

Common Module (Practice Essay)

'People with good intentions give their word. People with good character stay true to their word.'

Analyse how your prescribed text represents the ways individuals respond to the moral challenges they face.

Compelling narratives establish innovative individuals challenged through words or actions that bring to light their intent and character which transforms our perspectives as readers, shaping our self-awareness, understanding of others, and perception of the society we inhabit.

Doerr's postmodern revisionist novel *All the Light We Cannot See* (2014) shines a "Light" upon individual tales of marginalised personas challenging traditional grand narratives of WWII, revealing the desire to behave autonomously through actions of good character rather than the 'words' of good intent. Doerr's didactic postmodern text employs polyvalency, humanising history by constructing morally intricate German soldiers and valorous women, that challenge binary oppositions of Allied "Nobility" and Axis "Evil" along with dominant gender narratives of WWII. Further, Doerr elucidates the dynamics of moral challenges through the power of act, igniting actions of strength and connection, exploring our innate humanity amidst times of collective adversity. Ultimately, Doerr utilises individual stories of paradoxical and anomalous characters to question dominant historical paradigms of morality during war, thereby enriching our comprehension of the multifaceted human moral compass.

Revising preconceived grand narratives of Axis evil, Doerr exposes the "Light" to elevate the voices of marginalised German soldiers, instructing audiences to understand human character cannot be reduced to traditional binaries of good and evil, **rather it reflects intent and courage**. Doerr realises this purpose by focalising on the complex, fictional construction of Werner, initially portraying him as an innocent, brilliant boy struggling with an upbringing of orphanhood, shackles to a life in the mines in flashbacks, "he remembers towing Jutta to Pit Nine, where their father disappeared." When conscripted into war, the anaphora of "I cannot go... I cannot stay," highlights the emotional complexity of Werner's inner conflict as he is morally alienated by Schulpforta's ruthless Nazi agenda yet emotionally alienated from returning to a bleak future in the mines. Werner's conflict is shared with millions, exemplified in his emotional **direct address, "Everyone trapped in their roles: orphans, cadets, Frederick, Volkheimer, even Jutta"** revealing a common and genuine fear and loss of agency that invites us to empathise and become aware of the Nazi's brutal repression that dictated their moral choices. However, when Werner becomes responsible for the death of an innocent girl, his guilt and desperation "for the child to blink... blink, blink," enhanced by the repetition, reveals his capacity for compassion, powerfully elevating this new consideration that he has an innate humanity of which undermines binary notions of Axis evil. The assumptions of moral binaries are further subverted through Doerr's elevation of the anomalous experience of Frederick who defiantly refuses to torture a Russian enemy of war, using the declarative statement "I will not," highlighting his ability to stay true to his innate humanity and moral compass. Yet, his defiance is brutally punished by his Nazi peers where he is rendered permanently disabled, compelling us to empathise with the complex decision between self-preservation and autonomy many Germans like Werner and Frederick faced in the war. Ultimately, Doerr reveals that the lines of good and evil are not always clear, rather morally just virtues rise in the face of moral challenges where morally just actions speak louder than words.

Paradoxically subverting societies' gendered perceptions and patriarchal constructs of feminine passivism during wartime, Doerr instead illuminates anomalous voices of heroic, morally courageous female individuals **to reveal our innate human complexities**. Doerr's anomalously characterises Marie-Laurie as a "sightless" French girl who paradoxically sees a "rawer and older world," symbolising her resilient perception and innate morality, subverting feminine notions of vulnerability and the experiences of female victimhood under Nazi occupation. Inspired by the elderly Madame

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