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Morality and Goodness in Markus Zusak's The Book Thief

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Declaration of Originality

I hereby declare that this submission is my work and that, it contains no material previously published or written by another person nor material which has been accepted for qualification of any other degree or diploma of a university or other institution.

Date:

Name:

Signature:

DEDICATION

I dedicate my dissertation to my family and many friends. A special feeling of gratitude to
My loving parents and brothers whose' words of encouragement ring in my ears. I also
Dedicate this dissertation to my husband who pushes me to do my best. I will always
Appreciate all he has done. I dedicate this work and give special thanks to wonderful
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Abstract

Playing on the strings of words to spread hatred and revenge among individuals toward a group to achieve personal goals through an ideology in the name of religious, ethnic and even biological affiliation, destroys the concept of morality and goodness of the human individual and strips him of his humanity. This deviates to horrific consequences of unbelievable terrible evil. Thus, the current research aims to provide an inkle eye on morality and goodness as human behavior during World War II and the Holocaust by taking Markus Zusak' novel 'The Book Thief' as case study, it also endeavors to provide an in-depth look on social daily life in Nazi Germany. To this effect, it tends to examine characters' morals. Hence, the present research work will rely on literary criticism, narrative discourse theory; this method will allow highlighting characters' own perception of moral beliefs and the external influences that arouse their reflections.

Key words: Morality, Goodness, Human behavior, Moral beliefs, Humanity.

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General Introduction

General Introduction:

People have constantly changed their view of war. Looking back at the history, they celebrate and glorify it as honorable. Although, the new generation of authors converted reader's perspectives of war, they introduce war in a new framework which has changed its focus on battles, victory and defeat to the human highest sacrifices. Those authors invite their readers to imagine the feeling of wars' survivors who fought together for the sake of the sanctity humanity.

Authors of war literature seek to share their awareness with their readers and persuade them to understand that war dehumanizes its leaders as well as their followers. Through their writing that emphasize on the unbelievable horrors of war on civilians, war literature's authors try to convey a message of what it means to be moral, good and much more being human.

The traumatic conditions consequential of wars are the most appropriate areas to testify morality and goodness among people, scholars and authors focus on those traumatic experiences and its impact on every aspect of human life.

"The Book Thief", the historical fictional novel published in 2005, written by Markus Zusak, an Australian German author, is one of the best examples which portray the German society during World War II and The Holocaust when Adolf Hitler, the Fuhrer (the leader) of the Nazi party was the absolute powerful Nazi-man. He began imposing his policies on all German citizens such as racial superiority of the Aryans which meant pure-blooded German race. Markus Zusak's work is an attempt to explore characters' morals with a slight emphasis on their daily life under the Nazi party's rule. Thus, it provides a rich case study for this work.

The aim of this research work is to answer the following questions:

- How does a person, who has lived during war, grow from a traumatized, troubled child to a compassionate, creative young adult?
- What is the reason for the relativity or universality of morals?
- What is the purpose of this kind of narrative?

The previous questions may hypothesize as follow:

- May be there are relief committees or war medics who take care of those kids.
- Religious and ethnic reasons may determine morals' relativity or universality.
- Narratives as Markus zusak's novel may teach people how to be moral.

To reply the research question above and testify the veracity of the hypotheses, a Qualitative research method has been adopted. Books, document, videos, and articles have been used to collect data researcher's works in the field of morality. Hence, the novel will be analyzed using the critical methods of narrative discourse.

To implement this research study, this dissertation will be divided into three chapters. The first chapter will be a theoretical framework on the concepts of morality and goodness as well as narrative discourse. The second chapter will be devoted to the historical background in which the events of the novel take place. Whereas, the last chapter will be an analysis of the novel through narrative discourse approach

**Chapter
one:
Theoret
ical**

1.1 Introduction:

Both first and second world wars have changed the world's landscapes especially in Europe, they have even changed or at least shook some of people's concepts as morals. The war has reformulated the concept of morality and goodness among people due to the destruction and the exhaustion of innocent souls based on their historical sources such as religion, philosophy and literature.

1.2 Religion-morality possible connection:

The relationship between morality, goodness and religion has been intertwined; it has a great intention to be debated. Does religion make people more moral and good or it has no effect on them at all? Do morality and goodness emerge independently from religion? At a level of etymological definitions of both religion and morality, they have no close affinity. Morality is derived from the Latin word 'mos' (plural mores) which means 'custom' or 'habit' while religion is derived from the Latin word "ligare" or "religare" means "to bind" or "to connect". Comparing meanings of both concepts; religion and morality (ethics), it definitely shows no correlation between them; religion is based on faith whereas morality is based on reason.

Since the Abraham faith, people have seen religion as a source of morality and goodness, for those people, there is no morality and goodness without religion, and they believe that their morals and goodness come from faith in God. For instance, religion makes implicit and explicit moral claims such as abortion, charity, and homosexuality and so on. People accept them faithfully. Laura Schlesinger shares this intuition, she states that "it is impossible for people to be moral without religion and God" (as cited in McKay & Whitehouse, 2014). So, Laura Schlesinger agrees definitely those people that it is greatly impossible to be moral without religion. Some people go far away and attribute any immoral act to the non-believers especially the Americans who do not trust the atheists; they rank them lower than any other social group, for example, D Xygalatas (2017) denotes "there are no open atheists in the US congress"(para. 3). This shows that Americans treat the atheists as less willing to represent them in the congress even if they have qualities for this representation as reviewed in a 2007 Gallup poll" most Americans said that they would not vote for an otherwise qualified atheist to be president—they were more willing to vote for a Mormon, a Jew, or a homosexual" (Bloom 2012, p 181). So the best way for politicians to win elections is going to church. After all, this extreme

opposition to the non-believers has to do with morality because the followers of this view consider them as suspicious on the common values of the society since they are associated with every illegality act such as drug use, murder, rape and so on. So they treat them as individualists and self-interested at a point that they do not regard the common good unlike the religious people or the believers who are more generous according to Brooks who asserts that people who repeatedly pray and attend worship places have more moral behaviors, such as charity, donations and volunteerism (as cited in Norenzayen 2014, p 369).

Otherwise, scholars who hold the opposite view against the idea that religion is the basis of morality argue that religion makes people dependents on the will of deity i.e. it deprives them from freedom to decide whether they act this or that way simply because they accept the law of God with faith. For them these laws are unquestioned. Followers of this view claim that people act this way because of fear or hope to the eternal life instilled by the clergy instead of acting ethically in the sake of morality alone. They consider religion as an obstacle for people to be confident and courageous in acting ethically and believe in moral values seriously. For instance, Otto Pflleiderer (1896) states “it destroys moral courage and self-confidence and renders impossible an earnest striving towards the Good.” (p.450) Moreover, some scholars go far away, claiming that religion makes people worse because of extremism and fanaticism that render people to do terrible things in order to punish anyone who disagrees with them and contradicts their ideas, such as persecution of homosexuals, murdering those they called heretics, they insist that religious extremism incites to holy war(Bloom, 2012, p.182). Blaise Pascal adopts this opinion, he notes “Men never do evil so completely and cheerfully as when they do it from a religious conviction.” (As cited in Bloom, 2012, p.182), it means that the amount of evil that humans do in the name of religion exceeds what they do under any other contentment.

