

Candidate A evidence

Vengeance Is Not Justice

“Der Besuch Der Alten Dame” by Friedrich Dürrenmatt is based around the theme of deception and how betrayal can make a person eternally bitter and vengeful. The play was first performed in 1956 and was then published in 1958. There are a number of different themes portrayed throughout the play including prostitution, the rule of law, forgiveness, cold logic, romantic love and the ultimate question of whether or not vengeance is justice. The theme of love is omni-present, meaning that even within the vengeful quests for justice it’s all because of love. The story is set in the town of Güllen and the main character in the play is Claire Zachanassian who is a successful rich older woman around the age of 60. In her youth, she was romantically involved with Alfred Ill. They lived a stereotypical romance in which they would meet in the woods which portrayed the beauty and innocence of their infatuation with one another. Claire was helplessly in love with him and was left devastated when she fell pregnant with his child. Ill denied paternity by producing two false witnesses to claim that the child was theirs therefore causing the court to rule in his favour. This emphasises the idea that Alfred never really loved Claire therefore resulting in Claire seeking revenge to try and gain justice. Claire fled to Hamburg and became a prostitute after being heartbroken by her first love. It was at this point in her life that she met a wealthy man who fell in love with her resulting in Claire becoming a millionaire. From this point on she continued to marry different men for personal and financial gain but could never truly love them the way she loved Alfred Ill.

The story starts with the arrival of Claire returning to her hometown. The town is called Guellen and is going through a considerable amount of hardship due to the town and residents suffering tremendously from poverty. The town are extremely overjoyed to hear about the arrival of Claire and they think with her being so wealthy that she will be the one to save the town from its impending doom. However it is apparent that Claire does not have such altruistic intentions. Claire proceeds to make an announcement to the town stating that she will donate one billion dollars; some of which would go to the town itself and the rest would be divided up amongst the families. The town is thrilled to hear this news but Claire goes onto mention that her offer is based upon a condition. The condition is dependent on whether or not the town are willing to kill Alfred. The town make it immediately clear that they have no interest in killing Ill for money as he is seen as a reliable figure in the town. The town are firstly believed to have a strong sense of community which slowly declines throughout the play. The mayor proceeds to give a speech about how morally wrong this is and tries to emphasise to Claire that revenge is not the answer.

„Die Gerechtigkeit kann man nicht kaufen!“

This means “Justice cannot be bought.” and emphasises the point that the mayor thinks that she is seeking vengeance for justice which will never truly be fulfilled. In response to this Claire says:

„Mann kann alles kaufen.“

This means “You can buy everything.” This emphasises the fact that Claire truly believes seeking revenge is the ultimate way for her to punish his betrayal and gain justice for what he did to her all those years ago. The fact she is trying to buy justice emphasises her arrogance from the money she has established over the years from marrying rich men that she never truly loved.

During a face to face confrontation with Alfred, Claire tells him:

„Sie altersschwach, und ich Kürzung zu Bit durch die Messer des Chirurgen. Und jetzt will ich Rechnungen zwischen uns gesetzt. Sie haben Ihr Leben gewählt, aber Sie haben mich in meiniges gezwungen“

This means "You decrepit, and me cut to bits by the surgeon's knives. And now I want accounts between us settled. You chose your life, but you forced me into mine." This emphasises the fact that Claire is hurt that he didn't stand by her after she got pregnant and he took away her choice. She wants to get even by taking away his most basic right to life. After she lost the paternity suit she was rendered helpless and in a state of pain and vulnerability she vowed to gain revenge on the man that ultimately ruined her life. After telling Alfred this, the mayor steps in and says:

„Sie vergessen, wir sind nicht Wilde. . . Ich weise Ihr Angebot zurück; und ich weise es im Namen der Menschheit zurück. Wir möchten Armut als Blut auf unseren Händen lieber haben“

This means "You forget, we are not savages...I reject your offer; and I reject it in the name of humanity. We would rather have poverty than blood on our hands." This emphasizes the mayor's profound determination to stand together as a society and not render themselves weak to the susceptibility of Claire's offer. Claire seems very confident and sure of herself and ominously tells him that she will wait. This emphasizes Claire's need for justice.

