Schindler, it might be argued, embarked upon Jewish rescue because it gave him immense emotional and psychological satisfaction. He was a man with a tremendous ego. To be depicted as "a savior," a man who had the power to deliver life, this appealed to him in no small way. The psychoanalyst Anna Freud argued that no individual does anything for altruistic reasons. Instead, a person acts in a selfless manner for reasons of self-gratification.

Jonathan Dresner, one of the Schindler Jews, has said that Schindler "was an adventurer. He was like an actor who always wanted to be centre stage. He got into a play, and he couldn't get out of it."

**In your opinion, did Schindler rescue the Jews to please others or did he rescue Jews out of a subconscious desire to please himself? If you did not see the film, do you agree or disagree with Freud’s concept that people’s motivation for helping others is, ultimately, for self-gratification.**

**Find an example of DEHUMANIZATION or INTOLERANCE in the world in last 10 years. Provide an example and explain how it relates to the Holocaust.**

In the film, Schindler sits down with Stern and proposes a toast to the factory's success. With the Nazi destruction of Jews taking place outside of Schindler's factory and throughout Poland, Stern is not interested in a toast. "Pretend for Christ's sake," Schindler pleads. "I'm trying to thank you, and acknowledge I couldn't have done it without you." Stern replies, "You're welcome." But he does not lift his glass.

**How does this exchange influence Schindler? How does Stern, overall, influence Schindler?**

**What examples are there in the film of Itzhak Stern (Ben Kingsley) nudging Schindler in the direction of rescue?**

**In the movie, which scene was the most powerful or memorable to you and why?**

**What are the lessons we are supposed to learn from watching this movie?**

In the film, the Nazi commandant Goeth describes Jewish people as "vermin" and as "rats." In this depiction of the Jews, Goeth is following the tenets of Nazi propaganda, which were ceaselessly pounded into the minds of people in Nazi Germany and in the occupied territories.

Reducing the Jews to these despicable images, the Nazis sought to dehumanize (or demonize) the Jewish people, to push them beyond the boundaries of human and moral obligation, to reduce them to the "other." The Nazis believed this was the necessary first step in the process of first isolating the Jews and then exterminating them.

One word can confer dignity; one word can take it away. The process of dehumanization begins with the selective use of language. In many countries, including Poland, the very word "Jew" was a pejorative (derogatory), a slur, which conjured up the negative associations attached to Jews: dirty, shrewd, dishonest and greedy.

**Let’s talk about the use of language in our own community, in the halls of our school. What are the words that describe different ethnic groups, religious groups, gender, social groups, etc.? What can be the consequences of this selective use of language?**

**Which techniques used in the film strengthen the message that the director was going for? Provide specific scenes and describe the appeal or the effect?**

Some questions and excerpts were taken from (http://www.southerninstitute.info/holocaust\_education/slguid8.html)