

2. REVIEW OF RELATED LITERATURE

In this chapter, before I start to analyze the novel, I will use the historical background as a minor theory in analyzing the novel. I will use the historical background of European Jews in time of Nazi in Poland, especially in Krakow as a proof in supporting the analysis and to get a better understanding to the novel *Schindler's List*.

As a major theory, I come to a conclusion that I will use psychoanalysis theory to analyze Oskar Schindler's id, ego and superego that finally his superego overcomes his id and his ego. I will use the psychoanalytic theory of Sigmund Freud in the interaction among the id, the ego, and the superego.

2.1. Psychoanalysis (the Id, the Ego, and the Superego)

Sigmund Freud believes that personality has three components: the id, the ego, and the superego. Freud describes a person's action as the result of interaction among these three components. First of all, the person has id as the primitive structure of his or her personality since he or she is a baby. "The id also represents biological forces and constant in the personality as it always present and his or her id is governed by "pleasurable principle", or the notion of hedonism, the seeking pleasure (Atkinson, 1953, p. 272-273)." The id is not governed by law of reason or logic, and it does not possess values, ethnics, or morality. It means that the id of one person connects with pleasure and basic needs, such as sex.

The function of id is to provide immediate release of energy or tension that is free in the person by internal or external impulse. This function of the id fulfills the primitive or early principle of life which Freud called the pleasure principle. "The aim of the pleasure principle is to rid the person of tension, or, if this is impossible—as it usually is—to reduce the amount of tension to a low level and to keep it as constant as possible (Hall, 1979, p. 22)." Tension is experienced as pain or discomfort, while relief from tension is experience as pleasure or

satisfaction. Thus, the aim of the pleasure principle may be said to consist of avoiding pain and finding pleasure.

The id does not only relate to the biological need but also the other human needs, such as acknowledgment, pride, and so on. For example, a child studies very hard in order to satisfy him or herself to be acknowledged and honored by his parents and his environment in school. Therefore, the id can be the pleasure principle of sexual need or other human needs in their daily life.

Next, the ego refers specifically to the element of the human mind that represents the conscious processes concerning with reality (Atkinson, 1953). “The ego is the decision-making component, which is governed by the “reality principal”, or a pragmatic approach to the world (Weiten, 1968, p. 203).” The aim of the reality principle is to delay the release of energy until the actual object that will satisfy the need has been produced. For example, the child has to learn not to put anything into his mouth when he or she is hungry. He or she has to learn to recognize food; otherwise, he or she will have some painful experiences.

The reality principle is served by a process which Freud called the secondary process because it is developed after the primary process of the id. “The secondary process consists of discovering or producing reality by means of a plan of action that has been developed through thought and reason (Hall, 1979, p. 29).” The ego mediated between the id and the superego. It engages in secondary-process thinking, which is relatively rational and realistic toward problem solving. For example, a boy wants to satisfy his id of thirsty. Here, his ego tries to find a way in order to satisfy his id. So, his ego finds a way out to satisfy the id immediately by drinking water. If the ego surrender too much of its power to the id or to the superego, disharmony and imbalance will arise.

After that, the third component is the superego. The superego is the moral component of personality that fits in social standards about what represents right and wrong. The superego relates to something, which is agreed together by the society and must be obeyed by all of the people in order to increase the moral value of human life and to keep the security of that society. For example, each society has rules or regulations, which consist of the prohibition of doing the

wrong actions. The regulations are used in order to increase the moral value of the people in that society and to keep the security. Since religion is also believed in order to increase the moral value of human life, and also consists of the doctrines between right and wrong, it is included in the superego of the person who believes it. Thus, the regulations and religion are included in the superego since these have the power to differentiate the wrong and right.

The superego is made-up of two sub-systems, the ego-ideal (what is good) and the conscience (what is bad). The ego-ideal communicates to the child's idea of what his or her parents consider to be morally good. Conscience, on the other hand, communicates to the child's idea of what his or her parents feel is morally bad. Ego-ideal and conscience are opposite sides of the same moral code.

