

3. THE SUPEREGO OF OSKAR SCHINDLER THAT FINALLY OVERCOMES HIS ID AND HIS EGO

In the year of 1939-1943, when German overrun Poland, there is a time known as the Holocaust, meaning the massacre of the Jews by the Germans. During those years, the life of the Jews are so tough, difficult, and terrible; assassination, mocking, and sweeping toward the Jews can be found everywhere in Poland. They are trapped in the condition where the Germans hate them and consider them not as human, but as sub-human class. They cannot fight their rights since they are powerless; the Germans are the ones who have the power over them at that time.

In *Schindler's List*, as a German and a member of Nazi, the young and charming Oskar Schindler comes to Krakow, an industrial city in Poland, to make a fortune. Later on, after he has a relationship with two persons in Krakow-a Jew named Itzhak Stern and an SS army named Amon Goeth- and after he hires Jew labors for his enamelware factory named *Emalia* or DEF, he becomes both their boss and their friends. The time moves on and then he comes to a decision that he has to save his labors. With his big efforts and big sum of money to spend, finally he can save more than a thousand of them. Oskar Schindler who first comes to Krakow with his id dominated him; finally change into his superego dominated him and overcomes his id and his ego.

In this chapter, attending to reveal how the superego of Oskar Schindler finally overcomes his id and his ego, I will analyze it using the psychoanalytic theory of Sigmund Freud in the interaction of id, ego and superego. First, I will analyze Oskar Schindler's id domination phase; second I will analyze the development of Oskar Schindler's superego; and the last I will analyze Oskar Schindler's superego domination phase. When Oskar Schindler first comes to Krakow, he only wants to be rich because of two things; first because he wants to be more successful than his father, and second because he is a hedonist. These two things are the reflection of his id: the pleasure principle. Then, Oskar Schindler

meet Itzhak Stern and Amon Goeth, the two persons that influence him in saving the Jews in a different way. Here, his superego develops that finally it dominates his mind and wins over the id and the ego. His superego dominates his mind when he has connection with the Zionist rescue Organization in Budapest, and when he builds a camp in his factory and finally moves the factory with all his labors to Brunnlitz, Czechoslovakia.

3.1. Oskar Schindler's Id Domination Phase

In this part, I will discuss about Oskar Schindler's id domination phase, as is shown by his lifestyle. His early life in Krakow is full of pleasure. In the beginning, it is all about the matter of money and profit in the mind of Schindler. He does not come to Krakow to save the Jews. He comes to make a profit, and the Jews become a part of the bargain. "Arriving in Krakow during the first week of the Second World War, Schindler quickly won the friendship of key officers in both the SS (Nazi elite) and the *Wehrmacht* (German army)" (<http://www.tulane.edu/~so-inst/slguid2.html>). He wins their friendship by his friendly manner and by his unlimited supply of desired goods: cognac, cigars, coffee, and women. Most of these items Schindler obtain from the thriving black market in Krakow. He becomes their friends because they are influential; he knows that he would need them to get the contract and to make sure that he can run his company smoothly.

Oskar Schindler first comes to Krakow in September 1939, in time of World War II. He is a young and gorgeous businessman, and he comes to the city only with one suitcase of his belongings and a hope that he can be rich there. One of the reasons why he wants to be rich was because he would like to be more successful than his father, Herr Hans Schindler, in the business matter. "In Schindler's case, the contracts of the *Rüstungsinspektion*, the Armament Inspectorate-the body that solicited bids and awarded contracts for the manufacture of every commodity the German forced needed-had been so rich that he had exceeded his desire to be successful in the eyes of his father (10)." This shows that Schindler has a big ambition to become more successful than his father

who once owns a farm machinery plant. “To be a prodigal and still be wealthier than your more careful father, that was one of the triumphs Schindler wanted out of life (100).” Schindler wants to be more successful than his father in order to satisfy himself to be acknowledged by his father. In this case, his id demands acknowledgment and his ego as the other part of the personality which interacts with the id, tries to find how to satisfy the id. Thus, his ego finds a way to satisfy his id by coming to Krakow and becoming more successful than his father.

