

CHAPTER IV

FINDINGS AND DISCUSSION

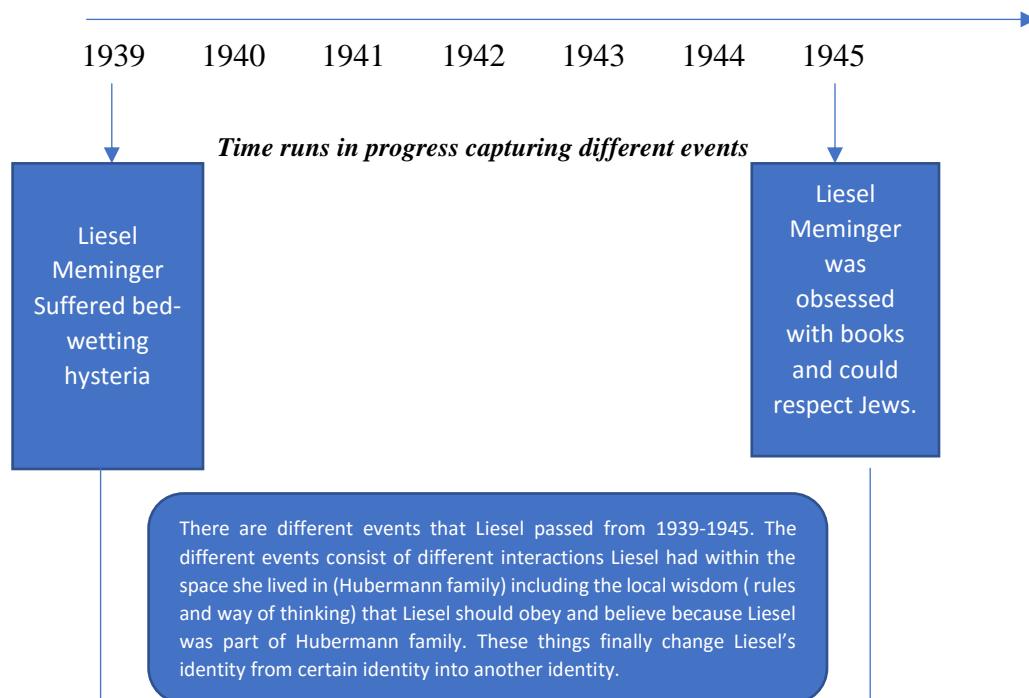
The result of the study presented in this chapter aimed to answer the research questions. The data are taken from the narrations and dialogues which then being analyzed using space theory of Michel Foucault and time theory of Bennett. The analysis is conducted to reveal the influences of time, space, and local wisdom in constructing the identity of Liesel Meminger.

First, the writer analyzes the dialogues and narrations in the novel to see the influence of time and space in constructing the identity of Liesel Meminger. The identity of the main character is categorized into some phases: having bed-wetting hysteria, being introduced with books, learn to read and write, ability to read leads to book fondness and obsession, being taught to respect a Jew, respect and love a Jew, and the last is a German who is obsessed with books and respects Jews. The influences of time in constructing Liesel Meminger's identity can be determined by using time theory of Bennett while the influences of space in constructing Liesel Meminger's identity can be determined by using space theory of Michel Foucault.

Secondly, the writer analyzes the dialogues and narrations in the novel to show the influences of local wisdom in constructing Liesel Meminger's identity. Local wisdom does not affect Liesel's identity in all phases; therefore, the writer only analyzes some dialogues or narrations that consist of local wisdom influence on Liesel

Meminger's identity. The influences of local wisdom are analyzed using Michel Foucault's theory of space: the first and fifth principle of heterotopias.

The relation of time, space, and local wisdom in constructing the identity of Liesel Meminger can be seen in the diagram below.



After analyzing time, space, and local wisdom, the changes of Liesel's identity in some phases that are strongly affected by time, space, and local wisdom can be revealed clearly.

4.1. The Influences of Time and Space in Constructing the Identity of Liesel Meminger

Humans always pass events in their life. As the time flies, the accumulation of events in humans' life increases. The events happen in certain spaces may vary from

each other. Those events may bring changes into human's life, one of the changes is the identity of a person. Humans are social beings; therefore, humans always do interactions with other humans to fulfill their needs. The interactions with the external stimuli will bring changes into someone's identity. On the other word, the spaces and the time that humans have while they have interactions with other humans strongly affect their internal part: their innate personality, their mind, and their behavior. As Kark and Van Dijk stated that different situations may bring different aspects of the self to the fore and the self-concept, thus identity, may change due to various external stimuli and environmental challenges.

Seeing the important role of time and space on identity construction, the writer chose Michel Foucault's theory of space to analyze the influences of space and Bennet's theory of time to analyze time influence on the identity construction of Liesel Meminger. Michel Foucault in his theory of space stated that the space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time, and our history occurs, the space that claws and gnaws at us, is also in itself, a heterogenous space. In other words, we do not live in a kind of void, inside of which we could place individuals and things. We do not live inside a void that could be colored with diverse shades of light, we live inside a set of relations that delineates sites which are irreducible to one another and absolutely not superimposable one another. From this concept, the interactions that Liesel did inside the Hubermann family with the other members of the family may bring changes to herself. Most of Germans in Nazi era did

not respect even hated Jews but Hubermann family taught the different thing to Liesel. Liesel was a German and a Jew but she could love Jews. In this case, the space where Liesel lived (Hubermann family) had affected Liesel's mind and behavior to act based on what the family believed.

Beside space, time also plays an important role on identity construction, although the role is not as important as space. In this analysis, the writer uses time theory of Bennett which states that time is a framework we impose that captures succession, change or evolution. The journey of Liesel Meminger from 1939-1943, when she had not entered the Hubermann family until finally she entered Hubermann family, will be analyzed using Bennett's theory of time in which later the changes of Liesel and how time affects the changes in every phase can be seen clearly.

Overall, the researcher uses Michel Foucault's theory of space and Bennett's theory of time to see the changes of Liesel's identity and how each space affects Liesel's identity construction in certain times.

4.1.1. Liesel Meminger's Bed Wetting Hysteria

At the first months of Liesel's stay in Hubermann family's house, she suffered bed wetting hysteria. She always had bad dreams in which she saw her brother staring at the floor in a train station. The hysteria happened because she had trauma of losing her brother and she also watched how her brother died. Not only a brother, Liesel also lost her mother because her mother was taken by Nazi party. In a depressed situation

of losing her brother and mother, she had to adapt to a new family; therefore, she suffered bed wetting hysteria.

In the night, Liesel dreamed like she always did. At first, she saw the brown-shirts marching, but soon enough they led her to a train, and the usual discovery awaited. Her brother was staring again. When she woke up screaming, Liesel knew immediately that on this occasion something had changed. A smell leaked out from under the sheets, warm and sickly. (Chap.1, p.68)

The event of the narration happened in the late May 1939 in which just a few months after Liesel's arrival in Hubermann family's house. Liesel still felt the difficulty of adapting herself to the trauma she had before and the new environment of Hubermann family; therefore, she got bed wetting hysteria. In this event it can be seen that the late May of 1939 captured the change of Liesel's life from before she did not have bed wetting hysteria and now she had bed wetting hysteria as the response of the change that happened in her life as Bennet stated that time is a framework we impose that captures succession, change, or evolution.

The event of Liesel who got bed-wetting hysteria can be classified into the heterotopias of deviation because she was in a place that there was the action of breaking the rule. In this context, Liesel did not really break the rule, but she had something that is not like other normal humans through her bed-wetting hysteria. When the other humans use bedroom as the place for sleeping and resting, Liesel experienced her bedroom as the place where she got her nightmares. In this stage, it can be seen that Liesel was in unstable condition in which she was so depressed after losing her little brother and mother, and finally the deep loss drove her into having bed wetting hysteria. As Kark and Van Dijk stated that different situation may bring different aspects of the

self to the fore and the self-concept, thus identity, may change due to various external stimuli and environmental challenges. The loss of Liesel's brother and mother are the external stimuli which stimulated Liesel to have internal change as the response; therefore, for a few months she always had nightmares because she still had trauma about the death of her little brother.