Moreover, the superego is the representative of the traditional values and social achievements as interpreted by the parents toward their children, and also the environment which taught using commands and prohibitions. The main function of superego is to define right or wrong. For example, the superego of a man is built by the belief of some kind of superstition and myth which taught by his parents, inherited to him so that the man also grasps and believes it. It means that both of the parents and the children's superego are built by this same belief. Besides the parents, the society can also build its superego as long as the members hold it in their mind. For example, a man lives in an environment where he sees brutality everyday. People are killing other people, and tortures are everywhere. This kind of environment can build this man's superego since he has compassion in his heart. According to the moral value, that man should save and love other people and live in peace. Thus, the superego of the person is built by something, which is believed by that person.

In addition, the interaction among the id, the ego, and the superego can be understood more clearly from the following examples. A young girl sees a doll that she really likes lying on the chair, but she does not know to whom the doll belongs. Her id demands the doll immediately so that this id gives command to his ego to take the doll. Since her superego is not developed, she does not realize that this kind of action is actually forbidden; the girl in this case takes the doll, or

steals it. While she was holding it, her mother notices her action. After that, her mother advises her, that take something which does not belong to her is not good and if she repeats that action her mother will give her punishment. Her mother also advises her that if she wants the doll, she should ask the owner's permission to lend it to her or to give it to her. After this happens to the girl, the prohibition from her mother builds her superego. And the next time if she faces the same problem, she will try to look for the owner first and ask for the doll.

Besides that, sometimes the id wins against the superego. For example, if someone's id grows so powerful against his superego, the id and the superego come into conflict because each of them tries to use the ego for its own purpose. The person's superego is loosed by his or her id since that person's ego in the reality is based in his id, and on the contrary to his superego. For example, a single man wants to satisfy his id on sexual need. At the same time, there is a prostitute in front of him. Because the id wants to be satisfied immediately, the man satisfies his id with that prostitute although in the same time his superego has warned him that his behavior is prohibited by his religion. Thus, in this case the id wins over the superego.

Another example is a man who does not have money but his stomach needs to be filled up immediately. In this condition, the man's id demands the immediate satisfaction. Since he does not have any money, his ego decides to steal something. On the contrary the superego warns him not to do the action because this kind of action may bring him into jail. As the result, the conflict occurs in his mind. The struggle between the id and the superego happens in the mind to influence the ego. Sometimes this kind of struggle is won by the id, or the superego can also be the winner.

Finally, there are three conclusions that can be made from the explanation above. First, the id is not governed by laws of reason or logic, and it does not possess value, ethics or morality. Second, the ego acts as an intermediary between the id and the external world. And the third, the superego is the person's moral code. It consists of ego-ideal (what is good) and the conscience (what is bad and its consequence).

I will use this theory to analyze the interplay of the three agents of the psyche in *Schindler's List* and to see how the process of the domination of the id is replaced by the domination of the superego.

2.2. The Historical Background of European Jews in Time of Nazi in Krakow, Poland

Between the years 1933-1945, Adolf Hitler and the Nazis murdered over than six million Jews in Europe, which was known as the *Holocaust*. Poland was the setting of the *Holocaust*. Here the Nazis built the six death camps to which they transported and murdered Jews from all the countries of Europe. When the Second World War began in 1939, three and a half million Jews lived in Poland, fully ten percent of the population. The majority of the Polish Jews were completely poor, as were the Poles. The Krakow Jews were mostly middle class and had lived in Krakow since the early 14th century, and they lived mostly in Kasmierz, a suburb of the city.

