OVERVIEW
The Nazi responsible for the transport of millions of innocent people to death camps might well have lived out his days in Argentina as “Ricardo Klement” if fate, a Holocaust survivor and Israel’s foreign intelligence service hadn’t intervened. A multimedia exhibition produced by the Maltz Museum of Jewish Heritage in collaboration with The Mossad – Israeli Secret Intelligence Service and Beit Hatfutsot – The Museum of the Jewish People, Tel Aviv, and featuring recently declassified artifacts never before seen outside of Israel reveals the secret history behind the capture, extradition and trial of one of the world’s most notorious escaped war criminals.

The resources, lessons, and strategies below will help educators prepare their students to experience the Operation Finale: The Capture & Trial of Adolf Eichmann exhibition and provide them with tools to extend its history and themes in their classrooms post-visit.

Operation Finale Themes:
• Justice: How do we seek justice after collective violence? What does justice look like from varying perspectives?
• Responsibility: Who is responsible for the crimes of the Holocaust?
• Evil: What can we learn about the human capacity for good and evil by examining perpetrator behavior?

PREPARING YOUR STUDENTS TO VISIT OPERATION FINALE
Because the exhibition focuses on events that occurred after the Holocaust, the visit will be more meaningful for your students if they understand Adolf Eichmann’s role in the Holocaust and have considered some of the complexities of perpetrator behavior and justice during and after genocide. You can choose from among the resources below to help your students consider these questions.

RESOURCE 1
Web: Background information on Adolf Eichmann

You can link students to any of these sites to investigate Eichmann’s role—his guilt and complicity---for the crimes of the Holocaust.

After investigating his role, students can participate in the barometer strategy—agreeing or disagreeing with this statement: “Part of Adolf Eichmann’s defense in his trial was that he was following orders from his commanding officers. Eichmann should not be found guilty for the murder of Jews in the Holocaust because he was just carrying out the orders he was given.”

Sites:
• United States Holocaust Memorial Museum: Adolf Eichmann
• Encyclopedia Britannica: Adolf Eichmann
• BBC History: Adolf Eichmann: The Mind of a War Criminal
• The History Place: Adolf Eichmann
• Remember.org: Eichmann Timeline
RESOURCE 2

Film: Monsters and Men: The Nazis at Nuremberg
This short film can be used with “All There is To Know about Adolf Eichmann” (Resource 3) to discuss the nature of evil and perpetrator behavior. James Edward Waller, social psychologist and Cohen Chair of Holocaust and Genocide Studies at Keene State College, uses the stories of the Nazis tried at Nuremburg to raise questions about the human capacity for evil. Waller explains that these stories force us to wrestle with uncomfortable questions about the nature of individuals who perpetrate atrocities. You can use the Text to self, text to text, text to world strategy to have students reflect on the themes of the film before they discuss with their peers.

Questions:
1. According to James Waller, why did people watching The Nuremberg Trials want to believe that the Nazis were “demonic”?
2. What did the Rorschach inkblot tests tell psychologists about the mental state of the Nazi defendants at Nuremberg? Why did these findings surprise the psychologists?
3. What are the implications for society if the perpetrators of genocides are “ordinary people?”

RESOURCE 3

Poem: “All there is to know about Adolf Eichmann” by Leonard Cohen, 1964

This poem can be used to discuss the nature of evil and Nazi perpetrator behavior.

Questions:
1. What is Cohen saying about the personality and nature of Adolf Eichmann?
2. Why might people believe that Eichmann had “talons, oversize incisors, green saliva, and madness?”
3. Why might people want to believe that Eichmann had “talons, oversize incisors, green saliva, and madness?”

