



## Narrative Strategies and Emotional Appeal in Mein Kampf (1939)

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### Abstract

This research paper examines the narrative strategies and emotional appeal used in the 1939 edition of Adolf Hitler's *Mein Kampf*. Through textual analysis of key chapters, it explores how Hitler employs autobiographical storytelling, heroic framing, and rhetorical devices to evoke emotions such as fear, pride, and hatred. Drawing on scholarly references, the study shows that these elements served as propaganda tools to manipulate readers and build support for Nazi ideology. The findings highlight the book's dual role as a personal memoir and a political manifesto, emphasizing its lasting impact on understanding extremist rhetoric.

Keywords: Propaganda rhetoric, Autobiographical narrative, Emotional manipulation, Nazi ideology, Extremist discourse

### Introduction

Adolf Hitler's *Mein Kampf*, published in 1939 as an unexpurgated English edition, is more than a political manifesto; it is a carefully crafted narrative designed to persuade and mobilize. Written during Hitler's imprisonment after the failed 1923 putsch, the book blends autobiography with ideological arguments. This paper focuses on its narrative strategies—such as first-person storytelling and mythic framing—and emotional appeals, including evoking national pride, fear of enemies, and racial hatred. By analyzing excerpts from the provided 1939 text, we see how these techniques create a compelling, if dangerous, worldview. The analysis draws on historical context and scholarly insights to reveal the book's role in Nazi propaganda.

### Literature Review

Scholars have long analyzed *Mein Kampf* as a blueprint for propaganda, emphasizing its narrative and emotional elements. Koschorke (2017) argues that the book's power lies in its dual messaging: a scapegoating narrative for the masses and a guide to manipulation for insiders. This creates emotional resonance through simplified, repetitive slogans that appeal to instincts over reason. Similarly, Welch (2016) notes how British propagandists during World War II studied Hitler's techniques from *Mein Kampf*, such as using emotional language to sway the masses.

The emotional appeal is often tied to rhetoric. Hitler stresses that propaganda must target emotions, stating it lies in "understanding the emotional ideas of the great masses." Nwuba and Osuafor (2021) link this to broader psychological tactics, where emotions like fear and disgust are exploited to unify against perceived enemies. Baumgarten (2007) examines translations of *Mein Kampf*, showing how narrative persuasion is adapted to maintain emotional impact across languages. Hauner (2019) views the book as a "manifold testimony" of Hitler's worldview, using personal stories to build emotional loyalty. These studies underscore that *Mein Kampf*'s narrative is not accidental but a strategic tool for emotional manipulation.



## Methodology

This study uses textual analysis of the 1939 English edition of *Mein Kampf*, focusing on chapters I (autobiography), III (political reflections), V (war experiences), and XI (racial ideology). Excerpts are examined for narrative elements like structure, perspective, and rhetoric, as well as emotional language evoking pride, fear, or hatred. References from Google Scholar via web search provide contextual support. The approach is qualitative, aiming to reveal how these strategies interweave to persuade readers.

## Narrative Strategies

Hitler structures *Mein Kampf* as a heroic journey, blending personal memoir with ideological manifesto. In Chapter I, "In the Home of My Parents," he uses first-person narrative to portray his early life as a predestined path. He describes leaving home at thirteen, like his father, as a symbol of determination: "When the boy of thirteen was a lad of seventeen... he was not content." This autobiographical style creates relatability, framing Hitler as an ordinary German overcoming hardships, much like a mythic hero.

In Chapter III, "Political Reflections Arising Out of My Sojourn in Vienna," the narrative shifts to reflection, building a story of awakening. Hitler recounts observing Jews and Marxists, using vivid anecdotes to depict his "inner revolution": "From being a soft-hearted cosmopolitan I became an out-and-out anti-Semite." This conversion tale draws readers into his worldview, making ideology feel personal and inevitable.

Chapter V, "The World War," employs dramatic storytelling of war experiences. Hitler narrates joining the army as a "deliverance," with emotional highs: "I sank down upon my knees and thanked Heaven." The narrative builds tension, from enlistment to battlefield heroism, positioning war as a national rebirth.

In Chapter XI, "Race and People," the narrative becomes didactic, using pseudo-scientific arguments as a story of racial destiny. Hitler frames Aryans as "founders of culture," with history as a heroic struggle: "The Aryan alone who founded a superior type of humanity." This mythic narrative elevates Germans, creating a sense of epic purpose.

These strategies—autobiography, conversion, drama, and myth—make the book engaging, turning abstract ideology into a compelling story.

## Emotional Appeal

Emotional appeal in *Mein Kampf* relies on evoking pride, fear, and hatred to unify readers against enemies. Pride is stirred through nationalistic imagery. In Chapter I, Hitler ties his birth to German unity: "German-Austria must be restored to the great German Motherland." This fosters emotional attachment to a "greater Germany," appealing to readers' sense of belonging.

Fear is amplified by portraying threats. In Chapter III, Jews are depicted as deceptive: "One's hand grasped only jelly and slime." This creates paranoia, warning of cultural decay: "The poison of foreign races was eating into the body." Such language instills dread, making action feel urgent.



Hatred is directed at outgroups, especially Jews and Marxists. In Chapter V, war is a "heroic struggle" against "grasping enemies," evoking righteous anger. Chapter XI intensifies this with racial pseudoscience: "The Jewish doctrine of Marxism... would lead to the disappearance of all order." Hitler calls intermixing a "sin against the Eternal Creator," blending hatred with moral outrage.

These emotions—pride in heritage, fear of loss, hatred of threats—create a powerful bond, turning readers into ideological supporters.

## Discussion

The narrative strategies and emotional appeals in *Mein Kampf* align with scholarly views of it as propaganda. Koschorke's dual messaging is evident in the personal-heroic narrative for masses and ideological lessons for elites. Emotional tactics, like appealing to instincts, mirror Welch's analysis of Hitler's influence on wartime rhetoric. Limitations include focusing on the 1939 edition, which may differ from originals, but it captures the core elements. Future research could compare editions or translations.

## Conclusion

*Mein Kampf* (1939) masterfully uses narrative strategies like autobiographical heroism and mythic framing to deliver its message. Emotional appeals to pride, fear, and hatred make it persuasive, turning ideology into felt experience. Understanding these techniques is crucial for recognizing extremist rhetoric today. As Hauner notes, the book remains a "unique personal autobiography" with dangerous power. By studying it, we guard against similar manipulations.

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