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Bio-Ethics in Jodi Picoult's *The Storyteller*

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Approval Letter

This thesis entitled “Bio-ethics in Jodi Picoult's *The Storyteller*” submitted to the Central Department of English, Tribhuvan University by Keshava Raj Paudel has been approved by the undersigned members of the Research Committee.

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Abstract

The major thrust of this research is the empathetic concern and ethical concern with the question of death. In Jodi Picoult's novel, The Story Teller, Weber is an old Nazi soldier who was involved in genocidal violence and harsh practice of anti-Semitism. In the prime of his youth, he was intentionally or whimsically involved in atrocious practice like crimes in holocaust concentration camp. In the later part of his life, he comes to know that his life is a beast of burden. To lighten his repressed agony, he befriends a lady and seeks her assistance in his voluntary death. As their relationship deepens, he expects cooperation from her. But she enters complicity with another man who harbors retaliatory action against former Gestapo army. With her help, he succeeds in imprisoning the old man. His wish to die in a legal way is not heeded by Sage. It is the human insensitivity, indifference, and vindictiveness that deter the natural growth of bioethical concern. Sage Singer befriends an old man who is particularly beloved in her community. Josef Weber is everyone's favorite retired teacher and Little League coach. They strike up a friendship at the bakery where Sage works. One day he asks Sage for a favor: to kill him. Shocked, Sage refuses and then he confesses his darkest secret. He deserves to die, because he was a Nazi SS guard. Sage's grandmother is a Holocaust survivor.

Key words: Death and Dying, Anti-Semitism, Holocaust Concentration Camp, Normative Approach and Empiricist Approach Dehumanization, Nanotechnology, Ethico-procedural Approach.

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Bio-ethics in Jodi Picoult's *The Storyteller*

This research explores ethical pros and cons of if helping an intimated friend to die for liberation from endless suffering is morally admissible or an act of betrayal. An interesting difference between bioethics and medical ethics take their foothold on the same footing of concern with victim's desire for health, dignity and affectionate manner. In addition, it also deals with a patient's desire to die to liberate himself or herself from endless and interminable sufferings. In medical ethics it is often helpful to ask the different people involved in a case to imagine that they change places, doctors to put themselves in the shoes of relatives and patients. They are sensitive to consider how they would want to be treated and what they would want to know. This strategy is not always helpful in bioethics. The reason is obvious. There can be no dialogue, no changing places between persons and microorganisms.

Practical medical ethics is based on the ideal of reciprocity. It is based on the conception that all human beings have an equal right to moral consideration. The perspective is therefore often anthropocentric. But an anthropocentric perspective is too limited in bioethics. the effects of e.g. genetic modifications of microorganisms, plants and animals on the entire ecosystem appear profoundly in Picoult's *The Storyteller*.

Weber is very much fed up with his life when he crossed ninety. It is in this stage that he is aware of the pros and cons of his past actions. His past actions are in no way morally admissible. There is no guarantee to justify that his past actions are genuine and beneficial to mankind. So it is not bad to ask for support and assistance from a lady whom he is striking close intimacy. From the side of friendship, it is imperative for her to assist him to die since he is oppressed and overburdened with the

compulsion to live beyond ninety. From the vantage point of ethics, it is morally wrong to inculcate the idea of death. The following extract describes how Weber succeeds in exchanging his secret idea with Sage Singer:

I expect him to scoff, but instead Josef tilts his head, considering this. I suppose God tends to show up in places we would not expect. You believe in God? I say truly surprised. After our conversation about Heaven and Hell, I had assumed that he was an atheist, too. Yes, Josef replies. He judges us at the end. The Old Testament is God. You must know about this, as a Jew. I feel that pang of isolation, of difference. I never said I was Jewish. Now Josef looks surprised. But your mother— it is not me. (59)

Emotions chase over his features in a rapid way. Fed up with the senile life, he wants to end his life quickly with somebody's help. For this purpose, he chooses Sage. Finding no way to escape from circle of sorrow and guilt, he decides to select death as a mode of escape. But the question of bioethics is involved. As a friend it is imperative to assist Weber. But when the idea of ethics comes, it would be illegal and anti-social. So Sage goes to the help of a police officer to sort out the matter. She makes up her mind to get Weber arrested if she happens to collect sufficient evidences against him.

Jodi Picoult is an exceptional American novelist. His novels are filled with plenty of social issues. His novels are concerned with issues regarding to the fallout of anti-Semitism and Nazi Concentration camp. As a novelist he has carried distinct voice to the world of rational contemplation. Culture and history of anti-Semitism are the main focus of his novels. Apart from historical subject-matter and socio-cultural issues, the novelist introduces fresh issue of radical quest for meaning in life. Pico's

novels dramatize genuine concern for sufferings of mankind. There is no unanimous agreement with the claim that Picoult is a humanist. He brings into light the optimistic atmosphere generated by rational commitment to the meaning in life. He often uses the first person narrator; he has done his best to maintain objectivity of his narratives.