Eventually, in a true cry of desperation the townspeople unanimously decide they are in state of no return and vote to kill Alfred. The townspeople turn against Alfred and betray him in the worst way possible. They reach a point of desperation where they are in such desperate need of money that they lose their humanity and respect for human life. Claire's intention was for him to suffer from the same betrayal she felt when he hurt her all those years ago. After Alfred is dead Claire comes to pick up his body which she plans to take with her to Capri where she can have an eternity with him. Although Claire succeeded in gaining revenge in the coldest hearted way, she never really fulfilled her ultimate intention which was justice. Death was nothing compared to the pain and heartache she suffered therefore rendering her with an eternal tie to the man that destroyed her. That is not real justice.

In conclusion, I believe that Claire's search for vengeance isn't true justice. Deep down Claire is just extremely pained and indignant due to Alfred's unforgiveable deception and cruel trickery. She will never feel the relief she's searching for because she will never be able to take back the love she once felt for the man that couldn't love her back. Her evil monstrous acts are ironically empowered through her love of Alfred and the fact she is seeking revenge suggests that she never truly got over him. She spent years and years plotting her revenge that she wanted to operate in the most spiteful and merciless way however it's cowardly that she's making the town do it for her. This emphasises the idea that although she is vengeful and wants him to hurt the way he hurt her, that she will never truly gain justice from his death because he will forever be a part of who she is. Killing Alfred is a temporary high for Claire however she will never gain full justice because she still loved him and a part of her died with him. When someone has hurt you in a way that breaks a part of who you are, there is no level or amount of revenge that can truly fix what has already been broken. Vengeance is not justice.

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Candidate B evidence

The aim of The White Rose was to spread the truth about Nazi rule.

To what extent were their efforts worthwhile?

The film *'Sophie Scholl: Die Letzten Tage'* is a portrayal of two of the most well-known members of the resistance movement, The White Rose, in Germany which was active from 1942 to 1943. It re-enacts the final days leading up to the execution of brother and sister Sophie and Hans Scholl and follows the day of their arrest and up until their execution in 1943. The film raises the question whether the efforts of Hans, Sophie along with other White Rose members were worthwhile in the face of Nazi oppression.

So why did the Scholls decide to rebel against the Nazis? Sophie and Hans were the fourth and second children of the Scholl family. Their father Robert Scholl was very liberal politically and, like Sophie and Hans, he was against the Nazi regime. The family would often have open political discussions around the table during meals so freedom of speech was a normal thing for the Scholl family. However, this it was not a normal everyday occurrence for a typical German family as the traditional view then was that the father decided the family's political and religious beliefs. In spite of this, the Scholl family encouraged it, which may be a reason why Hans and Sophie were so strong willed and always had their own opinions. It had been encouraged for them to do so by their family since they were little. This suggests that they were always, eventually, going to have a problem with the Nazis, in my opinion. It was inevitable that they would have the desire to spread the truth about Nazi rule.

However Sophie and Hans were not always opposed to the Nazis. At the age of twelve she joined the Bund Deutscher Maedel (BDM). She enjoyed the activities and was quickly promoted to squad leader. During her time in the BDM Sophie was well aware of the opposing views between her father, friends, teachers and the Nazis and, as a result her beliefs and the creeping nature of Nazi ideology began to collide. A series of actions by BDM leaders that Sophie didn't agree with solidified her opinion against the Nazi regime. On one occasion two of Sophie's friends were banned from the organisation for being Jewish even though they looked like the 'perfect German' with blonde hair and blue eyes. Sophie was also reprimanded for reading the 'Book of songs' which was written by a Jewish author which was banned because of his religion. These events made Sophie more critical of the Nazis and her decision to rebel against the oppressive Nazi regime was cemented when her brothers and some of her friends were arrested for being in the German Youth Movement and in addition to this their father Robert was arrested for calling Hitler; 'Gods scourge to man'.

Hans also joined the Hitler Youth in 1933 and at first, like Sophie, enjoyed it but gradually became more opposed to the Nazis. Hans went to a Nazi convention and started to realise there was no individuality. He also read a book by a Jewish author and it was knocked out of his hand by a leader which angered him and pushed him further away from wanting to be involved in the organisation. On another occasion Hans' squad made a banner and a child wanted to keep the banner but a leader refused and tried to take it from him. Hans stood up for the boy and punched the leader. Hans also wanted to oppose the Nazis due to what he saw of the war. He studied medicine at university and served on the Eastern front as a medical student and saw how horrifically Germans treated Jews, Poles and Russians. He also saw the sheer scale of Germans being killed in the war and he realised that Germany was fighting a losing battle. Due to these events Hans and Sophie were now firmly against the Nazi regime and were determined to take action as they felt it would be extremely worthwhile as any action was better than none.

