an employee to select workers for a job. At the time, it is a tool used by a

job-seeker to gain a job. Coverly is portrayed as a young man who leaves his homeland to start his life in New York. Before arriving, he has imagined that there are a lot of opportunities waiting for him there. As the new place appears very different from the place in his homeland and even the place in his imagination, knowledge taught by his father in the past is not found helpful. As a result, the first thing he has to do, when he has arrived New York, is to learn a certain kind of knowledge required by capitalist employers. In that moment, he is forced to limit himself to act as an automaton to gain the new and simple knowledge that does not require any ability to think, but just in order to be selected to work.

Coverly's action as an automaton is performed because of many factors. First, he is ill-prepared for leaving home to live independently in that unfamiliar place. Also, without any advice, he has to make a decision for everything by himself. This affects Coverly to quickly fix himself with that kind of knowledge with the hope to find a job as soon as possible. Most importantly, the root of this tricky situation is money—the only thing that helps him to survive in the capitalist city. Money appears to be the only reason that causes Coverly to act like this. That is to say, the need of money leads him to learn and practice knowledge without thinking like an automaton. His knowledge is found rudimentary and not gained over a period of time, and it is not useful enough to bring about good life. Therefore, Coverly's knowledge is not the knowledge in terms of SEP.

Like Moses, Coverly learns local wisdom, daily activities, simple skills, and social rules from Leander, his father. As SEP knowledge refers to experience and skills accumulated over a period of time, it can be inferred that Leander teaches Moses and Coverly the knowledge according to SEP at the same time. When Coverly

sneaks away in order to follow Moses to work in a big city. Coverly leaves the knowledge behind in St. Botolphs. Although the knowledge learned from his father can be categorized as SEP knowledge, Coverly never uses it.

In conclusion, of the six characters, there are five characters possessing knowledge according to SEP. Those are Napoleon and Snowball in *Animal Farm* and Leander, Moses, and Coverly in *The Wapshot Chronicle*. The knowledge of these five characters appears different. Snowball is the most knowledgeable character of all when he is demonstrated to read the books about agriculture, farm tools, and innovations as well as the books of the arts. He also performs the abilities based on having knowledge such as reading, writing, and giving an explanation. Napoleon is the second one. He reads the books about agriculture and farm tools. Leander has simple knowledge, experience, and local wisdom gathered to use in the small old fishing village. Moses and Coverly learn such knowledge from Leander but they never use it. On the contrary, both Moses and Coverly have gained professional knowledge that is seen simple and learned without thoughts. They have to acquire that knowledge because it is necessary for them to gain a job in a modern city. Major is the only one who does not have knowledge in terms of SEP.

Morality

Morality according to SEP is characterized as kindness, unity, honesty, justice, altruism, and patience. Without knowledge in terms of SEP, Major never realizes what real morality is and never becomes aware what its real significance is. This causes him to make false claims—the opposite feature of morals. It is found that

Major claims to have knowledge, but he does not have it. Also, he claims to feel worried about the animals, but he does not.

Major, in *Animal Farm*, is a character who claims that he has knowledge. However, his lack of morality can be seen when he claims to have something he does not have. First, it is seen when Major claims that he has wisdom, “I do not think, comrades, that I shall be with you for many months longer, and before I die, I feel it my duty to pass on to you such wisdom as I have acquired” (Orwell 3). Major boasts that he has wisdom, and he tries to show that he has knowledge and even much enough to pass on to the animals. Wisdom leads the animals to think that he has knowledge when he mentions that he have acquired it. However, there is certain evidence indicating that the thing he claims to possess as knowledge is not real knowledge. Such clue is the dream he mentions both before telling the story and before teaching the animals to sing the song, *Beasts of England*. Before telling the story, he mentions the dream but does not describe it in detail, “Comrades, you have heard already about the strange dream that I had last night” (Orwell 3). Then, before teaching the animals to sing the song, he repeats it again, “And now, comrades, I will tell you about my dream of last night. I cannot describe that dream to you. It was a dream of the earth as it will be when Man has vanished” (Orwell 7). This time, it is noted that the dream is about the ideal land the animals can stay independently without humans. As the ideal community based on living without humans is formed, the need to exile human arises. As a result, the dream brings about violence—the rebellion against humans. In addition, a dream is the thing people experience or feel it when they sleep. It is not real and never becomes real. A dream cannot be something that is useful to be applied for working or learning or being a guideline to good life,

too. For knowledge, it is something people gain from real learning or experience, and it is useful to make life become better. As a result, a dream cannot be concluded as knowledge and even knowledge according to SEP. Major displays something he has taken from a dream, so it can be concluded that he is not knowledgeable. As morality refers to kindness, unity, honesty, justice, altruism, and patience, Major's claim to have knowledge shows his lack of honesty, an element of morality. Therefore, Major's claim that he has wisdom or knowledge indicates that he does not have morality.

Second, the song, *Beasts of England*, is another clue indicating that Major lacks morality. Like the story he tells the animals, every line of the song describes the things that cannot be categorized as knowledge. For example, it is about happiness in the future, "Of the golden future time" (Orwell 7). The importance of exiling humans is also affirmed, "Tyrant Man shall be o'erthrown" (Orwell 7). Even, the desire to gain the benefits from the land is included, "Clover, beans, and mangel-wurzels Shall be ours upon that day" (Orwell 8). After the song is studied, it appears that it is the dream that brings it into Major's memory. In that memory, the song was sang by his mother and other sows for years, "Many years ago, when I was a little pig, my mother and the other sows used to sing an old song of which they knew only the tune and the first three words. I had known that tune in my infancy, but it has long since passed out of my mind. Last night, however, it came back to me in my dream" (Orwell 7). The details in the song do not reflect any sign of knowledge because there is no experience or a skill accumulated over a period of time. It is just a thing Major heard when he was young and has just recalled it again last night. It cannot be counted that he has knowledge in terms of SEP. This means that Major does not teach or give the animals

knowledge when he tells the story and sings the song to repeat what he says in the story. He just claims to have knowledge in order to make the animals believe in him and respect him as a new leader. Even, it is possible that Major lies to the animals that he had a dream about the song, but never dreams about it. Major lies to the animals and does not care about life of the humans the animals force out of the farm. Major also does not realize that what happens to the animals when he sends them to fight against humans. Even, he does not care about life of the human owners who are forced out of the farm. Morality refers to kindness, unity, honesty, justice, altruism, and patience. Such claim shows that Major does not have honesty and altruism, so Major lacks morality.

In addition, Major's lack of morality can be seen when he claims that he is concerned about the animals, "I do not think, comrades, that I shall be with you for many months longer, and before I die, I feel it my duty to pass on to you such wisdom as I have acquired" (Orwell 3). According to the quote, first, there is the thing Major calls wisdom he claims that he has. When he affirms that it is his duty to pass on to the animals, he is acting as if he is a responsible adult who has to care about all animals. He even implies that he is going to give the wisdom without expecting anything in return because he is going to die. These actions affect the animals to misunderstand that Major is knowledgeable as well as feeling worried about them. However, it is found that the thing he passes on is not wisdom. It is just the thing that stirs up intense hatred of the humans. Even worse, it brings blood and deaths to the animals and the situations happening throughout the story are not found beneficial to the animals except the pigs. If he had real morality, Major would have to choose the path to freedom with based on equality, peace, and happiness. It appears that the

concern he has claimed that he has does not bring a positive end to the animals. It is found just a false claim about his worry and wisdom. Therefore, it can be concluded Major does not have morality.

