

## Empathy and Ethics: The Role of Character Growth in Literature

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### Abstract

Literature has long served as a mirror to society, reflecting its values, beliefs, and moral dilemmas. Modern stories, in particular, encapsulate the complex moral lessons within their concise narratives.

This study explores the relationship between empathy and ethical growth through the development of the character of an Arab woman in the story of *Zahra: Strength of an Arab Woman* by Ghada Gad. It posits that well-crafted characters in literary works serve as conduits for readers to engage with complex moral dilemmas, fostering empathetic understanding and ethical reflection. This research examines how character arcs and interpersonal relationships shape readers' emotional responses and moral reasoning by analysing diverse literary scripts. Through a qualitative approach that includes textual analysis and reader surveys, the study aims to demonstrate that exposure to rich character development enhances empathy and contributes significantly to moral growth. The findings will provide valuable insights for educators and literature enthusiasts on the transformative power of storytelling, highlighting its potential to cultivate empathy and ethical awareness in contemporary society. Ultimately, this research underscores the vital role of literature in promoting moral development and encourages further exploration of its impact on readers' values and behaviours.

**Keywords:** Ghada Gad. *Zahra*. Character Growth. Empathy. Ethical Development.

### Introduction

Ghada Gad is a contemporary Egyptian writer and translator; her works emphasise women's experiences and empowerment and offer positive role models to inspire readers. She uses the novel to convey religious and moral values, fostering awareness of women's issues within society. Through her works, Gad aims to spark dialogue on women's rights and societal roles, establishing herself as a significant voice in contemporary Arabic literature. Her portrayal of Zahra underscores the resilience of Arab women, highlighting empathy, self-determination, and the courage to challenge societal norms. The novel is a tribute to Arab woman's perseverance and a call to acknowledge their individuality and contributions. The book shows how social relationships, whether positive or negative, affect women's experiences. Family and community relationships are crucial in shaping their experiences and decisions.

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This research examines Zahra's character development to explore the intricate relationship between empathy and moral growth. It argues that the nuanced depiction of Zahra's struggles and evolution engages readers with profound ethical dilemmas, enhancing their understanding of moral complexity. By delving into the moral, psychological, and cultural dimensions of Zahra's journey, the study illustrates literature's power to inspire moral reflection and empathy. Using Kohlberg's theory of moral development, the study examines her character and behaviour to investigate her ethical development and cognition. At the same time, it reflects women's challenges in traditional Arab societies, such as social restrictions and norms that limit their freedom. These challenges form an essential background for understanding the characters' struggles.

### Themes Examined in the Study Include:

1. **Challenges in Traditional Societies:** The novel reflects the obstacles women face in traditional Arab societies, such as restrictive norms that limit their freedom, forming a backdrop for the characters' struggles.

2. **Identity and Empowerment:** It explores how the social context influences women's identity, focusing on their pursuit of self-realisation and empowerment despite imposed limitations.

3. **Social Interactions:** The narrative examines the impact of family and community relationships—both supportive and restrictive—on women's experiences and decisions.

4. **Social Transformation:** It addresses the shifts occurring in Arab societies and their influence on women's roles and status, showcasing characters' adaptations to these changes.

5. **The Struggle for Rights:** The novel spotlights women's fight for equality and recognition, reflecting how social contexts shape their dreams and aspirations.

### A Brief Biography

The novel *Zahra: Strength of an Arab Woman* by Ghada Gad, a writer and translator, was awarded translator by the National Centre for Translation (Cairo) on Women's Day -March 2024. Her fiction is a profound exploration of Arab women's resilience and empowerment, interwoven with the complexities of their cultural heritage. Gad's work masterfully examines the intricate interplay between societal expectations and personal aspirations, offering an incisive commentary on the patriarchal structures that define traditional Arab culture.

The strength of Arab women, often rooted in their enduring resilience and cultural richness, emerges as a central theme in *Zahra*. The protagonist's journey epitomises the relentless pursuit of autonomy and self-realization amidst the constraints of a rigid social framework.