This action took the form of a pacifist resistance group formed by Christoph Probst, and a philosophy lecturer at Munich University Kurt Huber formed a resistance group. The group was named the White Rose and they often met up at the university and sometimes in an architect's

studio where they would write and duplicate their letters which they would later distribute. They also graffitied on walls by putting crosses through swastikas and writing phrases such as:

“Nieder mit Hitler”

and

“Freiheit”

In total 7 letters were written the first of which told people about how the Nazis were using the image of Goethe and a strong Germany to make people patriotic and believe that's how the Nazis will make Germany. The second letter made fun of Hitler's bad German and described some of the crimes people were committing for National Socialism. In the third letter they say how evil National Socialism is and they also define what passive resistance is. They tried to target Lutheran Christians and Catholics in the fourth letter and instead of quoting Goethe they quoted from the bible and used strong catholic imagery. This letter is famous for re- assuring people that they aren't hired by anyone to write the letters:

“Wir schweigen nicht, wir sind Euer böses Gewissen; die Weiße Rose läßt Euch keine Ruhe!”

After a six month break, in which they took advice from experienced propaganda writers, they wrote another letter. This letter was not as poetic as the others which sent a more powerful message. It contained a vision of a different Europe by looking to the future after the war ended. The sixth letter was written by their professor Kurt Huber and uses beautifully written original German and talks about the defeat at Stalingrad to make people feel patriotic and make them against the war. The final letter was written by Christoph Probst and was read by the Gestapo as this is the letter we see Hans trying to rip up after he is arrested. It was this discovery that sealed both Probst and Hans' fate.

The actions of The White Rose were no doubt admirable but were they worthwhile? Their efforts may be seen to be not worth the price they paid for a number of reasons. As soon as they were caught it was inevitable that they would never receive a fair trial because the Nazis would never risk the chance of a threat to their regime. For this reason they brought in Roland Freisler, a very prominent judge in the Nazi regime, from Berlin. The trial itself was almost used as a show trial to discourage any other resistance movements from acting against them. The trial scene in the film shows how unfair it was as Freisler asked the Scholls and Probst questions he simply shouted over them like many other defendants at his trials without giving them a chance to justify their actions. For example during the trial scene Sophie tries to explain her actions and she is interrupted by Freisler shouting;

“Diesen Dreck hier Idee nennen! Das sieht Voll-idioten ähnlich, aber nicht deutschen Studenten.”

After Hans and Sophie's death other members were also executed and this was meant to dissuade other resistance groups. And finally the White Rose also wanted an uprising from students like themselves but this didn't happen.

However, there are also arguments on the other side showing their actions were worthwhile. After the Scholl's' arrest Goebbels delivered a huge propaganda speech which was an attempt to put the whole ordeal of the White Rose movement to the back of people's minds. This speech, played in the film in the background on the radio as Sophie is being led to her prison cell, clearly shows how much the Nazis saw the White Rose as a threat to their regime;

„Ich frage euch: Wollt ihr den totalen Krieg? Wollt ihr ihn, wenn nötig, totaler und radikaler, als wir ihn uns heute überhaupt erst vorstellen können?“

In the film at her last meeting with her parents Sophie said;

“Das wird Wellen schlagen”

This shows she believes that the impact will not die with them, and she was right. When Hans and Sophie were executed they were barely in their graves when a new version of their final letter began to emerge with an extra line at the bottom; ‘Despite everything, their spirit lives on’

This is clear evidence that their efforts were not for nothing. In addition, the White Rose’s influence had spread to countries like Sweden, Switzerland and others showing just how big an impact they had that a small resistance group could reach such a huge audience. One of the most compelling pieces of evidence that shows their actions were not pointless came from the Nazis themselves as they admitted that they feared the letters as they were a danger to the Nazi regime. Evidence of this is in the trial scene when Hans said;

“Wenn Hitler und Sie nicht vor unserer Meinung Angst hätten, würden wir hier nicht stehen.”

In conclusion I think that the actions of Hans and Sophie Scholl and the White Rose were very worthwhile as not only are their names known worldwide, they were also very successful in achieving their goal of spreading the truth about Nazi rule. They are remembered in Germany where there is a square in Munich dedicated to Hans and Sophie. Throughout Germany there are streets, squares and schools named after the members of the White Rose and so their names and what they did will never be forgotten.

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Candidate C evidence

What were the issues affecting the arts as portrayed in 'Der

Mauerspringer' and 'Sonnenallee' and other media?