Most of Picoult's novels explore the confidence of survivors. In this novel, the novelist has pointed out the alternative solution to the modern malaises like alienation and inner injury. The crisis in consolation is described and the growing skepticism of religious metaphysics is praised. The permanent solution to the growing crisis is also pointed out. In some of his major novels, he represents how the devastated Europe reconstructed after the Great War. Picoult's technique is to allow these characters to reveal their flaws implicitly in the narrative. The author thus creates a sense of pathos by allowing the reader to see the narrator's flaws.

Picoult's novels often end without any sense of resolution. The issues his characters confront are buried in the past and remain unresolved. Thus Picoult ends many of his novels on a note of melancholic resignation. His characters accept their past. Lynn Nutwell is the leading critic of Picoult. He has analyzed the diverse aspects of Picoult's novels. According to Nutwell, Picoult's novels is fraught with plenty of crucial issues which have direct bearing upon our present day notion of freedom, particularly individual freedom. Nutwell expresses the following views about this novel, *The Storyteller*:

Zusak's writing in *The Storyteller* is elegant. This is a story about cultivating dangerous hope against the pang of holocaust torture. When people suffered a lot from the threat of Nazism and Holocaust concentration camp, they had cultivated sinister premonition that humanity is almost on the threshold of insanity. But the constant

cultivation of inner hope and belief helped holocaust inmates to cope with the tragedy of life. They suspect that they might be different from those of the outside world—the world outside of the schools in which they grow up. (10)

Lynn Nutwell is of the opinion that Picoult has advocated for the rights of holocaust inmates. He advocates for those who are haunted and made insecure by the dangerous holocaust camp. He has simply dismissed the trend to treat Jews as subhuman figures. Such a treatment would incur problems for the collective well-being of the people. Picoult's art of character portrayal is directed by his genuine care and concern for the human status of Jews. He presents himself as an activist in this direction. Such an inhuman treatment is not abolished. It can jeopardize the entire creative and innovative potentiality of human beings.

Soren Hellingrath extends pity to those who are inert and passive. They came to know that they have been living for the sake of somebody else's. The holocaust camps are made to exist to secure and enrich the lives of other. He has penetrated the subconscious level of those holocaust camp inmates. Hence, it can be said that the realization of the sole motive of survival has made all those insecure victims fatalistic. They are inert and lethargic. The following citation clarifies Hellingrath's view regarding to the pathetic plight of mankind trapped in the chaos created by the horror of anti-Semitism:

The novel, essentially, belongs to the holocaust fiction genre although this is hardly the thematically focus of the book. Life revolves around art and usual teenage concerns, creating what is apparently an almost normal upbringing for characters. The gradually unraveling truth behind the matter is that they at Hailsham are haunted by the post-

apocalyptic devastation, brought up to witness the post-apocalyptic disorder. The fact that her life is predetermined is reflected in her character. (5)

Hellerung describes how last survivors of the holocaust world develop the fatalistic bent of the mind. They are ignorant about their quandary. They are perfectly happy and blissful. They come to know that they are made to help the lives of those human beings who suffer from incurable inner maladies. They begin to realize their tragic destiny. They decline to cultivate the radical sense of revolt against the dehumanization of helpless human beings. They simply and languidly accepted their tragic lot. In a sense, it can be argued that Hellerung has elucidated and explained a new kind of fatalism.

Cecilie Skaarup has described how Picoult has made use of memory as the device to maintain the structural design of the novel. He has made the following remarks about Picoult's *The Storyteller*:

The main goal of this book is to provide perspective and techniques for a person to use to find meaning in his or her life. It is written in an autobiographical style by psychiatrist, Jodi Picoult. He discusses many specific examples from his imprisonment in a Nazi concentration camp, along with his professional knowledge to offer a method for discovering personal fulfillment and a sense of meaning in life. With descriptive language, Picoult creates a vivid image of this horrible ordeal. He begins the book by describing his reactions and observations at the outset of his imprisonment. (54)

Specifically, he details the conditions of the concentration camp and defines specific terms. He tells the reader that facts are presented only as they are part of man's

experience, which provides the basis for understanding the psychology of individuals who face extreme suffering. Picoult tells the story of his and others' suffering in the concentration camp. Therefore, their individual ways of rewriting their past is directly reflected in the structure of each novel. They vulnerably exist for the betterment of other human beings. This dream created alienation in their lives. That is why they go to take refuge in memory. In this sense, it can be called the mode of survival.

John Harrison notices bleak vision in Picoult's *The Storyteller*. He is immensely dissatisfied with the way the novelist has handled it. Harrison's approach of analysis is strictly consequential. He has not dithered about appreciating the unique thematic issue of the writer. Harrison has mentioned his view regarding to the novel in the following way:

Picoult begins with an autobiographical style to describe his first-hand experiences as a prisoner in a Nazi concentration camp. In the beginning of this section, Picoult moves from a general description of the concentration camp circumstances to a more specific discussion of his individual experiences and feelings when first arriving as a prisoner at Auschwitz. Actual examples are provided to more fully illustrate the horrors of the concentration camp. We also see how the actions of being dehumanized affected the prisoners' state of mind. (17)

Harrison maintains that Picoult describes the journey to this concentration camp. He states that shock is the first of three phases of psychological reactions common to all prisoners. Shock is evident given the circumstances. One of the first experiences at this camp is the realization. If dictatorship clips the wings of individuals, how can it boost the collective aspiration of human beings for betterment and salvation? Hence,

it can be concluded that the third Reich's political programs has nothing to do with the collective ambition of human beings at large.