4.1.2. Liesel Meminger's First Interaction with Books

Liesel's nightmares always woke her up from her sleep and Hans always came to calm her. One night Hans Hubermann decided to introduce a book to Liesel to make Liesel forget about her nightmares.

'First things first,' Hans Hubermann said that night. He washed the sheets and hung them up. 'Now,' he said upon his return. 'let's get this midnight class started.' (chap.1, p. 69)

The event happened at 2 am in the late night of late May, 1939. That day Liesel had bad dreams like she always did but what differed that day was the appearance of Hans Hubermann who tried to calm her down by introducing a book. Liesel who did not have the ability to read books felt so happy and it could make her forget her nightmare for a while. In that time, there is a change of Liesel from the girl who was sink in her nightmares now she could feel little better by Hans' effort of introducing a book to her. This goes in line with Bennet's statement that time is a framework we impose that captures succession, change or evolution.

The act of Hans Hubermann who introduced Liesel a book in late night after her nightmares can be classified into the second principle of heterotopias in which

heterotopias may have same function but with different fashion. In this context, Hans played his function as the part of the space of Liesel's life in which he played his role as a parent. The function of parents in all over the world is same: to give love, education, and security. In that event Hans gave love to his foster daughter same like the other parents but what differed him from the others was the way he gave love. He gave love to Liesel through his company at night after Liesel's nightmares and that day he introduced a book so that Liesel could decrease her sadness and anxiety after the nightmares. After getting the midnight class with Hans Hubermann, Liesel felt happy and suddenly her enthusiasm of books increased. She found that reading book with her papa could calm her after her nightmares; therefore, she started to have fondness of books although she still could not read or write.

4.1.3. Liesel Meminger's Read and Write Learning

Liesel Meminger could not read or write at first but her papa, Hans Hubermann taught her. At first, the purpose of teaching Liesel to read books was to change her focus from the anxiety after her nightmares, but then Liesel felt that books could calm her; therefore, it then became Liesel's habit to read books after her nightmares.

In the left corner of an upturned piece of sandpaper, he drew a square of perhaps an inch and shoved a capital A inside it. In the other corner he placed a lowercase one. So far, so good. 'A', Liesel said. 'A' for what?' She smiled. 'Apfel' (chap.1, p.72)

The event happened in late night of late May 1939 in which Hans before promised to Liesel that he would read her *The Gravedigger's Handbook*. As Bennett stated time is a framework we impose that captures succession, change, or evolution.

The late May 1939 has a certain event in which Hans Hubermann taught Liesel to read. It proves that different time may capture different event.

From the narration and dialogue above, it can be seen that the action of Hans Hubermann who taught Liesel to read using sandpaper can be classified into the second principle of heterotopias in which Michel Foucault stated that heterotopias may have same function but with different fashion. In this context, the function of Hans Hubermann as the part of the space where Liesel lived was to give Liesel education, love, and security and in this event Hans gave Liesel love through a midnight reading class. Hans' purpose of giving Liesel a midnight class was to make Liesel calm after her nightmares. There are many kinds of way to calm children when they are in anxiety but Hans chose to calm Liesel down by giving her reading class. When the other parents may choose to calm their daughter by reading fairy tales or giving doll, Hans preferred to teach Liesel reading. It can be seen that the event proves the second principle of heterotopias.

In this stage, Liesel who was soothed by Hans felt safe with the action of Hans in which the action of having midnight class finally could change Liesel's focus from the anxiety of the nightmares into the desire of reading book.

The time and the book read by Liesel in her midnight class were different from the other people's, it can be proved in the narration below.

She gulped the air until she was ready, and they began reading from the eleventh chapter of the *Gravedigger's Handbook*. Just past three o'clock, they finished it, and only the final chapter, 'Respecting the Graveyard', remained. (chap.2, p.92)

The narration above happened in December 17, 1939, after a few months of Liesel's stay in Hubermann family's house. In that time, the late 1939, Liesel had a specific event which is different from the other time which may have different event. As Bennett stated that time is a framework we impose that captures succession, change, or evolution. On the other word, December 17, 1939 has a specific event which differs from the previous event in which in late May 1939 Liesel just tried her first reading class at night while in December, 17 1939, Liesel and her papa finished the eleventh chapter of *The Gravedigger's Handbook*.

The event above can be classified into the second principle of heterotopias in which Foucault stated heterotopias may have same function but with different fashion. In this context, Liesel's papa, Hans Hubermann, played his role as the part of the space where Liesel lived. Hans played the same function like other parents in this world: to give their children education, but the way he gave education to Liesel differs from the other parents. When the other parents chose to rely on school for 100% for their children's education, Hans chose to teach Liesel reading by himself and he chose to teach Liesel reading for the first time by using *The Gravedigger's Handbook* which had quite difficult vocabularies. When the other parents educate their children using the books which have easy to understand words, Hans preferred to use *The Gravedigger's Handbook* that before found under Liesel's bed.

In the narration, it can be seen that Liesel started to realize that books have so much important role in calming her down after nightmares; therefore, every night after her nightmares Liesel chose to calm herself by reading *The Gravedigger's Handbook* with her papa. Liesel started to have obsession of books because she could find that books could cure her from her anxiety and sadness due to the loss of her little brother and mother.

Seeing Liesel's comfort when she had midnight class made Hans finally always gave the midnight class for Liesel on bed after Liesel's nightmares. They circled the words that Liesel did not understand and wrote them down.

Later, they read more in bed, adhering to the tradition of circling the words she didn't know and writing them down. (chap.2, p.94)

The event above happened in the Christmas eve on December 24, 1939 after Liesel got the Christmas present from her parents. Getting two books as Christmas presents made Liesel felt so happy because she could get more companions after her nightmares. As Bennett stated that time is a framework we impose that captures succession, change, or evolution, the event in December 24, 1939 showed changes in Liesel from someone who did not know anything about reading in May 1939 now into someone whose ability of reading increased but she still learned to understand difficult words from the books she had.

The action of Liesel and her papa who read books on bed and circled the difficult words show the second principle of heterotopias in which Foucault stated that heterotopias may have same function but with different fashion. The function of Hans

Hubermann as the part of the space in Liesel's life was same like the other parents: to give love and comfort to their children but the way Hans gave his love differed from the other parents. Hans gave love to Liesel by making Liesel calm by reading her some books at night because by reading books Liesel's worry and fear after her nightmares could decrease. Hans chose different way in which he chose to give midnight class for Liesel at late night and on bed when the other parents teach their children in the living room or in their children's bedroom, Hans preferred to teach Liesel in her bedroom after Liesel's nightmares because Hans wanted to make Liesel calm after her bed wetting-hysteria.

In this stage, Liesel had obsession of books. For Liesel books were like drugs so when Liesel was in worry situation she looked for books and started to read them because her anxiety and fear after the nightmares could go away when she read books. Liesel's condition of being obsessed with books was first caused by Hans' effort to introduce books to Liesel and finally Liesel could find that books could calm her.

Liesel's relationship with her papa got closer because of their night activity of reading books. The close relationship can be seen in the dialogue and narration below.

'Listen, Liesel'. Papa placed his arm around her and walked her on. This is our secret, this book. We'll read it at night, or in basement, just like the others-but you have to promise me something' (chap.3, p.133)

The event above happened in April 20, 1940, after Liesel stole The Shoulder Shrug in Fuhrer's birthday. The hatred and the anger about Fuhrer inside Liesel finally drove her into stealing action. After the stealing action, Hans Hubermann saw her and

said that he could give Liesel permission of taking the book home if she could keep a promise.