1989 witnessed the fall of the Berlin Wall, a structure which cut through the heart of the German capital. Every cultured society puts great emphasis on the ability to express feelings and emotion through the arts. East and West Germany were no different in this respect and indeed many of the books, films and songs produced during the division of Germany mirror clearly society at that time. Der Mauerspringer and Sonnenallee clearly highlight the way of life under the German Democratic Republic and this essay aims to examine how these sources portray the prevalent attitudes to film, literature and music.

Towards the end of the Berlin Wall around the end of the 1970s and beginning of the 1980s the German Democratic Republic censored many films and restricted many genres of music, particularly any media which originated from the West because western media portrayed capitalism positively and this was opposed to Eastern Policies. Sonnenallee is a film which describes the uprising of youths who could not listen to rock and roll or punk music. The film opens with the statement that the German Democratic Republic forbids a lot as it likes forbidding.

"Sie verbieten gern, weil sie viel verbieten"

Here we see the German youths are mocking the German Democratic Republic by claiming they have no reason for censoring the music. The sarcastic tone emphasises the boys' dissatisfaction with the government's decision to censor the music illustrating how, during the

time of the Berlin Wall, the majority of East Germans were not able to express their own views and thoughts. Repetition of "verboten" throughout the dialogue highlights how the East German's are familiar with restrictions and that the German Democratic Republic's method of censoring media was common in East Germany. This enforces the lack of freedom that existed and also creates the impression the East German public had discretely accepted to live with the restrictions. As the public did not protest then the German Democratic Republic were encouraged to ban more in most circumstances leading to the exile of many popular East German artists or authors.

In *Sonnenallee* the use of humour and cynicism is used to develop the idea of discontentment with decisions reached on what they should listen to and with hindsight this ultimately brought about the demise of the German Democratic Republic. The film further explores the idea of censorship through the use of character dialogue.

"Warum er verboten ist? Es gibt kein offiziales Grund aber jeder weiss es"

The statement emphasises that the citizens of East Germany were also uninformed of the reasons behind the censorship of many arts. The use of the question once again adds that mixture of cynicism and quiet acceptance and reveals clearly the distinct lack of communication between the German Democratic Republic and its people.

Another of the main arts which were largely censored was film with many western films not being screened in the East as they were seen to promote the capitalist way of living and were critical of Eastern values. In *Der Mauerspringer* by Peter Schneider the protagonist

describes the story of three young boys living in East Berlin who opt to jump the wall in order to watch films being shown in West Berlin.

“Überall haben die Drei zwölf Mal gesprungen” (page 51)

The outstanding fact they jumped twelve times illustrates that, although they simply jumped to see films which were not available in East Germany, the three boys also chose to return to the East afterwards highlighting how they were satisfied with the communist way of living. They just preferred the western Arts. It also shows not all western films were portraying communism negatively as the boys would not have returned otherwise. Therefore, the German Democratic Republic were perhaps too harsh on the East Germans and should with hindsight have offered more freedom.

Originally the three boys, as well as many other East Germans, travelled to see a film at an East German cinema. However, the screening was cancelled as the tape was broken and the projector was faulty. This was the main factor the boys were inclined to jump the wall initially.

“Technische Schwierigkeiten, die unüberwindlich schienen” (page 54)

This emphasises that the German Democratic Republic did not purchase items of great quality and during the latter years of the regime this forced the three boys for example, and many others, to look to the West for better quality products.

As well as the many issues affecting film censorship in East Germany, books and their authors were also faced with many challenges. A short story taken from Der Mauerspringer

tells the story of a group of authors who chose to write about matters in the West. As a consequence, the German Democratic Republic excluded them from the writers' union.

"Ihr Ausschluss aus der Union der Schriftsteller in den Werken" (page 128)

This emphasises that the German Democratic Republic only had the one punishment for those who disobeyed their laws and chose to oppose communism and go against the German Democratic Republic's regime. They would silence them by either evicting them from East Germany or censoring any of their work. Methods like this which prevented people from voicing their opinion ultimately led to the fall of the Berlin Wall. Towards the end of the story Peter Schneider alters the tone to convey how an author feels about his exclusion from the writers' union.

"Ein Schriftsteller? Jederzeit" (page 128)

Pommerer jokes about the privileges being an author in East Germany gets you by stating it can get you anywhere in East Germany. By using a sarcastic tone Peter Schneider emphasises the authors' disagreement with the German Democratic Republic's attitude towards dissent. His opinion was widely shared by many authors who also had their prose censored or were excluded from the writers' union.

