

Samuel Rachlin

Such is Cosmopolitanism

Samuel Rachlin's article "Such is Cosmopolitanism" is both a review of the historical development of the term "cosmopolitanism" and his personal reflections on the phenomenon. In the classical Greek definition cosmopolitanism means "world and citizen" - a person who feels at home all over the world. Rachlin argues that throughout history when Jews have been defined as cosmopolites the implications have often been negative. Cosmopolitanism is another way of demonizing Jews, seeing them as disloyal and untrustworthy. The term then becomes just another way of expressing anti-Semitism. Rachlin describes his parents' experiences during the Stalin era and his own experiences as a Danish journalist - born in Siberia - in the aftermath of the terrorist attack on New York on September 11 when he, too, was labeled a cosmopolite.

Janina Katz

Cosmopolite? No ...

Janina Katz declares herself a "multi-patriot" rather than a cosmopolite in her personal vignette "Cosmopolite? No ...". She is a writer and poet born in Poland who has lived in Denmark since the anti-Zionist campaign in the late 1960s made her flee. She describes herself as: "Polish patriot, Israeli patriot and Danish citizen".

Jonathan Schwartz

On Plural Hyphenated Identities

The hyphen is increasingly used to suggest a person's potential membership in several ethnic and national communities. Being Jewish with a hyphen, as in "Jewish-American", is evidently an ethnic identification, rather than a religious one. That is "Jewish-American" is comparable to "Italian-American" or "Greek-Canadian". The terms are both self-ascriptive and ascribed by others. The essay is auto-ethnographic in that it draws upon some of the author's ambiguous experience of being Jewish-American prior to his emigration to Denmark in 1970. This move meant that another hyphen was added to the author's identity: "Danish-Jewish-American". These hyphens, however, by no means claim that the person is divided into three equally active identities, but rather that one's social experience, particularly memories, continue to recede and surface in new circumstances. To emigrate from the United States, which had been the refuge and "new world" for our Jewish grandparents seems at first completely anomalous. We were going against the historical current, yet many Jewish-Americans in the third generation had developed a sense of Europe as our cultural homeland. Denmark's exceptional history during World War 2, the rescue of the Danish-Jews, made it one of the preferred destinations for Jewish-Americans who had become profoundly disappointed in the United States during the violent years of the Nixon Administration. Becoming Danish-Jewish-American encouraged all three identities. The essay attempts to combine not only proverbial hyphens, but

also autobiography and social anthropological reflection. The essay has its primary inspiration in Erik Homburger, Erikson's life history and research. He had at least three hyphens in his own identity: Jewish-Danish-German-American!

Helen Liesl Krag

Rivers coming together ...

Helen Liesl Krag, born in Vienna, moved to Denmark in the late 1960s because she had met her Danish husband-to-be. She reflects on her life in Denmark as a Dane and as a foreigner in her narrative "Rivers coming together - Am I a stranger in Denmark?" Today she feels that she belongs here and there and everywhere but also that perhaps she has begun to construct herself as a foreigner to a larger degree than before as a strategy, which allows her to enjoy life in all its multitude but at the same time knowing that by defining yourself as different, you run the risk of being ostracized.

Oren Shafir

Largely Cosmopolitan

Oren Shafir thinks of himself as "largely cosmopolitan" in his short narrative about his life, which began in Israel. But, like his family, he has traveled a great deal before ending up in Denmark through his marriage to his Danish wife. He thinks of himself as "a little American, a little Israeli and mostly Jewish".

Hans Goldstein

Hachshara in Denmark

Hans Goldstein describes his own experiences as a member of the Zionist Chalutz movement - a movement that believed in teaching Jews agricultural skills so they could emigrate to Palestine and help develop the area. Goldstein came to Denmark in 1938 as a result of the Austrian Anschluss together with around 150 other "chawerim". His work and residence permit allowed him to work as "unpaid agricultural trainee" at a farm near Skanderborg. After the German occupation of Denmark the situation changed and the planned emigration to Palestine had to be delayed and in most cases never happened. After the escape to Sweden most of the chaluzim chose to return to Denmark after the war and many stayed on despite problems with the Danish immigration authorities. In the late 1960s former chaluzim in Denmark founded an organization, which continued to exist until recently.