Through *Zahra's* story, Gad crafts a compelling narrative that celebrates the resilience of Arab women while critically examining the societal structures that seek to constrain them. The novel transcends a singular tale, becoming a broader reflection on empowerment, cultural identity, and the enduring strength required to navigate a patriarchal world.

### Definitions of Basic Terms

Mark H. Davis defined empathy as “the notion of responsiveness to the experiences of another” (1980, 3) and has argued that there is both a cognitive, perspective-taking side. The term “empathy” is equally challenging to conceptualise. “Empathy” only existed in English since the early twentieth century, introduced by Titchener (1909) as a translation of the German “Einfühlung”. Before that time, the term “sympathy” was used to denote processes of feeling the pain or joy of a fellow human

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being (Keen, 2007). Thus, it is unsurprising that “empathy” and “sympathy” are often used interchangeably. Recently, however, scholars have pleaded to distinguish the two, with “empathy” designating experiencing emotions perceived as similar to the character(s) (“feeling with”), and “sympathy” designating feeling concern for another without feeling what the other feels (“feeling for”; e.g., Busselle/Bilandzic 2009; Coplan, 2004; Keen, 2006; Mar/Oatley 2008; Mar et al. 2011).

Both morality and ethics generally refer to principles that distinguish proper behaviour from wrong behaviour. While some researchers have attempted to differentiate the two terms better, their efforts have not resulted in any commonly accepted distinction (Rest & Narváez, 1994); based on previous researchers' approaches, this study will use the terms morality and ethics interchangeably.

Over the past 20–30 years, much of the research on ethical decision-making has been grounded in Kohlberg's work (1969, 1971, 1976). The study of ethics initially gained prominence in philosophy and political science.

On the other hand, character growth describes how a character changes throughout the story. This could involve shifts in their attitudes, beliefs, behaviour, or relationships, reflecting how the plot's events have impacted them. For example, a character who starts off trusting everyone might end up distrusting others, or a character might grow into their true identity after a period of confusion.

Character development is the process of creating fictional characters with the same depth and complexity as real-life human beings. It refers to how an author introduces and establishes a character's identity at the story's beginning. This includes outlining the character's personality, interests, appearance, and values. Essentially, it is about showing who the character is at the beginning.

### **Character Growth**

The depth, emotional impact, and overall meaning of storytelling are shaped by character growth, which is a crucial element. The term refers to the changes that a character undergoes, whether emotional, psychological, or moral, throughout the course of a story. The evolution often mirrors the themes of the work and enhances the reader's engagement. Literature requires it to create dynamic, relatable, and meaningful stories. It drives the plot, deepens emotional engagement, reinforces themes, and creates lasting impacts on readers. Without character evolution, narratives risk becoming static and unmemorable.

Character growth is significant in character-driven stories, focusing on the protagonist's internal transformation. However, it is not always a central element in action-driven stories, where the plot focuses more on external conflicts. That said, in stories aimed at younger audiences, such as middle-grade or young-adult fiction, character growth is often expected because of the protagonist's age and developmental stage.

In essence, character development is the author's job: giving the character depth and clarity at the start. Character growth, however, is what the character does: it is the journey they go on and how they change through the story.

Ethical development and character growth are interdependent processes. Ethical development provides the moral compass that guides character growth, while character growth reflects how individuals internalise and act upon their evolving ethical principles. Together, they shape a person's journey toward a more integrated and virtuous self. This interplay is often a powerful tool for exploring themes of identity, morality, and human resilience in literature.

### A Brief Summary

Gad describes her heroine as a "pretty young girl who belonged to a moderate, open-minded Muslim family." She was excited to graduate from the university and join "the postgraduate studies" (Gad, 13). Zahra is an energetic, confident girl in search of a suitable job. She possesses an innocent soul full of remarkable ambition and dreams. This is the tale of a young woman who graduated from university with aspirations and hopes. Shortly after, she married a man she believed would be her ideal life partner. Initially, he appeared kind and loving, but she soon uncovered his true nature after marriage.