1.3 Moral philosophy:

Philosophy is known as the mother of sciences as it forms the mainstay of knowledge because of its questions and inquiries. Among a long list of philosophy’s branches, ethics is an important one because of the fact that it serves as a guide to morals in the society at a point that people determine the right way of living their daily lives. So, it is related to human conduct, character, and values as it is noted by Welukar, Chandra & Harichandan (2012) “ethics as branch of philosophy arises from the curiosity about the values involved

in the human behavior” (p.6). Ethics is also called moral philosophy; it is usually used interchangeably with morality due to the fact that literally speaking both of them have the same meaning, the word “ethics” is derived from the Greek word “ethos” which means customs and habits, the word “moral” is derived from the Latin word “mores” which also means customs and habits. Ethics is greatly conducted by philosophers; they write books that are concerned with the philosophical study of the rules governing people’s life in society. For instance, Aristotal thought that the great happiness is the end goal of practices resulting from ideal behaviors whereas Immanuel kant believed that if someone acts depending on his duty, this is considered as ideal behavior (Rich, 1018, p. 4), they define it as a discipline concerns with what is morally good or bad, and what is morally right or wrong. Since it deals with human behaviors, Murray(2021) states: “ethics is the branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong behavior”(00:14), simply put ethics includes all what is related to regulation, protection and encouragement of morals. This later are values and standards held in common by a group of people in regards to which human actions can be judged as right or wrong for the purpose of how they should live in relation to each other. The philosophy of ethics and morality explains how do people know if an action is moral or not? What is morality and does it exist in fact? Where does moral knowledge come from? These questions lead to the three significant areas of study within ethics which are metaethics, normative ethics and applied ethics.

1.3.1Metaethics:

Metaethics is a sub-field of ethics or moral philosophy that concerns with the theoretical meaning and reference of moral propositions, and how truth values can be determined. It is the study and the evaluation of morals by investigating questions such as what is morality? What is the nature of ethical terms? Does moral standard exist? What does the term “good” mean? Is morality universal or relative? In the light of these questions, Murray (2021) forms his vision on metaethics and notes:” metaethics deals with the foundation and nature of moral values, properties, and words” (00:30) i.e Metaethics is concerned with the understanding of morality’s language through the analysis of moral words such as “good”, “happiness”, “wellbeing”, “virtuous character” and so on . It is divided into three parts: moral semantics which deals with the meaning of moral terms and judgment, for instance when someone says “lying is wrong” what does he mean? Moral

ontology deals with the nature of moral judgment and Moral epistemology which defines how moral judgment might be supported or defended?

Metaethics is explained through two main viewpoints: cognitivism and non-cognitivism; Cognitivists claim that ethical statements are propositions and can be either true or false as it is stated by Alexander Miller(2003) “cognitivists think that moral judgments are capable of being true or false” (p.3) . That is to say moral judgments are expressions of beliefs which are apt to be evaluating in term of truth or falsity. Cognitivism is subdivided into three main sessions: realism, subjectivism and error theory.

First, Realism denotes that there are objective good and bad features to the world which propositions are about i.e. there are specific good and bad rules that apply to everyone no matter what (Murray, 2021, 01.52).in other words, realism consists on the idea that moral facts and truths are objective and gives real information about those truths, it is the objective fact about morality. Realists argue that moral judgment is mind-independent and factual; it means that it is independent from what people think or believe. For example; murdering is wrong, it is factually true. Realism can be ethical naturalism or ethical non naturalism:

Ethical naturalism means that ethical claims can be expressed as natural properties without the use of ethical terms. It is an attempt to rely morality with natural knowledge defining ethical terms referring to natural terms For instance; something like “bad” can be reduced to some natural property. For example: “Badness” to “pain”, “goodness” to “wellbeing”. Naturalists see that all what is natural must be good and they assert that goodness and badness affect the world causally (Kane,2020 ,03:34).i.e. people explain moral language through natural facts moving from observation of facts to moral judgments like the fact that killing is wrong which is explained through the fact-stating with the natural world.

Ethical non- naturalism denies the naturalism’s view and holds that there are objective and complicated moral properties (such as the property of goodness) and that moral properties are non-natural properties. Ethical non-naturalists claim that moral judgments are realist properties but they are non-natural. For example; murder is wrong refers to a non-natural property, but it is still either true or false. According to GE Moore, moral properties may more likely describe as if they are natural properties, but they are not the same thing, he says furthermore that concepts like “pleasure” and “being good” are not

the same as the utilitarians believe. For him, they are two different concepts, so he sets a moral theory called Intuit, arguing that by using intuition, people can make rational judgment (Revised Philosophy, 2020, 06:59). To simplify more Moore's view, there are two distinctive assertions: moral terms cannot be explained through natural terms or concepts and moral properties cannot be reduced to natural properties.

Second, Subjectivism which claims that moral statements are made true or false by only the attitudes of individuals or groups of individuals like specific culture (Murray2021, 04:40). That is to say that there is no objective good or bad, only individuals or group of individuals determine what is moral. So what is right and wrong vary from individual to individual and from group of individuals to another one. There are two types of subjectivism: Individual subjectivism which holds that only individuals themselves determine what is moral depending on their own perspective of morality which they consider it subjective and personal, it leads he/she to make his/her own mental judgment.

Cultural subjectivism which claims that morality is relative to culture that shape it, cultural subjectivists hold that only group of individuals determines what is moral in societies. These societies will treat those morals as the correct ones. For example, murder of millions under Hitler is considered as morally good, someone thinks it is not, but for the Nazis it is something that had been done for sort of great moral.

Third, Error theory: according to Burns (2013), Error Theory holds three main principles; it claims that morality does not exist, it means there is no right or wrong, thus all judgment about what is right or wrong is basically false. he denotes also that even there is no right or wrong, people still make moral judgment contrarily to realism (02:49) .here, the idea is that there is no moral knowledge in the world and that there are reasons for each one to do or not to do some action that may be morally accepted, it means what has a person is morally good or bad.

The contrast of all these theories is Non-Cognitivism. The non-cognitivists deny the cognitivists' view and argue that ethical statements are not propositions and therefore have no truth status. They propose other alternative theories such as emotivism and prescriptivism. According to A.J. Ayer, a non-cognitivist theorist, ethics sentences merely express emotions(as cited in Murray, 2021,06:01), so simply put that when someone make a moral judgment, he is just expressing his feeling and that his moral sentences are nothing more than an expression of his emotions and beliefs. This leads to the point that right and

wrong, good and bad do not exist objectively, but rather than an expression of feeling. Richard M. Hare is the first non-cognitivist who recommends Prescriptivism. He argues that moral statements are universalized form imperative sentences which give a command (as cited in Murray, 2021, 06:19).i.e. moral statements are prescriptive and command behaviors that guide people's action. For example instead of saying "lying is wrong" it is commended to say "do not lie". So if something is "good", it is to commend it and to universalize it.

1.3.2 Normative Ethics:

Normative Ethics is an area of studying ethics that deals with system of morality and question of how man ought to be and act morally. Murray (2021) states "normative ethics picks up where metaethics leaves off. While metaethics studies the nature of morality and what it is, normative ethics studies systems of morality and standards of right and wrong actions" (07:24). So, normative ethics is a branch of moral philosophy which responds the question of what people ought to do, it focuses on bringing a background for determining what is right and wrong that is considered as an action-guide for human behavior. Normative ethics stand on three main competing views; Deontology, Consequentialism and Virtue Ethics.

Starting by deontology, this term is derived from the Greek word "deon" which means "duty" and "logos" which means "science". It emphasizes on the relationship between duty and the morality of human actions. Murray (2021) states "Deontology is the theory that the morality of an action should be determined by whether the action itself is right or wrong under a series of rules" (07:50). It means that the statement whether an action is morally right or wrong is made depending on a set of rules and norms. Immanuel Kant, a German philosopher, was the first thinker, who set up the deontological principles, he argues "the only truly good thing is the will or motive of a person and how they act, not what happens after the act"(as cited in Murray,2021,08:09). Here, Kant sees morality as one's duty without looking out for possible consequences of his actions. Although, some scholars argue that it is better to construct a moral system to guide people's lives depending on the outcomes of actions rather than individual's personnel will or motivation, this is called the theory of consequentialism. Consequentialists claim that consequentialism is a theory holds that the basis to make a moral judgment about the rightness or wrongness of someone's action is the consequences of this one's conduct (Murray, 2021, 09:22). The

following example may more clarify this view; if lying can solve an innocent's life, it cannot be considered as wrong since saying the truth where is hiding the innocent may lead to his death by a killer. The well-known consequentialist theory is Utilitarianism. It is an ethical theory that denotes the most moral action are those that lead to the most happiness for the greatest number of people (Murray, 2021, 09:45).i.e. an action can be judge as right if it maximizes forms of utility for the whole community, not if it increases good for the self. In addition of these two theories, there is what it is called Virtue Ethics; it is more about good habits rather than actions and consequences.it focuses on the virtues or the good character of an individual(Murray, 2021, 10:58). It means that moral judgment is made by looking at the moral character of a person rather than at ethical duties, norms and result of actions, it emphasizes on inner goodness of individuals that express it in their actions.