Jeruen Dery is the prominent critic of Picoult. He is interested in analyzing the psychological on the part of characters. He agrees with the conviction that *The Storyteller* belongs to the category of holocaust literature. No matter how dystopian the feature and format of this novel, one thing is certain that it contains the unique and crucial themes. Dery's view is presented below so as to reinforce the proposed issue of this research work:

The notion that individuals have the psychological freedom to determine their thoughts and feelings is fundamental to the philosophy of Picoult's writing. He emphasizes that psychological reactions are not determined for people by any stimuli, no matter how powerful or devastating. Examples detailing the horrific experiences of imprisonment in concentration camps are provided to reinforce this theme. Specifically, Picoult illustrates how it is possible to be continually exposed to a negative environment of death and despair, yet still find a means of discovering meaning in this suffering. (32)

Dery asserts that death appears inevitable in this novel. People possess the inner ability to reflect positively on the things they have accomplished in their lifetime. In this respect, individuals' psychological reactions are proved realistically. The psychological dynamism is of immense importance to those who are on the way to understanding the core content of this novel. Dery's view is primarily based upon the fact that slow-revelation has really harmed the major theme which makes sporadic outburst of passions.

Keith Macdonald focuses upon how Picoult chooses the mode of managing existential misery and frustration. The whole narrative is concerned with this technique of managing psychological and existential problems faced by the holocaust inmates. The power of using all the other available resources is celebrated by Keith. His view is presented below:

The Storyteller moves to a more clinical style of writing. Zusak mentions he considers himself a psychotherapist rather than psychoanalyst and that his specific approach. He describes self-introspection as less retrospective and introspective than psychoanalysis. Self-introspection is defined as a meaning-centered psychotherapy that focuses on meanings to be fulfilled by the patient in the future. In this approach, the patient is confronted with the meaning of his life, so as to provide an awareness that will allow him or her to overcome weaknesses. (17)

Macdonald concludes that Picoult considers it to represent his view that striving to find meaning is a person's primary motivational force. It also consists of an aggravation based on the difficulty of determining the meaning of one's existence. The crucial and cardinal concern of this narrative lies in this possibility which is thematically appealing.

Patricia Morgan prescribes different sort of solution to the growing elements of fascism and dictatorship. His view on the total literary oeuvre of Picoult is disclosed in the following citation:

The Storyteller has been one of the most quoted and referenced books on the topic of the human condition. After surviving years of denigration and suffering at Auschwitz and other concentration camps,

Picoult learned that most of his family, including his wife, was killed. He developed an existential based theory and therapy, having to do with the meaning of existing or living. (34)

According to Kermode, the characters employed by Picoult are representative of the unique characters who survived holocaust catastrophe. These characters harbor hope and optimism in the dire and dreadful moment of life. Even their tone of conversation is reflective of the British style of conversation. Most of post-apocalyptic people cross the limit of frankness and candor. This is the most important trait in the personality of characters in the post-holocaust world.

Twenty-five-year-old Sage Singer lives in a small town known as Westerbrook, New Hampshire. A couple of years before the story began; Sage and her mother are in a car accident while Sage was driving. Sage's mother is killed in the crash. Sage is left with a large scar across her cheek. It serves her as a constant reminder that she is responsible for her mother's death. Sage is very self-conscious about this scar.

Sage Singer makes an effort to hide from the world. She is self-conscious about the facial scar left from a car accident that killed her mother. She works the graveyard shift at a bakery. She delicious breads during the hours the shop is closed. She is involved with a married man. Her unlikely friendship with ninety-five year-old Josef Weber turns her life upside down. Weber implants a question in her mind about how ethical it is to assist a senile man to die. It turns out that Josef has a good reputation in their small New Hampshire town. He is an officer at a Nazi concentration camp. His request that Sage help him die brings up old secrets. Such a request causes Sage to consider the true meaning of forgiveness.

Every human being has a personalized life. He or she generates meaning which is subjective. It depends on cultural facts, beliefs, faith and biographical experiences. End of life could mean a long period of a human life. But end of life decisions is near death decisions. Death is the loss of biological life and it can be verified. Nevertheless, it can be seen as a mystery and is open to different points of views. What is unquestionable is that our human life is finite and therefore it will always come to an end.

Death is not only inevitable but a part of each individual life. To be conscious about one's own life's finitude is a unique quality of the human person as a historic and temporal entity. In this connection, Robert M Veatch makes the following remarks:

To comprehend its intrinsic dignity and to find deep meaning to human life, it is important to internalize and accept life's finitude and the certainty of death. When this is achieved, it may be easier to die in peace. Callahan says that end of life and death should be more acceptable for those who have accomplished their personal life projects and moral obligations. It is still socially inappropriate to talk about end of life or death. (12)

Death and dying are not the same. Dying is commonly not an instant but rather variable, complex and frequently lengthy. End of life may take place at any age. It may occur because of a variety of physical conditions, chronic or acute illness, degenerative diseases or accidents. Many times dying occurs with much pain and suffering. It occurs with a personal emotional and spiritual crisis, anxiety and moral distress. This generates various questions and problems for those who are leaving life and for their loved ones.