The other reasons of why Oskar Schindler wants to be rich because he is a hedonist; he likes party, alcohol, cigarettes and women, and all of those stuffs need a lot of money. All he wants is to have a lot of money so that he can have luxurious life. “He was also a drinker. Herr Schindler-as always-chain smoked. There was never tension in the hands; he was stylish. His manner implied that he knew where the next cigarette was coming from and the next bottle of cognac (2 & 4).” It seems that he has the habit for a quite long time, and he enjoys his lifestyle. He also likes to hold a party in his place and he also came to the parties hold by the SS officers. “He did so because if the factory prospered, there would be more parties, parties in the Schindler’s style, the best parties you could imagine (70).” It showed that he likes to have parties, the more parties are hold, the happier he is. In this case, his id demands a satisfaction of basic needs: the pleasure of life, so his ego tries to find a way to satisfy the id. The ego finds a way by living in pleasure. Since Schindler’s superego is not so strong, the role of his id is so strong that it dominates his ego and his superego. However, his superego as the moral principle does exist from the time he is a child, yet it does not grows up. His id is the agent that is dominant at the first days of his life in Krakow. All he is looking for is pleasure. His id demands pleasure and his ego finds a way to satisfy the id by becoming rich.

In Krakow Oskar Schindler lives in a luxurious apartment with his Germans mistress, Ingrid and maintains a long affair with his Polish secretary, Victoria Knolowska. His wife, Emilie Schindler, choose to live most of the time at their hometown in Moravia. To all his women he is a well-mannered and generous lover. When his wife Emily comes to Krakow to visit him, he does not

hide the truth that he has a mistress and a girlfriend because according to him, to hide the fact that he has an affair was unnecessary.

Ingrid, his German mistress, must have known, as surely as Emilie Schindler knew about Ingrid. Oskar would never be a surreptitious lover; he had a childlike sexual frankness and it was not that he boasted. It was that he never saw any need to lie, to creep into hotels by the back stairs, to knock quietly on any girl's door in small hours. Since Oskar would not seriously try to tell his women lies, their options were reduced; traditional lovers' arguments were difficult (67).

Once again, it shows that his id rules his mind. All he wants to do is getting a pleasure of life. His id is so strong that his ego only satisfies his id only, and not to listen to the superego.

Oskar Schindler is a true hedonist. His lifestyle is expensive and he is described as a man with a high taste.

In Poland's deepest autumn, a tall young man in an expensive overcoat, double-breasted dinner jacket beneath it and-in the lapel of the dinner jacket-a large ornamental gold-on-black-enamel *Hakenkreuz* (swastika) emerged from a fashionable apartment building in Straszewskiego Street, on the edge of the ancient center of Krakow, and saw his chauffeur waiting with fuming breath by the open door of an enormous and, even in this blackened world, lustrous Adler limousine (1).

To read the description about Oskar Schindler, I know that his id is satisfied by his ego. His id demands satisfaction of pleasure and his ego finds a way by having a company and becoming a successful and a very rich businessman. To have all those things during World War II is like in fantasy only because to some people even getting food is so difficult. Here, I can see that Oskar Schindler's id was so dominant, as is shown by his lifestyle.

3.2. The Development of Oskar Schindler's Superego

As time goes by, after the factory functioned, Oskar Schindler's superego develops. These happen because of two reasons. First his relationship with Itzhak Stern and Amon Goeth makes his superego develop. These two persons influence him so that his superego develops to save the Jews. The second reason is because he has seen his surroundings where he can see the life of the Jews. To see the reality that the life of the Jews at that time is miserable makes his superego develop. In this part, because his superego develops, his ego as the other part of personality, tries to satisfy the superego. Thus, in the following part I will discuss how Schindler's superego develops through the influence of Itzhak Stern and Amon Goeth, and how his superego develops after he has seen the life of the Jews in his surrounding.

3.2.1. The Persons Who Influence Oskar Schindler in the Development of His Superego

The persons who influence Oskar Schindler in the development of his superego are a Jew named Itzhak Stern and an SS Commandant named Amon Goeth. Itzhak Stern and Amon Goeth influence Oskar Schindler in a different way. Itzhak Stern, a Jew, influences Oskar Schindler over his good manner, where he simply tries to urge Oskar Schindler to save the Jews, while Commandant Amon Goeth influenced Oskar Schindler over his bad behaviors toward the Jews, which make Oskar Schindler consciously or unconsciously want to save the Jews. Thus, in the following part I will discuss how Schindler's superego develops through the influence of both Itzhak Stern and Amon Goeth.