On March 3, 1941, the Nazis established a Jewish ghetto in Podgorze, a suburb of Krakow across the Vistula River. All the Jews in Krakow were required to move to the ghetto. "A ghetto is a section of a city where all Jews from the surrounding areas were forced to be located in (<http://www.motlc.wiesenthal.com/resources/glossary/index.html>).” A wall was constructed to surround the ghetto, and the Jews watched threateningly as the wall was shaped in the form of Jewish grave stones. The ghetto comprised three hundred and twenty apartment buildings into which a Jewish population of about seventeen thousand was overcrowded. The rest of the Jews in Krakow had already been expelled to the neighboring countryside. The overcrowding in the ghetto was ruthless, as families were forced to live together in cramped apartments. Surrounded by barbed wire or walls, the ghettos were often sealed so that people were prevented from leaving or entering. There were orders issued forbidding the Jews, under threat of death, to leave the ghetto; anyone found on purpose or indirectly helping fugitives from the ghetto would also suffer the death penalty.

On June 2, 1942, the first deportation, or "resettlement," from the Krakow ghetto began. The Germans planted the rumor that the ghetto was too crowded and the Jews not fit for labor had to be removed. It seemed a reasonable explanation. The ghetto was overcrowded. The deportation lasted three days, until the morning of June 4, 1942. During the first deportation from Krakow, seven thousand Jews were sent by train to the Belzec death camp in eastern Poland. In this early stage of the destruction process, the Jews had no idea of what had awaited them.

The next stage of the Final Solution for the Krakow Jews was the liquidation of the Podgorze ghetto and the transportation of the remaining Jews to the forced labor camp at Plaszow on March 13 and 14, 1943. "The last of the Krakow Jews were either deported to Auschwitz-Birkenau or, if deemed "essential workers," they were sent to the Plaszow labor camp outside of Krakow (<http://www.tulane.edu/~so-inst/slguid3.html>)." The Jews who were considered "essential workers" for the German war effort, including the Jews who worked for Schindler, were temporarily spared deportation. Before the liquidation of the ghetto, there were 2,000 prisoners at the Plaszow camp, all of them Jews. Afterwards, the camp population rose to 8,000. "At this point, Plaszow was still not a concentration camp, but a penal labor camp under the jurisdiction of local SS men in the General Government, as the central section of occupied Poland was called by the Nazis (<http://www.tulane.edu/~so-inst/slguide.html>)." It was because this was a labor camp, under local authority, that the random killing of prisoners by Amon Goeth did not command much attention among the top brass. The novel *Schindler's List* explains that executions and floggings at all of the concentration camps had to be approved by the central administrative office in Berlin, but not at the labor camps.

The Nazi organization who done the mass-murder upon the Jews was called the SS (*Schutzstaffel*), which later on was transformed into a giant organization by Heinrich Himmler. Although various SS units were assigned to the battlefield, the organization is best known for carrying out the destruction of European Jews. The SS appeared in their uniforms in a stylized emblem

resembling twin lighting flashes. The SS most famous and frightening bureau was the Gestapo, which had 45,000 members by 1944. The SS issued orders to hundreds of forces of uniformed policemen in states, cities and towns throughout Germany and the conquered lands. About 40,000 SS guards ran the labor camps and concentration camps as money-making enterprises, feeding profits into the assets of the SS main office in Berlin.

The other Nazi organization was *Einsatzgruppen*; a battalion-sized, mobile killing units of the Security Police and SS Security Service that followed the German armies into the Soviet Union in June 1941. Their victims, primarily Jews, were executed by shooting and were buried in mass grave from which they were later exhumed and burned. At least a million Jews were killed in this manner. “There were four *Einsatzgruppen* (A, B, C, and D) which were subdivided into company-sized *Einsatzkommandos* (<http://motlc.wiesenthal.com/resources/glossary/index.html>).”

I will use the background about Jews in time of Nazi in Poland, especially in Krakow because the way of life of the Jews was likely one of the influences to Oskar Schindler’s development of superego. Besides that, the background will be useful in the analysis, as there are some terms and names connected to the analysis.