He spoke harshly, was indifferent to her feelings, and treated her selfishly as if she were merely another aspect of his life rather than an equal partner. She attempted to communicate and mend their relationship, but each effort was met with coldness and cruelty. He neither supported her nor shared her dreams; he always prioritised himself.

Zahra's life unfolds as a testament to the enduring spirit of women striving to transcend the limitations imposed by gender norms. Set against the vivid tapestry of traditional Arab society, *Zahra* chronicles the protagonist's struggles to reconcile her aspirations with the restrictive roles. Determined to rise above the confines of domesticity, Zahra confronts numerous obstacles, chief among them her quest for education in a milieu that undervalues women's intellectual ambitions. However, her dreams are not a rejection of her heritage but a nuanced endeavour to forge a life honouring her cultural identity while embracing her individuality.

As time passed, she felt herself fading into a life that did not belong to her, and her spirit grew weary of the ongoing struggle. She realised that love is not solely about words and promises but encompasses actions, appreciation, and respect. She resolved to reclaim control of her life and refused to allow it to transform into a prison of cruelty and selfishness.

With courage, she opted to walk away—not from fear or weakness, but from strength and conviction that she deserved a better life. She started anew, stronger than before, and discovered that happiness does not stem from remaining in a hurtful relationship but from having the strength to choose what truly brings peace to her heart and life.

### Discussion:

Though women's constructive contribution appears in Ghada Gad, we have witnessed the activity of several women writers who have accepted the challenge of projecting, delineating, analysing, and discussing the actual status and factual roles of contemporary Arab women. They wrote powerful narratives that have provided a fresh reorientation to fiction in English. The novel *Zahra: Strength of an Arab Woman* is a notably impactful and remarkable work, often praised for its depth. It reflects a keen awareness of societal issues and is usually categorised as a "social development" novel, as noted by literature. These novels focus on the journey of a young, talented individual who moves, climbs the social ladder, and transitions from a state of innocence to a more complex and experienced understanding of life.

The novel critiques simplistic views of art's ethical and aesthetic dimensions, advocating a deeper understanding of how these aspects interact. It introduces the attitudinal model to explain how art conveys ethical meaning by prescribing emotional or moral responses. However, it acknowledges that this model has flaws, mainly when applied to contemporary or avant-garde art.

Using Kohlberg's theory of moral development, the study examines heroin Zahra's character and behaviour to investigate her ethical development and cognition. Piaget first introduced the concept of moral judgment in 1932; however, Kohlberg's research in the 1950s and 1960s brought significant academic attention to this construct (Rest, 1979). Kohlberg argued that adhering to social norms does not always result in moral behaviour and can sometimes lead to immoral actions. He emphasised that the individual, rather than society, distinguishes between right and wrong through moral judgment (Kohlberg, 1964).

Kohlberg mainly focused his research on describing the stages of moral development and developing methods to assess an individual's stage.

Kohlberg's cognitive moral development theory describes how people develop moral reasoning step-by-step as they grow and mature. He identified six stages, grouped into three levels, each reflecting a different way of thinking about right and wrong:

### **1. Level One: Pre-Conventional (Stages 1 and 2)**

This is the most basic level, often seen in children but also in some adults. Here, moral reasoning is self-centred and focused on personal interests.

**Stage 1:** Obedience and Punishment – People follow rules to avoid punishment.

**Stage 2:** Self-Interest – Moral decisions are based on what benefits the individual directly.

### **2. Level Two: Conventional (Stages 3 and 4)**

At this level, individuals recognise their role within a group or society and make moral decisions based on maintaining order and meeting group expectations.

1) **Stage 3:** Interpersonal Relationships – Morality is about pleasing others and being seen as "good."