As well as film and literature, music was another of the Arts that was largely censored in East Germany during the time of the Berlin Wall. One song in particular highlights the situation for music throughout the whole of East Germany. Der Sonderzug nach Pankow, sung by Udo Lindenberg, describes the relationship between East and West Germany after the German Democratic Republic decline his offer to perform in East Berlin.

"Der Sonderzug nach Pankow"

The title of the song immediately offends the German Democratic Republic as word choice of "Sonderzug" highlights the differences between East Germany and Pankow, where many of the senior officials stayed; communism emphasised social equality with however some being more equal! Therefore, the song, which was so popular among East Germans, was censored as a result of the title being offensive to the German Democratic Republic.

However, the lyrics are also constantly critical of the German Democratic Republic and serve to highlight issues affecting their regime.

"Ey Honey, ich sing für wenig money"

By referring to Erich Honecker, leader of the German Democratic Republic at the time, as 'Honey', Udo Lindenberg insults the highest ranked official in East Germany. Through this Lindenberg is voicing the East Germans thoughts as many disliked the German Democratic Republic's hierarchy due to them restricting the citizens' speech. The lyrics also provided the East Germans with a reason to protest against the officials consequently leading to the song being censored.

Another artist who was heavily censored by the German Democratic Republic was Wolf Biermann. Born in the East, Biermann emigrated to the west in order to live out his communist ideals without trouble from the German Democratic Republic. Biermann respected the communist way of life but disapproved of the Stasi and the construction of the wall.

Whilst still in East Germany, Wolf Biermann produced a famous album called 'Chausseestrasse 131'. However, although he was living in East Germany, Biermann had been discredited as an East German citizen and subsequently had to use equipment smuggled in from West Berlin. As a result of this you can hear the noise of traffic outside his apartment when listening to the album. This illustrates how the German Democratic Republic's method of censoring everything wasn't effective as many found alternative ways to make their opinions public.

The essay has detailed how Music, Film and Literature were affected by the German Democratic Republic in East Germany. It is clear there were numerous factors which would lead to the German Democratic republic censoring the artists' work, including any ideas that were critical of communism. Many popular writers and singers had their pieces banned from East Germany including Wolf Biermann and Udo Lindenberg and in some cases this even led to expulsion from the writers' union and then East Germany. Whilst others chose to move to West Berlin so they could continue with their work without the threat from the German Democratic Republic. In conclusion there were many factors affecting the arts in East Germany and by preventing citizens in East Germany from expressing their own opinions, the German Democratic Republic created its own demise.

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Candidate D evidence

The Concept of Justice in Friedrich Dürrenmatt's *Der Besuch der alten Dame*

Dürrenmatt's representation of the concept of justice in *Der Besuch der alten Dame* is rather unusual: the people of an impoverished backwater town, Gullen, are presented with a conundrum. They must either kill one of their most respected citizens and potential mayoral candidate, Alfred Ill, in return for 'eine Milliarde',¹ which would return prosperity to the town, or continue to live in abject poverty but with the satisfaction of knowing that they have done the right thing. Their ultimate decision to murder Ill is often seen as a collapse of moral values in the face of greed; nevertheless, it does not shock the audience, who accept that, if faced with the same decision, the vast majority of people would act similarly. It follows that there is either some fundamental flaw in our system of moral values, since the audience can empathise with and understand the Gulleners, or else the Gulleners' actions were not so despicable after all.

The person who presents them with this conundrum is none other than Ill's former lover Claire Zachanassian, who had left the town forty-five years previously after a corrupt trial in which Ill denied paternity of her child by bribing two false witnesses 'mit einem Liter Schnaps'² to say that they had slept with Claire, who left for Hamburg in shame and became a prostitute. Her own sense of justice, though understandably somewhat warped by her own devastating experiences of an imperfect justice system, is much more questionable than the Gulleners'. Her assertion that 'man kann alles kaufen'³ appears to be vindicated as she offers the townspeople a bribe just as outrageous in its extravagance as Ill's earlier bribe was in its paucity to take revenge on Ill for her, mirroring the trial of forty-five years before when the town stood with Ill against Claire.