Josef takes a deep breath. When he exhales, the words he speaks hang between us. He wishes, "I would like you to help me die. What? I say, truly shocked. Why? He is having a senile moment, I think. But Josef's eyes are bright and focused. I know this is a surprising request. Surprising? How about insane—I have my reasons, Josef says, stubborn" (59). To persuade Sage, he takes a polite and earnest tone and repeats "I ask you to trust me. I take a step backward. Maybe you should just go. Please, Josef begs. It is like you said about chess. I am thinking five steps ahead" (59). The profound death wish on the part of Weber is a clear indication of how bioethical issue gains an upper hand in the entire spectrum of our life.

She chooses to wear her hair across her face in order to hide her scar. She works nights alone as a baker. She believes that she deserves a loner life. The following extract is illustrative of how Sage's father died of a heart attack and how her mother lost her life in a car accident:

My dad died of a heart attack when I was nineteen, and the only way I can even make sense of losing my mother three years later is by telling me now she's with him again. In the bathroom, I pull my hair back from my face. The scar is silver now, rucked, rippling my cheek and my brow like the neck of a silk purse. Except for the fact that my eyelid droops, skin pulled too tight, you might not realize at first glance that there's something wrong with me – at least that's what my friend Mary says. But people notice. (9-10)

Sage is torn between the question of life and death. At the time of taking action, she appears to be assertive and forceful. Sometimes, she realizes that her careless driving is responsible for the untimely death of her mother's life. The guilt and temptation to life are two powerful forces which attract and repel her. She is painfully aware of how

ashamed and embarrassed she feels when the vigilant public casts scornful glance on her. Those in her surrounding are just too polite to say something. Sage is painfully aware of how they are under the age of four and still brutally honest. They point and ask their moms what's wrong with that lady's face. Her sisters, Pepper and Saffron, blame her for their mother's death.

No matter what their personal beliefs might be, everyone faces the mystery of life and death. They face with doubts or questions that have no definitive answers. This is a perennial issue that is not expected to change with 21st century technology. Concerning this, Veatch contends:

When addressing the topic of end of life decision making, it is necessary to consider that these decisions sometimes have to be made when it is not possible to know the patients' values and wishes. This will always occur in neonates with untreatable conditions, but also in children when their parents have to make decisions on their behalf, as in situation. In incapacitated adults because of advanced Alzheimer or other neuropsychiatric diseases, decisions will also have to be made by proxies, but patients' previous values should be respected. (23)

Some patients and their families need professional assistance in communication. They need communication in order that they can better understand their disease and prognosis. With this, they express their doubts and preferences. Decisions for end of life care are influenced by multiple factors related to patients, their families and social environment, cultures, religion, available resources, health policies and more.

The narrator, Sage, is critical. She is taught a few bitter lessons in her life. Life turns out to be increasingly callous to her. No matter how deftly she wants to handle her life, she still has to face several unexpected hurdles and horrors. Her acquaintance

with Josef brings drastic change in her life. In the initial phase of her intimacy with Josef, she has the high opinion. She is impressed by the eventful life of Josef. But the moment she hears his death wish, she is jolted into attention. Josef says that he wants to die through certain means or with the help of somebody.

Sage is awake to this horrific wish of Josef. Instead of nearing him, she makes up her mind to give up her friendship with him. Sage is in an ethical trap. It is by no means right to assist anybody to die. But after hearing ups and downs of Josef's life, she is so moved that it would not be wrong to assist a man to die because he wants to free himself from a vicious cycle of grief, guilt and remorsefulness. The following extract is illustrative of how Sage is confronted with a bioethical issue:

Two weeks later, Josef and I carpool to our next grief group meeting. We sit beside each other, and it is as if we have a subtle telepathy between us as the other group members speak. Sometimes he catches my gaze and hides a smile, sometimes I roll my eyes at him. We are suddenly partners in crime. Today we are talking about what happens to us after we die. 'Do we stick around?' Marge asks. 'Watch over our loved ones?' 'I think so. I can still feel Sheila sometimes,' Stuart says. 'It's like the air gets more humid.' 'Well, I think it's pretty self-serving to think that souls hang around with the rest of us,' Shayla says immediately. (54)

It is unethical of Sage to assist Josef to end his life. But his misery and inner agony justify that death would be the most liberating phenomenon in Josef's life. However, the narrator is torn between the ethical integrity and a sense of loyalty as a friend. Sage actively avoids contact with her sisters. Her best friend is Mary D'Angelis. She is an ex-nun who owns Our Daily Bread, the bakery. Sage works at this bakery. Sage

is in a sexual relationship with a funeral director called Adam. He happens to be married. Yet Sage appears to be initially fine with their arrangement. She is still able to lead her loner life.

Decisions may change according to each patient's age, capacity, emotional condition and understanding of diagnosis and prognosis. Decisions may also change "if it is a chronic or acute disease and in cases of added complications to previous conditions, even more so if they occur after prolonged admissions to hospitals" (Veatch 24). Decisions are dependent on family fears, hopes, guilt or interests. One should also consider differences between family members' points of views.