2) **Stage 4:** Law and Order – Moral reasoning focuses on obeying laws and fulfilling societal duties.

### **3. Level Three: Post-Conventional (Stages 5 and 6)**

This is the highest level of moral reasoning. Individuals think beyond personal or societal rules and make decisions based on universal ethical principles.

1) **Stage 5:** Social Contract – People understand that laws exist to serve the greater good but may need to be changed if they are unjust.

2) **Stage 6:** Universal Ethical Principles—Moral reasoning is based on abstract principles like justice, human rights, and equality, even if they conflict with laws or societal norms.

As people progress through these stages, their moral reasoning becomes more sophisticated and shifts from focusing on personal gain to group expectations and finally to universal ethical principles that aim to benefit all of humanity. The levels emphasise that moral development involves moving from self-interest to a broader concern for others and society.

### **Psychological Dimensions of Zahra's Growth,**

Zahra's beginning mental and emotional journey reflects her evolving sense of relief in the early morning when she feels] "freedom and optimism" (Gad, 15) while smelling the sea breeze of Alexandria. The heroine remembered her childhood when her school was the first place that taught her to choose. Zahra describes how she and her sister Zeinab learnt to take on responsibilities. She had a feeling of empathy and "could not endure seeing an innocent child staying in a gloomy place"

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(Gad, 17). Her father was a good listener to his daughters, but when he went for a job out of the country, Zahra”never even referred to its painful impact on her soul to anyone”(Gad, 22).She could handle herself, and mature enough to judge things wisely and take decisions.

Ghada Gad then exposes the situation of the married woman, stating that “Marriage is the sort of institution that influences the inner representation of the character's psychology” (Alrubaiy&Srayisah, 2019, p118). Any husband who feels egotistically more important than others and is foolishly driven by the idea of controlling his ambitious wife brings her into conflict with herself, and consequently, she struggles to free herself. It is a bitter dilemma that Zahra faced: “behind the shut doors, this kind of men do exist” (Gad, 171).

### **Zahra's Father's Role in Encouraging Learning and Decision-Making**

Her father was a wise man who granted his daughter a great deal of freedom (Gad, 18) so that she could participate in making some decisions. He always advised her to read and never stop learning, and Zahra obeyed him. According to Kohlberg's theory, Pre-Conventional obedience is the most basic level of obedience; people follow the rules to avoid punishment and make Moral decisions based on what benefits the individual.

Zahra's father is described as a wise and supportive figure who grants her the freedom to make some decisions while advising her to prioritise reading and continuous learning.

Zahra follows her father's guidance, obeying his authority and fulfilling his expectations.

### **Application of Kohlberg's Theory**

#### **Pre-Conventional Level:**

Moral reasoning is primarily self-centred at this stage and focused on avoiding punishment or gaining personal benefits.

In Zahra's case, her obedience to her father's rules aligns with **Stage 1 (Obedience and Punishment)**, where individuals follow the rules set by authority figures to avoid negative consequences.

Additionally, her compliance might align with **Stage 2 (Self-Interest)** if her actions (e.g., obeying her father, learning, and reading) are motivated by the personal benefit she perceives, such as gaining knowledge or maintaining a good relationship with her father.

- **Obedience and Influence of Authority:** Kohlberg (1969) emphasises that individuals in the Pre-Conventional stage adhere to rules set by authority figures, valuing compliance over independent moral reasoning. Zahra's actions reflect this dynamic.

- **Parental Guidance in Moral Development:** Research by Walker and Taylor (1991) supports the notion that parents play a significant role in shaping moral development during the early stages, particularly by encouraging obedience and instilling values like education.

By tying Zahra’s behaviour to the Pre-Conventional stage, we understand how her father’s wisdom and encouragement of learning influence her actions, which are guided by obedience and personal benefit.