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What did you expect?
- Talons?
- Oversize Incisors?
- Green saliva?
- Madness?
RESOURCE 4
Video: “The Devil is a Gentleman”

This 60 Minutes’ segment reviews Nazi war criminal Adolf Eichmann’s career in the Nazi party and subsequent trial in Israel in an attempt to examine the nature of his character. Mike Wallace interviews several people who knew Eichmann, including the prosecuting attorney, a former SS colleague, a psychiatrist, and a Holocaust survivor. The program raises fundamental questions about judgment and responsibility. Facing History qualified educators can borrow this film from the FHAO library.

RESOURCE 5
Lesson: Decision-Making in Times of Injustice, Lesson 16: Justice after the Holocaust

This lesson, from the Facing History and Ourselves curriculum, helps students define what justice looks like after the Holocaust and helps them develop a deeper understanding of justice in their own lives. Through learning about the Nuremberg trials, they consider the legal and ethical dilemmas posed after genocide or massive collective violence. The process of listening to different perspectives about justice after the Holocaust can help students develop a more sophisticated understanding of justice in their own lives. What are the different ways justice can be achieved? How do we judge the actions of perpetrators and bystanders? Should people be held responsible for following laws or orders that are morally wrong? These are some of the questions students explore in this lesson. The lesson includes strategies and handouts.

RESOURCE 6
Excerpt: The Trial in Jerusalem - Presiding Judge’s Opening

In this excerpt (Handout A below), the judge replies to Eichmann’s argument that the Israeli court should be disqualified because it will be unable to be objective. This excerpt can be used to discuss the complexity and issues of the trial being held in Jerusalem. Use the close reading strategy to help students understand this complex text.

Questions:
1. What reasons does the presiding judge give to support his claim that he and his fellow judges will be fair?
2. What is the significance of the trial being held in Jerusalem? What are arguments for and against holding the trial in another country?
3. The executives of Kol Israel, the radio broadcasting company which recorded the full trial, said they viewed the work as serving “important values of doing justice.” How did they serve justice by recording and broadcasting the full trial?
4. The trial was held completely in Hebrew, with the aid of translators. The judges at the panel all spoke German fluently. What is the significance of holding the trial in Hebrew? How might the judges’ fluent knowledge of German influence their experience of the trial?
RESOURCE 7
Excerpt: The Trial in Jerusalem - Eichmann’s plea to the court

In this excerpt (Handout B below), Adolf Eichmann makes his final plea to the court after he has been found guilty of the charges against him. This excerpt is helpful for students to understand why Eichmann claimed that he was innocent of the charges. Use the close reading strategy to help students understand this text. The barometer strategy from Resource 1 (above) could also be used with this reading. Alternatively, students can reflect on key passages from this text using the save the last word strategy.

RESOURCE 8
Excerpt: The Trial in Jerusalem - Dr. Mark Dworzecki’s testimony

Eichmann’s trial was notable because of the prominent role survivor testimony played in the prosecution. The testimony of Dr. Mark Dworzecki (Handout C below), survivor of Vilna Ghetto and five Estonian camps, highlights the inhumanity of the Nazis toward Jews living in ghettos across Nazi-occupied Europe. Students can use this testimony to reflect on the “choiceless choices” faced by Dr. Dworzecki and Jews across Europe. After reading this excerpt, have students consider the difficult choices Jews faced by using the Whiparound strategy.
FOLLOW-UP ACTIVITIES

Use these resources and activities from Facing History and Ourselves to extend students’ learning about perpetrator behavior and international justice after their visit to Operation Finale.

RESOURCE A

Film and Study Guide: Worse than War

Daniel Jonah Goldhagen and Mike DeWitt’s film Worse than War and the accompanying study guide explore facets of perpetrator behavior and the role of the international community in genocide. At the core of the film is a chilling fact: “All told,” says Goldhagen in the film, “in [the last 100 years], there have been more than 100 million innocent victims of genocide—more than all the combat deaths in all the wars fought during that time everywhere in the world.”