The general public learns about mental illnesses and addictions primarily from mainstream media, including news reports, television programs, and movies. The stories presented usually center on sensationalism or danger. The stories appeal to our feelings of sympathy or empathy. Regarding this, Troyen Brenan makes the following remarks:

These reports and programs often oversimplify the ethical nature of these situations by dramatically pitting one value against another: self-determination versus life, public safety versus rehabilitation, quality of life versus non-abandonment, and happiness versus loyalty. Distilling situations down to one or two values can be motivated more by the ongoing competition for the public's attention and/or economics than by the demands of concise reporting. (15)

Ethics involves what should matter or what should be valued. It is based on such values. The word should is important here. In philosophical settings, "should" represents the normative element of ethics. There is a critical difference between what

is valued and what should be valued. It is important to underscore that not all values are ethical.

Josef used to participate in the heinous practice of anti-Semitism. He had taken the lives of many Jews who were confined in Nazi Holocaust concentration camp. While working as Nazi soldiers he had committed crimes aplenty. His hatred knew no bound during the Nazi occupation of areas populated heavily by Jews. Now in his later period of his life, Josef feels extremely guilty, remorseful. The desire for death well up in the center of his heart. The following extract is indicative of this fact:

He is having a senile moment, I think. But Josef's eyes are bright and focused. I know this is a surprising request. Surprising? How about insane I have my reasons, Josef says, stubborn. I ask you to trust me. I take a step backward. Maybe you should just go. Please, Josef begs. It is like you said about chess. I am thinking five steps ahead. His words make me pause. Are you sick? My doctor says I have the constitution of a much younger man. This is God's joke on me. (60)

Having seen the death wish of Josef, the narrator comes to the conclusion that the most important thing in life is to resist death. She does not accept death passively. Tortured and haunted by the past crimes he committed, Josef wants to die. He seeks the narrator's help. The question of bio-ethics comes prominently.

Josef makes the narrator so strong that she cannot die even when she wants to. She says "I have had cancer, twice. I survived a car crash and a broken hip. I have even, God forgive me, swallowed a bottle of pills. But I was found by a Jehovah's Witness who happened to be passing out leaflets and saw me through the window, lying on the floor" (60). In a conversation with Josef, she says "Why would you try to kill yourself? I should be dead, Sage. It's what I deserve. And you can help me. You

showed me your scars. I only ask you to let me show you mine. It strikes me that I know nothing about this man for what he has chosen to share with me" (60).

At her home, she ponders on the same issue intensifying the sentiments of friendship versus ethics over the idea of controlling and conquering life. When her worries worsen she exclaims 'You do need help, but not for the reason you think. I do not go around committing murder" (60). It is his Jewishness that brings problem in his desire for death. When facts regarding his hostile stand on Jews during the Second World War get exposed, he is espied and targeted scornfully. Planning to confine him in custody only after collective sufficient evidences Although Sage's family is deeply Jewish, she refers to herself as an atheist. She does not want to be associated as a Jew.

At first many of the friends of Sage had expressed their doubts about the increasing nearness of Weber to Sage. Sage is a girl of moderate age. She is overburdened with guilt. She had detached herself from her relatives and focused on work. In the same way, Weber is also on the same lot. He also wants people to understand him. He is in need of sympathy. He needs attention and assistance so that he can finish his life swiftly. When life becomes an unavoidable burden, thoughts on the idea of abandoning life arises in the mind of the victims. The following extract is an index to this side of existential predicament:

He nods in sympathy. 'I am sorry for your loss,' he says stiffly. 'And you?' I ask. He shakes his head. 'Too many to count.' I don't even know how to respond to that. My grandma is always talking about how at her age, her friends are dropping like flies. I imagine for Mr. Weber, the same is true. 'You have been a baker long?' 'A few years,' I answer. 'It is an odd profession for a young woman. Not very social. Has he seen what I look like?' 'It suits me.' 'You are very good at what

you do.’ ‘Anyone can bake bread,’ I say. ‘But not everyone can do it well. (34)

Weber is a seeker of sympathy. He loves to die. Even his friend hatches a conspiracy against him. Instead of assisting him, she hatches a conspiracy against Weber with the help of Leo. Leo harbors hatred against the descendants of Germans who had brutalized and exterminated Millions of Jews.

This distinction is often disregarded in healthcare ethics. Healthcare is informed by a host of values, including self-interest, economics. A decision to generate added revenue by charging to train community workers can be justified by economics. To justify it ethically, the added revenue would have to be used to provide more recreational activities for clients’ enjoyment and rehabilitation. Further examination would be required to determine if a better reputation will or will not contribute to achieving the agency’s ethically defensible goals. Concentrating on this side of reasoning, Brennan makes the following remarks:

Much has been written in the ethics literature and the nursing literature about the importance of caring and compassion. It is important, however, to distinguish between caring/compassion and respect because they are made manifest by different actions. If a close friend of someone unable to leave his home due to a relapse of his depression arranges an outing that will be as “easy” as possible to accept, this is an act of caring. Prior to deciding whether to go, if the depressed person listens carefully to what has been arranged and why specific arrangements have been made, this is an act of respect. (54)

Being ethical is never anything that one has. It is something one does or strives to do. Skillfulness is relevant to ethics, just as it is to nursing and case management.