### **Identity and Empowerment**

Many writers, including Margaret Atwood, Tony Morrison, Virginia Woolf, and many more, wrote about the empowerment and freedom of women’s lives. They supported this empowerment

movement, made suggestions to society, and tried to change their thoughts towards women (Patel, 2018, p. 9).

Kohlberg's **Conventional Level** represents the stage where individuals conform to social norms and maintain relationships.

"I know how to handle myself..." "I am mature enough to judge things wisely and make decisions" (Gad, 22). The quotation reflects this stage as Zahra believes that being mature and wise means behaving to gain social acceptance and respect from peers, family, or society; morality is based on following laws, rules, and social duties to ensure stability and order. The character considers what is right according to social rules and expectations rather than personal ethical principles.

The novel addresses how the social context affects women's identity as they seek self-realisation and empowerment under the surrounding circumstances by getting work and being independent. This is evident through the characters' efforts to overcome their restrictions: "Financial independence empowers a woman to make decisions" (Gad, 30). Female labour force participation is a tool to empower women's economic capacity since it generates a daily income for women. Earning money can lead to more independence and a sense of agency, whereas women both get a salary and a feeling of being able to make decisions for their own lives. According to Rowlands, these are central elements of 'personal empowerment', which include self-confidence, self-esteem and a sense of agency. (Rowland, 1997)

Women's empowerment is essential for a nation's progress, and there is a collective recognition of the need to equip women with education and modern vocational skills. In women's development, empowerment involves identifying, confronting, and overcoming obstacles that hinder their growth, enabling them to take control of their lives and surroundings. It is a dynamic and multifaceted process that allows women to fully realise their identity, strength, and potential in every aspect of life.

In the novel's appraisal, most dealings reflect Lawrence Kohlberg's Post-Conventional Level of Moral Development, the highest stage of moral reasoning where individuals act according to universal ethical principles. "A woman should struggle to get her rights and stand firmly against the tyranny of man—she quarrels or even fights for her rights" (Gad, 33). In this stage, Zahra believes in justice, equality, and human rights and may advocate for social change.

Ghada Gad focuses on women's freedom on a societal level; Islam affirms women's rights to maintain their identities, property, and dignity throughout their lives. "I saw the great change—I began to seek means of emotional independence" (Gad, 186). Seeking emotional independence reflects the ability to form judgments based on critical thought and self-awareness; "great change" suggests a radical transformation, possibly rejecting imposed values in favour of self-defined principles.

In the statement, "I had also made a plan for self-development." (Gad, 187), the author presents that individuals prioritise self-growth, self-actualisation, and moral integrity over conforming to traditional societal roles. The decision to create a plan for self-development indicates a deep commitment to ethical and intellectual progress, which is a defining characteristic of those who operate at this level.

This suggests that Zahra is no longer passively accepting her circumstances but actively shaping her destiny through conscious effort and disciplined action.

Self-development here is not merely personal success but the refinement of one's moral and ethical consciousness.

She feels responsibility and self-esteem, "my highly independent spirit with strength and self-esteem that I decided to take no more money from my father."(Gad, 35).

Zahra declares, "Lose fear and get rid of distraction." She says to herself, "I kept encouraging myself" (Gad, 187). The command to "lose fear" and "get rid of distraction" implies an internal struggle against doubt, insecurity, and societal pressures.

Moral courage is a defining aspect of Kohlberg's 6<sup>th</sup> Stage, where individuals act upon their deeply held beliefs even when facing opposition or isolation.

Zahra's self-encouragement suggests an intense inner dialogue, where she reaffirms her moral and psychological strength to persevere in her pursuit of independence. This mirrors Kohlberg's idea that mature moral agents do not seek external validation but rely on their ethical convictions and internal resilience.

The novel addresses the social changes in Arab societies and how these transformations affect women's roles and status. The characters reflect how they adapt to these changes. "I blessed because I could neither cremate nor bury my emotions, ideas and dreams to please another person's ego"(Gad, 191) - Analyze how Zahra's relationships with other characters—husband, friends, act as catalysts for her psychological and moral growth. The novel highlights women's struggle for their rights and status in society, reflecting the impact of the social context on their aspirations and dreams.