The dialogue and narration above show the fifth principle of heterotopias in which Foucault stated that heterotopias have permission and certain gestures. There are two permissions that Hans Hubermann gave to Liesel. The first permission is to allow Liesel to bring the stolen book home and the second permission is to allow Liesel to read in the basement. As the part of the space where Liesel lived and as the head of the family, Hans really had important role in giving the regulation at home. The activity of Liesel to take the stolen book home could be allowed if Liesel fulfilled the request of Hans in which he asked Liesel to keep secret of something, and the activity of Liesel to read books in the basement could be allowed if Hans gave permission. The permission of Hans that allowed Liesel to read in the basement was actually a kind of exclusion in which Liesel was allowed to read in the basement because Liesel was excluded from the other parts of the house. Liesel had two options: Liesel could read the books on her bed in midnight or she could read in the basement during the day. The permission of allowing Liesel to read in the basement was because Rosa Hubermann felt disturbed of Liesel's voice while she read in the kitchen or dining room; therefore, she chose to allow Liesel to read in the basement to avoid the disturbance of Liesel's reading activity.

In this stage Liesel's obsession of book was supported by her foster parents because Hans even gave her permission to bring the stolen book to home to be read.

There is the understanding between Liesel and her foster parents about Liesel's needs and how to control her bed wetting hysteria.

Besides learning to read and write with her papa, Liesel also learned reading by herself in mayor's library then she asked her papa when she found difficult words.

Liesel would sit with a small pile of books next to her, and she'd read a few paragraphs of each, trying to memorize the words she didn't know, to ask Papa when she made it home.
(Chap.3, p.152)

The event above happened in Late June 1940, after Liesel got permission from mayor's wife to read in her library. As Bennett stated that time is a framework we impose that captures succession, change or evolution, the time has its own characteristics in which Liesel read some books in mayor's library and she memorized some words that she could not understand, later she asked those words to her papa.

The event above shows the fifth principle of heterotopias in which Foucault stated that heterotopias have permission and certain gestures so for people who want to enter certain heterotopias they should get a permission first then they should do the activity that is the characteristic of that heterotopias. Liesel could enter mayor's library because mayor's wife gave her permission to enter. After getting the permission, Liesel read a few paragraphs in some books and then memorized some difficult words which later she asked to her papa at home. The action of Liesel who read some paragraphs in some books shows the fifth principle of heterotopias in which the people in certain heterotopias should show certain gestures related to the heterotopias. As Liesel was in

library, Liesel showed the gesture of reading books which fitted the function of library where library is the place for people to get knowledge by reading the books inside it.

In this stage Liesel had much hunger of books because Liesel found the amazing thing in book in which books could cure Liesel's sadness and depression after she lost her little brother and mother. Liesel always wanted to read more and more because she found that books were interesting, besides curing her fear, books also gave Liesel knowledge.

4.1.4. Liesel's Books Fondness and Obsession

As Liesel's ability of reading books increased. Liesel's desire of books also increased. She obsessed with books and always wanted to read more and more, sometimes her hunger of reading books brought her into a wild imagination of books that can be seen in the dialogue and narration below.

'Three books'. Liesel spoke softly and she looked at the backs of the men

'Come on', said one of them. 'Hurry up, will you, I'm starving.' (Chap.2, p.125)

The event above happened in April 20, 1940, one year after Liesel had her first class of reading. As Bennett stated that time is a framework we impose that captures succession, change, or evolution. The change can be seen in this time: In May 1939 Liesel could not read books at all and she started to have her first reading class then one year after when she had the ability of reading books she became obsessed with books, in her imagination even book could talk to her.

The action in which Liesel saw books and found as if the books talked to her is a kind of the first principle of heterotopias/heterotopias of deviation in which Foucault stated that heterotopias deviation is the heterotopias with the breaking norms activity inside it. What Liesel did in the day of Fuhrer's birthday actually did not break the rule. Liesel's imagination about the books which as if talked to her and asked her to pick it up did not break any rule but it surely broke the normal things of humans. Normal people with normal way of thinking will not think the way Liesel thought that day. Liesel's hunger of books drove Liesel into wild fantasy or into a deep wish to get the three books because books were the medicine for Liesel after she had nightmares. Liesel who thought the books as if the books could talk was caused by Liesel's thirst of reading more and more books. She thought that by reading books she could decrease her sadness and depression.

Liesel's desire of books could not be stopped, it even increased day by day. Liesel's foster parents' condition could not support her desire because they were poor, then Liesel stole a book 'The Shoulder Shrug' in Fuhrer's birthday in 1940.

He reached over and grabbed hold of The Shoulder Shrug. No explanation was required. It was obvious that the girl had stolen it from the fire. The book was hot and wet, blue and red-embarrassed- and Hans Hubermann opened it up. (Chap.3, p.131)

The event above happened in 1940 in the birthday of Fuhrer. Fuhrer celebrated his birthday by burning the whole books of Jews. Liesel's hatred and anger towards Fuhrer encouraged her to steal one of the books from the fire. If the event is being related to Bennett's theory of time it can be concluded that each time has different event

in which it later shows the change or evolution from time to time. Liesel did not have the ability of reading books, she even did not have desire of books in early 1939 but Hans Hubermann introduced a book to her and it made her had obsession of books. The obsession can be seen in the narration above in which Liesel stole a book and made it hers.

The action of Liesel who stole a book is a kind of heterotopias of deviation in which Foucault stated that heterotopias of deviation is a kind of heterotopia in which it has the breaking norm activity inside. Liesel was in a field with other Germans in Fuhrer's birthday where other Germans sang the Nazi song but Liesel was more curious about the books that were being burned that time. Liesel could not move her sight from the books. She wondered why all those treasures were burned. She finally did a real action by stealing one book. The action of stealing book surely broke the norm because that book was not hers but she took it and made the book as hers. In this stage, Liesel's desire of book was like the flames of fire, she could not bear the wish to have one of the books. Finally, the big desire drove her into stealing action.

Besides stealing books, Liesel also expressed her love of books by showing specific expression that can be seen in the dialogue and narration below.

'Jesus, Mary...'

She said it out loud, the words distributed into a room that was full of cold air and books.

(Chap.3, p.141)

The event happened in 1940, after Liesel delivered the washed clothes to mayor's house. As Bennett stated that time is a framework we impose that captures succession, change, or evolution, the event that happened in 1940 after Liesel delivered the washed clothes shows the change of Liesel. It can be seen in 1939 when Liesel discovered *The Gravedigger's Handbook* (the first book that she stole), she did not show euphoria seeing the book, Liesel stole the book because she hoped that the book could be a connection between her and her little brother, but after Liesel learned to read and write and she realized the benefits of books, she became obsessed with books and it can be seen in Liesel's action in which she shouted Jesus Mary when she saw many books in mayor's library. She felt shocked with the huge amount of the books inside the mayor's library.

The event can be classified into the first principle of heterotopias/heterotopias of deviation in which Foucault stated that heterotopias of deviation is a kind of heterotopias in which there is the breaking norm action inside it. The action of Liesel who shouted after she saw books did not break any rules but it broke the normality of humans. When the other humans may not shout when they see books, Liesel shouted when she saw books. She showed her euphoria of books. The obsession of books cannot be separated from Liesel's parents' effort to introduce Liesel with books. Hans Hubermann introduced Liesel with book at first to change Liesel's focus from her fear into a better feeling. Liesel finally realized that books really helped her facing her fear,

finally books became Liesel's obsession so Liesel could not bear to show her happiness when she saw books.

Besides doing reading activity with her papa, Liesel's desire of books was also supported by her everyday task to deliver the washed clothes to mayor's house because mayor's wife often gave her permission to read books in her library.