Like Major, Napoleon does not have morality. Without the awareness of the real objectives of knowledge in terms of SEP, Napoleon does not present any form of morality. His lack of morality is displayed, first, when he betrays his beliefs in the Seven Commandments. In terms of the Christianity, the commandments are rules given by God in the Bible telling all Christians how they must perform good deeds. Furthermore, the Christian commandments have to be followed beyond any criticism. In the story, it appears that Napoleon dares to change the commandments that are set up to be grasped as a guideline to the farm animals' life many times. For example, the 6th commandment prohibits the animals from killing other animals as well as being killed by others before it is changed, "No animal shall kill any other animal" (Orwell 17). Once, there was violence in the farm, Napoleon chose killing to stop the violence. In one scene, the hens revolts when he orders them to deliver 400 eggs a week. After Napoleon has ordered his guard dogs to stop the rebellion, he forces the animals to confess the crime they do not even commit, "Then a goose came forward and confessed to having secreted six ears of corn during the last year's harvest and eaten them in the night. Then, a sheep confessed to having urinated in the drinking pool" (Orwell 58). Then, the most tragic scene in the story appears when a lot of animals kill themselves, although they are innocent, because of feeling terror, "And so the tale of confessions and executions went on, until there was a pile of corpses lying before Napoleon's feet and the air was heavy with the smell of blood, which had been unknown there since the expulsion of Jones" (Orwell 58). Later, Napoleon adds the

exception in the commandment, “No animal shall kill any other animal WITHOUT CAUSE” (Orwell 62). His statement implies that there is an animal that can kill other animals, and that one is Napoleon. Without moral awareness, Napoleon adds some changes in the 6th commandment to give him the right to kill animals. In other words, the commandment is changed to serve Napoleon’s purposes in maintaining his power as well as forcing all animals to accept their deaths.

Another notable example is the change done in the last commandment, “All animals are equal” (Orwell 17). Napoleon intentionally turns it, “ALL ANIMALS ARE EQUAL BUT SOME ANIMALS ARE MORE EQUAL THAN OTHERS” (Orwell 92). Like the 6th commandment, Napoleon adds something in it to let him have more rights than others have. For this case, inequality appears among the equality because ‘some animals’ that exactly refer to Napoleon and his groups have more rights. Therefore, the changes of these two commandments depict Napoleon’s betrayals of all Seven Commandments. Meanwhile, he also betrays the animals because the purpose of the commandments is sharing equality among them. For Napoleon, he even betrays himself because he sets up those commandments for the benefits of all without objection, but finally he changes the commandments to suit only him.

Napoleon’s lacks of morality can be studied through his brutality involving violent treatment. The study finds that he uses nine ferocious dogs he has secretly raised from puppies to keep on threatening the animals. Those dogs are always found looking fierce and being ready to attack all animals. First, it appears that Napoleon uses those dogs to force the animals to live in terror, as for example, “When they had

finished their confession, the dogs promptly tore their throats out, and in a terrible voice Napoleon demanded whether any other animal had anything to confess (Orwell 57). Also, the dogs attack Boxer when he is suspected of doubting Napoleon's leadership position, "The pigs' ears were bleeding, the dogs had tasted blood, and for a few moments they appear to go quite mad. To the amazement of everybody, three of them flung themselves upon Boxer" (Orwell 57). It appears another brutal act when the dogs attack Snowball, who shares Napoleon's leadership role, and force him into exile.

Napoleon is full of brutality—the opposite feature of morality. His decision to raise those dogs secretly reflects his intention to harm other animals although he is found having the ability to plan ahead. As Napoleon chooses the dogs instead of cats or birds or rats, it implies that he wants to make full use of their fierce characteristic. The constant threatening actions of the dogs indicate that Napoleon appreciates only the significance of brutality. When he lets the dogs threaten the animals, only thing every animal can do is to follow Napoleon's orders. In addition to that, the case of Boxer shows that Napoleon does not need anyone to doubt him. Also, it obscures his want to hide his true self who is more brutal than humans. The brutality that appears more intense than humans is seen in the scene that the animals confessing crime, too, "In the old days there had often been scenes of bloodshed equally terrible, but it seemed to all of them that it was far worse now that it was happening among themselves" (Orwell 58). For Snowball, it can be interpreted that Napoleon does not want to share power with him. The important factor that causes Snowball to be got rid of is his different idea of controlling the animals and managing the farm. Therefore, all cases indicate that Napoleon does not need everyone to oppose him and his idea.

Without morality, Napoleon uses violence to get rid of his opponents and to force the animals in order to gain and maintain absolute power.

In addition, Napoleon uses power to gain personal benefits rather than the animals' common interests. For example, this act can be seen when he keeps only good food for him and the pigs. He even claims that he needs it to preserve his health to lead the farm well, "Our sole object in taking these things is to preserve our health. Milk and apples (this has been proved Science, comrades) contain substances absolutely necessary to the well-being of a pig" (Orwell 24). Moreover, Napoleon even lies to the animals that only Napoleon can lead them to have good life. The animals do not want Mr. Jones back, so their only hope is Napoleon who deserves to have only good food, "So it was agreed without further argument that the milk and the windfall apples (and also the main crop of apples when they ripened) should be reserved for the pigs alone (Orwell 24). The desire of good food without sharing it shows that Napoleon just cares about himself but not others. This is clear that Napoleon lacks altruism but has selfishness. He also shows dishonesty when he lies to the animals that it is necessary for him to eat good food. In addition, he betrays the animals by treating them unfairly even though the 7th commandment states that all animals are equal. He even betrays himself because it is him who formulates that commandment. This leads the animals to accept that a leader should consume good things to stay healthy in order to perfect his duties. On the contrary, the animals have to accept that good food is not for them. Therefore, it can say that Napoleon lacks morality.

A lie is clear evidence proves that Napoleon lacks morality, too. Throughout the story, he has been continuously portrayed to tell lies to the animals. In other words, it is notable that Napoleon is equipped with the ability to say things which are not true to seem true. For example, he makes up a story to the animals that Mr. Jones will come back to take charge if the animals do not follow him, "Do you know what would happen if we pigs failed in our duty? Jones would come back!" (Orwell 24). Lies are used because they influence listeners to accept something, to feel pleased, or to have hopes. Also, a lie is easy to create and to use because it can be stated anywhere, at any time, and without doing any real work. Napoleon makes the animals feel fear of Jones's coming, so it is easier for him to manipulate them to do whatever he tells them. It appears that the animals follow him, obey the rules, and are willing to do physical hard labor to support both Napoleon's and the pigs' duty because of believing in his lies. Therefore, a lie is one of several factors that helps Napoleon control the farm animals, and it can be categorized as Napoleon's moral vacuum.

Like Major and Napoleon, Snowball is not aware of morality. Snowball shows his attempt to control and to take advantage of the animals clearly when he tries to teach the animals to read and count. It is because the animals are found lacking the ability to learn any form of knowledge and even the alphabets. For example, Boxer cannot remember more than four alphabets, "On several occasions, indeed, he did learn E, F, G, H, but by the time he knew them, it was always discovered that he had forgotten A, B, C, and D. Finally he decided to be content with the first four letters, and used to write them out once or twice every day to refresh his memory" (Orwell 22). Another example is Mollie, the foolish female white mare. She shows her stupidity by not trying to learn anything except her name, "Mollie refused to learn any

but the six letters which spelt her own name” (Orwell 22). The examples indicate that the thing taught by Snowball is very limited. It is just the alphabets, and the animals only read them aloud when they are taught. After trying, some animals can remember only a few alphabets, and most of them can remember nothing. It is clear that these alphabets do not help enough to develop the animals to become well-cultivated or capable. Without any practical skills, or useful knowledge, or accumulated experienced, the animals cannot reach a better life or even be free from physical hard labor. That is, they do not gain any benefits from this teaching and learning.

Snowball knows that the animals are stupid by nature and do not want to learn anything; however, he still tries to teach them those alphabets. This implies that he intends to keep the animals to be as stupid as they are by limiting them for real learning and development. If the animals could read just a little, it would be easier for Snowball to unite the animals and to make them follow his orders. Therefore, Snowball’s attempt to teach the animals does not reflect morality. On the other hand, it reflects the thirst to maintain his domination while fixing the animals in the servitude condition eternally. That is, instead of presenting morality, Snowball’s intention to control and exploit the animals is seen. The morality is not real, so morality in terms of SEP is not found to be one of Snowball’s characteristics.