### **The Role of Empathy in Zahra's Character Growth**

These references offer a solid foundation for understanding empathy and ethical development. They provide theoretical frameworks and empirical findings to support your exploration of Zahra's psychological growth.

This paper examines the intricate relationship between empathy and moral growth by analysing the character development of Zahra, the protagonist in Ghada Gad's work. It argues that the nuanced portrayal of Zahra's struggles and transformations invites readers to explore complex moral dilemmas and enhances their ethical understanding. By delving into the cultural, psychological, and moral dimensions of Zahra's journey, the study highlights how literature serves as a powerful medium for fostering empathy and ethical reflection.

### **Empathy and Moral Growth**

Through her heroine Zahra, Gad presents that empathy not only influences her actions but also leads her to understand herself better; it posits that well-crafted characters in literary works serve as conduits for readers to engage with complex moral dilemmas, fostering empathetic understanding and ethical reflection.

Highlight her initial struggles, fears, and emotional constraints, which could be rooted in her experiences.

Martin L. Hoffman has written in "Empathy and Moral Development" (2000) about how empathy contributes to the development of moral behaviour, offering a comprehensive analysis of the psychological mechanisms involved.

Reinforce the idea that her journey highlights the interconnectedness of emotional depth, empathy, and ethical development.

These lines reveal a personal crisis tied to autonomy and recognition. Zahra and her husband's ethical growth depends on empathy—listening, acknowledging, and fostering mutual respect. Where

empathy is absent, ethical stagnation or even regression occurs. However, they can develop a more moral, compassionate approach to human relationships by cultivating empathy. The relationship between ethical development and character growth is deeply interconnected, as both processes evolve a person's moral framework, values, and identity over time.

#### a. Empathy and Emotional Confinement

In her home, Zahra states: "*I am in prison; when will I be set free?*" (Gad, 160) metaphorically expressing feelings of entrapment. This could be psychological, emotional, or social confinement, indicating that she lacks autonomy or feels controlled by external forces. Empathy plays a crucial role here: a compassionate listener would recognise the speaker's suffering and seek to understand their situation. Ethical growth, in turn, requires one to develop the moral responsibility to alleviate others' suffering, advocating for fairness and respect.

#### b. Empathy and Power Imbalance

On the same page, Zahra conveys: "*Ali decides everything for me.*" (Gad, 159) this highlights a controlling dynamic where "Ali" holds authority over the speaker's life. This lack of autonomy can lead to emotional distress and ethical dilemmas about control and freedom. A person with developed empathy would recognise the importance of agency and fairness, fostering ethical character growth by promoting justice, respect, and shared decision-making rather than domination.

#### c. Empathy and the Ethical Importance of Voice

"*My opinion is often disregarded*" (Gad, 160) signals Zahra's struggle with being heard and validated. A lack of consideration for others' voices can indicate a failure of empathy. Ethical character growth requires recognising the inherent dignity of others and ensuring that their perspectives are valued. Empathy bridges this gap by encouraging attentiveness and acknowledging diverse experiences, fostering inclusivity and mutual respect.

Empathy enables a deeper connection between ethical reasoning and personal transformation as individuals grow in their ability to discern right from wrong and in their capacity to act on those principles meaningfully.

- Allows readers to immerse themselves in the character's inner conflict.

Inner thoughts and reflections reveal the moral struggles of characters, showcasing their decision-making processes and ethical dilemmas.

- A female character's empathy often drives her to confront societal injustices, especially those targeting vulnerable groups, including herself. This resistance reflects her ethical growth as she transitions from passive observer to active advocate.
- Zahra's empathy for other women, particularly those who have suffered abuse, leads her to develop a strong moral framework and fight for empowerment.