Claire's adherence to the conventional idea of justice can again be questioned when one examines her other dealings with the justice system: her butler, who as a judge had presided over her trial, had been attracted into her service by high wages: 'die angebotene Besoldung war derart phantastisch'.⁴ Her two bodyguards, on the other hand, had been bought from Death Row for a million each, while the two blind eunuchs she brings with her to Gullen were the two false witnesses at her trial: it was she who had had them blinded and castrated for what they had done to her, even after they too had left the country (presumably) in shame for what they had done. Claire appears to see the justice system not as a good in itself but as a tool for the richest person to gain one's own ends. Despite her frequent pleas for 'Gerechtigkeit',⁵ it is not true justice that she wants but revenge: considering that she bought up most of the property in Gullen and kept the town poor on purpose, making Ill's and everyone else's lives miserable, one could argue that that in itself was punishment enough. But for Claire, it was only a means to an end; had the Gulleners been more affluent, they would not have been so amenable to her demands.

¹ Friedrich Dürrenmatt, *Der Besuch der alten Dame*, Twentieth Century Texts, 1957, p. 51

² Ibid., p. 57

³ Ibid., p. 53

⁴ Ibid.

⁵ Ibid.

The mayor's initial rejection of the offer amid protestations of 'noch sind wir keine Heiden'⁶ ought perhaps to be taken more sincerely than it generally is: it is possible that the Gülleners planned Ill's assassination from the start, but considering that he stayed alive for at least several days it is reasonably safe to assume that none of the townspeople are particularly keen to kill him; everyone is waiting for someone else to do it: 'jeder hofft, daß es einer tun werde',⁷ which means that they know it is wrong since no-one will take it upon themselves to do the deed. Therefore, they must have moral values and a sense of justice. But Ill's continued existence damages the whole community and slowly they collectively come to realise that Ill's personal wellbeing (or relative wellbeing anyway, since he, like everyone else, was poor) is not, after all, more important to them than their own, as a community. This is the point where most commentators announce that since the Gülleners put themselves before Ill, they must be extraordinarily selfish and have no motive other than greed propelling them towards their decision to kill him.⁸ If that were the case, however, they would have done it straight away. It is clear from the behaviour of the townspeople (namely the purchase of more expensive products in general and, curiously, new yellow shoes in particular) that they make the decision to take the money long before they kill the man. Furthermore, if it was individual self-interest that was at stake, an individual would have killed Ill, but Dürrenmatt very deliberately stages the event in the community hall, at the community meeting, and executed by the community even more communally than the murder of Julius Caesar by the Senators of Rome. Individual interest is thus evidently not at stake, but rather the interests of the community as a whole. Besides, Ill was guilty and had gone unpunished. The community therefore acts out of self-preservation instead of greed, and they do not take pleasure in their action: the decision is kept from the media and Ill himself is informed of his fate only in an indirect, roundabout fashion.

Further evidence of the Gülleners' unwillingness to kill Ill can be found in the mayor's suggestion to Ill to commit suicide, which he refuses. There are a few heated exchanges about the morality of the deed the Gülleners are about to do; the teacher roundly condemns it in a drunken soliloquy and the doctor and teacher try to talk Claire out of the offer; the situation even drives the ordinarily sober teacher to drink. It ought to be noted that Ill himself accepts the decision and does not fight it; though he refuses to commit suicide and insists that the Gülleners 'müßt nun meine Richter sein'⁹ (which demonstrates that he accepts his wrongdoing and submits himself to their judgement), he is among those who shout the teacher down when he attempts to stand up for 'justice'. The fact that they argue among themselves over whether or not to take up the offer is indicative that a genuine internal conflict is being experienced by the Gülleners; most commentators assume that it is a conflict between greed and righteousness,¹⁰ but perhaps it ought to be viewed as a conflict between the interests of the community and adherence to conventional moral values (i.e. in this case that it is wrong to kill). Ultimately the interests of the community win out, and whether we accept utilitarianism or the Categorical Imperative, the conclusion that the Gülleners ought to kill Ill can be considered morally correct

⁶ Ibid., p. 59

⁷ Ibid., p. 93

⁸ Urs Jenny, *Dürrenmatt: A Study Of His Plays*, London, 1978, pp. 81-7

⁹ Dürrenmatt, op. cit., p. 147

¹⁰ Jenny, op. cit., p. 86

because the greater good is given priority over the individual, while no catastrophic harm would come of it if the GÜlleners' actions were repeated universally.