Without knowledge in terms of SEP, Leander lacks morality. He acts as a parasite who enjoys laziness and lives day by day without any sense of responsibility. Leander has Honora, one his female cousins, as the financial anchor of his family. Even his two sons, he leaves them to be provided financial support from Honora as well. It appears that basic factors necessary for his family are supported by her, “The

Topaze and the farm were hers. She paid the school bills and the interest on the mortgage. She had even filled the cellar with coal” (Cheever 81). Furthermore, Leander and his family rely on not only Honora but Sarah, his wife, as well. Sarah goes into business as a gift shop owner in order to financially support her family. For Leander, his only job is a captain of *Topaze*, a boat, which is owned by Honora. With the *Topaze*, Leander uses it to transport passengers to the island and gains little money which is not enough to feed his family and even himself. This means that, without feeling ashamed of this behavior, Leander lets himself and his two sons—three men—depend upon the financial support of two women. That is to say, Leander is portrayed as a parasite or a lazy person living with no responsibility for supporting his family. Meanwhile, he is disgracing himself, asking for financial help from his female cousin and his wife instead of supporting the family as a head of it. Therefore, Leander does not have any morals. That is, morality according to SEP is not found in him.

Prominently, Leander presents the lack of self-reliance, too. When he knows that Honora makes arrangements to sell the *Topaze*, Leander acts as if he were going to die. At the time, he cannot control his anger, too, “THIS YACHT FOR SALE FOR FURTHER INFORMATION SEE HONORA WAPSHOT 27 BOAT STREET. For a second his heart sank; his spirit seemed to wither. Then he was angry” (Cheever 78). It is also found that this situation affects Leander to become very crazy. Later, he is found asking a doctor to operate on him without a purpose of curing a disease or reducing pain, “Take me for an experiment,” Leander said. “Please take me. I’ve decided that’s what I want to do. I’ll sign anything. I won’t tell anyone. Operate on me. Do anything you want. Just give me a little money” (Cheever 83). These actions indicate that Leander cannot control himself when he faces a serious situation. He

even makes the situation become more serious because he does not realize the truth that *Topaze* is Honora's property. As a result, she has the right to sell it. Also, he does not realize that if he had not been lazy, he could have bought his own boat, and this problem would have not arisen. It appears that he, throughout his whole life, acts as a parasite, so he does not have the ability to think and to find or create his own job. In addition, when he asks for little money for this operation, it appears that he is selling a part of his body. This shows that Leander cannot find another way to earn money. Even, it shows that he is reducing himself to be valueless. Only little money is enough for him to make him decide to sell his body. Therefore, Leander's portrayals do not reflect self-reliance. This can be inferred that he does not display any morals, too.

Like Leander, Moses does not display morality. On the contrary, he is portrayed as immoral and self-indulgent through the practice of sexual misconduct throughout the story. First and foremost, before leaving St. Botolphs, he has sex with Rosalie, a young girl who stays with his family for a short time because of a car accident. This action is found peeped by Honora, "She was in the closet when she heard Moses and Rosalie coming up the stairs, Moses saying, "What harm can there be in something that would make us both feel so good?" (Cheever 74). Honora's taking a peep implies that this sexual relationship is wrong and appears as something Honora strongly feels ashamed of. Later, this wrong sex causes her to decide to send Moses to New York. To support her decision, Honora claims that, in St. Botolphs, Moses does not do anything but just indulge himself, "Moses has to go out in the world and prove himself. Oh, it's hard for me to say this, Leander, but I think it's right. He hasn't raised a finger all summer except to indulge himself, and all the men

of our family went out into the world when they were young; all the Wapshots”
(Cheever 86).

Another notable example of sexual misconduct happens in New York where Moses stays without Honora and his parents. At that moment, he has already planned to marry Melissa, his fiancée. He climbs on the roof in order to sneak into Melissa’s bedroom on the other side of the house:

Everything was quiet and he made the rest of his climb more slowly, swinging down at last onto the balcony of Melissa’s room where he stood outside her window, watching her brush her hair. She sat at a table by a mirror and her nightgown was transparent so that even in the dim light of the room he could see the fullness of her breasts parting a little as she leaned toward the mirror. (Cheever 220)

This sex is conducted before their marriage. It is just a secret relationship no one approves of, and if whoever knows, he or she will feel ashamed of it. On the contrary, the sex is viewed as beautiful if it happens after marriage. It is because marriage is accepted as a formal occasion organized by couples to notice that they are willing to live together as a union or a family. Also, people believe that marriage is usually based on love, and, by law. Formal marriage is not only a formal relation but also an accepted one.

People who conduct wrong sex are viewed as immoral and self-indulgent. It is because, in general, having wrong sex is viewed as immorally wrong because people only accept a sexual relationship between a husband and a wife or a marriage couple. In addition, sexual misconduct is even committed without love and often continuing

in a short time, so it is done with no responsibility. As a result, when people have an affair, they are viewed as being immoral and also not being able to avoid self-indulgent. They show the lack of consideration to any negative results, too. For the relatives of the ones who conduct wrong sex, they feel ashamed of those and even suffer from that sexual relation. In the story, in the case of Mellissa, Moses cannot control himself to wait until the wedding day. He lets himself have sex before marriage. In the case of the intercourse with Rosalie, it is far beyond true love, permanent relation, or happy marriage. Moses just allows himself to have sex although he and Rosalie know that it is morally wrong. This reflects both immorality and self-indulgence. Therefore, Moses displays both immorality and self-indulgence through sexual misconduct without any sign of morality according to SEP.

Coverly is portrayed without morality. It is seen when he decides to sneak away to accompany Moses in New York. When Coverly makes both Leander and Sarah to feel deeply sad, he is portrayed without kindness and altruism to his parents. Dishonesty is also shown because he does not tell them before he leaves home. The action also indicates that he does not want to follow his parents to live in the old fishing town anymore. As a result, not only is the respect for his parents but also the unity of this family broken at the same time by Coverly. In the letter Leander and Sarah find on the hall table, Coverly affirms that he loves his parents very much, "I love you both and would not want to hurt your feelings and I know there is no place finer in the world than St. Botolphs and our house and when I have made my mark I am coming back" (Cheever 92). However, the action he presents means that he loves himself and even Moses more than them. Until the end of the story, Coverly does not have enough time to visit his parents. Only the scene showing that he visits St.

Botolphs is the scene when he attends Leander's funeral. When he does not act his words, it indicates that Coverly does not care about the feeling of his parents or about their life. As a result, his lack of altruism, an element of morality, is also seen.

In particular, Coverly lacks of morals can be traced in the letter that mentioned about the attachment to his brother and the views about himself and about life in the world out there, "I love Moses so much that I couldn't be in St. Botolphs if he wasn't there. But we are not going to be together because we thought that if we separated we would have a better chance of proving our self-reliance to Cousin Honora" (Cheever 92). First, it appears that Coverly lacks patience to wait until he grows enough to live far from his parents. Then, without asking for permission from his parents, it appears that he breaks his family to be falling apart without any sign of altruism. In addition, the lack of altruism appears clearly when he is portrayed to think especially in his own way with no consideration for his parents, "But now I am old enough to go out in the world and make my fortune. I can tell this because I have so many ideas about life where I never had any ideas before" (Cheever 92). When he tries to confirm his capacity of managing his life without parents, he thinks only about himself. On one hand, it seems that he is reducing both his parents' and especially his own anxiety about life in a big city. On the other hand, this reflects selfishness to run his life by himself without asking for the parents' views and caring about the feeling of them. Therefore, without morality, Coverly leads his life to struggle in a capitalist city under the illusion of the success. Throughout the story, he never reaches not only a chance to success but even a normal life both in New York and in Washington.

In conclusion, no main characters in *Animal Farm* and *The Wapshot Chronicle* present moral sentiments. The study finds that not only do they never perform any

morality but they display the opposite features of morality such as greed, dishonesty, impatience, and so on.