These resources explore these questions: Why do killers kill? What is the role of leaders in instigating and in carrying out genocidal acts? Why do the international community and the United Nations fail to intervene to stop such violence? And, what can be done to prevent future genocides? The lessons are intended to encourage students to empathize with the victims of genocide and engage them in the moral and political debates surrounding these questions.

RESOURCE B

Film Clips and Lessons: The Reckoning and the International Criminal Court

Late in the 20th century, in response to repeated mass atrocities that convulsed the world, more than 120 countries united to form the International Criminal Court (ICC)—the first permanent, independent (treaty based) international criminal court created to prosecute perpetrators (no matter how powerful) of crimes against humanity, war crimes, and genocide. Teachers can also use the full film and accompanying study guide, The Reckoning: The Battle for the International Criminal Court, which follows dynamic ICC Prosecutor Luis Moreno Ocampo and his team for three years across four continents as he issues arrest warrants for Lord’s Resistance Army leaders in Uganda, puts Congolese warlords on trial, shakes up the Colombian justice system, and charges Sudan’s President Omar al-Bashir with genocide in Darfur, challenging the UN Security Council to arrest him. Building cases against genocidal criminals presents huge challenges, and the Prosecutor has a justice mandate but no police force. At every turn, he must pressure the international community to muster political will for the cause.

RESOURCE C

Films and Activities: Watchers of the Sky Resource Collection

Propeller Films, in partnership with Facing History and Ourselves, created a series of films using footage from the feature length film Watchers of the Sky. The series of films follows Raphael Lemkin, Benjamin Ferencz, Luis Moreno-Ocampo, and the historical events that inspired them to take action. Activities and questions in this resource accompany each film. Use this resource with your students to explore the ongoing struggle to apply the rule of law to punish and prevent crimes of mass violence.

You can use these resources to help students think about the injustices in their community, nation, and world today — and what their obligations are to address these injustices. This film will also help students consider what tools they have to work for justice.
RESOURCE D
Three-Lesson Series: Totally Unofficial: Raphael Lemkin and the Genocide Convention

How do you move from recognizing a problem to taking action? This film and the accompanying activities focus on Raphael Lemkin’s relentless effort to establish the term “genocide” as a legal convention in order to recognize and ban the crime in international human rights law. Lemkin’s actions have influenced the way we are able to respond to acts of genocide. A study of Raphael Lemkin’s work not only helps students understand traditional world history themes such as sovereignty, diplomacy, and law, but also provides a powerful historical example of how moral outrage can be translated into action—an example that can spur students to reflect on their ideas about crimes against humanity and their own role in preventing future genocides and promoting human dignity.

Each of the three lessons is designed to run between 60 and 90 minutes. Lessons contain options regarding how to use the accompanying case study text, primary source materials, and videos.

RESOURCE E
Facing History and Ourselves Universal Declaration of Human Rights Resource Collection and Lessons

The Universal Declaration of Human Rights (UDHR) is celebrated as one of the milestones in the history of human rights. The resources in this collection explore the context in which the document was drafted, the history of the declaration itself—including the debates and the dilemmas faced by Eleanor Roosevelt and others on the committee that produced the UDHR—and a consideration of the legacies and lasting impact of the declaration.

This collection supports the FHAO resource book Fundamental Freedoms: Eleanor Roosevelt and the Universal Declaration of Human Rights with a wide range of resources that can be used in a variety of teaching contexts. Lesson 3 and Lesson 5 support the study of Human Rights and help students think about how these rights apply today and what their responsibilities are to protect these rights.
HANDOUT A:  
PRESIDING JUDGE’S OPENING EXCERPTS

Video:
Clip 3: 7:18; 12:30-13:34

I declare the sixth Session of the trial open. The Court delivers the following decision which is:

Decision No. 3

After the reading of the indictment, Dr. Servatius, Counsel for the Accused, raised two preliminary objections: the first regarding the disqualification of the judge sitting in judgment in this case, and the second regarding the lack of jurisdiction of the Court to consider the charges contained in the indictment.