1.3.3 Apply Ethics:

Apply Ethics is the third branch of ethics that consist on the analysis of specific, controversial moral issues such as medical ethics, business ethics, environmental ethics or sexual ethics (Murray, 2021, 11:43). Thus, Apply Ethics tackles specific, practical issue of moral importance, it deals with what an individual is obligated to do in specific situation.

1.4 Does Reading Literature Make People More Moral?

Since the very beginning of history, literature has been a very old system in teaching moral values through stories, poems and drama. It is used as a tool to teach and to transmit moral knowledge. Literary works play a crucial role in shaping and developing man's moral sense, they render people to behave perfectly towards society as better human beings. Reading literature is so important because of the fact that it serves as a moral guide, not only acquiring language skills, knowledge and pleasure or entertainment. This is the overview on literature that it is to entertain readers or audiences through expressing emotions, beliefs, thoughts, ideas and history of our ancestors without connecting it to individuals' daily practical life, but this is not the case. It is constructed from their everyday life. The story is the major genre of literature, it is built up from three main components which are: who is doing the action? (Characters), what is taking place? (Plot), why does the story take place? (Conflict).This later is the very important one because it expresses the experience of the creator (author, playwright, and poet).so how does the creator get the reader (the reader here represents the following generations of the creator)

to understand his own experience. The major part of that comes with the breadth of literary language (it means words) which focuses on human experience. The use of literary language does not mean the use of any words randomly, but rather the use of memorable words; the way they work together, how they form sentences which in turn form paragraphs. Ron Wheeler, professor of English and Literature in Johnson University of Florida, denotes:

Literary use of language is simply the expression of the human
Experience, it is not telling someone about an experience that you
Have had, nor is it the trying to convince someone about something
Of the experience you have had rather when it works well, the
Literary use of language is actually giving your audience the
Experience itself. When the creator succeeds to give this audience
That experience, this is the power of literature, He passes wisdom
To the new generation (as cited in Weedman, 2015, 04:49)

Here, Ron Wheeler shows that the creator by succeeding to transform his own experience through the well use of literary language, he challenge the reader's behavior whether he want to behave and act like the characters of the story (the experience) if he faces the same circumstances as those characters or he prefers to make other decisions that the characters have made in their conflict or experience. So, literature offers people a theater where individuals' daily life is performed, this works as a case study or a laboratory to testify and to experiment some behaviors and action in term of rightness or wrongness. So, this is how literature spreads morality. Widyahening (2016) shares this view and states "In literary works, behaviour is standards used for judging, how good or how bad are the consequences of a person action as well as in human experience" (p.134). He considers moral judgments that the characters of literary work do can be existed in real life and they can be regarded as experiences through which people excerpt standards. There are other scholars and researchers whose share the same view such as Pickering, Hoeper and Khan: According to Pickering and Hoeper, the access to human experience is made up through characters of literary works that form a rich source for studying and explaining theories of

personality and behavior (as cited in Widyahening, 2016, p.135). In other hand, Khan resumes this viewpoint in one sentence and states “literature is simply promoting moral literacy” (p.6). Thus, these thinkers regard literature as the fundamental source of guiding and developing morals.

Although, the Aesthetes contradict all the arguments of the moralists who regard literature as a guide of readers’ lives. The Aesthetes believe in the aesthetic theory. This theory was coined in the 18th century by the French philosopher Immanuel Kant; he advocated what is known as the autonomy of art. This autonomy means that art is to exist for its own sake, its own beauty, and its own sense, not to moralize or teach any moral lesson. Art is dedicated only to serve art. Benjamin Constant was the first who use the expression “Art for Art sake” in 1804 as a slogan to the aesthetic theory. There are many other supporters of this view including Johann Wolfgang von Goethe from Germany, Samuel Taylor from England, and Charles Baudelaire from France and so on. Baudelaire, a great French writer, asserts “Poetry has no end beyond itself. If a poet has followed a moral end, he has diminished his poetic force and the result is most likely to be bad” (literature and morality, 2010). Simply put that the literary work misses its aesthetic value if the writer fetch any moral-end beyond his work which in all probability end up badly taking account Baudelaire’s view. Oscar Wilde is another believer of Art for Art’s sake. Oscar inherits Walter Pater’s thoughts. Walter is the most important figure of aesthetic theory in England; he was called the prophet of English aestheticism. Oscar Wilde said “there is no such thing as moral or immoral books; books are well written or badly written that is all” (Elhamel, 2018, 04:01). Hence, the main idea here is that literature has nothing to do with morality, it should not be concerned with moral values and that books are either well written in term of beauty or written in a bad way.

As a result of this view that holds Art for Art’s sake, literary luxury fit for museums and ceremonies. For this reason, the movement of the aesthetic theory holding that literature is concerned only with its beauty had no influential chance in addressing and developing art’s demands especially in the modern period where literature has to deal with the complexities of human life.

1.5 Narrative discourse:

Narrative Discourse is one of the modern theories that are used in English literature. The early 20th century makes its beginning. The study of narrative has received a great interest; it presents a fertile ground for scholars to deal with narrative as a feature of human experiences that show generations' ability to communicate through stories. Narrative Discourse is mainly related to structuralism. It is a combination of two terms; narrative and discourse. Each one is defining separately as follow:

Narrative is a story whether told in prose or verse or account of events or experiences through the medium of language. Narratives exist everywhere in people's daily life under several ways and forms as it is denoted by Barthes that narrative is in every age, every place and every society in an unlimited variety of forms; myth, legends, fables, tales, short-stories, epics, tragedy, drama, comedy, pantomime, paintings, stained-glass windows, films, local news, conversations (Caldas, 1987, p.7). Narratives are all structured in a similar way. They begin with an introduction (orientation), the problem then the solution:

-The orientation serves a very important purpose in a narrative; it introduces the reader to the characters in the story and the setting which is the where and the when of the story.

-The problem is referred to the complication. It is the most exciting part of the narrative, it is where something goes wrong for the main characters, here the writer uses strong action verbs because this is where all exciting actions take place, these verbs make the reader to feel like he is in the middle of the problem with the characters.

-The solution; this is where the writer solves the problem.

Whereas the term discourse is a conceptual generalization of conversation; it is the codified language for investigation of the subject. Longacre claims that there are five vivid kinds of discourse; narrative, drama, expository, hortatory and procedural discourse (Caldas, p.7). According to him narrative discourse is differentiated from other discourses by some characteristics as follow: The first one is that narrative discourse is ordinary in the first or the third person component, unlike the other forms of discourse. For instance; the procedural discourse involves a non-specific person, may be "we", "you" or the third person. The expository discourse is generally third person while the hortatory discourse is in the second person component. The second one is that the actor is the oriented of the discourse whereas goal, subject-matter and the addressee are the oriented in procedural,

expository and hortatory discourses respectively. The third characteristic of narrative discourse is the chronological order of the discourse which it shares with procedural discourse, although the expository and hortatory are characterized by logical order. The last characteristic is that narrative discourse is recognized from the other discourses by “plot” (Caldas, p.8).