3.2.1.1 Itzhak Stern

In this part, I will discuss first about Oskar Schindler and Itzhak Stern relationship, how their friendship later on will influence Schindler to save the Jews. The very first time Itzhak Stern and Oskar Schindler meet is only in a

conversation between a German who wants to make money in Krakow and a Jew who asked to examine a bankrupt company and to work for him. He goes to see Stern because Stern seems to have friends or relatives in every factory in Krakow, while he himself was a newcomer to the city. Stern is quite surprised at the first place to know that a German, an elegant German businessman wants to talk to him about business matter. Then Stern, by law, had to declare himself that he is a Jew to Schindler. Yet, this kind of topic seems not to bother Schindler, as a German and a member of Nazi, who should have a feeling that Jews are sub-human population. It does not matter for Schindler because Schindler never hates Jews. It is stated in the book that from the time he is a child, he has Jews friends. It shows that his superego actually exists from the time he is a child, yet it does not grows up. His id is the agent that dominates his ego, so that his ego only listens to his id and not to listen to his superego. So, that is how their first relationship is built and established. "According to Stern's postwar recollection, he immediately recognized that Schindler was that rare item in Nazi-occupied Poland: The "good" German." (<http://www.tulane.edu/~so-inst/slguid2.html>) Stern, as a Jew, actually should hate Germans for what they do to him and his race. Yet, he said that Schindler was the "good" German, which means that he really likes Schindler out of the fact that he is a German. Stern sees Schindler more as a friend, than just as a German.

As the time goes by, their relationship is getting closer, and they become more than the *Herr Direktor* and his accountant; they become friends. On one of Oskar Schindler's birthdays, Itzhak Stern somehow is able to go to Schindler's office in Emalia from the Progress Works where he is now employed, to congratulate Schindler and find himself wraps up in an embrace. It shows that Stern respects Schindler and considers him as a friend by coming in Emalia during his work. It is a difficult thing to do at that time, moreover to Jews. First, because people are not supposed to leave their office during their office time; second, because Stern is a Jew, and it becomes more difficult to get a permission to leave his office. Thus, Schindler respects Stern by embracing him and thank

him to come to his birthday. Here I can see that there was a genuine friendship between them.

The role of Itzhak Stern to influence Oskar Schindler to save the Jews is crucial. Stern, an accountant, informs Schindler that German industrialists have to pay less for Jewish labors than for Polish labors. In this way, Stern first opens the door for the possibility of Jewish rescue at Schindler's factory. Thus Schindler's relationship with the Jews begins. He would be *Herr Direktor*, and they would be his employees. "Within a few months, Oskar was employing 150 Jewish workers and his factory had a minor reputation as a haven (79)." This quotation shows that there are no harms or tortures in Schindler's factory, for every laborer there are treated as a human being. Again, it happens because of Itzhak Stern's suggestion to Oskar Schindler to hire Jewish labors, so that Schindler has the opportunity to know the Jews and to save them. Here, Oskar Schindler's superego develops. The superego, which is the representative of the moral value, demands Oskar Schindler to save the Jews, so his ego as the mediation between the id and the superego finds a way by hiring more Jewish labors. At this point, his ego is able to mediate both the id and the superego well. He hires more Jews labors because they are cheaper than Polish and because he wants to save them.

Another case of Stern's influence to Schindler is about Rabbi Menasha Levartov. By this time, Stern had already worked in Palszow Camp, in the Construction Office of Amon Goeth's Administration Building. "During one of Oskar's visits to Plaszow, Stern told him that somehow Menasha Levartov had to be got into Emalia, or else Goeth would surely kill him (261)." Menasha Levartov was a rabbi who works in the Forced Labor Camp in Plaszow, where *Hauptsturmfuhrer* (Captain) Amon Goeth rules. Goeth wants to kill Levartov because of two reasons: first, because there will be other prisoners coming into Plaszow so that he has to reduce the number of prisoners there; second, because he considers that Levartov is so slow in his work of making hinges. Fortunately, when he is about to shoot Levartov, all of his revolver with him cannot work, even his guards' revolver cannot work too, and we never know why such things can happen. Telling himself that he will kill Levartov next time, Goeth kicks