Ineptness should not be repeatedly forgiven simply because the person had good intentions.

Leo wants to punish anyone who represents a lingering trace of anti-Semitism. After Josef and Sage become close, he tells her a secret about his past. He was a Nazi commander in the Holocaust at Auschwitz concentration camp. He asks her if she will help him die. Josef tells Sage that he committed horrific crimes and killed many people. He asks her to help him commit suicide because of how guilty he feels about what he has done. Sage is conflicted by the request and leaves Josef.

After much deliberation of what to do, she calls the local police department. She tells them she has discovered a Nazi and is referred to the Department of Justice. She gets directed to Leo Stein. Stein is in control of all things Holocaust related in the U.S. Leo is immediately attracted to Sage's voice. He tells her how difficult it will be to be able to verify that Josef is in fact telling the truth. According to him, it will be even more difficult to convict him of his crimes.

Leo is also skeptical of her story. He does not believe that a Nazi would simply confess his crimes 70 years later. Leo investigates Josef Weber. He finds that no such Nazi guard by that name existed. Under much coaxing from Sage, Josef confesses his real name is Reiner Hartmann, who is indeed an officer at Auschwitz. However, Sage needs more information. Over time she gathers bits and pieces including photographs, dates, people, places, documents. She gives it to Leo who had arrived at her house to investigate her claims to look through. They are able to confirm that his dates are accurate. But it is not enough to prove that Josef is who he says he is. However, in order to actually prove that Josef is Reiner, Sage must uncover information from Josef that only Reiner would know. The man is in a rush to die. He sees salvation in death. Openly and legally he is unable to come out. So he befriends

Sage. He expects her to abide by bioethical pressure. But she tends to move ahead with her one track mind on the same monolithic pressures of traditional ethic.

Certain degree of indifference is clearly visible in her mind. Instead of sharpening her talent to penetrate the frozen individual longing of Weber, she too begins to act on the dictation of conformist mind. She is totally weak to come out of the narrow cell of communal hatred and racial pride. The following extract betrays how Sage is ineffectual to realize the gravity of bioethical concerns:

I tell him how my father would read the Seder every year in a Donald Duck voice, not out of irreverence, but because it made his little girls laugh. I tell him how, on our birthdays, my mother let us eat our favorite dessert for breakfast and how she could touch your forehead if you were feverish and guess your temperature, within two-tenths of a degree. I tell him how, when I was little and convinced a monster lived in my closet, my father slept for a month sitting upright against the slatted pocket doors so that the beast couldn't break out in the middle of the night. I tell him how my mother taught me to make hospital corners on a bed; how my father taught me to spit a watermelon seed through my teeth. (41)

The ground reality regarding the bioethical demand of Weber is not noticed by Sage and Leo. They are both locked in the narrow circle of nationalistic sentiments.

However, they are eager to hold Weber responsible for the torturous end of Sage's mind. Sage's grandmother, Minka, is a survivor of the Holocaust. She is a prisoner at Auschwitz. After much persuading, Leo manages to convince Minka to open up about her past. She tells them of her time in Poland as a teenager. She moves into a Ghetto and follows to Auschwitz.

Being human should also include generosity and welcome, two qualities often overlooked in everyday interactions. Generosity is not about money. Instead it is a philanthropy of spirit and hope wherein people are pro-the other. Yet this generosity does not equate to strident self-sacrifice and Puritanism. It involves giving but it can be in small, subtle ways. In Ludwig Edelstein "While generosity is a giving or contributing to, without expectation of return, welcome is a taking in wherein the presence of the other is appreciated. The history of mental health and addictions work and settings includes far too little generosity and welcome" (77). This constitutes an ongoing challenge for contexts in which police powers can be employed. Welcome and generosity can fade in the wake of efficiency measures, bed flow pressures, staff shortages, and management by statistics.

Being humane means relationships are inescapably important. In health care settings, ongoing attention must be paid to honoring and maintaining appropriate boundaries between clients and staff. This can be especially challenging because workers utilize various methods to examine and influence highly personal. Moreover, clients may not have many affirming and reliable relationships. Healthcare workers may believe compassion justifies them filling this relational void. This erroneous belief increases the likelihood of enduring boundary crossings or repeated boundary violations. Rebecca Kukla makes the following revelation in connection to care ethics:

Social or communal stigmatization and discrimination help explain why most people are initially reluctant to seek psychiatric and psychological testing. Families delay seeking information and help from clinicians and programs. Keeping health problems secret limits access as well as limits offers of needed, physical, psychological,

relational, educational, and economic support. Yet stigma and discrimination go beyond the general public's response to those living with a mental health or addiction problem. Studies have also revealed that many mental health and addictions workers unconsciously and consciously stigmatize and discriminate against their own clients. (34).

There is also evidence that mental health and addiction workers themselves are stigmatized by working in this field of healthcare. Discrimination of individuals with mental health and addictions problems can be subtler, but can be just as unfair. It is important to examine whether double standards are being presumed or relied upon. Clinicians and teams may want to restrict client activities that would be permitted in general society.