In *Animal Farm*, Major displays a false claim about himself with an aim to make him look knowledgeable instead of having real knowledge. He also pretends that he has concern about the animals' life. Napoleon betrays his own beliefs in Seven Commandments, displays brutality, uses power to gain personal benefits, and give lies. Snowball shows his lack of morals when he tries to teach the animals to read and count. It does not help the animals to decrease their stupidity, but it helps him to give orders and control them more easily. Without moral awareness, all are done to serve their own wants, and the three pigs show his strong desire to gain and maintain power.

Like the main characters in *Animal Farm*, all of the main characters in *The Wapshot Chronicle* let moral vacuum lead their life. Leander acts as a parasite to depend upon his female cousin, Honora, and allows everyone in his family to do so without the awareness of responsibility. The lack of self-reliance is also displayed by Leander when he reacts to Honora's arrangement to sell the boat *Topaze* by showing his discouragement to live. Moses displays both moral decadence and self-indulgence through his sexual misconduct with a woman who is not his wife as well as a woman who is going to be his wife. Coverly presents his moral emptiness by sneaking away from his parents to accompany Moses in a big city. Coverly's personal views of life also display his lack of patience, unity, and altruism—the characteristics of morality—including his selfishness to consider only his own desire.

Moderation

In addition to the lack of morality, in *Animal Farm* and *The Wapshot Chronicle*, all main characters lack moderation. Moderation is characterized as the satisfaction of humans' basic needs or the condition of having food, shelter, clothing, and medicine. In *Animal Farm*, Major lacks moderation. He does not accept his real self as a common pig when he needs to be a human who is more important than him. He even needs to be the most important one, a leader of the farm. This can be interpreted that Major lacks moderation because he is demonstrated without the satisfaction of basic needs or the condition of having just food, shelter, clothing, and medicine. On the contrary, he needs something far beyond those.

Without the sense of sufficiency or moderation, Major displays both the capacity and the characteristic he does not possess. He boasts that he is knowledgeable and claims that he has morals. He performs these things because he wants to make himself become more significant than others in the eyes of the animals. The portrayals indicate that Major wants the animals to accept him more than what he is. Major appears far from being moderate when he needs to gain the thing that does not belong to him before. Even, that thing needs him to compete against others to get it. This is seen in his attempt to replace humans in order to gain power of controlling the farm. In the process, he lures the animals to fight against humans for freedom. After the rebellion, a lot of animals suffer from injuries, and some animals die, yet they still never gain freedom. Although he encourages the animals to fight for freedom, Major does not need to have it. On the contrary, only one thing he needs is power. Even worse, the need causes him to seize it from others. Therefore, it can be

concluded that the story depicts Major's greed for power which will lead him to gain all benefits of the farm productivity. With such greed, Major is displayed without moderation.

The animals view Major as the most important of all. They believe that Major can lead them to have a better life. They also accept him as not only knowledgeable but reliable. The belief is shown clearly when all of the animals sacrifice their sleep to listen to what Major is going to tell them. That sacrifice implies that the animals' belief in him is so strong that they are willing to listen to him as well as being ready to trust him.

Most of all, the sacrifice can be inferred that the animals think what Major says will benefit them. This means that the animals are interested in Major's speech because they are interested in benefits he promises. In other words, this is the most important reason that brings the animals to gather around Major and attentively listen to him. In the story, it is found that what they hear from Major is so influential that it affects their whole life and the farm as a whole from that moment onwards. Particularly, it brings about the belief among the animals that better things will come if they follow Major's advice. This can be concluded that the animals views Major as a reliable person whose words will bring them all benefits they need.

It is clear that only personal gains Major needs are found instead of equality or happiness of the animals he has just mentioned. After the rebellion, when the power is shifted from humans to the pigs, it shows that Major succeeds in replacing humans.

Napoleon is displayed without moderation. It can be captured through the ways he uses to gain and maintain his power. First, it is found that Napoleon does not

need to share power with others, especially with Snowball—another main character. He sends his guard dogs to drive Snowball from the farm. Although the 6th commandment prohibits the animals to kill each other, Napoleon does not care about it. This means that the greed for absolute power causes Napoleon to destroy everyone who appears to be his competitor.

Napoleon also limits the animals' opportunity to think or give opinion. For example, he does not allow the animals to debate, "The animals would still assemble on Sunday mornings to salute the flag, sing 'Beasts of England', and receive their orders for the weeks; but there would be no more debates" (Orwell 37). This is clear that Napoleon values only his own way. At the time, it limits the animals' role to think or give an idea or even speak. As a result, only thing the animals can do is to do and follow what Napoleon orders. On the other hand, Napoleon's only duty is giving an order.

Napoleon presents himself to become a superior one, too. To do so, he uses Squealer—his representative—to describe him as being always right in "Napoleon is always right" (Orwell 39). This affects Napoleon in many aspects. First, it makes Napoleon look reliable in the eyes of the animals. It also expresses that what Napoleon says and the way he behaves are correct. Moreover, only Napoleon who is found right, but not anyone else. The right one appears to be a person who thinks about and does the right things, so the animals view him as the one who can lead them to have the better life and deserves to be trusted. The maxim is helpful when he persuades or even orders the animals to do something that he wants them to do. Until the story is going to end, in front of Boxer's grave, Napoleon still repeats this

characteristic, “Napoleon ended his speech with reminder of Boxer’s two favorite maxims, “I will work harder” and “Comrade Napoleon is always right”—maxims, he said, which every animal would do well to adopt as his own” (Orwell 86). As a leader of the farm, Napoleon does not display moderation. His attempts to gain and maintain power indicates that he even never becomes aware of it.

Throughout the story, Napoleon has not done as promised. On the other hand, he keeps on maintaining his power as well as taking advantage of the animals. Napoleon raises the animals’ awareness to rely upon him and to believe in his leadership. He even characterizes himself as he is always right. In fact, without moral awareness, he is demonstrated as a greedy pig that always consumes good food and needs power over others. Therefore, Napoleon does not perform both moderation and morality in terms of SEP.

Snowball does not have moderation. It is clearly seen when he tries to invent technology—the windmill—to use in the farm. At first look, the windmill reflects Snowball’s attempt to lead the farm to stay independently in which life is more comfortable. The windmill harnesses the power of the wind to generate electricity and produces power to grind corn into flour. This encourages the animals’ strong desire to have comfortable life. With a closer look, the windmill is used to increase production in the farm as it produces power, so it helps increase the farm productivity. That is, with the windmill, Snowball is trying to change the agricultural ideal into the capitalist ideal which relies on investment of capital in machines and technology. All of these benefits lead the animals to view the windmill as the necessary thing. Although the windmill leads much pain, suffering, and death to the animals, they still

feel worried about it and need it. For example, after the windmill is destroyed in the Battle of the Windmill, the animals never give up the attempt to build it, “They limped into the yard. The pellets under the skin of Boxer’s leg smarted painfully. He saw ahead of him the heavy labour of rebuilding the windmill from the foundations and already in imagination he braced himself for the task” (Orwell 72). This can be interpreted Snowball creates the idea of the windmill while encouraging the strong desire of technology which later brings about the capitalist ideal into the farm. Until the end of the story, although the windmill is built, that ideal farm does not become real. It appears only the imaginary plan to build up the animals’ hope of living without human control and having enough food to eat and comfort life. It is apparent that moderation according to SEP is not presented by Snowball, but capitalism is portrayed through the windmill instead. An imaginary self-sufficiency farm is imaginary moderation that never results in sustainability, balance, or real happiness.

Although he does not portray any characteristics in terms of SEP, Snowball is viewed by the animals as a knowledgeable and reliable leader at the beginning of the story. Knowledge and creativity gained from reading books support each other to be the important characteristics of Snowball. As a result, the animals believe in him and follow what he orders. Furthermore, it is Snowball that the animals accept as a teacher although they cannot understand what he teaches. For Napoleon, he views Snowball as a main competitor. It is because Snowball’s distinctive characteristics are different from Napoleon’s. Also, Snowball is portrayed to be very secretive when he is creating the windmill plan. These cause Napoleon to believe that Snowball is discriminating him and is grasping power from him. Therefore, while the animals view Snowball as reliable, Napoleon considers that he is the one who has to be got rid of.