The mayor's wife, having let the girl in for the fourth time, was sitting at the desk, simply watching the books. On the second visit, she had given permission for Liesel to pull one out and go through it, which led to another, and another, until up to half a dozen books were struck to her, either clutched beneath her arm, or amongst the pile that was climbing higher in her remaining hand. (Chap.3, p.151)

The event happened in late June 1940, after Liesel got permission from mayor's wife to read the books in their library. If the event is being related to Bennett's concept of time in which time is a framework we impose that captures succession, change or evolution then the change in Liesel's life can be seen in which the involvement of her to deliver the washed clothes to mayor's house then brought advantages for her in which she could fulfill her unstoppable desire of reading books.

The action of mayor's wife who gave permission to Liesel to read the books inside her library is a kind of fifth principle of heterotopias in which heterotopias give permission and have certain gestures. Liesel could read some books in mayor's library because before mayor's wife gave her permission to be in the library and to read the books in the library. The permission then led to Liesel's action of reading books. Liesel took some books and then read some paragraphs of each books. The action of Liesel who read books was to show certain gestures in which the function of a library is to

give knowledge to the people who read inside it so Liesel's action of reading books went in line with the function of the library itself. In the narration, it can also be seen that Liesel had so much hunger of books by the many books she collected beside her and she read some paragraphs of all the books.

4.1.5. Liesel Meminger's Lesson of Respecting a Jew

Hans Hubermann was ever saved by a Jew in World War I finally drove him and his wife Rosa Hubermann into the behavior of respecting Jews although most of Germans in Nazi era against Jews and avoided themselves from Jews. Liesel as the part of the Hubermann family was finally affected by the behavior of her papa and mama in treating a Jew well.

After ten minutes of excruciating discipline, Liesel made her way to the corridor, and what she saw truly amazed her, because Rosa Hubermann was standing at Max Vandenburg's shoulder, watching him gulp down her infamous pea soup. (Chap.4, p.205)

The event happened in November 1940 when a Jew named Max Vandenburg suddenly came to Hubermann family's house in a snowy night. As Gould stated that temporality is experienced both cyclically (returning) and consecutively (progressing). The event of the sudden arrival of Max happened in progressing. Time ran in Liesel's life, and after one year of her stay in Hubermann family's house, then a different event came: A Jew came to ask a help from the family. It can be concluded that the events in humans' life accumulate and the accumulation is passed in progressing time.

In the narration above it can be seen that there was a change in Rosa Hubermann's behavior in which she became so caring and so patient when Max came.

She even gave Max a pea soup then she watched him eating the soup until he finished it. The cares that Rosa gave to Max is kind of second principle of heterotopias in which heterotopias may have same function but with the different fashion. The function of a family is to give education and good example but what Rosa gave to Liesel differed from the other parents in which Rosa unconsciously taught Liesel how to treat other people well through her action of giving cares to Max. When the other parents in Germany in Nazi era taught their children to hate and avoid Jews. It happened the opposite to Hubermann Family because they taught Liesel to respect all good people whatever what religion they had. In this stage, Liesel was still confused of the change that Rosa did because Rosa Hubermann was kind of impatient woman; therefore, all what Liesel could do was just observing the situation which later might affect her.

He explained the First World War and Erik Vandenburg and then the visit to the fallen soldier's wife. 'The boy who came into the room that day is the man upstairs Versteht? Understand' (Chap.4, p.210)

The event when Hans told the background of Max Vandenburg happened in November 1940 after Max's sudden arrival in Hubermann family's house. The purpose of Hans who told the background story of Max was to make Liesel understand why they should keep a Jew in their house.

The action of Hans Hubermann who told the background of Max Vandenburg and how his father, Erik Vandenburg saved his life to Liesel Meminger is a kind of the second principle of heterotopias in which heterotopias may have same function but with different fashion. The function of Hans Hubermann as the part of the space where

Liesel lived is to give education to Liesel, but what Hans taught Liesel differed from the other parents because Hans taught Liesel to respect good people whatever what religion they had. It is different from the other parents in Nazi era where the other parents taught their children to hate Jews and avoided Jews. Hans' action and different way of thinking from other Germans were caused by his own experience in World War I that he was saved by a Jew, Max's father. Hans' decision to tell the goodness of Jew was caused by the goodness he got from a Jew. Hans' morality also wished to reply what Max's father gave him before; therefore, he told the goodness of Jew to Liesel so that Liesel could see that it is not good to stereotype all people because behind all people there must be good and bad things and it cannot be determined by the religion or race. In this stage, Liesel was processing the value that Hans tried to explain to her. Liesel observed Hans's story which later affected Liesel's opinion about Jews and Liesel's behavior towards Max.

Hans' cares and protection for Max was serious. It is proved by the action he did to Liesel. He warned Liesel that if she told anyone about Max's existence in Hubermann's house then Liesel would get punishments.

Towards the end, Hans Hubermann looked at Liesel Meminger and made certain she was focused. He gave her a list of consequences. 'If you tell anyone about that man...' Her teacher, Rudy. It didn't matter whom. What mattered was that all were punishable. 'For starters,' he said, 'I will take each and every one of your books-and I will burn them.'

The event happened in November 1940 after Max's arrival in Hubermann family's house. As Bennet stated that time is a framework we impose which captures succession, change, or evolution. In this event there was a change in Hans Hubermann

from a calming soft man into a man who was so strict. The change happened because Max came to the family and it forced Hans to be strict about the secret of Max's existence even to Liesel.

The action of Hans Hubermann who warned Liesel not to tell to anyone about the existence of Max in Hubermann's house consists of two kinds of heterotopias: the second principle of heterotopias and the fifth principle of heterotopias. The second principle of heterotopias can be seen in which Hans Hubermann unconsciously taught Liesel to protect Max as Max's father ever saved Hans' life in World War I. Hans played his function in which he gave education to Liesel but what he educated differed from the other parents because other parents in Germany taught their children to hate Jews. The fifth principle of heterotopias can also be seen in the narration and dialogue above in which Hubermann family or Hans Hubermann gave permission for Liesel to live inside the house as long she could keep the secret about Max who stayed in their house. If Liesel told to anyone about Max's stay in their house then it will be dangerous for all the family members. There would be possibility that Nazi party taking them all and rested them in prison. It automatically determined about Liesel's stay in Hubermann family because if Liesel told to anyone then Liesel probably be caught with her foster parents and could not stay in the house anymore. In this stage Liesel felt threatened about Hans' warning then she decided that keeping the secret of Max was the best decision.

Rosa Hubermann showed a significant change in herself after the arrival of Max Vandenburg.

'Na na', Rosa assured him. 'You will be fed, as best I can.'

They also took the matters down, from the spare bed in Liesel's room, replacing it with dust sheets-an excellent trade. (Chap.4, p.215)

The event above happened in November 1940, just a few days after Max's sudden arrival in Hubermann family's house. Max who was the outsider of the family caused Rosa to behave nicely to him as his father ever saved the life of Hans Hubermann; therefore, Rosa and Hans Hubermann tried their best to save the life of the Jew. The changing character of Rosa happened in progressing time or in the running time after she showed her impatient behavior to papa and Liesel Meminger. As Gould stated that temporality is experienced both progressing and returning and the change of Rosa Hubermann happened in progressing time as before she had bad behavior to others.

The action of Rosa Hubermann who cared Max is a kind of the second principle of heterotopias in which heterotopias may have same function but with different fashion. Rosa Hubermann did her function as the foster parent of Liesel Meminger: to give Liesel education, but what Rosa taught different from the other parents. When the other parents taught their children to avoid Jews, Rosa Hubermann unconsciously taught Liesel to respect all good people although they are Jews through her real action towards Max.

In this stage Liesel was still observing the change of Rosa Hubermann's behavior and she observed how her mama cared a stranger well and even changed herself for him. Liesel's observation of the condition she saw may bring change to herself too about how Liesel treated Max Vandenburg. As Mead stated that the self is a social construction. So, the self of Liesel Meminger is the result of what her socialization with her environment taught her.