1.5.1 Structuralism:

It is a way of perceiving the world in terms of structures, the essence of structuralism is the belief that things cannot be understood in isolation, they have to be mixed and resembled. It means that they have to be understood in the context of larger structures they are part of. The contexts of larger structures do not exist by themselves; rather they are shaped by our way of recognizing the world. Structuralism is seen firstly in the work of anthropologists as Claude Levi-Straus and the literary critic Roland Bathes. It is a human science deals with the understanding of the structures that cover all human’s experiences and behavior.

1.5.2 Narratology:

In literary theory, Narratology is the study of narrative structure. It looks at what narratives have in common and what makes one different from another. It is based on a common literary language and codes that operated within the text of a work (Britannica, T. Ediors of Encyclopedia 2008, para.1). Narratology deals with the way that these narrative structures affect human perception. The founders of Narratology are:

Vladimir Propp(1895-1970), in his book *Morphologia Skazki* (1928) or *Morphology of the Folk tale*, he argued that there is a superficial differences between the stories in term of the individual details of events and characters , but all stories can be reduced to the same basic structure (Carter,2006,p.47).

A.J Greimas (1917-1992), in his book (*Semantic Structural*, 1966), Greimas developed and expanded Propp’s theory to make it applicable to various genres. His approach was based on a semantic analysis of sentences’ structure. It proposed a system of six structural units called “octants” in form of three pairs of binary oppositions: subject/object, sender/receiver, helper/opponent (Carter, 2006, p.48).

Tzvetun Todorov (1939). He wrote *Grammaire du Décaméron* (1969) (The grammar of Decameron). He took the idea of both Propp and Greimas and described narrative structure using syntactic concepts: agency, predication, adjectival and verbal functions, mood and aspect...etc (Carter, 2006, p.50).

Gerard Genette (1930...): Genette wrote *narrative discourse* (1972) which is regarded as one of the most important contributions to Narratology (Carter, 2006, p.51). He is a French literary theorist associated with structuralism movement.

1.5.3 Gerard Genette's theory of narrative discourse:

Gerard Genette (1930-...) is a representative of literary theorists. He is a French narratologist. Genette codified a system of analysis which examined both the actual narration and the act of narrating separately from the story or the content (Editors of *Encyclopedia, Britannica*). He divided narrative into three levels: story (*histoire*), discourse (*récit*) and narration, and related them to each other by three aspects "tense" which situates the story in present or past time, "mood" refers to the perspective from which the events are viewed, it is connected with the "voice" which is concerned with who narrate the story. Gerrard Genette defined the distinct narrator or storyteller that addressed directly the reader (this is narration), the verbal discourse that needed characters in the events related (and this is the story) (Carter, 2006, p. 51).

Carter (2006) denotes: "Genette formulated a distinction between two different kinds of relation between narrator and character in terms of a binary opposition: there is 'homodiegetic' narrative, in which the narrator tells us about him/herself, and there is 'heterodiegetic' narrative, in which the narrator tells us about third person. A 'homodiegetic' narrator is always in some way involved in the world narrated. A 'heterodiegetic' narrator is never involved in that world" (p.52). Thus, Genette distinguishes two kind of narrator depending from where he/she narrate the story by a binary of opposition: 'homo diegetic' narrative in which the narrator narrates his/her own story where he/she is a character of the story, and 'hetero diegetic' narrative which the narrator narrates someone else's story without being inside the story.

Genette also uses the term 'focalization' in order to explain the complex relation between narrator and the text narrated. According to him there are three kinds of focalization: zero focalization which characterizes the authorial novel, when the

focalization is not restricted to any one point of view. Internal focalization which characterizes the figural novel when one character's perspective dominates on the diegetic level and the external focalization which refers to the neutral narrative situation when the characters are described from only the outside without any inner view (Fludernik, 2009, p.102). So, Gerard Genette explains here the perspective through which the narrative is presented, he means by: zero focalization; the narrator is omniscient, he knows every things on characters even their thoughts. The internal focalization in which the narrator gives just what the character knows, and the external focalization in which the narrator tells less than the character knows.

1.6 Conclusion:

There is neither an agreement on one single, absolute and fixed meaning of the concept of morality and goodness among people because what is considered as moral and good for a certain time and for a particular community, it is not necessary generalized to all societies, nor on its source, whether it is religion, philosophy or literature, but all these sources are combined to spread morals in societies and strengthen them in the individuals' behaviors through the narrative discourse of each source on its specificity.

Chapter two

Historical background

2. 1Introduction:

When referring to Nazi Germany, most people think of Adolf Hitler and his ideology of the Superior Aryan Race, His policies of targeting Jews through spreading hatred and anti-Semitism and the Holocaust, while few people tackle Jews' resistance.

2. 2The creation of Nazism by Hitler:

On 14 August 1919, after the failure of Germans in the World War I, German public consensus led to a severe momentum in the area. In the aftermaths, the German emperor Kaiser Wilhelm left his throne and fled to the Netherlands. To this end, the collapse of the monarchy led to the creation of power vacuum which has been benefited by the revolutionaries that transformed Germany into a democratic republic under the Constitution of the German Reich, soon known as Weimar Constitution (Poll, 2020, p. 1). Only 14 years later, the Weimar Republic distorted into Nazi Germany, an authoritarian state with its dictator as an utmost center of law and order (Poll, 2020, p. 1).

Adolf Hitler was among these revolutionists who strove to build a new German republic to the world. Hitler was born in Austria in 1889. However, he was German and ready to put Germany first at any cost. He joined the German Workers Party and renamed it National Socialist German Workers' Party. This later came to be known as the Nazi Party (Pandey, 2020, p.56).

Klaus Schwabe declared that Adolf Hitler has been the “off-spring”, the outstanding legacy of the World War I (2014, p. 874). So, according to Schwabe, Hitler emerged his career in the wake of a lost war and the crushing peace of Versailles that severely humiliated the German population in Europe. As a reaction, Hitler blamed the Jews for the German loss in the WWI that his nation had been sold out not defeated, he said that “Traitors have betrayed us. That's why we lost the war. You need a scapegoat for that. The Jews were a scapegoat.

In fact, the Nazis could not evidently gain support until the 1930s. It was during the Great Depression that Nazism became a mass movement as their propaganda granted hopes of a better future. In 1928, the Nazi Party got no more than 2. 6 per cent votes in the Reichstag – the German parliament. By 1932, it had become the largest party with 37 per cent votes (Pandey, 2020, p. 56).

The Nazi ideology was synonymous with Hitler's worldview that blond, blue-eyed, Nordic German Aryans were at the top, while Jews were located at the lowest rung. The Nazi argument was simple: the strongest race would survive and the weak ones would perish. The Aryan race was the finest. It had to retain its purity, become stronger and dominate the world (Pandey, 2020, p. 56).

2.3 Hitler's Policies toward Jews:

Between 1933 and 1945, Nazi Germany and its allies murdered six million Jews and five million other civilians, including Roma people (also known as Gypsies), people with physical and mental disabilities, homosexuals, Soviet prisoners of war, and political dissidents. Hitler used anti-Semitism as a political weapon to gain popular support, blaming Jews, who had resided in Germany for generations and were, engaged in all levels of social and professional society, for all of Germany's problems; their defeat in World War I, and economic depression (Anti-Defamation League, 2012, p. 1)

The long history of anti-Semitism in Europe and Germany allowed Hitler's attacks against the Jews to take hold among the German citizens. He solidified his position by putting an end to democracy in Germany. He suspended individual freedoms and gave extraordinary powers to the executive. Hitler quickly escalated his policy of fear, terror, and violence. Then, he excluded Jews in all German society's sectors: economic, political, cultural, and social. The Nazis used all means; the government, the police, the courts, the schools, the newspapers, and radio to implement their racist ideology (Anti-Defamation League, 2012, p. 3). This ideology held that Germans were "racially superior" or "master race", it stratified the German society by classifying the Aryan at the top and all other minor groups were considered as lower. Hitler's terror was waged against anyone judged an "enemy of the state," including communists, trade unionists, and other "radicals," especially the Jews who were marked as the lowest race with extreme vengeance.