Apart from the three main characters in *Animal Farm*, the three main characters in *The Wapshot Chronicle*—Leander, Moses, and Coverly—do not possess moderation as well. Moderation which is characterized as the satisfaction of the basic needs or the condition of having food, shelter, clothing, and medicine is not found in Leander, the father. However, at first glance, it seems real when Leander is portrayed to keep his life simple. Simple life reflects moderation because the need only a simple and basic factor of life is seen. The scene that he has a bath in cold water without soap creates a picture of easy life, “The cold bath that he took each morning was ceremonious—it was sometimes nothing else since he almost never used soap and got out of the tub smelling powerfully of the sea salts in the old sponges that he used” (Cheever 53). With a closer look, his attractiveness has been mentioned before the picture of having a bath is presented, “There goes old Leander Wapshot, people said—he could hear them—a splendid figure of continuous and innocent sport that he hoped his sons would carry on” (Cheever 53). His splendid figure reflects his attractiveness. It becomes more powerful when the feeling of comfort is raised. This can be interpreted that the portrayal of moderation is presented as a reliable support in order to make Leander’s appear more charming. Furthermore, when he needs his two sons to carry on “a splendid figure of continuous and innocent sport”, he totally shows his lack of moderation. It is because the sport is found mentioned previously that it is skating on Christmas Day, “He went skating on Christmas Day” (Cheever 53). As a result, moderation is mentioned just to display his personal charisma to appear more impressive, and it does not show Leander’s satisfaction of basic needs or the condition of having food, shelter, clothing, and medicine. Therefore, Leander does not possess moderation according to SEP.

Another example that reflects Leander's lack of moderation is his expensive taste that can be traced through his outfits, actions, trips he chooses, and so on, "The coat he wore at dinner, the grace he said at table, the fishing trip he took each spring, the bourbon he drank at dark and the flower in his buttonhole were all forms that he hoped his sons might understand and perhaps copy" (Cheever 53). It is clear that all things indicate the expensive taste Leander has accumulated as a descendant of the rich and prestigious Wapshots. This taste reflects his belief in the significance of the personal and luxurious way of life of the Wapshots which is transmitted from generation to generation, and the actions reflect his strong need to retain the tradition the Wapshots had in former times. When he needs the two sons to follow, it reflects his own need to maintain that prestige, whether the sons need to do it or not. Even, it is found that he is familiar with the taste so much that he can skillfully present it. In addition, Leander's actions reveal his belief that has never changed with the times, and even when his life has to rely on Honora and his wife. Therefore, Leander's moderation is not seen. It appears only a personal charisma, the expensive taste of the family that is far beyond necessities, the strong belief in the luxurious way of life, and the attempts to maintain such taste and belief.

Comparing to Leander, Moses displays his lack of moderation in a different way. Moses does not have just the satisfaction of humans' basic needs or the condition of having food, shelter, clothing, and medicine, but another thing he needs is money. That is to say, he marries into money. As money is seen by most people as the basic need in the capitalist world, Moses tries to gain it through the marriage with a rich girl. It can be interpreted that he marries with money because he decides to marry when he meets the rich Melissa just for the first time. To be sure, Moses

chooses to have sex with her before marriage. Although they have a plan to marry, this wrong sex turns out to be the strong support of that marriage. From the marriage, Moses gains not only money but also a luxurious place to live in for free. He becomes a rich man at that moment of the marriage without working hard. As a result, Moses shows the lack of moderation to his greed of money and wealth.

Apart from money, Moses is portrayed without moderation through his attempt to leave St. Botolphs. He does not realize how to enjoy life in St. Botolphs in which the Wapshot family has done for more than four centuries. The misunderstanding affects him to view St. Botolphs as a place that is not good enough to live in anymore. Then, without the feeling of sufficiency, he looks for another place in which he believes that new opportunities are waiting for him. Moses lets his temptation arise so much that it affects him not to realize that he is not prepared to handle life in a new place, especially in a big new city. Particularly, it is even found that when he is going to leave St. Botolphs, he does not feel sad and shows no interest in the stuff packed by his mother:

Sarah gathered those things she thought Moses might need when he took up his life in a strange place—his confirmation certificate, a souvenir spoon he had bought at Plymouth Rock, a drawing of battleship he had made when he was six, his football sweater, prayer book, muffler and two report cards—but hearing him shout loudly up the stairs to Coverly, she sensed, in the notes of his voice, that he would leave these things behind him and she put them away again.
(Cheever 89)

The belongings Moses intends to leave behind in St. Botolphs indicate that he does not value them as important anymore. Like these things, all family members are also left behind. This implied that Leander, Sara, and Coverly are not viewed as Moses's center anymore, too. Although he is not sure that what he will face, he is willing to look for something that he cannot find in St. Botolphs. Meanwhile, he forgets all things that he used to do and have. Later in the story, frustrated opportunities in New York prove that Moses leaves both family and homeland just to face the problems he cannot solve and the tasks he is ill-prepared to manage. Therefore, his attempt to leave St. Botolphs under the illusion that life in the city has many temptations reflects Moses's lack of moderation. As a result, Moses does not display any moderation and especially moderation in terms of SEP.

Like Moses, Coverly also shows the lack of moderation through the need to live outside St. Botolphs. Coverly is not satisfied with life in the small village, so he rejects to go on living there. In other words, the condition of having food, shelter, clothing, and medicine in St. Botolphs is not enough for him. The author demonstrates happiness of living in the natural environment to be ignored by Coverly. Thereupon, the chaotic life in the big city is set up for him to accept. This implies that he is not aware of the benefits of a sufficient atmosphere in St. Botolphs. On the contrary, he believes that life in the big city he never sees is better than what he used to see. The lack of moderation leads Coverly's desire of a better life to increase so much that he decides to sneak away. The strong desire appears in a letter left behind, "But now I am old enough to go out in the world and make my fortune. I can tell this because I have so many ideas about life where I never had any ideas before" (Cheever 92). This shows that Coverly cannot control his thoughts. Also, he lets the strong need to gain a

better life grows so much that he decides to leave his peaceful life in the village. Additionally, it means that he never feels pleased with the things in St. Botolphs. He does not prepare himself or is prepared to live alone in the city, but he still chooses to go. This can be interpreted that he does not realize what the life is. This also reveals that both Leander and Sarah do not teach him a good way to live. It can be concluded that Coverly needs something more than basic needs he can have in St. Botolphs. The need causes him to choose to leave the peaceful life in the old hometown to start a new complex life alone in a city. Therefore, Coverly does not have moderation according to SEP.

In conclusion, all main characters in *Animal Farm* and *The Wapshot Chronicle* are not satisfied with humans' basic needs or the condition of having food, shelter, clothing, and medicine. Therefore, all of them do not have moderation. It is true that when knowledge and morality according to SEP are blocked, the main characters do not become aware of moderation. Also, without moderation, knowledge and morality cannot be developed within them. It is because greed, money, or materials lead them to move on to what they need without learning more and develop their morality including kindness, unity, honesty, justice, altruism, and patience. That is, knowledge, morality, and moderation are interconnected.

In *Animal Farm*, Major does not accept his real self as a common pig. He allows himself to portray self-indulgence through the need of replacing humans. Like Major, Napoleon's greed for power is shown with no consideration for other animals. Without moderation, Napoleon allows his greed to flow so much that he hurts and kills many animals. He even gets rid of Snowball, his partner, who shares the same

goal at the start, with the need to gain absolute power. Snowball shows his lack of moderation apparently when he offers the idea of the windmill. Although it seems the brilliant idea that will bring about the independence of living without helps from humans, the windmill is technology. It reflects Snowball's lack of moderation because technology is the fundamental factor of the capitalist ideal which pursues living with competitiveness and money rather than living with basic needs like food, shelter, clothing, and medicine. These finally will bring relaxation, sharing, and harmony to life.