Levartov away. Stern, because he knows that Levartov is a good man and a rabbi, goes to ask Schindler to save Levartov and bring him to his office, to make him one of his labors. Stern tells Schindler about this matter, that Rabbi Menasha Levartov is a crucial member of Jewish community and that he wants him to save Levartov. In this case, Schindler feels that Stern trusts him for telling him that he has to save the rabbi. If Stern does not trust Schindler, he will not tell Schindler to save the rabbi because it is too dangerous to ask a German's favor to save the Jews. Stern can be killed if it is not Schindler. Thus, Schindler saves Rabbi Menasha Levartov because Itzhak Stern pushes Schindler in the direction of rescue. It shows Stern's influence toward the saving Schindler makes; that because of Stern, Levartov is saved, and many others will be saved later on. Therefore, Schindler's superego develops through the influence of Itzhak Stern.

The influence of Itzhak Stern is of crucial importance in understanding Schindler's evolution from war-profiteer to rescuer of Jews. Stern perhaps is like a father to Schindler, and he learns a lot from intelligent, dignified, and worthy respect of Stern. Schindler first comes to Krakow with only one goal, to make fortune that finally changed into one principle, to save the Jews. The relationship between Schindler and Stern is useful. It demonstrates not only the power of moral expectations, but also the influence of role-models. Schindler comes to Krakow with little regard; it appeared, for human suffering. He meets Stern, who is intelligent, dignified, and worthy of respect. Schindler then develops a strong relationship with the elder Stern that continues after the war. Here, through the influence of Itzhak Stern, Schindler's superego develops.

3.2.1.2 Amon Goeth

Before I analyze the influence of Commandant Amon Goeth toward Oskar Schindler's development of superego in this part, I will discuss about how the relationship between Goeth and Schindler is established, and then how Goeth's behavior toward the Jews makes Schindler's superego develop.

Amon Goeth, a young and ruthless SS army comes from Lublin to Krakow to bring about that liquidation toward the Jews, and to take command of

the resultant Forced Labor Camp at Plaszow. Commandant Goeth's first meeting with Oskar Schindler is about business matter only:

What they knew was that each of them was in Krakow to make a fortune; that therefore Oskar would pay for favors. At that level Oskar and the Commandant understood each other well. Oskar had the characteristic salesman's gift of treating men he abhorred as if they were spiritual brothers, and it would deceive the Herr Commandant so completely that Amon would always believe Oskar a friend (210).

Goeth and Schindler's relationship actually is about business only, not like men who can talk on their dinner table and chat as friends. For Schindler, to sit and drink with Goeth is a repellent business. However, Schindler knows that it is necessary to go to Goeth's villa sometimes to have dinner and party there and to give Goeth regular gifts, as he is an influential SS man who has the power over the prisoners in Plaszow; to give them death sentences or to release them that Schindler will claim later.

Following the Nazi's doctrine, Commandant Goeth never considers the Jews as human beings; they are sub-human community to him. He treats the Jews as he wish, for he does not have to make a report if he kills or tortures them. Because he knows that he is the one who hold the power in Plaszow, he just does whatever he wants to do. Thus, he enjoys sitting on his balcony in the morning to shoot Jews randomly; as a morning exercise that soon will be habitual for him.

Oskar Schindler never like Amon Goeth, and it is obvious to see from the evidence of Itzhak Stern and others that Schindler abominated Goeth as a murderer who went to the work as calmly as a clerk goes to his office. He never has a doubt in killing the Jews he wanted to kill:

During the time she tended the Commandant's hands, he would shoot his shoeshine boy for faulty work; hang his fifteen-year-old orderly, Poldek Deresiewicz, from the ringbolts in his office because a flea had been found

on one of the dogs; and execute his servant Lisiek for lending a *drozka* and horse to Bosch without first checking (302).

Amon Goeth seems to enjoy what he does, for he murders people without guilty feelings. It shows how brutal he is with his power and his guns.