Years, after 1930, were the worst for the Jews. All non-Aryans (who had Jewish parents or two or more Jewish grandparents) were excluded from the civil service such as journalism, radio, the theater, and films, teaching, farming. They were even dismissed from the army and excluded from practicing medicine, law and business. The Nuremberg Laws passed in 1935 held that Jews, even German-born Jews, were stripped of their German citizenship. These laws made Jews look subhuman. Jews were completely separated from non-Jews (Anti-Defamation League, 2012, p. 4). They could not eat, drink, go to school, or

socialize with German Christians. Jews could no longer own anything (Anti-Defamation League, 2012, p. 5)

The Nazis used different strategies to rid and purify Germany from Jews, they first forced them from their homes, isolate them in ghettos. Next, they used Holocaust, mass murder, concentration camps, and gas chambers

1.3.1 Hitler's propaganda:

Hitler's propaganda was the product of his efforts to find a way in order to consolidate his power as well as the Nazi party with no gun shout. It was the most powerful tool the Nazis used to promote the Aryan national community and the anti-Semitism and hatred toward Jews. Hitler established the Reich Ministry of Public Enlightenment and Propaganda because of the fact that he believed that controlling information was the same as controlling military and economy, Joseph Goebbels was the director of propaganda's ministry, he utilized every form of German Media such as film, art music, radio, posters, books persuading revenge and hatred toward Jews like 'Mein Kampf' written by Hitler and it was considered as the Bible of the Nazis. He even used rallies to museum exhibits and school textbooks (Anti-Defamation League, 2012, p. 6). Whether these propagandas were truthful or not, it was irrelevant to the Nazis as it is shown in this saying of Goebbels "No one can say your propaganda is too rough, too mean; these are not criteria by which it may be characterized. It ought not be decent nor ought it be gentle or soft or humble; it ought to lead to success" (Facing History, 2021, para. 2). He made sure that every form of these expressions; served and carried the same message of the purity and righteousness of the German Aryan race and the evils and dangers of the Jews" (Anti-Defamation League, 2012, p. 8). Adolf Hitler wrote in his book 'Mein Kampf' that the propaganda must focus on few points and working on to be succeeded "be limited to a very few points and must harp on these in slogans until the last member of the public understands what you want him to understand by your slogan. As soon as you sacrifice this slogan and try to be many-sided, the effect will piddle away." (Facing History, 2021, para. 2)

Adolf Hitler's Book "Mein Kampf" (My Struggle) was at the same time autobiographical and political discourse, it included the main components of Nazism such as anti-Semitism, racist world view and the aggressive foreign policy. Hitler wrote the Mein Kampf for the purpose to serve as propaganda to broadcast his radical view and target those whom he called traitors.

1.3.2 Concentration camps:

The Nazis used a variety of concentration camps to persecute, control, and ultimately murder the Jewish people and their enemies including; communists, homosexuals, Gypsies...for the purpose of consolidating the political and ideological foundations of Nazi party. The first concentration camp in Nazi Germany was called Dachau, it was opened in 1933. The Nazis concentrated the Jews in these camps and imprisoned them in order to exploit them for their labor under harsh conditions for long hours without food, water, and even sanitary facilities. As a result most of them eventually perished within the camps because of starvation and disease (Anti-Defamation League, 2012, p. 5).

1.3.3 Gas chambers:

The Nazis realized that their ancient methods, such as shooting, for killing Jews took more time and efforts. Furthermore, they were less efficient because of the injured Jews alive (Anti-Defamation League, 2012, p. 6) Mass shooting was criticized because of the psychological strain produced on Nazi soldiers observed by Heinrich Himmler (Facing History, 2021). So, Nazis tried to find more efficient way of killing, they employed gas chambers as a means for mass murder. The chambers were established at concentration camps. These chambers served first for murdering women children, people who were sick, older adults and others (Anti-Defamation League, 2012, p. 6). They were transited to maximize killing efficiency for all Jews. Nazis used poison carbon monoxide gas in these chambers, and then send Jews to these chambers after they naked them as if they were taken showers.

After several months, it became clear to Nazis that this mass murder method had proved its efficiency unlike the previous methods employed, of shooting, was neither quick nor efficient enough to serve their needs. After the death of the Jews in gas chambers, the prisoners dragged the corpses out of these chambers. They cut off women's hair and removed all metal dental work and jewelry. Then they burned the corpses. The burning corpses took three months after each operation (Auschwitz, 2021, para. 5).

1.3.4 Burning Books:

Hitler was afraid of the awareness propagated by books of Jewish writers or others who opposed his ideology; he decided to burn these books in a public context. Over 25000 books of Jewish authors like Albert Einstein and Sigmund Freud and other blacklisted American authors like Helen Keller and Ernest Hemingway while people saluted Hitler 'Heil Fuhrer' were burned throughout Germany. The Nazis propagated among Germans that those books threatened the morals, principles and future of German people as it declared in one speech of the propaganda's Minister, Joseph Goebbels, "the era of extreme Jewish intellectualism is now at end. ... The future German man will not just be a man of books, but a man of character. It is to this end that we want to educate you.And thus you do well in this midnight hour to commit to the flames the evil spirit of the past." (Kitchen, 2006). As a reaction to the Nazis' burning books, Helen Keller proclaimed in an open letter to the German students participated in the bonfires "History has taught you nothing if you think you can kill ideas, Tyrants have tried to do that often before, and the ideas have risen up in their might and destroyed them. You can burn my books and the books of the best minds in Europe, but the ideas in them have seeped through a million channels and will continue to quicken other minds" (Kitchen, 2006).

1.4 Jews' Resistance:

Jewish People resisted the Nazis by protesting against discrimination. They defended their humanity and personal integrity from the Nazi attempt to dehumanize and degrade them; they set up underground religious schools, prayer groups and also libraries containing books they had hidden from the Nazis.

Another form of resistance was gathering documentary proof about crimes committed by the Nazis toward them. They collected, stored and wrote reports, letters and narrative detailing what was happening to them.

Also, they resisted the Jews by simply refusing to die; they procured and shared what little food there was in all the ghettos and neighborhood, they maintained their moral dignity between them. Even in the concentration camps, they were defiant, shared meager rations with each other, covering up for sick persons by doing work charges in their place.

In addition to the Jews, there were other non-Jewish Germans had the compassion and the courage to act morally and assist the Jews, mostly risking their own lives and that of

their families as well. The non-Jewish used different ways as forms of righteousness including: hiding Jews in their home's basements and other properties, the provision of false papers such as identities, assisting them to escape and rescuing Jewish children by adopting them. According to Yad Vashem, they had been so honored; it described them as follow "In a world of total moral collapse there was a small minority who mustered extraordinary courage to uphold human values... They stand in stark contrast to the mainstream of indifference and hostility that prevailed during the Holocaust. Contrary to the general trend, these rescuers regarded the Jews as fellow human beings who came within the bounds of their universe of obligation" (2018).

1.5 Conclusion:

The policies of Nazis toward Jews during World War II were the most horrific events in the history, the lives that have been lost and the fear that settled in the souls of the survivors were the fruit of Hitler's propaganda that propagates hatred, racism, violence and fundamentalism. Moreover, it stripes people from their morals and humanity. This chapter attempted to provide an overview on how words and narrative can either strengthen human bonds or relationships or destroys them in an ugliest way.

Chapter three: Morality and

3.1 Introduction:

Markus Zusak's novel 'The Book Thief' is a well narrative to examining moral values and goodness among people in Nazi Germany during World War II. This chapter will introduce first the novel's characters. Next, it will present the duality of the concept of morality between Hitler's views and those who fight his propaganda. Then, it will analyze morality's and goodness' practices among the novel's characters in the light of narrative discourse theory.