Lene Andersen

Rebel With a Cause ... Interview with Bent Melchior

Former Chief Rabbi Bent Melchior about his lifelong struggle for human rights, the protection of refugees, and inter-cultural and interreligious dialogue. As an orthodox rabbi he is always focused on Jewish ethics, also when they do not concern Jews in particular but rather represent humanism in a broader sense; even when his views and actions have gone against his community or - in one particular case - against his own father, Marcus Melchior, the Chief Rabbi before him. Though orthodox, Bent Melchior is not afraid of change and moderate reforms that allow Judaism to reflect the development and values of modern society, but any Jewish reform must be rooted in Jewish tradition. This goes for mixed seating in the synagogue as well as conversions, where he thinks the community could be more open.

Naomi Feuchtwanger Sarig

Ornaments and Labyrinths. A Unique Form of Scribal Art in Hebrew Manuscripts

Micrography, or the art of minute script delineating a decorative form, made its first appearance already in the earliest extant Medieval Hebrew manuscripts of the late ninth and early tenth centuries. This unique phenomenon prevails from that time on, and is still in use to this very day. In our present study, however, we confine ourselves only to works of the Middle Ages and illustrate the origin and early history of this form of art. Micrography is a manifestation of shaped writing, which is an artistic creation produced by the scribe. A microgram usually contains the masoretic commentaries and grammatical notes to establish the accurate version of the Hebrew Bible and its correct reading, which is therefore totally dependent on it. It is unclear if, when and by whom the Masorah was first written as an independent, comprehensive study. Masoretic activity began in the fourth or fifth century - in the Talmudic period and reached its peak in the tenth century, in the work of the most highly esteemed master of the Masorah of all times - Aaron Ben-Asher of Tiberias, who collated, augmented and concluded the study of his ancestors. Hebrew micrography evolved in a Muslim culture, where calligraphy played a highly important role. Arab calligraphers enjoyed a respectable status in society, as copyists of the Holy Scriptures of the Qor'an. Their love for script was manifest in the elaboration of letters and scribes of Arabic and Hebrew alike shared a common appreciation for the aesthetics of writing, in addition to their painstaking efforts to render the text of their Holy Scriptures flawlessly.

Jette Bjørka Fosgaard

Reflections on attitudes ascribed to European Jewish Museums in the shadow of Holocaust

Jette Fosgaard's essay reflects on the phenomenon of European Jewish museums and the choices they make in how and how much they tell about the Jewish experiences during Holocaust. She argues that the Jewish museums are places of dialogue for both Jewish and non-Jewish visitors. When they leave the museum, they are changed and so is the museum. The Jewish museums are consciously or unconsciously carriers or creators of a multicultural Europe and have an ethical responsibility in how they communicate the past. Jette Fosgaard focuses on the Danish Jewish Museum, Jüdisches Museum Berlin and Felix-Nussbaum-Haus, Osnabrück.

Silvia Goldbaum Tarabini Fracapane

Born in Denmark, murdered in Auschwitz

For more than 60 years it has been commonly believed that no Danish Jews were murdered in Auschwitz-Birkenau. So far the author's research shows otherwise. Already in the spring of 1942 Danish or Danish-born Jews were deported to Auschwitz from France before it came to the attention of the Danish authorities. This article provides an overview of a project in process to uncover the forgotten Danish-Jewish victims. Silvia Fracapane describes three groups of victims: 1) Persons born in and residing in Denmark for a number of years before moving abroad; among others women who through marriage with foreign men lost their Danish citizenship, 2) Persons born abroad and immigrated to Denmark and persons born abroad by Danish parents and who were, according to Danish law, Danish, 3) Stateless agricultural trainees (chaluzim) who came to Denmark in the 1930s and in an attempt to find "the new way" to Palestine emigrated illegally in 1942 and 1943. In the article Silvia Fracapane focuses on the story of one young woman, Marie Stargot, to illustrate her ongoing research project. Marie was born in Copenhagen in 1924 to Sucher and Sara Stargot who came to Denmark illegally in 1920 and 1922 from Poland. In 1928 Marie's parents were given permission to settle in France. Marie was deported to Auschwitz from the French transition camp Drancy outside Paris in 1942. The Danish consulate in Paris sent a letter to the Union Général des Israélites de France requesting that Marie be freed, as she was a Danish citizen according to Danish law. Whether the person in charge of Drancy ever received the letter is not known. Marie was deported and died in Auschwitz in 1942.