Not only Rosa Hubermann, the cares surely also came from Hans Hubermann as can be seen in the narration below.

Downstairs, Hans and Max placed the mattress beneath the steps and built a wall of dust sheets at the side. The sheets were high enough to cover the whole triangular entrance and if nothing else, they were easily moved if Max was in dire need of extra air. (Chap.4, p.216)

The event happened in November 1940, 3 days after Max's arrival in Hubermann family's house. As Bennett stated that time is a framework we impose that captures succession, change, or evolution. In that narration, there was a change of the activity of Hans Hubermann because that day he had to prepare a place in the basement for Max Vandenburg for his safety.

The action of Hans Hubermann is a kind of the second principle of heterotopias in which Foucault stated that heterotopias may have same function but with different fashion, then Hans played his role as the family leader to protect all his family members, but he was also in the stage of giving reply of what he got from Max's father; therefore, he acted same like the other family leader but in this case Hans protected his family by hiding Max in their basement house because Hans wanted to reply the

kindness of Max's father that ever saved his life before. The event above is also a kind of fifth principle of heterotopias in which heterotopias have permission and certain gestures. In this case, Max entered the basement of Hubermann family's house because he got permission before from Hans and Rosa Hubermann, especially Hans Hubermann as the family leader. The permission that was given to Max to stay in the basement was actually a kind of exclusion. For the safety of the other members of the family, Hans decided to keep Max in the basement so it will not invite their neighbor's suspicion toward Hubermann family for hiding a Jew. The permission of Max to stay downstairs actually did not allow him to enter the other rooms in Hubermann family's house.

In this stage, Liesel Meminger observed what she saw which later might be planted in her mind too about how she behaved towards Max. As Kark and Van Dijk stated different situation may bring different aspects of the self to the fore and the self-concept, thus identity, may change due to various external stimuli and environmental challenges; therefore, the concept in Liesel's mind about Jews and how she should act towards Jew changed as the external stimuli, her foster parents, also changed.

For more days, Rosa and Hans Hubermann worked together to ensure that they gave their best to save Max's life

It was they who took the food down and organized an empty paint tin for Max's excrement. The contents would be disposed of by Hans as prudently as possible, hopefully if he received some more painting jobs. Rosa also took him some buckets of hot water to wash himself. The Jew was filthy. (Chap.4, p.217)

The event happened a few days after Max's move to the basement from Liesel's bedroom in November, 1940. As Bennett stated that time is a framework we impose

that captures succession, change or evolution. In this event it can be seen a change where before Max stayed in Liesel's bedroom but because of the threatened safety of the family, then Max moved to the basement.

The action that Rosa and Hans Hubermann did is a kind of the second principle of the heterotopias in which Foucault stated that heterotopias may have same function but with different fashion. The function of all parents in this world is commonly same: to give love, education, and protection. In that narration Hans and Rosa Hubermann gave the good example for Liesel as their foster daughter. They taught Liesel to respect all good people although they have different religions. Hans and Rosa could have different way of thinking about Jews because they experienced by themselves that Jews ever did good to them, so in this chance, they wanted to do good to Max by giving Max foods and paint tins for his excrement. It may seem little thing but it meant a lot for Max Vandenburg. The action that Hans and Rosa did might be followed by Liesel because they were all involved in the same space. As Mead stated that the self is a social construction. Self-image of every individual is actually the result of the social interactions that humans do.

Now Hans and Rosa Hubermann did more real action of caring Max by asking Liesel to come down to the basement to visit Max.

Soon enough, it was the book thief's turn to visit the basement. They made her (Chap.4, p.217)

The event happened in November 1940, after Max' move to basement. The action of Hans and Rosa Hubermann asking Liesel to visit the basement was because

they wanted their foster daughter to also follow their way of treating Jews. The action is a kind of the second principle of heterotopias and the fifth principle of heterotopias. The second principle of heterotopias is a kind of heterotopias in which heterotopias may have same function but with different fashion. The function of Hans and Rosa Hubermann is to give Liesel good examples as they were Liesel's foster parents but the example they gave may differ from the others parents in Germany in Nazi era. For most of Germans, Jews were really dangerous and they would not sacrifice their lives for a Jew, but Hubermanns taught different thing to Liesel they taught Liesel to respect all good people although they have different belief. The fifth principle of heterotopias is a kind of heterotopias in which heterotopias have permission and certain gestures. Liesel could enter the basement to visit Max because before her foster parents asked her; therefore, with the effort of her foster parents Liesel became open to Max Vandenburg.

By the effort of the Hubermanns, finally Liesel showed her little care for Max Vandenburg by delivering a pea soup for him.

She handed him the pea soup and returned upstairs, red, rushed and foolish. (Chap.4, p.218)

The event happened a few days after Max's stay in the basement in November ,1940. As Bennett stated that time is a framework we impose that captures succession, change, or evolution. The event above shows change in Liesel's behavior that before she just observed the behavior of her foster parents then she started to give cares to Max by herself by giving Max a pea soup.

The action of Liesel who gave pea soup to Max was caused by the effort of Rosa and Hans Hubermann. It can be understood that Rosa and Hans Hubermann played the function as the second principle of heterotopias in which Foucault stated that heterotopias may have same function but with different fashion. Both Rosa and Hans Hubermann played their function as parents to give their daughter education and good example, but what they taught to Liesel differed from the other parents in which the other parents would ask their daughter to get away from Jews but Hubermanns asked Liesel to deliver the pea soup instead. In this stage Liesel absorbed what she saw from her foster parents by doing active action to care Max: she gave Max the pea soup, although at first it was caused by the effort of her parents to hand the pea soup. As Mead stated that the self is a social construction so the self and the change of Liesel Meminger was actually the social construction of Liesel's interaction with her foster parents. On the other word, the condition of Liesel which started to give care to Max was shaped by the influence of her foster parents as the space where Liesel lived and interacted in.

4.1.6. Liesel's Respect and Love for a Jew

The influence of Hans and Rosa Hubermann as the space where Liesel lived was so strong in shaping Liesel's identity to become a German who loved and respected Jews. At first Liesel did not show any care and love to Max Vandenburg, but by the story of Hans Hubermann which told that he was ever saved by Max's father and Hans' request to Liesel to care Max, Liesel changed herself into someone who had strong

connection with Max Vandenburg. Liesel even thought that Max was like her real brother.

On Christmas Eve, Liesel brought down a double handful of snow as a present for Max. 'Close your eyes', she'd said. 'Hold out your hands.' As soon as the snow was transferred, Max shivered and laughed, but he still didn't open his eyes. (Chap.6, p.320)

The event happened in December 24, 1941, in which there was the change of the relationship of Liesel and Max. As time flew by, Max and Liesel's relationship got closer because they shared that they had the same similarity of nightmare; therefore, Liesel felt comfort with Max because she felt that there was someone else who also suffered the same thing like she suffered. The change in each time of Liesel's behavior towards Max Vandenburg proved Bennett's theory that time is a framework we impose that captures succession, change and evolution.

The event of Liesel who gave Max two handful of snow happened because their relationship getting closer. They shared many similarities. One day Max asked Liesel to give weather report as Max could not go out from the basement. Liesel who already thought Max like her real brother then gave weather reports to Max every day. The action of giving weather report every day to Max is a kind of the third principle of heterotopias in which heterotopias have parts inside. It is same like Hubermann family's house which has parts inside: the kitchen, the bedrooms, and the basement, but Liesel did her interaction with Max in the basement of her house because Max stayed in the basement. It can be concluded that certain places in which they had their

interaction were determined by the situation and condition. Their interaction happened in the basement because the condition of Max that should stay in the basement.