As one of Goeth's regular visitors, Schindler knows that one of the Commandant's methods in getting rid of the Jews is to enter one of the camp offices or workshops, form up two lines, and march one of them away. "The line marched away would be taken either to the Austrian hill fort, for execution by firing squads, or else to the cattle cars at the Krakow-Plaszow Station or, when it was laid down in the autumn of 1943, to the railway siding by the fortified SS barracks (262)." Seeing the life of the Plaszow prisoners; how Amon Goeth's treats the Jews made Schindler's superego develops. He wants to save them and place them in a safety ground, as he knows sporadic slaughter and torture are routine in Plaszow. However, his ego warns him not to save the Jews directly because it will make his life in great danger. He can lose everything he has, even his own life.

The way Amon Goeth treats the prisoners of Plaszow are like a person who does not have any compassion in his heart, and it affects Oskar Schindler's superego to save the Jews. Goeth murders and beat the Jews with no mercy. Helen Hirsch, for example, is beaten on her first day work as a servant for Commandant Goeth:

Herr Schindler, he likes to beat me in front of those women. On my first day here, he beat me because I threw out the bones from dinner. He came down to the basement at midnight and asked me where they were. For his dog, you understand. That was the first beating. I said to him...I don't know why I said it; I'd never say it now...Why are you beating me? He said, "The reason I'm beating you now is you asked me why I'm beating you." (21).

Oskar Schindler, knowing such a thing, gave Hirsch a kiss, a kind of compassion kiss, and promise that he will save her. As an addition, when Schindler comes to Goeth's villa to have dinner and party there, he sees that Hirsch is wounded; there is a bruising along the jaw line, and a more alarming purple, and it is not always covered by her collar. That was how Helen Hirsch's life in the Commandant Goeth's villa, for beating and punishment are becoming the daily treatment for her. It is Goeth's behavior toward Hirsch that makes Schindler has a decision that somehow he has to save her, makes her work in his factory. In the end, Schindler saves Helen Hirsch, makes her join his factory and be one of his laborers.

3.2.2. The Surrounding of Oskar Schindler

In this part, I will discuss about the other factor that build Oskar Schindler's superego. His surrounding makes his superego develops. He sees the life of the Jews at that time, and to see their pain and their poor condition hurt him as a human being. From the first time he arrives in Krakow, he never hates Jews but also does not love them. He simply considers them as human being, just like him. Yet after he lives in Krakow and sees their life, his superego develops, and it changes his perspective of life. He no longer concerns about money only, but more to the life of other people.

When Oskar Schindler sees the ghetto where the Jews live, he is shocked. "Now, shocked by the sights of the Prokocim depot, he decided to go riding again (153)." At that time, Schindler is on the hill with his mistress where he can see the ghetto downhill. There, he is a witness of how the German army treats the Jews. When they want to relocate the Jews in the Plaszow, they force the Jews to move and to leave all their belongings. Yet there are some Jews who do not want to move and tried to escape, but the German army shoots those who do not obey the rule. "Schindler felt an intolerable fear for them, a terror in his own blood which loosened his thighs from the saddle and threatened to unhorse him (156)." To see the view, how people can easily murder other people make Schindler shocked. He feels that he can feel how the Jews feel. He can feel their fear and it makes him want to save them.

When Oskar Schindler arrives in his office that day, his superego as the moral principle urges him to save the Jews. At this point, his id becomes weaker while his superego becomes stronger.

He was already in his office at DEF, shut away for a time, finding the news too heavy to share with the day shift. Much later, in terms uncharacteristic of jovial Herr Schindler, Cracow's favorite party guest, Zablocie's big spender, in terms, that is, which showed—behind the playboy facade—an implacable judge, Oskar would lay special weight on this day. "Beyond this day," he would claim, "no thinking person could fail to see what would happen. I was now resolved to do everything in my power to defeat the system (162).

This is Oskar Schindler's turning point from the man who concerns about money only to a man who concerns about other's life. He wants to save the Jews because he had seen their miserable life. Here once again, his superego develops and wants him to save other people's life.

At one night in the autumn, when Oskar Schindler passes the barracks in Plaszow to have dinner with Amon Goeth, he can see the prisoners. "Though Herr Schindler was used to the sight, it is possible that he still reacted with a small ironic cough. But Herr Schindler possessed an immense capacity for carrying that sort of luggage (5)." To see the life of Plaszow's prisoners makes him wound. He is about to have dinner in a fancy villa with fancy food, yet these prisoners are in the overcrowded barracks with no food. It is an ironic view to see, the Commandant Villa on the hill with the barracks down the villa. Here, Schindler's superego develops; he knows that the barracks are not appropriate for human, so his superego as the moral principle wants to save the prisoners. Yet his ego warns him that it is dangerous to act vividly, so he just passes them and has dinner with the Commandant while thinking the way to save the prisoners in Plaszow.