Like the three main characters in *Animal Farm*, the three main characters in *The Wapshot Chronicle*—Leander, Moses, and Coverly—do not have moderation. Although Leander tries to keep life simple, it is only the thing he acts to show his personal charisma. The expensive taste and the attempts to maintain the prestigious life reflect his thoughts without moderation as well. Moses's lack of moderation appears through his marriage with money rather than love. The attempt to leave St. Botolphs to search for his own fortune also indicates that Moses does not want to live in a sufficient atmosphere of St. Botolphs anymore. Coverly's sneaking away to follow Moses also presents the same thing. Coverly rejects to run the simple life in St. Botolphs like his ancestors and his parents. It reflects his unawareness of basic needs—food, shelter, clothing, and medicine—he can find in St. Botolphs.

Chapter 4

Conclusion and Discussion

The study examines knowledge, morality, and moderation of Major, Napoleon, and Snowball in *Animal Farm* and Leander, Moses, and Coverly in *The Wapshot Chronicle* by applying these three characteristics from a Sufficiency Economy concept. Napoleon, Snowball, Leander, Moses, and Coverly portray knowledge differently. They present knowledge in different degrees and with a lot of reasons. Only Major in *Animal Farm* does not display knowledge. Most of them ignore both morality and moderation. In addition, the main characters display dishonesty, selfishness, and brutality as the binary oppositions of morality, and greed is found rather than moderation.

Conclusion

According to SEP, knowledge refers to knowledge, skills, and experience accumulated from various subjects or activities from the past and present. Morality is characterized as kindness, unity, honesty, justice, altruism, and patience. Moderation refers to the satisfaction of humans' basic needs or the condition of having food, shelter, clothing, and medicine.

The study finds that five main characters in *Animal Farm* and *The Wapshot Chronicle*—Napoleon, Snowball, Leander, Moses, and Coverly—portray knowledge differently. They portray knowledge in different degree and with different reasons. Of the six characters, Snowball is the most knowledgeable character of all. He reads the

books about agriculture, innovations, and the arts. Also, he is able to read, write, and give an explanation. Napoleon reads the books about agriculture and farm tools. Both Snowball and Napoleon use knowledge to make them look reliable and help them to replace humans. In *The Wapshot Chronicle*, Leander portrays simple knowledge, experience, and local wisdom gathered in the small fishing village. Leander's knowledge creates his personal charisma while attracting his two sons to follow and copy. Moses and Coverly learns that knowledge from Leander, but they never use it. On the contrary, the two young men display some forms of simple knowledge that is different from what Leander teaches them. It is the professional knowledge used for working in a modern city that they learn without thoughts. Major in *Animal Farm* is the only one who does not have knowledge. However, he portrays himself to look knowledgeable.

Apart from knowledge, all of the main characters in *Animal Farm* and *The Wapshot Chronicle* do not have morality. In *Animal Farm*, Major displays a false claim about himself. He also pretends that he has concern about the animals' life. Napoleon betrays his own beliefs in Seven Commandments, displays brutality, uses power over others, and gives lies. Campbell reports that "Napoleon strengthens his power by using as bodyguards a group of ferocious dogs he has raised from puppies" (31). Snowball attempts to exploit and control the animals by teaching them to read and count. Campbell views Snowball as the one who tries to lead the animals to stay independently without humans, "...and of their ability to survive independently when they use common sense and reason, not tyranny (32). However, this study finds that only the need to exploit the animals is found through Snowball. That is, all are done to serve the three pigs' own wants to gain and maintain power. In *The Wapshot*

Chronicle, Leander acts as a parasite to depend upon his female cousin, Honora, and allows everyone in his family to do so. He also shows his discouragement to continue living. Moses has sexual misconduct. Coverly sneaks away from his parents to accompany Moses in a big city. Coverly's confidence to live in the big city also indicates that he does not care about others. Meanwhile, he is breaking his family unity. This shows Coverly's lack of morality.

Like morality, all main characters of *Animal Farm* and *The Wapshot Chronicle* display no moderation. In other words, they are demonstrated without the satisfaction of humans' basic needs or the condition of having food, shelter, clothing, and medicine. The study finds that after morality is blocked, the main characters do not become aware of moderation. In *Animal Farm*, Major does not accept his real self as a common pig and portray self-indulgence. Like Major, Napoleon shows his greed with no consideration for other animals. Snowball offers the idea of the windmill—technology that is the fundamental factor of the capitalist ideal. This reflects living under the control of competitiveness and money rather than living with basic needs. The reasons cause Major, Napoleon, and Snowball to display no moderation are the need to replace humans as well as gaining power. In *The Wapshot Chronicle*, Leander keeps life simple. However, the expensive taste and prestigious life he values reflect his sense without moderation. Moses marries money rather than love. Both Moses and Coverly reject life in a sufficient atmosphere of St. Botolphs. The reasons affect Leander, Moses, and Coverly to avoid the sufficiency sense are money, materials, and wealth. They let their wants flow so much that it destroys living in harmony. Most of all, all of the six main characters fail to realize that there is real happiness for them in life if they start to understand the significant value of moderation.

1. An Existence of Knowledge, Morality, and Moderation

From the analysis in the previous chapter, Napoleon, Snowball, Leander, Moses, and Coverly display knowledge differently. In *Animal Farm*, Napoleon and Snowball have acquired knowledge from various subjects in humans' books. The knowledge is about farm tools and machines, carpentry, and household appliance. Snowball has also learned knowledge of the arts, and he is able to read, write, and give explanation. In *The Wapshot Chronicle*, Leander has knowledge about living life simple. Moses and Coverly also has that simple knowledge when it is handed down from father to son. However, they never use it. Apart from that knowledge, Moses and Coverly practice knowledge and skills of a professional job. Much learning is by rote. Only Major does not present any form of knowledge. It appears that knowledge is important for human beings to run their life in all circumstances. This is consistent with the findings reported in Sirikrai wattanawong's *Analysis of Sufficiency Economy Philosophy Appeared in Khun Chang Khun Phan* (2009). In one section, the research shows that having knowledge is practiced the most by the main character, Khun Phan. In Krootmaung's *Thai Folk Fables in the Lower Northern Part of Thailand: An Analysis for Sufficiency as a Way of Living Life* (2010), wise decision-making that is based on having knowledge is found in the characters. Krootmaung reports that the characters demonstrate the trait of wise decision-making most often, followed by self-dependency, and sharing.

All of the main characters do not portray morality although most of them have knowledge. As morality refers to honesty, altruism, unity, patience, and justice, the characters display the binary oppositions of moral elements such brutality, dishonesty, selfishness, and so on.

In *Animal Farm*, Major shows his dishonesty and injustice through his false claim about wisdom and concern about the animals. Napoleon shows his moral vacuum through the betrayals of his own belief, the brutality, and his no consideration for others. Like Major, Napoleon displays both dishonesty and injustice when he gives lies to others. Snowball is portrayed without justice when he attempts to take advantage of the animals. The results of this study are consistent with the results found in Campbell's *The Book of Great Books: A Guide to 100 World Classics*. Campbell reports that Napoleon has a reputation for always getting his own way while Major's encouragement is found when he leads animals to rebel. These reflect selfishness and injustice of both Napoleon and Major. However, this study finds something different from Campbell's findings. Campbell views Snowball as a leader who has visions of self-sufficient society in which, for example, windmill can harness natural power to serve animals. On the contrary, this study finds that Snowball's attempt to use a windmill reflects his need to exploit the animals. As technology is a fundamental factor used for increasing high productivity and for providing more convenience, the windmill reveals Snowball's attempt to control the animals with the need to consume technology. If the windmill is built, the animals use it but never know how to invent it or how to carry out maintenance. From that moment onwards, Snowball, who knows how to create, use, and fix it, will be the only one who can control both the machine and the animals. This shows Snowball's selfishness and

greed for absolute power rather than caring about others or having morals. This is also consistent with Baker's view in the preface of *Animal Farm* (1996) that modern machines are used to control others whose stupidity is their unique feature.