Among the other parts of the house, Liesel did her interaction with Max in the basement, while Liesel's mama might have her events in the kitchen, and her papa might have his event in another part of the house. The different parts of the house with the interactions inside it emphasize the third principle of heterotopias. In this stage, Liesel was accustomed with the appearance of Max Vandenburg, moreover, she felt that Max was a good friend for her, because besides sharing their similarities, they also shared their hobbies of reading and writing so that their relationship was even closer.

Liesel's relationship with Max was not only closer but Liesel started to worry about Max as it can be seen in the narration and dialogue below.

When Papa came in, she did not turn to face him, but talked across Max Vandenburg, at the wall. 'Why did I have to bring all that snow down?' she asked. 'It started all of this, didn't it, Papa?' She clenched her hands, as if to pray. 'Why did I have to build that snowman?' (Chap.6, p.325)

The event above happened in December 1941 when the snow started to fall on Himmel street. Liesel as she usually did, reported the weather that day but Max was so happy seeing the snow then Max asked to bring more and more snow, finally Liesel decided to build a snowman. Unfortunately, the snowman melted and caused Max sick and shivering because of the coldness of the snow.

The dialogues of Liesel show that Liesel had worry about Max's condition because after she built the snowman Max fell sick. The event of Liesel who had worry

about Max is a kind of the third of heterotopias in which in the basement she had interaction with Max by building a snowman for Max, later in her bedroom she showed her regret because of her action of building snowman, Max fell into sickness. There was a change from Liesel's behavior in which before she did not care about Max, now she cared a lot about Max even she felt guilty after building the snowman because the snowman finally made Max sick. In this stage, the identity of Liesel Meminger changed from someone who did not really care about Max into someone who cared Max a lot because she thought that Max was her friend. The change of Liesel's behavior was caused by the effort of her parents to make Liesel care Max. At first, Liesel could only observe how her parents acted towards Max, now she herself followed what she saw before. As Mead stated that the self is a social construction so every individual in this world like Liesel born with innate personality but then the external stimuli will affect the personality then form into a new identity after passing certain phases of negotiation of the state in which the person in and the state that others affect him/her.

By the influence of her parents, Liesel changed into someone who respected and cared a Jew. If before she could only observe, now she gave her real action to care Max.

For hours she sat with him as he shivered and slept.

'Don't die,' she whispered. 'Please, Max, just don't die.' (Chap.6, p.325)

In the narration above it can be seen that Liesel had much worry about Max's condition. Liesel asked Max not to die because it would be a great regret for Liesel if Max died. Liesel's showed her cares by whispering in Max's ear not to die. The action

that Liesel did was a kind of the third principle of heterotopias because Liesel showed her feeling about Max's condition and her wish in her bedroom, the place where Max stayed after he was moved from the basement. Among the other parts of the house. Liesel that time had interaction with Max in her bedroom while in the other rooms there might be Liesel's mama and papa who also had their own events. It goes in line with the third principle of heterotopias in which heterotopias have parts inside and each part has its own interactions.

Liesel thought the sickness of Max was caused by her; therefore, she tried hard to make Max wake up from his sleep. Liesel read some chapters of books to make Max wake up from his sleep as can be seen in the narration below.

From that day on, Liesel read The Whistler aloud to Max as he occupied her bed. (Chap.6, p.325)

After the fall of Max due to the coldness of the melting snowman, Max did not wake up for some days. This condition of Max made Liesel worried so much and finally Liesel decided to read some books for Max in the hope that Max could wake up from his sleep. Liesel's interaction with Max in her bedroom shows the third principle of heterotopias in which Foucault stated that heterotopias may consist of spaces and sites. It is same like the condition of Hubermann family's house in which there were many rooms inside the house and each room had its own interaction. Liesel had her interaction with Max by reading him some books. In another side, Rosa Hubermann might have interaction or events in the kitchen, and Hans Hubermann might have his interaction in another room such as playing his accordion in dining room. In this stage,

it can be seen that Liesel started to have love for Max. It is proved by her action of reading books for Max. As Mead stated that the self is the social construction so that the identity of Liesel Meminger is the result of the social interactions she had with the other members of Hubermann family. In this case, both Hans and Rosa Hubermann gave example of respecting Jew; therefore, Liesel followed them and finally became a German who respected even loved Jews.

The love of Liesel for Max Vandenburg whom Liesel thought as if like her real brother drove Liesel into an obsession of Max. She felt the fear of losing a brother again; therefore, she punished herself by reading some books for Max until Max wake up. She expected so much that she could wake Max up by reading many books.

She did not have dinner that afternoon, or go to the toilet. She didn't drink. All day at school she had promised herself that she would finish reading the book today, and Max Vandenburg was going to listen. He was going to wake up. (Chap.6, p.332)

In the narration above it can be seen that now Liesel even gave more cares to Max than her foster parents gave. She felt regret because the illness of Max was caused by her action of building a snowman. Because of the regret finally Liesel punished herself by reading some books to Max even she did not eat or even go to toilet. The action of Liesel who read the books for Max during his sickness is a kind of the third principle of heterotopias in which Liesel did the action in her bedroom in the hope that Max could wake up while there were also the other rooms in their house with different interactions. In this stage, Liesel showed her love for Max as Mead stated that the self is the social construction so the self of Liesel Meminger who loved Max is the result

of her interactions with Hans and Rosa Hubermann as Liesel's parents because before Hans and Rosa showed their care to Max.

The love of Liesel Meminger to Max can be seen more clearly when Max had to go out from Hubermann family. Max finally decided to move from Hubermann family because he thought that his existence in Hubermann family's house could danger the whole family members. When Max decided to go out from the family, Liesel felt so much worry. She did not want to lose a brother for the second time. This anxiety was caused by the trauma she had before when she lost her little brother, Werner.

Between October and December, there had been one more parade of Jews, with one to follow. As on the previous occasion, Liesel had rushed to Munich Street, this time to see if Max Vandenburg was among them. She was torn between the obvious urge to see him-to know that he was still alive. (Chap.8, p.445)

That event happened in late 1942 after Max went out from Hubermann family's house. The disappearance of Max Vandenburg led Liesel to have fear because she remembered again of her past experience in which she lost her little brother. Liesel who already thought Max like her real own brother felt afraid of losing Max. She was not ready to lose someone she loved; therefore, she looked for Max in Munich street in which there was Jews parade. As Bennett stated that time is a framework we impose that captures succession, change, or evolution. The different time brought Liesel into the different event, from the very first event, Liesel who did not care at all about Max then she became close with Max and now she could not bear her anxiety of losing Max, finally she went to Munich street to find out Max if he was in the part of the Jews parade.

The action of Liesel Meminger who came to Munich from Himmel street proves the sixth principle of heterotopias in which Foucault stated that Heterotopias have interactions with other heterotopias both inside and outside. In this case, Liesel who lived in Himmel street moved to Munich to look for Max proves that heterotopias have interaction with the other heterotopias. Liesel as a social being surely did interactions with other humans and to fulfill her need she had to go to another place or another heterotopia. In this stage, Liesel was in the condition that she had fear of losing Max because of her past in which she lost her brother. Liesel decided to look for Max to calm down her worries. As Kark and Van Dijk stated that different situations may bring different aspects of the self to the fore and the self-concept, thus identity, may change due to various external stimuli and environmental challenges. The changes of Liesel happened because of the effect of her foster parents then she had love for Max Vandenburg, and the disappearance of Max drove Liesel into giving different act as the response of the changes that happened outside. On the other word, Liesel tried to find Max was the response of the external changes: from the existence of Max into the disappearance of Max.