A prominent theme in Gad's writing is the exploration of women's lives, aspirations, and struggles. She highlights gender-specific challenges and triumphs by focusing on female protagonists and their perspectives.

Zahra refused to be like those past women, like May.Srayisah mentioned, "Without any rebellion, these women make the male-dominated society feel their presence as persons, not possessions. This

new woman clings to her basic values and changes herself accordingly as the circumstances desire, yet paves through her own identity with a new depth." (Srayisah, 2016, p.114) highlights the struggle against the objectification of women. Historically, women were often seen as property—belonging to their fathers, husbands, or male guardians. The *New Woman* challenges this perception by asserting her individuality, intelligence, and emotional depth, demanding to be seen as an autonomous human rather than a subordinate entity.

Gad's characters are vividly drawn and deeply human, often struggling with internal conflicts or societal pressures. Through detailed characterisation, she builds empathy and makes her stories resonate with readers. Her narratives frequently combine realistic depictions of life with symbolic elements. This technique helps her explore deeper philosophical or existential themes while remaining grounded in relatable, everyday situations.

The writer describes the woman's situation in a patriarchal society; when Zahra married Ali, she said, "Ali offers me a comfortable life. Being a good observant of the Islamic law and knowing the Holy Quran by heart" (Gad, 131). Still, after a few months, her husband Ali turned out to be a cruel man; he beat Zara and threatened her: "If she insisted on being away from righteousness, she would be repudiated, - and I will indeed get married" (Gad, 156). Divorce and polygamy are the most effective threatening tools to suppress women; in the sort of domestic problems, women are usually the only ones blamable, even if they are victims. It is a bitter longing for understanding, kindness, care and appreciation.

## Conclusion

Ghada Gad, a contemporary Egyptian writer, is frequently praised for her insightful exploration of human emotions, cultural dynamics, and social themes. Analysing her narrative techniques involves delving into her methods of conveying her stories and engaging her readers.

Gad's narrative techniques are pivotal in exploring ethical development in literature. Gad has expressed the concrete reality of human lives through literature. Her novels are techniques of psychological insights into human activity related to moral values, often involving a character's moral growth, dilemmas, or transformation influenced by their experiences and interactions. Kohlberg's cognitive moral development theory describes how people develop moral reasoning step-by-step as they grow and mature. He identified six stages, grouped into three levels; the study has explored ethical growth related to Kohlberg's theory of Zahra, the heroine of the novel; it addresses how the social context affects women's identity as they seek self-realisation and empowerment under the surrounding circumstances by getting work, and be independent. The study emphasises the significance of character development as authors utilise character development to explore moral, philosophical, or societal themes.

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### التعاطف والأخلاق: دور نمو الشخصية في الأدب

الاستاذة المساعدة الدكتورة ماي حسن سزيبة الكبيني

كلية الإمام الأعظم الجامعة قسم الدراسات الإسلامية باللغة الإنجليزية

### المستخلص

لطالما كان الأدب مرآة للمجتمع، عاكسًا قيمه ومعتقداته ومعضلاته الأخلاقية. وتجسد القصص الحديثة، على وجه الخصوص، الدروس الأخلاقية المعقدة في سردياتها الموجزة.

تستكشف هذه الدراسة العلاقة بين التعاطف والنمو الأخلاقي من خلال تطور شخصية امرأة عربية في قصة "زهراء: قوة امرأة عربية" للكاتبة العربية غادة جاد. وتفترض الدراسة أن الشخصيات المتقنة في الأعمال الأدبية تُشكل قنوات للقراء للتعامل مع معضلاتهم الأخلاقية المعقدة، مُعززةً الفهم التعاطفي والتأمل الأخلاقي. ويبحث هذا البحث في كيفية تأثير مسارات الشخصيات والعلاقات الشخصية على استجابات القراء العاطفية والتفكير القيمي من خلال تحليل نصوص أدبية متنوعة. ومن خلال نهج نوعي يتضمن تحليلاً نصياً استطلاعات رأي القراء، تهدف الدراسة إلى إثبات أن التعرض لتطور الشخصيات الغني يُعزز التعاطف ويُسهّم بشكل كبير في النمو الخلقى. ستوفر النتائج رؤى قيمة للمعلمين وعشاق الأدب حول القوة التحويلية لسرد القصص، مسلطةً الضوء على قدرتها على تنمية التعاطف والوعي الأخلاقي في المجتمع المعاصر. وفي نهاية المطاف، يُبرز هذا البحث الدور الحيوي للأدب في التعزيز والتشجيع على مواصلة استكشاف تأثيره على قيم القراء وسلوكياتهم