One day, when Oskar Schindler is about to leave his office, he sees the dust everywhere. He cannot ignore it, because it is weird, so he asks where all

this dust came from. After knows it, he goes to Chujowa Gorka, the source of the dust, and there he can see the SS put the dead Jews so the dead formed a small mountain, then they burn them all. He is shocked to see this, but at that first day he comes to Chujowa Gorka, he does not say or do anything.

“When, on that second visit, Oskar saw the extent of the fires on Chujowa Gorka, his first impulse was to stay in the car, that sane German mechanism, and drive home. Instead he went calling on friends of his in the workshop, and then visited Stern’s office. He thought that with all that grit falling on the windows, it wasn’t out of the question that people inside Plaszow would consider suicide. Yet he was the one who seemed depressed. “I’m going to get you out,” Oskar grunted all at once. He put a balled fist on the desk. “I’m going to get you *all* out.” (328).”

Here, I can see how Oskar Schindler’s superego develops and becomes stronger each day. He feels that he has to save the Jews. And even though his ego had warned him that it is too risky to save the Jews, this time his superego does not listen to his ego anymore. His ego had warned him that it is dangerous, so the first thing appear in his mind is to stay in the car and go home. But then he changes his mind because his superego does not listen to his ego, so he visits Itzhak Stern and tells him that he will save them all.

3.3. Oskar Schindler’s Superego Domination Phase

Oskar Schindler’s determination to save the Jews is the reflection of his superego which becomes so strong after he hires Itzhak Stern as his accountant and the Jews as his labors; and also after he has a business relationship with Commandant Amon Goeth. In addition, not only because of Itzhak Stern and Amon Goeth only did Schindler decide to save the Jews, but it also because he had seen the life of the Jews at that time. Watched this circumstances, finally his

superego urge him to save the Jews and to risk all that he had, including his own safety.

Oskar Schindler makes the first uncertain step towards supporting the Jews on December 3, 1939. He whispers the words into Itzhak Stern's ear: "Tomorrow, it's going to start. Jozefa and Izaaka Streets are going to know all about it (59)." Here, he is referring to an SS Aktion which indeed occurs. It is a small step in the direction of rescue, but it is a step in that direction nonetheless.

When there is more pressure toward the Jews in Krakow, when their life is getting harder and that there is a rumor that they will be liquidated in the gas room, many Jews are looking for sympathizers; people to whom they can count on. "Men like Itzhak Stern, official and unofficial agents of the Judenrat, had already developed a list of sympathizers, Germans to whom they could appeal. Schindler was on that list (80)." Stern himself always believes that Oskar Schindler is a good man and he believes that Schindler can save the Jews from the assassination.

3.3.1. Oskar Schindler Contact with Zionist Rescue Organization in Budapest

Oskar Schindler has a connection to a Zionist rescue organization in Budapest because among the Jews there are rumors that he can save them. This organization's aim is to rescue the Jews. Dr Sedlacek, the organization's courier meets Schindler to ask him to come to Budapest to make a report about what happen to the Jews in Krakow. "After a little hesitation—whether to do with the demands of the enamelware business or with the dangers of crossing so many borders—Schindler agreed (193)." Here, I can see that Schindler has lost his desire in business. It shows that his superego has become so strong and that his ego cannot mediate well between the id and the superego. He does not want to make money like how it used to be anymore, but he concentrates more on how to save the Jews.

After the first visit to Budapest, the organization gives some money to Schindler. However he does not use the money but give it to his Jewish contacts in Krakow. "But Oskar, partly because his sense of money (whether owed or

owing) was so inexact, partly because of his sense of honor, passed on to his Jewish contacts all the money he ever received from Sedlacek, except for the sum spent on Amon's cognac (287)." This quotation shows how Schindler's superego dominates his mind. He does not want the money to have pleasure as he usually does. Here, his superego overcomes his id and his ego, for he does not have satisfaction with the money and also because here his ego cannot mediate well. His ego only listens to his superego and does not listen to the id anymore.