From the inside, the stream of Jews was a murky disaster of arms and legs. Ragged uniforms. No soldier had seen her yet, and Max gave her a warning. 'You have to let go of me, Liesel.' He even tried to push her away, but the girl was too strong. Max's starving arms could not sway her, and she walked on, between the filth, the hunger and confusion. (Chap.10, p.514)

The event happened in 1943 in which Liesel tried to meet and take Max back. Liesel was in frustration of not knowing anything about the condition of Max; therefore, she rushed into the group of Jews and held Max. Liesel's past experience and

trauma made her doing the action. Liesel saw the death of her little brother how he passed away how he finally stopped breathing, and how he coughed for the last time. Liesel did not do anything; therefore, in this chance after getting know about Max, she did not want to let Max die like other Jews. As Bennett stated that time is a framework we impose that captures succession, change, or evolution, and in the Jews parade in July 1943 something different happened. In this time Liesel struggled to find Max, she wanted to make sure that Max was still alive. She did not want to lose every chance she got. She rushed into the crowd of Jews and entered then held Max's hand, she even did not let go Max, it shows her love for someone who was a Jew but she treated him like her own brother.

The action of Liesel who tried to save Max is a kind of the sixth principle of heterotopias in which Foucault stated that heterotopias have interaction with other heterotopias. In this case, the main heterotopia is the Hubermann family's house in which Liesel stayed and had most of her activities. The place where Liesel lived has interaction with the place outside the house, in this context is the place where there was the Jews parade. The need of Liesel forced Liesel to move from one place to another shows the sixth principle of heterotopias that heterotopias have interaction with the other heterotopias through each heterotopias' needs. In this stage, Liesel thought Max as her real brother because they had many good memories before and the appearance of Max could cure Liesel's sadness of the loss of her real brother, Werner; therefore, Liesel seemed really not want to lose Max.

4.1.7. A German Who Is Obsessed with Books and Respects Jews

Liesel's life changed after she entered Hubermann family's house. There were many bad past events that Liesel had to pass and in the same time she had to adapt herself into a new environment that finally made her suffered unstable emotion. She got bed-wetting hysteria in which she always had nightmares every night. The nightmares were about her little brother who died on the way when she and her little brother were going to Hubermann family's house. Luckily, Liesel got a good foster father who always tried to calm her after her nightmares. At first, Hans' purpose of introducing books to Liesel was to calm Liesel after her bad dreams but then Liesel felt that book had amazing power in changing her fear into enthusiasm of reading. Liesel then had much obsession with books. Everyday Liesel wanted to read more and more, even Liesel ever stole some books. The obsession of book stayed in Liesel forever as can be seen in the narration below.

After that, there were weeks and months, and a lot of war. She remembered her books in the moments of worst sorrow, especially the ones that were made for her and the one that saved her life. (Chap.10. p.550)

The event in the narration above happened in 1943, a few months after a bomb blasted in Himmel street and killed all Liesel's loved one. As Bennet stated that time is a framework we impose that captures succession, change, or evolution. In 1943 after the worst war killed Liesel's foster parents and all the people in Himmel street except Liesel, there was the change in Liesel's life. Liesel who got happiness living with

Hubermann family again felt the deep sadness. The sadness that would remain in her heart forever because she had to lose all her loved ones for the second time.

The event in which Liesel remembered her books is a kind of sixth principle of heterotopias in which Foucault stated that heterotopias have interaction with other heterotopias. In this case, Liesel who was staying in mayor's house that time could not forget the memories she had before in Himmel street. The memories connected one heterotopias with another heterotopia although Liesel's body was in mayor's house but Liesel's mind was still in Himmel Street. Liesel felt a depression of losing all her loved ones including Rudy Steiner. Liesel that was still in deep sadness remembered the books she got from Max and the book of her own story. In a deep sadness, what Liesel thought about was only her books. It depicts Liesel's obsession and much love of books. In this stage, Liesel could not forget the memories she had before that were written in the two books she was thinking: the book that Max gave to Liesel and the book of her life story. As Mead stated that the self is a social construction so that the self of Liesel Meminger which loved books was the result of the effort of Hans Huberman who introduced book to Liesel for the first time.

Besides loving books Liesel also loved a Jew which is so strange thing in Germany in Nazi era, knowing that Liesel was a German and she was a Christian. Liesel's respect and love for a Jew cannot be separated from the involvement of her foster parents in teaching her to respect all good people whatever what religion they

have. Liesel's respect and love for a Jew can be seen in the narration and dialogue below.

He approached the counter. 'Is there someone here by the name of Liesel Meminger?'. 'Yes, she's in the back,' said Alex. He was hopeful, but he wanted to be sure. 'May I ask who is calling on her?' Liesel came out. They hugged and cried and fell to the floor. (Chap.10. p.552)

The event above happened in October 1945, 2 years after a bomb killed all the people in Himmel Street. Liesel who continued her life and spent most of her time with Alex Steiner did not think that Max would come again. The sadness that Liesel felt in 1943 changed into a happiness after she met Max again in 1945. Max, the man whom Liesel treated like her real brother had brought a new hope for Liesel after she lost all her loved ones.

The event of Liesel hugging Max Vandenburg and her happiness is the kind of second principle of heterotopias in which Foucault stated that Heterotopias have same function but with different fashion. In this case, Liesel played her role in which Liesel thought Max as her brother so that she played her role as a sister who always gave her love to her brother but what differed it with other people was the status of Max who was not her real brother and who was a Jew. Although Max was a Jew but Liesel still respected him. It is proved when Liesel hugged Max because she was so happy that finally she could meet Max after 3 years separated.

4.2. The Influence of Local Wisdom in Constructing the Identity of Liesel Meminger

Local wisdom is a guide life that is believed and applied in certain places. Local wisdom is passed from one generation to the other generations with the purpose to give advantages to the members of certain community/society. There are three kinds of local wisdom: the wisdom to maintain certain values or rules in changing flow, the wisdom to make benefit of the natural or human potential, and last is the wisdom of entertainment in which the function is to give entertainments to the people.

The existence of local wisdom in a place/area will tie all members in a society in that area. All the people in that area should follow the regulations/rules that are believed by the society. If someone breaks the rule then he can be alienated from the society; therefore, all the members obey the regulation. Obeying the regulation will affect the activities that the people do. The people do all based on the regulations. Finally, it all can be planted in each individual into a continuity. The continuity of applying local wisdom then forms a certain identity.

Seeing the importance of the local wisdom in constructing identity, the writer chose to use Michel Foucault's theory of space: the first and fifth principle of heterotopias to analyze the influence of local wisdom in constructing the identity of Liesel Meminger as local wisdom is a part of space. Liesel Meminger was adopted by Hubermann family. Different from the other families in Germany in Nazi era, Hubermann family respected and loved Jews. When most of Germans, about 90%, hated and tried to make themselves away from Jews, Hubermann family did the opposite. Hans Hubermann often showed his cares and love for Jews by giving foods

to them when there were Jews parade. The good action that Hans did happened because Hans was ever saved by a Jew.

Hans who joined German force was not sent to the battle field because there was a Jew named Erik Vandenburg asked their head force to place Hans in writing division, so that Hans could be safe from the war. This experience made Hans thought that not all Jews were bad. Hans then gave his different action to the Jews he saw in parades: he often gave foods and against the people who hurt Jews.

The belief that Hans had then planted inside his family. He wanted all the family members to do the same like him, especially he was the family leader. Liesel who was the part of the family then followed what the family believed because she did not want to be alienated or punished by her foster parents. In analyzing the identity of Liesel Meminger as German who was obsessed with books and could respect Jews, the researcher limited the research only in the local wisdom of the first type: maintaining values in the changing flow, or about how the values that were planted inside Hubermann family could be kept well in the flow of changing values where the other Germans hated and against Jews but Hubermann family tried to maintain the values of respecting and loving Jews.

Hans Hubermann looked at Liesel Meminger and made certain she was focused. He gave her a list of consequences. 'If you tell anyone about that man...' Her teacher. Rudy. It didn't matter whom. What mattered was that all were punishable.