People and their communities is complex. Problems with our cognitive and emotional abilities have profound effects. Understanding and defining human cognition and emotions and their interconnections continues to evolve in psychiatry, psychology, neurology, and neuroscience. Foundational ethical commitments and values remain relevant:

The person's own wisdom and perspective, the community's obligations to all its members, the duties and limits of the state's intervention in individual and familial lives, a holistic view of factors contributing to individual and group well-being, and the immense, lasting harms of discrimination and stigma. Therefore, ethical understanding, engagement, and assistance for people's mental health and addiction problems, requires in-depth and broad analyses, multi-faceted and integrated responses, "the long view" and abiding commitment, non-replication of past power imbalances and

moralization, and a defensible role or place for law and legislation.

(44)

Normative approaches are important as they help identify fundamental values that are at the core of political decision making. They are not enough in themselves, as we saw that different theories lead to different conclusions and there is no consensus on which is the correct approach to take. Empirical approaches are sometimes helpful, because they help identify what has been done and what could be done, but not what should be done.

After much trial and tribulation, she survived the Holocaust. She also explains a story that she began writing in childhood with her best friend Darija. She carried on writing throughout Auschwitz. This story is found soothing by other inmates. Nazi guard known as Franz Hartmann expresses interest in the story. He believes it explains his complex relationship with his brother. To him, it offers her small comforts such as warmth and food scraps in exchange for ten pages of the story per day. The following extract gives an explanation to Singer's vigilance on the unearthed history of Weber's involvement in criminal politics:

One day upon arriving to work for Franz, she catches his cruel older brother Reiner. He is seen stealing money out of the safe that was originally taken from dead inmates. To prevent Minka from turning him in, he shoots Darija in the face, killing her instantly. To save himself, he blames Minka for the theft. This blame leads her being sent from Auschwitz in a death march in 1944. Leo and Sage return the following day with photographs of Nazi generals. Minka is able to positively identify one of the guards as Reiner Hartmann. She states that she would never forget the man that murdered my best friend. (57)

Leo and Singer work hard to collect evidence about Josef's explicit or implicit involvement in criminal politics and genocidal violence against Jews. In order to have Josef arrested and extradited, an eyewitness account is needed. Only Reiner would know. Sage is sent by Leo to talk to Josef. She takes a wire to record his confessions. She asks what the worst thing he ever did is. He also explains "about how the bullet is meant for Minka. It hits Darija instead as he has an unstable hand that was injured in the front lines. This confession upsets Sage greatly. With having the material, she needs, she leaves his house and returns to Leo" (56). Sage receives a call saying that Josef is in the hospital from an attempted suicide attempt. He tries to kill himself by mixing his medication with a salt substitute.

Sage begins to think her relationship with Adam. She breaks up with him. She realizes she is no longer happy being the other woman. She does not love him anymore. He is now the one chasing her. Adam comes to Sage's house and proposes. He is filing for divorce so he can marry her. But she tells him to leave. While Josef is in the hospital, Sage learns that her "grandmother Minka has died in her sleep. Sage blames herself. She thinks that making her remember all the details about her time in the Holocaust is what killed her. At the funeral wake at Sage's house, Sage is overwhelmed by the amount of people present" (47). To soothe her, Leo makes a passionate gesture to her. His passionate gesture is reflected in the following extract:

Leo takes her away to a hotel, where the two have sex. Leo confesses he loves her, leading to them entering into a relationship. Upon Josef's release from hospital, Sage decides to help him achieve his death wish. After an in depth chat with Mary about forgiveness, Sage decides she cannot forgive Josef for the crimes he committed against humanity. Josef further confesses to Sage that the worst crime he ever committed

was not Darija's murder, but watching his brother choke to death in front of him and choosing not to save him. (44)

To come out of this tough scenario, she allows herself to engage in various unethical practices. Sage poisons him with a pastry. Sage discovers that the hospital wristband Josef is wearing "states his blood type as B+, where Reiner's is widely known as AB. After going through his possessions, Sage also finds the story that her grandmother wrote in Auschwitz on the back of photos of dead Jews" (43). It keeps her alive through the Holocaust. It has been taken by Reiner's brother Franz. Sage suddenly realizes that Josef Weber is not in fact Reiner Hartmann. His younger brother Franz is the real culprit. She kills a man who was not who she thought he is. She realizes that Franz's conscience is not clear either.

In the absence of a broad consensus on the acceptability of various guiding principles for the allocation of resources, the problem of fair distribution becomes a question of procedural justice. An ethico-procedural approach "requires a decision making process that allows agreement on what is legitimate and fair in terms of rationing. Rather than concentrating on principles and values that should underpin decision making, the ethico-procedural approach asks how such decisions are made" (Kukla 77). It involves a shifting of perspective from content to process. The rationale on which the ethico-procedural approach is based is as follows: irrespective of the financing or provision of health services, legitimate authority is conferred by the influence of the democratic process on the system. A well-known ethico-procedural approach is 'accountability for reasonableness.

Many ethical issues associated with the use of stem cells apply to biomedical research generally. Some issues which were discussed above, such as "priorities of research and allocation of limited resources, disclosure of truth about benefits and

harms, and obtaining consent, are prominent in stem cell research" (Kukla 57). There are financial interests for researchers who work in this field. Honesty and openness of researchers are required. Some issues are more specific and require special attention.