In *The Wapshot Chronicle*, all main characters display no moral awareness. Leander is demonstrated with an action as a parasite depending upon financial support from his cousin. He also lacks self-reliance to cope with the problems threatening his life. However, this is different from the findings reported in Dell's *The Family Novel in North America from Post – War to Post – Millennium: A Study in Genre* (2005). Dell views Leander as the “moral guide” of his two sons. Apart from Leander, Moses practices sexual misconduct throughout the story. This is consistent with the findings reported in Dell's. Dell notices that Moses loses a government job because of having an affair with a morally questionable woman. Coverly breaks down the unity of the family when he shows his no consideration for others by sneaking away to live in a modern city. In a broad sense, Dell describes moral emptiness in all circumstances in *The Wapshot Chronicle* as “We witness the death, decay, and disappearance of people and customs that had made the world of the past a pleasant place. That once important values (such as friendship, family, and a love of nature) have become obsolete” (97). Morality is not displayed through the six characters. On the other hand, there are the opposing features of morality reflecting as the binary oppositions of it such as honesty-dishonesty, patience-impatience, kindness-brutality, justice-injustice, sharing-selfishness, and sufficiency-greed.

Like the lack of morality, all of the characters do not perform moderation. Of the six characters, only Leander in *The Wapshot Chronicle* presents a little sign of

moderation when he keeps on living his simple life in St. Botolphs. It is found relevant to Dell's analysis when she notices that Leander's positive image is reinforced by the heritage he leaves. Dell also states that Leander does have something prepared to accompany the two sons from their way into an unknown and potentially hostile future. However, this study finds something different. The study finds that Leander does not accept himself as a captain of an old boat. He still keeps on consuming the expensive taste and shows the sense of nostalgia for the past. Like Leander in *The Wapshot Chronicle*, Major, Napoleon, and Snowball in *Animal Farm* present their rejection to what they have. It is seen clearly that they do not accept themselves as common pigs. This point of view leads them to try to replace humans. In addition to that, Napoleon's greed for money appears when he leads the animals to be overloaded with much hard work and high productivity. Moreover, Napoleon's greed for power is also seen throughout the story, and the power is gained based on brutality as Campbell states, "Napoleon, who has a reputation for always getting his own way, is a leader who moves unswervingly and ruthlessly toward his goal. Although he adopts the title of "Leader", his only interest is in seizing power for himself" (31). Snowball's lack of moderation reflects when he brings the idea of technology into life of the animals. It causes them to need not only living more conveniently but also living with laziness. Meanwhile, the machine encourages the idea of consuming more and more. Moreover, that technology results in a lot of blood and deaths rather than good life. Moses and Coverly are not pleased with the simple life. They choose to leave such life behind and are willing to be trapped forever in the chaotic life in the capitalist city. This is different from the findings of O'Hara reported in Cheever's *The Wapshot Chronicle: A Narrative of Exploration* (1980). O'Hara

points out the reason causes Moses to run away from St. Botolphs that it is the financial support of women, “More importantly, it broaches the major themes of the novel: the fundamental irreconcilability of male and female temperaments and the consequent need of men (at least the Wapshot men) to embark on journeys of exploration as an escape from the confines of female sensibility” (20). The main characters in *Animal Farm* and *The Wapshot Chronicle* are portrayed in different genres; all of them show the lack of moderation.

2. The Extent and the Reasons behind the Portrayals of Knowledge, Morality, and Moderation

In *Animal Farm* and *The Wapshot Chronicle*, the main characters portray knowledge differently and for different reasons. In *Animal Farm*, although Major does not have SEP knowledge, he uses the wise characteristic, the number of children, old age, and long life to characterize himself as knowledgeable. For one reason, he wants to depict his superiority over other animals. According to this portrayal, Major is viewed as a reliable one who deserves to lay a foundation of the rebellion against human owners. This affects him to reach personal gains: exploiting the animals and replacing humans. Snowball is found being the most knowledgeable character who applies knowledge from several books. The idea of the windmill supports his look to be far more than knowledgeable. Napoleon is the second one who is portrayed to read a lot of books. Although Major dies in the first scene, his objective of presenting knowledge is the same as Napoleon’s and Snowball’s. The three pigs displayed knowledge because they need to replace human owners, gain power, exploit the farm animals, and take all benefits of the farm. This finding is consistent with the finding

of Andreas Busk's *Animal Farm* in "Animal Farm: Thematic Analysis" (2012). Baker focuses on the benefits of education. She describes "education" which exactly connects to power. That is, the ones who hold education can run their life comfortably and easily and gain any advantages more than others.

Apart from the characters in *Animal Farm*, all main characters in *The Wapshot Chronicle* present knowledge differently and with different reasons. Leander has simple knowledge which is the skills of living in natural environment. It can be characterized as local wisdom because it is useful for running life in harmony. This is consistent with the findings reported in Wongwichaiwat's research article entitled *An Analysis of the Concept of Sufficiency Economy in Wang Dokya by V. Vinicchayakul* (2009). The SEP concept in this novel reflects the Thai way of life in urban areas and the sufficiency way of life which has the standard of Buddhism concept. Unlike Leander, Moses and Coverly have the skills of professional knowledge that is necessary for them to gain a job in a modern city. They have to acquire this sort of knowledge because it is the tool used by the employers to measure and accept the job-seeker to become their workers. This knowledge results in money for young generations who search for their fortunes and to settle down in the modern city.

Unlike knowledge, morality does not appear to be the feature of all main characters both in *Animal Farm* and in *The Wapshot Chronicle*. In *Animal Farm*, Major displays immorality through his false claim about himself and shows his concern about the animals. These are presented in order to make him look knowledgeable to lure the animals to stand by his side. Napoleon characterizes himself as he is always right as well as displaying brutality. Snowball shows his

attempt to exploit the animals more easily by teaching them to read and count. All immoral portrayals are seen because of the need of these main characters to serve only their own wants: to replace humans and to exploit the animals, or in other words, to gain and maintain power. In *The Wapshot Chronicle*, morality of the main characters disappears as well. Leander is portrayed without the awareness of responsibility. It is because he cannot support his family in the atmosphere of materialistic capitalism. Moses keeps on displaying moral emptiness and self-indulgence through his sexual misconduct. It is because he lives alone in the city and makes any decisions by himself. Coverly is ill-prepared to leave in the modern world, but he does not accept it. As a result, he is trapped in a chaotic suburban area with loneliness although he has his own family. The intrusion of the materialistic ideal of capitalism causes Leander, Moses, and Coverly to portray immoral behavior. This is found relevant to Beacham's *Online Beacham's Encyclopedia of Popular Fiction*, reported in a section "Social Concerns" that "In essence, *The Wapshot Chronicle* serves as a warning for the future. At a time in history when "something went terribly wrong," Cheever is predicting the degree of difficulty, or perhaps impossibility, of survival in the modern world" (3).

Without morality and knowledge, all main characters display the need of something they do not have instead of having moderation. In *Animal Farm*, Major does not accept his real self as a pig, so he portrays himself as a human. Napoleon shows his no consideration for other animals. He even presents brutality as it is seen clearly when he punishes and kills many animals. Snowball shows his need beyond basic needs through the idea of the windmill. All three main characters, Major, Napoleon, and Snowball, display the lack of moderation because of the needs of

replacing humans and exploiting the animals as well as the attempts to gain and maintain power. Even, Napoleon shows immoral behaviors because he needs only absolute power.