الكلمات الرئيسية: غادة جاد. زهرة. نمو الشخصية. التعاطف. التنمية الأخلاقية.

### هاوسۆزی و ئەخلاق: رۆلی گەشەى كەسایه تی له ئەدهدا

پروفیسۆری یاریدهدهر مهی حهسه ن سرهسه ئەلكوبه یسی (دکتۆرا).

کۆلیژی زانکۆیی ئیمام ئەزهه م / بهشی خویندنی ئیسلامی به زمانی ئینگلیزی

پوخته

ئەدهب هه میشه ئاوبه نهی کۆمه لگا بووه و په نگدانه وهی به ها و بیروباوه ر و کیشه ئەخلاقیهه کانی بووه. به تابه تی چیروکه مۆدیرنه کان وانیه ئەخلاقى ئالۆز له گێرانه وه کانیان به رجهسته دهکهن. ئەم توێژینه وهیه په یوه ندى نیوان هاوسۆزی و گەشەى ئەخلاقى له رېگه ی گەشه پیدانی کاراکته ری ژنیکی عه ره ب له چیروکی "زههرا: هیزی ئافره تیکی عه ره ب" له لایه ن نووسه ری عه ره ب غاده جاد ده کۆلیته وه. توێژینه وه که گریمانه ی ئەوه ده کات که کاره کته ره کانی به ره مه ئەده بییه کان وه ک که نالیک خزمه ت ده کهن بۆ خوینه ران بۆ تیکه لبوون له گه ل کیشه ئەخلاقیهه ئالۆزه کانیان، تیگه بشته ی هاوسۆزی و بیرکردنه وهی ئەخلاقى به هیز ده کهن. ئەم توێژینه وهیه لیکۆلینه وه ده کات که چۆن رپه وهی کاره کته ر و په یوه ندییه که سییه کان کاریگه ری له سه ر وه لآمی سۆزدارى خوینه ر و به های عه قلییه تی له رېگه ی شیکردنه وهی تیکستی ئەده بی هه مه جوړه وه هیه. له رېگه ی شیوازیکی چۆنا به تی که شیکردنه وهی ده ق و راپرسی خوینه ر له خو ده گریت، ئامانجی توێژینه وه که ئەوه یه نیشانی بدات که ئاشنا بوون به گەشەى كەسایه تی ده وله مه ند هاوسۆزی زیاد ده کات و به شیوه یه کی به رچاو یارمه تی گەشەى ئەخلاقى ده دات. ده ره نجامه کان تیروانیی به نرخیان بۆ په روه رده کاران و ئاره زوو مه ندانی ئەده ب سه باره ت به توانای گواسته نه وهی چیروک دابین ده کات و تیشک ده خاته سه ر توانای بۆ په ره پیدانی هاوسۆزی و هۆشیاری ئەخلاقى له کۆمه لگای هاوچه رخدا. له کۆتاییدا، ئەم توێژینه وهیه جهخت له سه ر رۆلی گرنگی ئەده بیات ده کاته وه له هاندان و هاندانی بیرکردنه وهی به رده وام.

وشه گرنگه کان: غادا گاد. زههرا گەشه پیدانی كەسایه تی. هاوسۆزی. گەشەى ئەخلاقى.