An issue is the principle of subsidiarity according to which stem cell research can be ethically permissible. Cultural differences are real and arresting. They are noted, discussed and debated in bioethics, as in contemporary social and political life in general. But cultural differences can be very tricky to interpret. In this regard, Linda Hutcheon, the noted medical humanist, argues:

Their factual status, moral meanings and political implications are rarely, if ever, as straightforward as they appear. Cultural differences can be seriously misconceived, misinterpreted, misrepresented and misused in various ways. Empirically problematic perceptions, ethically dubious judgments, and practically contentious resolutions can easily become entangled when considering matters of cultural difference. Many works on cross-cultural bioethics have often merely served to reinforce deeply rooted stereotypes and myths regarding both Western and non-Western cultures, especially the latter. (66)

Confusion is the appeal to perceived cultural differences as an ethical justification for rejecting those norms perceived as originating in the West and strongly advocated there – such as truth-telling by medical professionals, informed consent, patients' rights, women's rights and human rights in general. It is argued and widely held in certain circles that such practices and values are irrelevant and inapplicable to non-Western societies and cultures.

The entire panorama of camp led by Josef seems to be a drama. It sometimes reaches the level of tragedy and descends to the bottom of melodrama. The prisoners

had to move through different phases of psychological reactions. In the first phase, Jews feel detached from their normal world. They became familiar with the trial within concentration camp. They moved into the second phase of psychological reaction. They had unilateral and mundane response. They acted and reacted as though they are just like a machine. In short it can be said that they were dazed and stunned by the repetitive ritual of killing, incarceration, brutalization and dehumanization.

The literature on nanotechnology and ethics is incipient in comparison with what has been produced internationally regarding its techno-scientific aspects. However, it is noticeable that the ethical implications that have been identified vary in accordance with the writer's individual perspective on scientific activity. There is a tendency for scientists to have an inward-looking perspective. It describes scientific activity on the basis of its methods and technical results. In this regard, this produces what one might call a scientific image of nanotechnology. The ethical discourse arising from this image emphasizes ethical implications closely connected to the direct consequences of the applications of nanotechnology.

The ethical issues arising from the applications of nanotechnology are too numerous and complex. a new science reveals epistemological ruptures with the fundamental scientific characteristics of reproduction. Predictability would appear to present an even more complex subject for analysis. Another factor to be taken into consideration is that much of the scientific media defines "nanoscience not on the basis of its conceptual reference points or properties but in relation to expectations surrounding its applications. Nanoscience essentially becomes the expectations that are placed upon it, the things it is deemed to promise" (Hutcheon 34). This discourse becomes an apology for scientific progress, instead clarifying any specific aspect of

nanotechnology. Made the object either of huge optimism or huge pessimism, nanotechnology is depicted either as the future solution to world health problems or the future cause of a great ecological disaster. From such a perspective a sensible assessment is impossible. Addressing this side, Hutcheon says:

A new ethical approach is necessary; an approach that uses the language of this new scientific paradigm. It is especially important to know how to engage in dialogue about a science based on the unforeseeable and the unknown. This ethical debate on nanotechnology highlights the oscillation between the consequentialist and deontological approach, well known in bioethics. The relevance of the consequentialist approach is clear, due to the central role of risk analysis of nanoparticles in this debate. (51)

The discourses on risks become important. Current mechanisms for regulation and control are insufficient. They are sometimes even inadequate to address the uncertain, unpredictable aspects of this field. Those who intend to establish their ethical approach studies impacts and detailed risk. The public perception is that biotechnological advances bring unknown risks. It may take time to become apparent or may not be fully observable.

The principle of precaution is frequently presented as a solution to the difficulty of predicting the direction of scientific development. It is seen as a guideline for decisions under uncertain conditions. It is assumed that negative effects are known. But it is impossible to measure risks due to a lack of data.

In an extremely cold climate, some of the prisoners were sent to work outside in snow without shoes on their feet. These scenes and events made them far more traumatic than they themselves had surmised. The following lines give a true account

of prisoners' second phase of psychic response to the Nazi play of brutality and dehumanization in the camp:

But the prisoner who had passed into the second stage of his psychological reactions did not avert his eyes any more. By then his feelings were blunted, and he watched unmoved. Another example: he found himself waiting at sick bay, hoping to be granted two days of light work inside the camp because of injuries or perhaps edema or fever. He stood unmoved while a twelve a twelve-year-old boy was carried in who had been forced to stand at attention for hours in the snow or to work outside with bare feet because there were no shoes for him in the camp. (34)

Those who are in the authority to dehumanize and brutalize the Jews in the camp are careful to use proper strategies. The Nazi workers who take charge of the prisoners in the camp have created such kind of atmosphere that kills the emotions of captives. Once the emotions of prisoners are killed, they allow themselves to be used in whichever way the Nazi soldiers like. The task of wholesale massacre would be possible only after the emotions and feelings are sealed permanently.

Josef's involvement in anti-Semitism during the Nazi rule and his fervent desire to die in the later part of his life make a man of scorn. Despite his intimacy with Sage, he does not get support and inspiration to die. His dual nature compels Sage to act against him. Friendship is one thing. To assist him in such a self-destructive practice is another. She is in dilemma when she is pressurized with this bioethical issue.

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