Oskar Schindler, at this point has spend a lot of money in order to keep his labors alive and safe. And even though he gets money from Sedlacek, he never uses it all. He uses his own money more to save his labors.

Whether the funds that came to Oskar and were passed on by him were spent mainly on food, as Stern would have preferred, or largely on underground resistance—the purchase of passes or weapons—is a question Oskar never investigated. None of this money, however, went to buy Mrs. Schindler out of Montelupich prison or to save the lives of such people as the Danziger brothers. Nor was the Sedlacek money used to replace the 30,000-kilogram bribes of enamelware Oskar would pay out to major and minor SS officials during 1943 to prevent them from recommending the closure of the Emalia camp. None of it was spent on the 16,000-zl. set of gynecological instruments Oskar had to buy on the black market when one of the Emalia girls got pregnant—pregnancy being, of course, an immediate ticket to Auschwitz (289-290).

That quotation above shows that Oskar Schindler's superego has becoming so strong that he spend a lot of his money to save them. He does not use all his money to have satisfaction according to his lifestyle anymore, but he uses it more in order to keep his labors alive.

Since Schindler wants to save his labors, he had promised Dr. Sedlacek, the courier of the organization to make a report about the Forced Labor Camp in Plaszow, so Schindler asks Stern to write as full a report on the situation in

Plaszow as he can manage in an afternoon. That is a very risky request to make such a report, since if the SS army know it, Schindler can be considered as a betrayer and go to jail for it, and it is possible that he will get a death sentence for his action. However, at this point his superego has become stronger and already dominated his mind, so he fulfills his promise. Here, Schindler takes the risk of being captured by becoming a Jewish agent; again, it is because his superego has become stronger so that he does not pay much attention to his own safety anymore. His superego is so strong that it affects his ego not to listen to his id anymore, but only to follow his superego.

3.3.2. Oskar Schindler's effort to build a sub-camp for his labors in his factory

Oskar Schindler begins to know that his labors are not safe because they are Jews and they live in the ghetto. Once, all of his labors cannot come to work because they must shovel the snow as the SS order. He is so annoyed that he meets the SS officer to tell him that they both need his labors. One day without his labors means one day without production, and it will delay the order from the army. This is one of the ways of how he saves his labors, yet in this case his ego that mediate between his id and his superego hold the role. His ego could satisfy his id and his superego for the time. He is still able to make profit and he also can save his labors.

After Oskar Schindler sees how fragile are the life of his labors in the ghetto, then he decides that he should build his own camp in the factory, so that he can have them with him. "What I ought to do, said Oskar, is keep the people on the premises. Make my own camp" (242). This quotation shows how Schindler's superego slowly dominates his mind. His superego wants to save the Jews and his ego finds a way with building a camp, his own camp. Schindler did build his own camp in the factory so that he can have the labors with him. His camp is a haven for the Jews because he protects them from the SS.

There was a fence patrolled by an SS squad, but the inmates told Garde that Oskar did not let the SS into the encampment or onto the factory floor, except, of course, when senior inspectors came to look over the place. Oskar, they said, kept the small SS garrison of the Emalia factory well liquored and happy with their lot. Already they called themselves *Schindlerjuden*, using the term in a mood of cautious self-congratulation (246-247).

That quotation shows how his superego dominates his mind. His superego wants to place the Jews in save place and his ego find a way with building a camp and with bribing the SS to keep the camp save. Schindler do everything he can do to keep the SS outside his camp, and this make the Jews want to be his employee so that they can live in his camp, in the save place. “Among prisoners who knew, there was already competition to get into Emalia” (251). Schindler’s camp is a contrary to Plaszow. In Plaszow the Jews live miserable, there is only poor meal, and the SS’ dogs and beatings accompany them everyday. Yet in Schindler’s camp there are no dogs and no beatings, and the meal is better than Plaszow. Here, it is clear to see how his ego finds a way to satisfy his superego. He buys plenty food for his labors and he bribe the SS men to be outside the factory so that they cannot beat his labors or kill them.

The way how Oskar Schindler treats his labors put him in great danger. He may place his labors in a save place where they call it haven, but he himself is actually in danger. His superego seems to overcome his id and his ego, because he cannot see that he is in danger.