In that narration, it can be seen that Hans Hubermann gave rule to Liesel to keep the secret of the existence of Max Vandenburg. The rule is actually a belief that

is believed in certain place in Hubermann family because if Liesel went to another family Liesel would not have the responsibility to keep the secret of the Jew. As Foucault said in the first principle of heterotopias/ crisis heterotopias that heterotopias may have certain wisdom that is applied only in that area, because different area may have different wisdom. It is the same thing happened in Hubermann family that the rule of keeping the secret of the existence of Jew only existed in the Hubermann family, because Liesel was the part of the family, then Liesel had to obey it. If Liesel was not part of Hubermann family, liesel might not face such rule because other people in Germany in Nazi era hated Jews. It was 90% of the people in Germany avoided Jews and Hans was the part of 10% people who respected Jews.

The need to obey the rule finally drove Liesel into a continuity. Liesel had the continuity of protecting Max. The action of protecting Max then drove her into a certain identity: A German who protected a Jew. It is so strange thing happened in Nazi era because most of the people would not take the risk of giving their life for Jews but Liesel and The Hubermann family as liesel's space did the opposite.

Besides giving rule, Hubermann family also had a belief about how to treat a Jew that differed from the other Germans in Nazi era in Germany.

'Na na', Rosa assured him. 'You will be fed, as best I can.'

They also took the matters down, from the spare bed in Liesel's room, replacing it with dust sheets-an excellent trade.

The narration and dialogue above show the belief of Hubermann family in treating a Jew. They believed that they should not stereotype all Jews were same. In

fact, Hans Hubermann was ever saved by a Jew. Hubermann family applied a value inside the family as the space where Liesel lived that all the family members should care Max Vandenburg as Hans' life was ever saved by a Jew. It is like a morality which spoke that Hans as the family leader was still alive because his life was saved by a Jew so as the return he was willing to risk his own life for the safety of the Jew. This event goes in line with the first principle of heterotopias/heterotopias of crisis in which each heterotopia may have certain wisdom that should be believed and done by all the members inside the heterotopias. It is same like the belief of Hubermann family in treating and protecting Jews. They kept the value in the changing flow in which 90% of the Germans chose to support Nazi and avoided Jews. Hans was different. As the family leader or as the leader of the community, in this case family, Hans taught his wife Rosa and Liesel to also care and help him in protecting Jew. The belief of Hans who thought that not all Jews were bad was transferred to his wife, Rosa so that Rosa Hubermann also helped him caring Max Vandenburg. The real example of the care can be seen in the act of Rosa who always cooked for Max and always spared some foods for Max although their financial was in problem. The action of Rosa and Hans then being followed by Liesel because she was the part of the family so that she also should obey the value that Hans and Rosa believed.

Soon enough, it was the book thief's turn to visit the basement. They made her.

The narration above shows that Hans and Rosa Hubermann tried to apply a local wisdom in their family that all the family members should be involved in giving

cares to Max Vandenburg. Hans and Rosa implemented the rule that Liesel should also care Max although he was a stranger for Liesel. It goes in line with the first principle of heterotopias/ heterotopias of crisis that the all family members in Hubermann family should give cares and should behave nicely to Max. This rule is only applied inside the family but when the family members were not the part of the family anymore then they will be free from the responsibility. The effort of Hans and Rosa Hubermann who asked Liesel Meminger to have interaction with Max finally drove Liesel into a certain identity. As the time flew by, Liesel found by herself that Max was nice and she felt comfortable being his friend. So, the working process of the value in affecting the identity is started by the request of the other members of certain community that ask an individual to follow the rules or value implemented in the community, then it became a continuity, then there is the negotiation process inside the individual to accept what the community teaches him, then when the individual accepts the value it forms the new identity: the combination of the innate personality and the influence of the external stimuli. As Mead stated that the self is a social construction.

Hans and Rosa Hubermann slightly taught Liesel Meminger to care a Jew as the Jew's father ever saved Hans' life by giving Liesel good example how to treat other good people well.

It was they who took the food down and organized an empty paint tin for Max's excrement. The contents would be disposed of by Hans as prudently as possible, hopefully if he received some more painting jobs. Rosa also took him some buckets of hot water to wash himself. The Jew was filthy.

The narration above shows that Hans and Rosa Hubermann played their role as parents to give some values to their foster daughter. Different from the other parents in Germany in Nazi era, they gave value to Liesel Meminger to respect and care Jew, then finally the value was followed by Liesel Meminger as she was the part of the family. As Settaboosang stated that local wisdom is obtained both within and outside the community. It is used in ways that benefit the community and in ways which it can be passed on. The local wisdom, in this case, the value that Hubermann family taught to Liesel was made in the purpose for giving the benefits to all family members. Hans and Rosa Hubermann cared Max Vandenburg because Max's father ever saved Hans' life in World war I then saving and caring the Jew became their choice to fulfill the morality wish and to protect all the family members from being arrested by Nazi, because if they did not care Max then Max would have possibility to die and it is impossible for them to burry Max in the snowy land. Surely, that thing would invite Nazi party's attention to look what happened in Hubermann house then all the family members might be arrested.

The action of Hans and Roaa who gave care to Max can be classified into the first principle of heterotopias/ crisis heterotopias in which Foucault stated that heterotopias may have certain wisdom or rule that ties all members inside the heterotopias. Liesel was the part of the heterotopia: the hubermann family; therefore, she should follow all the rules given or applied inside the family. If she did not follow the rules, then she might be alienated from the family; therefore, Liesel chose to follow

what her foster family taught her because she did not want to be alienated from the family or alienated from the environment in Himmel street as she could be arrested with her foster family if she told the existence of Max Vandenburg in their house.

The effort of Hans and Rosa Hubermann of teaching Liesel to respect Jews finally earned something good. They made Liesel have interaction with the Jew and Liesel could finally interact with Max Vandenburg and gave her cares to him.

She handed him the pea soup and returned upstairs, red, rushed and foolish.

The narration shows that Hans and Rosa Hubermann played their role as heterotopias of crisis as Foucault stated that heterotopias of crisis is the kind of heterotopias in which the heterotopias have certain wisdom that is believed by the all members in that heterotopia. As Liesel was the part of Hubermann family, she applied the belief that was first believed by her foster parents. Liesel's care to Max can be seen by her effort to give Max soup. It was the first time Liesel really had interaction with Max. Her foster parents urged her to have interaction with Max as Liesel was the part of Hubermann family. At first Liesel just tried to obey the belief or value in Hubermann family to respect Jews but then it happened frequently finally it formed the continuity. The continuity then has the negotiation with Liesel's innate personality. If Liesel's internal mind and personality agrees to accept the external stimuli then the value of respecting Jew will be planted inside Liesel and finally forms the new identity of Liesel in which Liesel respected and cared Jew.

True papa's words, and even Mama's now, she was a good girl. She kept her mouth shut everywhere she went. The secret was buried up.

The narration above shows that Liesel kept the secret of Max. She did not tell anyone about Max's existence in Hubermann's family house. The event of Liesel who kept the secret of Max's existence is a kind of the fifth principle of heterotopias in which heterotopias have permission and certain gestures. Liesel could not tell Max's existence to other people outside Hubermann family including Rudy Steiner because Hans gave rule and warning to Liesel before that she should not tell to anyone about Max. If Liesel told the existence of Max then Liesel would not get permission to live inside the Hubermann family's house or in the other word if Liesel told the other people about Max's existence then all the family members including Liesel would be arrested by the Nazi party and they could not live in Himmel street anymore. So, the narration above proves the fifth principle of heterotopias in which heterotopias have permission and certain gestures. The action of Liesel who kept the secret of Max's existence then became a continuity which finally formed her identity of caring, respecting, protecting, and loving Jews in which it is so different from the other Germans in Nazi era because they mostly hated and avoided Jews.