3.2 Exploring the characters:

The book thief is a story of Liesel Meninger; a little German girl who given up by her biological mother to live with foster parents, Hans and Rosa Hubermann, in a small town

of Molching few time before the second world war. The story is narrated by Death. The notions of morality and goodness in Markus Suzak's novel 'The Book Thief' are double-edged sword in the German Society governed by Adolf Hitler. There are basically two categories of standards, those that are set by Hitler who represents the governing power, and those that are hidden by the individuals that are their human behavior. In this society ruled by the Nazis or the Nazi ideology, people are confronted with the problem of either choosing to follow and submit restfully Hitler's inhumane rules or to resist openly those rules that punish the Jews, receiving various degrees of oppression. This trouble challenges characters like Liesel, Hans, Rudy and others to re-examine their values and eventually they decide to resist these unjust rules for the sake of Jews as well as humanity. Characters' morals are easy to see. Each character has his/her own values that guide their lives and they are growing up during their everyday life.

Initially, Liesel meninger is the protagonist of the novel, a young girl who comes to live with her foster parents, Hans and Rosa Hubermann. Liesel's real parents are communists and may be killed by the Nazis, and her brother dies in their way to Molching, she is traumatized by her brother's death. Liesel experiences great suffering, she finds solace from the horrors around her by stealing book, but she does not know how to read. Her foster father teaches her how to read words that influence powerfully humans to act toward good and evil, she experiences the beauty of humanity, through developing relationships with her foster parents, her friends Rudy and Max; the Jewish young man, she grows from a troubled girl into a kind, creative young girl.

Secondly, the unusual narrator of the story; Death is a metaphysical being, he is a mysterious figure in the novel, his duty is to collect human souls when they die. Death focuses colors in the sky in order to distract himself from the survivors, but he well remembers the story of survivor Liesel, he discribs her as the perpetual survivor. Death is confused by the contradictory nature of human between their capacity for evil and their capacity for good.

There are also Hans and Rosa Hubermann, Hans is Liesel foster father, painter and accordion player. Hans is extremely kind and gentle man, he has quiet courage. His life was saved by a Jew Erik Vandenberg during First World War, he promises him to help his family whenever they need. He keeps his promise to Vandenberg's wife and hides her son Max from the Nazis. Hans is quiet closer to Liesel and teaches her to read. Rosa

Hubermann is Hans' wife and Liesel foster mother, an impatient woman, cursing and insulting everyone. Rosa has a fiery attitude toward Liesel and Hans to maintain order in the household, but under her angry exterior, Rosa has a brave, caring heart.

Next, there is Rudy Steiner, Liesel's neighbor and best friend, he loves her from the very beginning of the novel. Rudy seems like Hitler's Aryan ideal (he is blonde, blue-eyed), but he hates Hitler and ultimately Hitler himself. He is Liesel's partner in her adventures.

Also, Max Vandenberg, a Jewish handful boxer, hides from the Nazis in Hubermanns' basement. The family takes care of him because he was sick. He feels anguish and guilt over leaving his family to save himself, but he out exceeds this through being friend with Liesel, their friendship is bonded through sharing both their suffering and their nightmares. Max and Liesel share other things like reading books, writing stories and hatred Nazis, he leaves the family in order to not involve it in trouble with the Nazis however he and Liesel reunite after the war's end.

Last but not least, Adolf Hitler the Fuhrer or leader of Nazi Germany and the antagonist in the novel, Hitler has no real appear in the story, but he is a symbol of evil caused by the Nazis and war, he ply his role through hid words especially through his book 'Mein Kampf'.

3.3 The Duality of Morality between Hitler and German People: mutilation

Adolf Hitler is the Fuhrer of the Nazis. He adopts his ideology of the superiority of the Aryan race and takes control over Germany by establishing his Nazi government. Hitler believes that morality is something innate which only the Aryans have. He convinces the German population through his propaganda and his well using of words in his discourses that Jewish people are a real threat and danger to their great social morality as mentioned in Nazi soldier's speech to the town of Molching: "We put an end to the disease that has been spread through Germany for the last twenty years, if not more!" (Zusak, 2006, p.74) Hitler has no physical presence in the novel, the reader can infer his appearance through his ideology that he implanted in his followers, they glorify him and

his deficient view of morals since it is only relative to the Aryan race and all other non-Aryan are lower than being human. Thus, Zusak uses him as a symbol of morality's relativity and the evil that it can cause for humanity. Through his propaganda, Hitler persuades his followers to torture kill the Jews and mutilate their corpses without the slightest pity because they are compared to 'a disease'. he even intends to use the same thing for anybody else who does not believe in Nazism for the purpose of bringing moral progress for Germans because for him Jews represent 'evil' for the German society. On the other hand, some of Germans support him as a mean of survival even they do not believe in his ideology because of the fact that if they do not join him, they risk being victims like the Jews. Although other represented by Liesel Meninger, Hans hubermann, Max Vandenberg, Rudy Steiner and other characters of Markus Zusak's novel resist Hitler's thoughts. They do not agree Nazis' actions and accusations about the Jews. Morality for them does not concern with people's religious beliefs (Christian Catholics or Jews), with their skin and eyes-colors and even with supporting him or not. For them, morality is to be human!

3.4 Characters' Values through the Narrative:

Morality and goodness play a major role in Markus Zusak's novel. The characters struggle to defend Good depending on their own moral beliefs or to follow evil as a survival choice. Reader can grasps this through the narrative discourse which the novel's author uses to transmit his message. Characters as Liesel Meninger, Hans Hubermann, Rudy Steiner and others do not affected by Hitler's discourses and they choose to act in their morals that are easy to recognize in their everyday actions.

In Markus Zusak's novel, the unusual narrator of the novel 'Death' relates the reader and the characters one another by revealing details about characters, this makes the reader lives the story with its characters, it is narration . Through Death's perception, the reader recognizes the holocaust's haunting reality as an onlooker and ultimately moral values between characters that take risk and fight for their morals. This makes the theme of morality significant in the novel. Death as an omniscient figure in the novel is the all-knowing narrator. This makes him focalizer who perceives all characters' feeling, thoughts and behavior even what they cannot know; such as important events to come. Death focalizes characters of the novel and shows their qualities and their good behaviors. Readers of the Book Thief grasp the characters' moral values through Death voice and

mood. Death depicts the varying degrees of characters' kindness, from those who show their morals slightly such as Ilsa Hermann to those who do that extremely like Hans Hubermann. The unusual narrator, by the very beginning of the story, gives a perception to the reader that man should act morally whatever the circumstances because all people will die one day even evil will end up, as it is demonstrated in this following passage from the book

Here is a small fact

You are going to die.

I am in all truthfulness attempting to be cheerful about this whole topic,

Though most people find themselves hindered in believing me, no matter my

Protestations....

Does this worry you? I

Urge you—don't be afraid.

I'm nothing if not fair....