3.3.3. Oskar Schindler’s effort to move his factory and his labors to Moravia, Czechoslovakia

Not long after that, Oskar Schindler knows that his labors do not perfectly save in his sub-camp, so he tells Amon Goeth that he wants to move his factory to Brunnlitz, near his hometown in Moravia, and that he wants to take all his labors with him. “Oskar raised the idea of taking Jews away from Cracow with him one night at Amon’s villa. He wanted to move his factory to

Czechoslovakia. He wanted to take his skilled workers with him (355).” It is of course just an excuse to save his labors, because to bring all those people to Brunnlitz will cost a lot of money. But this is Schindler’s method to save his labors. His ego however, warns his superego not to take the action vividly, so he finds a way by telling Goeth that his labors are skillful. Oskar Schindler knows that he has to “buy” his labors from Amon Goeth, and then he has to pay for their transport to Brunnlitz, and all of those stuffs could not have been done easily. There is an argument from Goeth, but Schindler insists that he needs his labors with him because they are skillful, and he promises to pay Amon for each person he wants to bring.

Then, he starts to make a list of his labors and other Jews that he wants to bring to Brunnlitz, and it comes to a number of more than a thousand. Here, his superego is so dominant that it overcomes his id and his ego. His superego as the moral principle wants to save the Jews, and since his id is lost by his superego, his ego only listens to his superego. Actually, he knows that it is risky to do that action, but he does not want to go back. He told Itzhak Stern for sure that he has spoken to Amon Goeth. “Probably because Oskar reported his evening with Amon to Stern, rumors of Oskar’s plan were heard in the Administration Building and even in the workshops. There *was* a Schindler’s list. It was worth everything to be on it (359). The Jews want to be on the list because they know that the list is the key to the future, the life.

In order to save his labors and bring them to Brunnlitz, Oskar Schindler knows that he has to bribe the bureaucrats in Krakow to make the transfer of his labors easier. “He spent his afternoons in the little streets off the market square of Cracow haggling, at staggering prices of whatever the bureaucrats desired. Otherwise, he was sure, they would keep him waiting till his last Jew had gone to Auschwitz (371).” This shows how big his effort is in saving his labors. “Oskar later estimated that he spent 100,000 RM.—nearly \$40,000—to grease the transfer to Brinnlitz. Few of his survivors would ever find the figure unlikely, though there were those who shook their heads and said, “No, *more!* It would have to have been more than that.” (371). Money is never seems to be a problem for

Schindler. But usually he uses his money to have party and to have a luxurious life. Now he uses a big sum of money to pay the bureaucrats in Krakow to make the transfer of his labors run well. As I can conclude, there is a big difference from Schindler's personality. He who used to be a hedonist turns out to be a man who cares for others' life. His superego here totally overcomes his id and his ego. His ego cannot mediate well anymore between the id and the superego.

In Brunnitz, there is plenty of food for the labors, and Oskar Schindler is the one who buy food for them. "In a speech years after, Stern would say, "He rode day and night, not only to purchase food for the Jews in Brinnlitz camp—by means of forged papers made by one of the prisoner—but to buy us arms and ammunition in case the SS conceived of killing us during their retreats (436)." At this stage, Oskar Schindler has lost his appetite for business.

Through Sussmuth, Oskar had applied for another 30 metalworkers. It is simple fact that he had lost interest in production. But he saw, with the detached side of his mind, that if his plant was ever to validate its existence to Section D, he would need more qualified hands. When you look at other events of that mad winter, you can see that Oskar wanted the extra 30 not because they were used to lathes and machine tools, but because they were simply an extra 30 (452)."

At this point, Schindler only wants to save the Jews as many as he can. He does not care anymore if he has to spend all of his money to buy the Jews. All he cares about is their safety. It shows that his superego has overcome his id and his ego. His ego cannot mediate well between his id and his ego, and his life was in a bit chaos. The factory does not function because he has wrongly calibrated the machine, so he has to buy ammunition from other factory. It shows that he has lost his desire in business. In the beginning, it is all about the matter of business in the mind of Schindler, but in the end, it is all about the matter of people's life that becomes the most important thing to him. In this case, it is clear to see how his superego finally overcomes his id and his ego.