With regard to the argument of disqualification, Dr. Servatius said that the Accused was apprehensive lest the judges should not be able to try this case without bias. The fear is expressed not against any of the judges in particular but against all three, on the grounds that they are sons of the Jewish people and citizens of the State of Israel. There are grounds for apprehension, so Counsel argues, that the recollection of the Holocaust in which millions of their people were destroyed, that Holocaust which constitutes the background to the crimes attributed in the indictment to the Accused, will adversely affect the impartiality of the judges and their ability to do justice. He also requested each of the Judges to ask himself whether his personal suffering or that of members of his family in the years of the Holocaust affect his ability to judge the Accused in this case.

To these arguments we reply: The subject of the charges in this case is the responsibility of the Accused for the acts described in the indictment. In the examination of this question it will not be difficult for us to maintain the guarantees ensured to the Accused in any case conducted according to our criminal law procedure, namely that every man is deemed to be innocent and that his case must be tried only on the basis of the evidence brought before the Court. Those charged with the task of judging are professional judges accustomed to weighing evidence and they will be carrying out their task under the critical gaze of the public; learned and experienced lawyers are defending the Accused.

As for the Accused’s fear concerning the background against which this trial will be heard we can only repeat the principles which apply to every judicial system worthy of the name; that indeed while on the bench a judge does not cease to be flesh and blood, possessed of emotions and impulses. However he is required by law to subdue these emotions and impulses, for otherwise a judge will never be fit to consider a criminal charge which arouses feelings of revulsion, such as treason, murder or any other grave crime. It is true that the memory of the Holocaust shocks every Jew to the depth of his being, but when this case is brought before us we are obliged to overcome these emotions while sitting in judgment. This duty we shall fulfill.

After considering the arguments of learned Counsel for the Defense, this Court and each one of its judges regards itself as competent to try this case.

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HANDOUT B:
ADOLF EICHMANN’S PLEA TO THE COURT

Full Transcript: http://www.nizkor.org/hweb/people/e/eichmann-adolf/transcripts/Sessions/Session-120-03.html

Presiding Judge: Adolf Eichmann, you have heard your Counsel’s statement on the penalty. Do you wish to add anything concerning the penalty which the Court should impose on you for the crimes of which you have been found guilty?

Accused: I have heard the Court’s severe verdict of guilty. I see myself disappointed in my hopes for justice. I cannot recognize the verdict of guilty. I understand the demand for atonement for the crimes which were perpetrated against the Jews. The witnesses’ statements here in the Court made my limbs go numb once again, just as they went numb when once, acting on orders, I had to look at the atrocities. It was my misfortune to become entangled in these atrocities. But these misdeeds did not happen according to my wishes. It was not my wish to slay people. The guilt for the mass murder is solely that of the political leaders.

I did try to leave my position, to leave for the front, for honest battle. But I was held fast in those dark duties. Once again I would stress that I am guilty of having been obedient, having subordinated myself to my official duties and the obligations of war service and my oath of allegiance and my oath of office, and in addition, once the war started, there was also martial law.

This obedience was not easy. And again, anyone who has to give orders and has to obey orders knows what one can demand of people. I did not persecute Jews with avidity and passion. That is what the government did. Nor could the persecution be carried out other than by a government. But I never... I accuse the leaders of abusing my obedience. At that time obedience was demanded, just as in the future it will also be demanded of the subordinate. Obedience is commended as a virtue.

... I have already said that the top echelons, to which I did not belong, gave the orders, and they rightly, in my opinion, deserved punishment for the atrocities which were perpetrated on the victims on their orders. But the subordinates are now also victims. I am one of such victims. This cannot be ignored. It is said that I could and should have refused to be obedient. That is a consideration with hindsight...