Like the three main characters in *Animal Farm*, the three main characters in *The Wapshot Chronicle*—Leander, Moses, and Coverly—do not have moderation. Although Leander keeps life simple, he does it just to show his personal charisma. The expensive taste and the attempts to maintain the prestigious life reflect his needs beyond what he has. Comparing to Leander, Moses portrays the lack of moderation differently. He chooses to marry a rich girl. This means that he marries money rather than love. It is because money is very important in the modern world in which he chooses to live. The attempt to leave a sufficient atmosphere of St. Botolphs, his homeland, to search for his own fortune also indicates that Moses does not want to live in the place that belongs to him. On the other hand, he decides to live in a new place he never knows. Similarly, Coverly rejects to run the simple life in St. Botolphs. The natural environment is shunned by Coverly and Moses because they value life in the modern city highly. It is found so highly that they do not visit St. Botolphs as often as it could be. Among the six characters in *Animal Farm* and *The Wapshot Chronicle*, no characters show clear moderation, or at least, they lack this characteristic. Therefore, although all main characters in the two stories have knowledge, without moderation and morality, they fail to reach happiness.

Discussion

According to three objectives, this study explores, investigates the extent, and examines the reasons behind the portrayals Major, Napoleon, and Snowball in *Animal Farm* and Leander, Moses, and Coverly in *The Wapshot Chronicle* portray knowledge, morality, and moderation. The study finds that knowledge the six main characters display is different. All of them do not display morality and moderation. In addition, the different reasons behind the portrayals of knowledge, morality, and moderation lead the researcher to realize the importance of the connection of them. That is, the three characteristics of SEP affect each other to become effective. There are Thai researchers reporting that the main characters of literature portray knowledge, morality, and moderation. In Sirikrai wattanawong's *Analysis of Sufficiency Economy Philosophy Appeared in Khun Chang Khun Phan* (2009), the study reports that all five principles: moderation, reasonableness, self-reliance, knowledge, and morality are practiced by the characters in the story. Meesook studies the self-growth of Makatho in *Rajadhiraja*, the epic about the battle between Burmese and Mon (an ethnic group) in *Makatho's Self-Growth and the Philosophy of Sufficiency Economy* (2007). The study reports that Makathos' self-growth demonstrates the sense of sufficiency as a careful and gradual change with morality, but without stinginess. In Krootmaung's *Thai Folk Fables in the Lower Northern Part of Thailand: An Analysis for Sufficiency as a Way of Living Life* (2010), wise decision-making that is based on having knowledge is found in the characters. Krootmaung also reports that self-sufficiency occurs most frequently in the fables. Those literary works are a fairy tale, a novel, or a story made up to entertain readers while, often, teaching moral lessons. As a result, the characters who display SEP characteristics never meet a tragic end.

Unlike fairy tales and imaginary novels, both *Animal Farm* and *The Wapshot Chronicle* are written to satirize real-life situations. *Animal Farm* sends the political and economic message that is inspired by Russian Revolution. The story reveals the fact of human beings living under a Marxism-socialism-communism ideal. Published five years later, *The Wapshot Chronicle* reflects life under a capitalist ideal in the modern world in the US during 1950s. In *The Wapshot Chronicle*, modern forms of jobs, workplaces, technology, and conveniences presented as the pressing demands of modern life all citizens are willing to compete for. The competition not only changes the mindset of the citizens but masks the reality of hopelessness from them.

Animal Farm and *The Wapshot Chronicle* differ in main characters, main themes, and main symbols as well as genres and social concerns. However, the two stories reflect the same thing. In *Animal Farm*, one of the main characters lays a solid foundation of life by formulating a political theory expressing fairness and equality as the most significant features. An ideal society in which everything is supposed to be balanced is formed. *Animal Farm* depicts a theory—a Marxist regime—which values equality as important. The theory points out the belief that equality supports a society to be sustainable. However, one thing that is never equal is human beings who employ that theory. While using the theory, humans acquire knowledge, skills, and experience. This causes them to become different from others. In addition, there are a lot of factors arising from humans that affect the theory to work or fail such as morality and moderation as well as greed, brutality, and so on. In *The Wapshot Chronicle*, the author forms a modern suburbia outside an old fishing village in which the main characters' family has lived for centuries. Unlike the fishing village, the suburbia is modernized under the capitalist ideal whose central theme is opening up

an opportunity just for a hard-working individual. Such suburbia is so attractive that the ill-prepared main characters are willing to leave their parents, relatives, and friends behind. According to Laissez-faire capitalism, the dream of the American people is an opportunity waited for him in a modern capitalist society. This opportunity helps people to live with wealth and happiness there. However, the difference of human beings affects the opportunities. They do not realize how to live happily in the modern world. Even, they never stop competing to grasp those opportunities. Like *Animal Farm*, *The Wapshot Chronicle* never mentions real happiness of any characters in the current society, but hopelessness instead.

Both *Animal Farm* and *The Wapshot Chronicle* encourage readers to become well aware that the real happiness is not wealth, property, materials, and even power that human beings enjoy. The sustainable happiness depends on doing everything in moderation which functions perfectly with morality and knowledge. Therefore, *Animal Farm* and *The Wapshot Chronicle* reflect the same theme. That is, all theories created to bring happiness to both each individual and the nation as a whole. Human beings are different. They are unable to reach sustainable happiness if they do not possess a sense of sufficiency—the state of being or having enough.

Recommendation for Further Studies

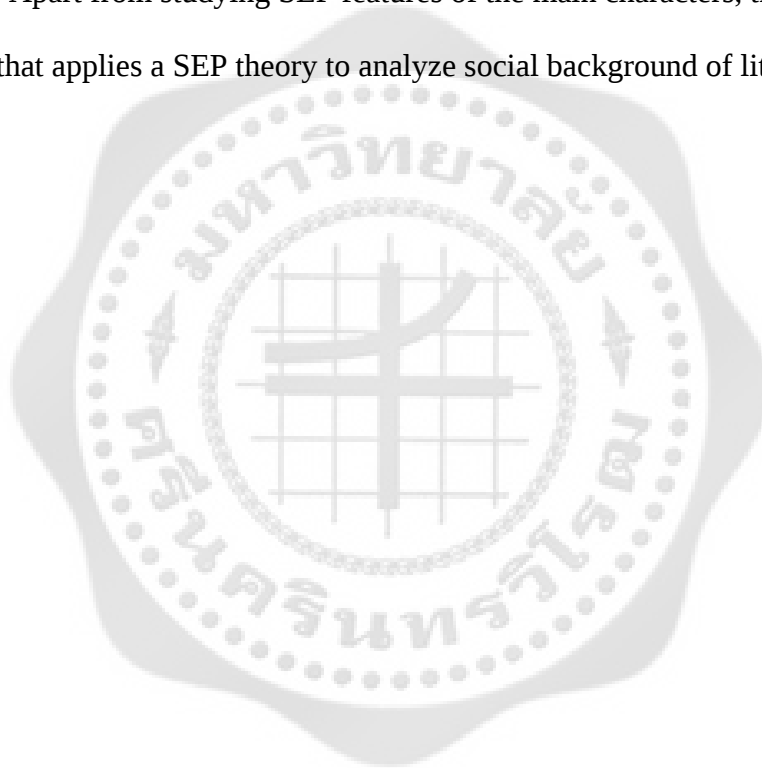
For those who are interested can use SEP characteristics to study literary work. The researcher recommends the topics as follows:

1. There should be further studies on the characteristics of SEP in the main characters in both Eastern and Western literature.

2. There should be further studies on a SEP theory that is used to develop quality of life and environmentally friendly factors in literature.

3. There are the limitations of this study, so there should be further studies on self-reliance and reasonableness in the main characters in these two stories or in other stories.

4. Apart from studying SEP features of the main characters, there should be research that applies a SEP theory to analyze social background of literature.



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VITAE

Name: Khomduen Phothisuwan

Date of Birth: July 12, 1963

Place of Birth: Chachoengsao

Address: 337/ 15 Grand Harbor Village, Village No. 10,
Bangphra Sub-district , Sri Racha District,
Chon Buri Province

Educational Background

1985 Bachelor of Education Degree (Hons.) in English
Srinakharinwirot University, Bang Saen

1992 Master of Education Degree in English
Srinakharinwirot University

2016 Doctor of Arts Degree in English
Srinakharinwirot University