I could introduce myself properly, but it's not really necessary. You will

Know me well enough and soon enough, depending on a diverse range of

Variables. It suffices to say that at some point in time, I will be standing over

You, as genially as possible. Your soul will be in my arms. (Zusak, 2006, p. 7)

Starting with Hans Hubermann, Death introduces Hans as a well-kind man with good morals. It seems by the very beginning of his contact with Liesel that He will be a good papa for her; he immediately gains her trust and she feels closer to him. Hans adopts Liesel even that her biological father was a communist; something which is forbidden for the Nazis. He supports her, teaches her to read as a form of free schooling to understand what happen around her because in official schools there is no opportunity to ask questions on some ambiguities like her question "what is communist", this kind of questions is forbidden in Nazi Germany schools, kids should learn what serves the Fuhrer, anything else that can spread awareness about the hidden evil of his ideology is not allowed. Hans takes care of her when she suffers from nightmares because she is traumatized of her brother's death as it is stated by the narrator: "Possibly the only good to come out of these nightmares was that it brought Hans Hubermann, her new papa, into the room, to soothe

her, to love her.” (Zusak, 2006, p. 27). She loves him; she enjoys calling him ‘papa’ because of his moral character as her thoughts and feeling tell through Death’s voice as a narrator: “Liesel observed the strangeness of her foster father’s eyes. They were made of kindness, and silver. Like soft silver, melting. Liesel, upon seeing those eyes, understood that Hans Hubermann was worth a lot.” (Zusak, 2006, p.25) For Liesel, Hans could do no bad things; he knows the right way to put her in comfort, for instance he does not blame her when he discovers that she hides a book, as it is noted by the narrator in this extract from the novel,

“Is this yours?”

“Yes, Papa.”

“Do you want to read it?”

Again, “Yes, Papa.”

A tired smile.

Metallic eyes, melting.

“Well, we’d better read it, then.” (Zusak, 2006, p. 43)

Hans Hubermann proves his moral sense once again even in the face of great danger when he accepts to hide a Jewish man, Max Vandenberg, in his house’s basement, the following quote related to the narrator shows Hans’ Kindness: “Max made his way to Munich and Molching, and now he sat in a stranger’s kitchen, asking for the help he craved and suffering the condemnation he felt he deserved. Hans Hubermann shook his hand and introduced himself. He made him some coffee in the dark.” (Zusak, 2006, p.132). Hans Hubermann refuses Nazi’s and does not agree with their persecution of the Jews because of the moral act of a Jewish man toward him in World War I, Max Vandenberg’s Father who saved him. So, he decides to help his son despite the dangerous implications the hiding of Max on his family. Hans contradicts Hitler’s targeting the Jews, so he refuses to join the Nazi’s party as it appears in this extract from the novel when his son asking him if he joins the Nazi’s party or not yet “ ‘Well, have you even tried again? You can’t just sit around waiting for the new world to take it with you. You have to go out and be part of it—despite your past mistakes.’ Papa looked up. Mistakes? I’ve made many mistakes in my life, but not joining the Nazi Party isn’t one of them.” (Zusak, 2006, p. 70), and he does not show much support for Hitler as shown in this extract from the novel, “In 1933, 90 percent of Germans showed unflinching support for Adolf Hitler. That leaves 10 percent who didn’t. Hans Hubermann belonged to the 10 percent” (Zusak, 2006, p. 42), He does not be afraid

of helping victims of Nazis like Max even if it may cause suffering and pain for him and his family.

Rosa Hubermann, Hans' wife, has also a brave, caring heart. She takes care of Liesel and Max without question even she is rude and impatient woman. She seems unemotional, but she shows that in more practical way; she always makes sure that her family is fed even in harsh conditions, she also nurses Max silently. Rosa makes all her efforts for those she love even by scaring them or abusing them verbally as it appears in this quote:

As they walked toward Frau Diller's, they turned around a few times to see if Mama was still at the gate, checking on them. She Was. At one point, she called out, 'Liesel, hold that ironing straight! Don't crease it!' 'Yes, Mama!' A few steps later: 'Liesel, are you dressed warm enough?!' 'What did you say?' 'Saumensch dreckiges, you never hear anything! Are you dressed warm enough? It might get cold later!'" (Zusak, 2006, p. 47, 48). This shows that Rosa loves Liesel, but in a strange way, as it is noted also by Death, the voice which interprets characters' inner side: "But she did love Liesel Meminger. Her way of showing it just happened to be strange." (Zusak, 2006, p. 25)

Zusak shows that Rosa's behavior confirms that morality is not just words people throw them to tickle feelings; otherwise it is attitudes to support, care and correct behaviors of those she loves even if she has to pretend to be rigid without emotions.

Next, Death highlights the good behavior of Liesel, he portrays her morals through focalizes her thoughts when she realizes the horrors of Hitler's speeches that attack violently the Jews and spread hatred toward them. She proves her disagreements against Nazi's oppression of Jews by stealing and reading books that contradict Hitler's propaganda. Because of reading books, she learns how much words can affect people especially when they are used by someone like Hitler in addressing people with illiterate thinking, they inevitably lead to human's crimes, but in the other side, they can be used to

fight against injustice as a form of resistance . Narratives help Liesel to build up her personality and find her way in life. They help her to love language and use it to resist Hitler by writing her own words, the following quote said by Liesel shows her desire to turn the language used by Hitler to spread evil into good language serves morality and goodness “I have hated the words and I have loved them, and I hope I have made them right” (Zusak, 2006, p. 354). Through her reading of the books that she steals, she realizes the big lie of Hitler about his project of great good and morality for the Aryan Germans and that his propaganda throws hatred poisons towards the non-Aryans and even among Germans themselves. She even uses what she had read to make kids, hiding with their families in the basement during war bombing, overcome fear because reading narratives helps her to overcome her suffering from nightmares. So she uses the same thing with kids in a very moral way. Liesel learns that reading narratives can heal victims from the immoral action toward them. For example, Liesel read books to lend comfort to the homeless Max vandenbeg, the Jewish man hiding in Hubermann’s basement. Liesel reads to Max every night in a very friendly way when he is sick, comatose and suffers from nightmares.

Eventually, Max gratifies morally Liesel’s feeling and sympathy and writes a story for her over the evil words of Hitler’s book ‘Mein Kampf’ to celebrate their friendship and as a mean of resistance against his strategy of burning books to destroy any creative work that does not serve him. Max impacts her life extremely because he makes her hopeful that life will be good despite all evil surround them. He pushes her to read and to write. Max Vandenberg also cares the hubermann family to face harsh punishment if the Nazis discovers that they hide a him in their basement, so he decide to left them risking his life. He thinks that this is the right thing he does in order to not harm Hans Hubermann family.

Rudy Steiner, another character that the narrator focalizes and introduces as the best friend of Liesel who supports her, defends her and keeps her secrets in the name of friendship. He also shows kindness toward the Jews, he has the courage to act in accordance to his moral beliefs and throws bits of bread to the passing Jews to the concentration camp Dachau. For him, this is the right thing even if it is against Hitler’s willing, he think it is the least that can be done to alleviate the suffering of those people

Ilsa Hermann, a silent mysterious woman, resists Nazi's evil in her way. She is very kind with Liesel, she keeps silent and does not bitch Liesel for her crime of stealing from a book burning, and instead she loves her and invites her to read from her Library, the following excerpt from the book displays her kindness:

She only looked briefly behind and continued on, to a chestnut-colored door.

Now her face asked a question. Are you ready? "Jesus, Mary . . ."

She said it out loud, the words distributed into a room that was full of cold air and books. Books everywhere! Each wall was armed with overcrowded yet immaculate shelving. It was barely possible to see the paintwork. There were all different styles and sizes of lettering on the spines of the black, the red, the gray, the everycolored books. It was one of the most beautiful things Liesel Meminger had ever seen. (Zusak, 2006, p. 91)

3.5 Conclusion:

In the middle of the crisis, when people are facing Hitler's ideology which targets the minor groups such as the Jews, they seem to deny their moral beliefs and standards, they give up to Hitler's propaganda that spreads hatred's speech toward Jews. As a mean of survival, they have no choice except give up helping and supporting the Jews otherwise they will face the same fate in the concentration camp and the Holocaust. On the other hand, there are Germans who oppose Hitler's policy of persecution and extermination of Jews. Given the example of Hans Huberman who overcomes his fear and act with his convictions and moral beliefs even if it may cause suffering and pain. Also Liesel, who believes that people are equals and there is no excuse for not to be friend with them except their bad morals, she also learns that reading enhances people's moral awareness and holds power in fighting exclusion and spreading morality and goodness in society.