But even if one accepts that the GÜlleners do not act out of greed and selfishness but a sense of duty to their community, and that the murder of Ill is morally correct, this does not necessarily make it just. Utilitarians' perspective on justice, however, dictates that where it results in greater collective good, the disproportionately severe punishment of individuals is permissible. Retributists, on the other hand, would condemn the GÜlleners since according to their theory every person ought to be punished in accordance with their individual crimes. Since Ill has committed a crime and escaped punishment, the widely acceptable view is that he deserves to pay for his crimes. Considering that he ruined the life of the girl he loved, abandoning her for another because she had no money, and since the child that he had with Claire died in infancy, it is not completely unreasonable to argue that Ill does, in fact, deserve to die; in one film version of the play, even his wife Mathilde votes for him to be killed.¹¹ Most, however, would reject this view, since Claire has become the world's richest person because Ill abandoned her, while the child died of meningitis so it is highly debatable whether Ill marrying Claire could have prevented its death. The general consensus therefore seems to be that Ill does deserve to be punished but does not deserve to die,¹² and thus the killing of Ill is unjust, though only if one adheres to the retributist concept of justice.

Considering that whether or not Ill's execution is just factors little into the decision of the GÜlleners to go through with it, and that Claire's motive for demanding it is revenge rather than justice, I conclude that the concept of justice in *Der Besuch der alten Dame* is of little relevance to Dürrenmatt's plot and character. *Der Besuch* paints a sad picture of humanity, all the more so because it is true: our own concept of morality condones the GÜlleners' actions, though we'd all like to think we'd act differently.

¹¹ *Der Besuch der alten Dame*, Ziegler mit ARD, 2009

¹² Jenny, op. cit., p. 86

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Candidate E evidence

How important is German as a business language in the United Kingdom?

With the introduction of the 1+2 approach to language learning in primary schools, it is clear to see that the Scottish Government wish to improve the teaching of foreign languages in Scotland. In their information about this initiative, Education Scotland claim that *"Today's children are growing up in a multilingual world and the ability to communicate effectively in social, academic and commercial settings is crucial if they are to play their full part as global citizens."* This suggests that one of the principal reasons for learning a foreign language at school is to improve employment opportunities in what is becoming an increasingly global market place. This report will seek to prove that this sentiment is true and that German is particularly important as a business language in the United Kingdom.

Many articles and websites advocate learning German for business purposes. The Goethe-Institute highlights business and a global career as two reasons to learn German, arguing that *"Knowledge of German increases your job opportunities with German and foreign companies in your own country and abroad."* This is backed up by the website Vistawide, which argues that Germany's economic strength makes it the perfect language to learn for businesses. This is clear through their statement: *"Germany's economic strength equals business opportunities."* Indeed, in many articles where the top languages to learn are listed, German is advertised as being one of the most useful languages for businesses. For example, the Telegraph rates German as the number one language to study for graduate jobs, citing Germany's influence as an export market and strong economy as arguments for learning the language. These articles seem to emphasise the importance of German in business.

So are these claims justified? The first thing that I decided to research was the relationship between Germany and the United Kingdom as trading partners. The results that I found clearly highlighted that Germany is an important trading partner for the UK and vice versa. On the German Foreign Office (Auswärtiges Amt) website it is stated that *"Großbritannien und Deutschland sind füreinander sowohl wichtige Handels- als auch Investitionspartner."* This impression about the importance of Germany and the UK's trade relationship is cemented in the German newspaper *Handelsblatt* which stated that *"Schottland lieferte 2013 Waren im Wert von etwa drei Milliarden Euro in die Bundesrepublik."* This clearly highlights the value of Germany as a market place for Scottish exports. The article quantifies this by stating: *"Das würde zu einem Platz unter den 50 wichtigsten deutschen Lieferanten reichen, noch vor Australien oder Saudi-Arabien."* This demonstrates just how important Germany is as an export market for Scotland, as it is one of the top 50 most important suppliers to Germany.

This information is backed up by Enterprise Europe Scotland, which states that Germany is among Scotland's biggest export markets. What is particularly interesting is that this source states that Germany's biggest imports include foodstuffs, chemicals and textiles whilst the website Scotland.org informs that food and chemicals are two of the top five export industries in Scotland and that the textile industry is also significant to the Scottish economy. In addition, we are told on the Enterprise Europe website: *"Germany has become very focused on clean energy sources... This has involved a large investment from the German Government into new technologies."* This is very pertinent in terms of German

trade with Scotland as Scotland.org asserts that *“Renewable energies, equipment and technology”* are also important export industries in Scotland.