... My life’s principle, which I was taught very early on, was to desire and to strive to achieve ethical values. From a particular moment on, however, I was prevented by the State from living according to this principle. ... And I would now ask the Jewish People on a personal level for forgiveness, and I would admit that I am overwhelmed by shame when I think about the evil committed against the Jews and the acts that were perpetrated against them. But in the light of the reasoning of the Judgment this would probably only be interpreted as hypocrisy.

I am not the monster that I am made out to be. I am the victim of an error of judgment. I thank my Counsel, who has insisted on my rights. I am utterly convinced that I must suffer here for others. I must bear what fate imposes on me.

Presiding Judge: We shall announce the sentence on Friday, the day after tomorrow, at 9 o’clock.
**HANDOUT C:**
**EXCERPT: TESTIMONY OF DR. MARK DWORZECKI**

Full Transcript: [http://www.nizkor.org/hweb/people/e/eichmann-adolf/transcripts/Sessions/Session-027-03.html](http://www.nizkor.org/hweb/people/e/eichmann-adolf/transcripts/Sessions/Session-027-03.html)

Video: 5:00-8:23

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Presiding Judge: What is your full name?
Witness: Meir Mark Dworzecki.

Presiding Judge: Doctor?
Witness Dworzecki: Yes.

Attorney General: Are you a medical doctor by profession?
Witness Dworzecki: Yes.

Q. Do you also engage in research and lecture on the Holocaust?
A. Yes, at Bar-Ilan University, on the history of the Holocaust.

Q. In this trial I would ask you to describe what you experienced, what you saw with your own eyes and heard with your own ears, and not what became known to you as a result of your research. At the time of the War you were in Vilna?
A. Yes.

Attorney General: In 1939 you fought in the Polish army?
Witness Dworzecki: Yes, in the War against Germany.

Q. You were taken prisoner, escaped from the prison camp and came to Vilna?
A. Correct.

Q. When War broke out between Germany and Soviet Russia in June 1941, you were there?
A. Yes.

Q. Do you remember the case of a man who returned home and reported to his mother: Mother, I was obliged to take out a certificate either for you or my wife?
A. Yes, I remember this. This was a painful problem throughout the ghetto, where they gave people one yellow certificate and they could register a wife and two children. But if a man had a wife and a mother—he had to choose whom he would register.

Presiding Judge: The man himself?
Witness Dworzecki: He himself had to decide upon whom he wanted to bestow life.

Attorney General: On what basis did he get the certificate?
Witness Dworzecki: That he should register either his wife or his mother.

Q. But what was the general basis on which a man received such a certificate?
A. We came to the police and said: “This is me, this is my wife and those are my children.”

Presiding Judge: Did every Jew receive it?
Witness Dworzecki: No, only those who possessed a certificate that he was a skilled person, that he was working in some profession recognized as a vital profession. Those professionals who were considered to be of no importance were teachers, writers, journalists. Important ones were shoemakers, tailors, furriers who could be of use to the army. There were a number of doctors in order...
to treat sickness in the ghetto. But a man of the spirit or intellect—a teacher, a rabbi, a ritual slaughterer, a judge of a religious court, a writer, a journalist—these were of no importance and weren’t able to receive any life certificate.

**Attorney General:** And so a man would come home and say: “Mother...”

**Witness Dworzecki:** A man would come home and say to his mother: “I have here a certificate and I can register either you, mother, or my wife. One of you has to hide in some bunker in a Malina, perhaps luck will come her way, perhaps not. And if I have three children, I can register only two and I must abandon the third child to the Germans. I remember a case where someone went to his mother and said: “Mother of mine - you tell me what to do. Wasn’t it you who led us to the marriage ceremony and now I can take only you or my wife?” And then the mother said to him: “It is written in our Holy Torah ‘Therefore shall a man leave his father and his mother and remain attached to his wife.’ Your wife was destined for you by Heaven, you have to build a family for yourself; I forego my life—give life to your wife.” And she gave a last blessing to her son, to the wife and to the children.

**Q.** This man was you, Dr. Dworzecki.

**A.** I was the man.

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