General Conclusion

General Conclusion

Morality and Goodness are words that some ideologists use out of their context to delude their supporters into the common good of the society. They play with morals'

meaning in their speeches to consolidate their ideologies. In most cases, this leads to terrifying psychological consequences with large number of victims.

Moreover, this evil use of words as morality and goodness often provokes horrific wars where morals disappear as well as humanity. Thus, the understanding of historical literary works which deal with wars and their horrors is the guide for understanding how this concept of morality and goodness can affect human life.

Markus Zusak's novel "The Book Thief" explores the traumatic experiences caused by the malicious use of the concept of morality and goodness as well as the bright experiences of the characters of the novel through their conscious and deep understanding of morals.

This research has studied the concept of morality and goodness as it is represented in the Book Thief through the perspective of narrative discourse theory. It has explored also the effect of reading narrative on the characters' perception, which eventually affected their decision as well as their life.

It sought to portray social daily life in Nazi Germany. It also searched to explore the fear that people faced of mass murder in the Holocaust depending on their race and even on their morals toward Jews for those who were considered as traitors. It searched more precisely to answer the following questions: How does a person, who has lived during war, grow from a traumatized, troubled child to a compassionate, creative young adult? What is the reason for the relativity or universality of morals? And what is the purpose of this kind of narrative? In order to answer these inquiries, it has been hypothesized that there are relief committees or war medics who may take care of those kids. Religious and ethnic reasons may determine morals' relativity or universality and narratives like Markus Zusak's novel may teach people how to be moral.

Therefore, the first chapter consisted of a theoretical framework of the concepts of morality and goodness as well as the concept of narrative discourse theory. It contained different aspects of morality and goodness and demonstrated religious and philosophical views of these concepts; it also explained the correlation between literature and morals. Finally, it provided a look on Gerard Genette's theory of narrative discourse and its characteristics.

The second chapter dealt with a historical background of Nazi Germany during World War II under Hitler's rule. It included the creation of Nazism by Adolf Hitler, as

well as his policies toward Jews and minor groups in Germany; his propaganda which diffusing hatred and anti-Semitism, passing to the Holocaust and mass murder in concentration camps and gas chambers.

It also involved Jews' resistance of Hitler's policy of extermination in collaboration with few good Germans who made great sacrifices.

The last chapter was assigned to an analysis of the novel; it analyzed the characters' moral behaviors and their experiences of practicing their morals in their everyday life through dealing with narrative discourse analysis.

Through the analysis of the plot and characters, it was revealed that while characters were still suffering from war's horrors, meeting death all the time, they still fought for surviving. Families were displaced; homes and properties were looted; women were widowed and their children and husbands were killed and tortured. Even the war's machine did not differentiate between civilian and soldier, innocent and guilty.

Although, they had found their solace in continuing their struggle for humanity in many ways; helping the protesters whatever the sacrifices, strengthening family ties with love and care that heal the traumatized, caring for friendship and fulfilling promises, and finally learning and teaching literature and the power of its words that helped creativity, boosting morals and fighting speeches which spread hatred and racism.

In light of this, this research study concluded that the family atmosphere saturated with morals, love, righteousness, generosity and respect for others, makes children more kindness, compassionate and creative. It also has been assumed that being moral and good has nothing to do with human differences in term of color of skins or eyes, ethnicity, religion...and that reading literature develops person's intellectual and creative abilities, feeds his soul, and teaches the individual morals and goodness through transferring others' experiences.

However, as any research study, this dissertation has been subject to some limitations. The first one was the access to books and documents that were neither available in libraries nor in online versions. The second major limitation was the Epidemiological circumstances that limited going to other universities to complete data due to the quarantine and closure of universities.

Finally, there were some gaps in this work that would help in further research. An in-depth objective analysis of people's morals in post-World War II and the Nazi regime in Germany and if the anti-Semitism and hatred that had spread for long time toward Jews and other minor groups in Germany is still existing or not.

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Appendixes

Appendix A: Biography

Markus Zusak was born to an Australian father and a German mother in 1975, Sydney Australia, he raised in Australia hearing parents' stories about World War II because both of whom experienced it in their native countries. Like the Book Thief's character of Hans Hubermann, his father was a house painter. Zusak began his career as a writer at the age of adolescence. He is the writer of six books: "The Underdog" was published in 1999, "Fighting Ruben Wolfe" was published in 2001, "When Dogs Cry" was published in 2002, "The Messenger", these four books were all published internationally and generated a number of awards throughout the world.

"The Book Thief" is his best known work. It has been translated into more than forty languages; it spent more than four hundred weeks on the New York Times bestseller list and stays there nine years after and wins many awards. Zusak told that he was inspired to write "The Book Thief" by stories his mother told him as a child about wartime Munich, which involved a story of a boy giving bread to a starving Jew being marched through Zusak's mother's town to the Dachau concentration camp and the story of the bombing of Munich. Markus Zusak is one of the most celebrities. He participates in many television interviews such as "Between the Covers" World over with Raymond Arroyo"...Zusak is one of the most influential and well speakers of TEDTalk. He inspires many beginner-writers and even non-writers through his perception of failure and how it motivates people towards their success and its greater meaning. "Bridge of Clay" is his newest novel, first published on October 9,2018.

Appendix B: Plot summary

The Book Thief is a story of Liesel Meminger, narrated by Death, it is about little German girl who given up by her mother to live with foster parents in a small town of Molching in 1939, just before World War II began. The story begins Liesel, her mother and her brother in a train, but her brother Werner dies on their way to Molching. at the funeral of his brother, Liesel finds a book titled The Grave Digger's Handbook in the snow, but she does not know how to read. Her mother lets her with the foster parents, Hans and Rosa Hubermann, but Liesel suffers from nightmares for months because she is traumatized by her brother's death. Hans is a well kind man; he brings her comfort and helps her learn to read in the basement, starting with her first stolen book "The Grave Digger's Handbook"

Liesel befriends a neighborhood boy named Rudy Steiner who idolizes the athlete Jesse Owens, Rudy falls in love with her. Meanwhile, the Second World War and Molching has a book-burning to celebrate Hitler' birthday. Liesel steals a book from the fire and at the same time she realizes that her father was persecuted for being communist, and that her mother was disappeared by the Nazis for the same crime. She is sure that she is seen stealing a book from the burning by the mayor's wife Ilsa Hermann, who later invites her to read in her library. Liesel is amazed at the great number and color of books and returns many times to read.

Max Vandenberg is a young Jewish man who hides in a storage room for weeks from Nazi's oppression. He travels to Molching with the help of a friend who brings him an identity card hidden in a copy of Hitler's book "Mein Kampf". Max seeks help at the Hubermanns, Hans agrees to hide Max in his basement because of promise he made to Max's father, Erik Vandenberg who saved his life in World War I

Max gets sick and falls into a coma, but due to the care of Hans' family and the comforts of the household, he recovers completely. Liesel and Max become close friends, and max offers Liesel two stories about their friendship written by him.

Because Hans gives publicly a piece of bread to an old Jewish man being sent to a concentration camp, Max leaves, not wanting to get the family in trouble. Hans is recruited into the army. Soon, he is allowed to return home because he breaks his leg as a result to the crash of the army's bus.

The air raids over the majority of German cities were escalating in term of frequency and fatality; there are more parades of Jews, Liesel sees Max among them being marched toward the concentration camp at Dachau, she loses hope and disregards writing, but Ilsa Hermann encourages her to write by offering her a netbook with blank pages to write her own story.

Liesel write the story of her life in the Hubermann's basement, and titles it "The Book Thief" where she miraculously survives after Himmel Street's bombing, Hans, Rosa, Rudy and the other residents of Himmel Street all die.

Liesel goes home with Ilsa and is later met Max. She moves to Australia and dies at an old age. Death tells her humans haunt him when he comes for her soul.