It can therefore be seen that Germany and the United Kingdom have an important relationship as trading partners and, as a result of this, it can be inferred that German is a useful business language in the UK. Moreover, many of Scotland’s largest export industries are connected with the goods that Germany imports. This suggests that a knowledge of German for Scottish businesses would be useful in strengthening and perhaps even expanding these trading ties, especially in growing sectors such as the renewable energy sector. The usefulness of German in terms of trade can perhaps best be summed up by a quotation by former German Chancellor Willy Brandt: *“If I’m selling to you, I speak your language. If I’m buying, dann müssen Sie Deutsch sprechen.”* This tongue-in-cheek quotation highlights that German businesses are happy to speak English when it earns them money but when they are being convinced to part with their own money they would rather communicate in their own language.

After researching Germany’s influence as a trading partner with the UK I decided to research the use of the German language in business. The CBI Business Report rates German as one of the most beneficial languages to learn, with 49% of those surveyed rating it as being useful to the organisation. In fact, the former Deputy Director General of the CBI, Dr Neil Bentley stated that for him *“knowing German has proved essential”*, which effectively demonstrates that German is highly beneficial to those working in industry from a first hand source. A report by the British Council cements this impression by rating German both the number one language to learn for communicating with the UK’s top export markets (excluding English) and the number one language needed in the UK for economic purposes.

It is easy to see why German is in such high demand when one considers the wealth of German companies that are present in the UK. Aldi, BMW, Bosch and Lidl are just some of the well known German companies that are present in the UK. Companies like these account for over 315000 jobs in the British job market according to information provided by the Goethe Institut’s *German Takes You Further* flyer, whilst information from the Auswärtiges Amt suggests that German companies account for around 370,000 jobs in their statement *“Mehr als 2.500 deutsche Unternehmen verfügen über Niederlassungen in Großbritannien und beschäftigen rund 370.000 Mitarbeiter. Damit ist mehr als 1 % der britischen Beschäftigten in Niederlassungen deutscher Unternehmen beschäftigt”* This highlights the extent to which the UK job market is influenced by German companies and emphasizes that it is imperative not to underestimate the significance of German companies when seeking a job. Lidl, in particular, is a popular graduate destination, with its graduate programme ranking as one of the Times Top 100 Graduate Employers. A significant number of the jobs offered at Lidl require a knowledge of German as can be seen from the company’s profile on the website Top Language Jobs. This clearly demonstrates that a knowledge of German could assist graduates in finding employment after leaving education.

It is not only German businesses in the UK that benefit from having German speaking employees: businesses in the tourism industry would also benefit from employing German speakers. This is because Germans are one of the most common groups of tourists that visit

the UK. Over three million Germans visit the UK each year, 343,000 of whom visit Scotland.¹ This meant that in 2014 Germans spent a total of £1.48 billion in the UK, £174 million of which was spent in Scotland. Visit Scotland also highlighted that since 2010 the number of Germans visiting Scotland has been increasing, which suggests that there is a growing demand for German speakers in the tourism industry. Businesses in this sector are well aware of this, as can be seen from the words of Sue Gruellich, Chair of the Scottish Tourist Guides Association: *"We really do need to learn to communicate with our visitors so they feel welcome and can enjoy our country to the full."* This clearly emphasises that the knowledge of a foreign language is a valued skill in the tourism sector.

German is also a useful language with regard to the European Union. It is one of the official languages of the European Union, which is unsurprising as it is first place in terms of native speakers in the European Union and Germany boasts Europe's largest economy. As Britain is a member of the European Union, German is perhaps the most beneficial language that we, as UK citizens, could learn in order to take full advantage of our membership of the European Union. A knowledge of German also opens doors to jobs as translators in the European Parliament, which is another employability advantage that comes with learning the language, especially because – in the words of Ryan Porter, a translator for the European Commission – *"Germany and Austria make full use of their right to communicate with the EU in their official language."*

Therefore, it can be seen beyond a doubt that German is a useful business language in the United Kingdom. Germany's prominence as a trading partner for the UK clearly demonstrates that there is a market in Germany for British exports and German businesses are also a significant source of employment in the UK. Moreover, Germany has the strongest economy in Europe and Germans make up the largest group of foreign language tourists in Scotland. Taking all of this in to account and knowing that direct and indirect investments in Britain from Germany added up to £164 billion in 2011, it is abundantly clear that articles that advocate learning German are right: German is an extremely useful business language in the UK.

Word Count: 1546, of which 219 are quotations.

¹ From the Germany: Market Statistics report by Visit Scotland

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