Bent Blüdnikow

The White Busses

Bent Blüdnikow reviews the Swedish historian Ingrid Lomfors' book: *Blind Fläck. Minne och glömska kring Svenske Röda Korsets hjälpinsats i Nazityskland 1945* (Atlantis 2005) about the Swedish Red Cross' action to help Scandinavian prisoners in Nazi Germany. Lomfors is critical of the Swedish effort, the glorification of Folke Bernadotte and the Swedish understanding of its national history. She shows that the Swedish Red Cross helped transport prisoners that the Nazis wanted to liquidate in order to save Scandinavian prisoners. Blüdnikow is critical of Hans Sode-Madsen's book: *Reddet fra Hitlers Helvede. Danmark og De Hvide Busser 1941-45* (Aschehoug 2005) about Theresienstadt and the White Red Cross busses. According to Blüdnikow his book uncritically praises the Danish cooperation policy with Nazi Germany and is based almost solely on Danish sources.

Vilhjálmur Örn Vilhjálmsson

"Ich weiss, was ich zu tun habe" A critical reflection on the role of Georg Ferdinand Duckwitz in the rescue of the Danish Jews in October 1943

One person in particular has received credit for the successful rescue of most of the Jews of Denmark to Sweden in October 1943. That person was Georg Ferdinand Duckwitz (1904- 1973). In the post-war era, this Nazi diplomat, who had been a Nazi spy, a long-time trusted member of the Nazi Party and co-worker of anti-Semite ideologist Alfred Rosenberg, managed to continue his service in the post-war German Foreign Office because of his alleged role in the rescue saga of the Danish Jews. He has been credited for trying to thwart the action against the Jews in Denmark, as well as for warning the Jews with the help of Danish Social Democrat friends. Duckwitz has been praised in a large number of articles and booklets from 1949 onwards, especially after 1970. However, his story, which he himself was a master of promoting, has never been critically investigated. His Danish biographers, writing small PR pamphlets on Duckwitz for the German Foreign Office, never made full use of all the available sources nor discussed the vast number of discrepancies that occur in his many different narratives. Duckwitz always argued that he had been in Copenhagen when Denmark was invaded on April 9 1940. Records of the Danish Police, which no Danish historians bothered to look into, as well as his own pocket books, which for decades were inaccessible to historians other than Hans Kirchhoff, show that Duckwitz was in Berlin dating, eating out, dancing and playing at the time when Denmark was invaded by German forces. Duckwitz and his biographers have stressed that on September 19 1943 he suddenly made the most important decision of his life: To travel to Sweden and present the Swedish authorities with the idea of the rescue of the Danish Jews. Duckwitz's trip to Sweden in September 1943 has become the ultimate proof of his glorious involvement in the rescue of the Danish Jews. However, Duckwitz's signature on his application to the Danish State Police to travel to Sweden shows without any doubt that Duckwitz made the decision to travel to Sweden on September 14 and not 19 as he always claimed. Duckwitz's biographers did not bother to use this source, which makes most of the motifs Duckwitz gave for his life-saving trip to Sweden questionable or invalid. Instead, historian Hans Kirchhoff, who most likely didn't know Duckwitz's application existed, persistently claimed that Duckwitz didn't need permission from the Danish authorities to travel to Sweden in September 1943. The present article summarizes numerous contradictions and flaws in the legend of George Ferdinand Duckwitz and shows how some important sources have been used selectively, or not at all by his biographers. There are great discrepancies between the rescue story told by Duckwitz and the one that can be told by the large number of sources that were ignored in the research on the rescue of the Danish Jews in 1943. The German Foreign Ministry has made great efforts to promote Duckwitz as an exception to the rule, as a righteous man among many other members of the Post-War Foreign Service who had a less heroic Nazi Past. In 2005, the State Secretary of the German Foreign Office (presently the German ambassador to the USA), Klaus Scharioth, even claimed: "it is not to be assumed that the achievement of Duckwitz in the autumn of 1943 will ever be questioned". However, until recently (2005) any questioning was extremely difficult for historians, other than those hired by the German Foreign Ministry, to access the diary and pocket notebooks of Duckwitz in the Political Archive of the German Foreign Ministry. When these sources finally became accessible to this author, they, together with sources discovered in Danish archives, showed a quite different George Ferdinand Duckwitz: An opportunist, who constantly changed and adapted his story for personal gain or according to the wishes of leading Danish politicians, who were afraid that aspects of Duckwitz's original story might compromise their careers. When Duckwitz was

nominated Righteous Among the Nations by Yad Vashem in 1970, the source material to back the claims for his deeds was extremely poor and one must question how his nomination was at all possible. The only living credibility witness from 1943 was a Danish policeman, who was flown to Israel and presented by the Danish Embassy in Tel Aviv as a WWII resistance fighter and a personal friend of Duckwitz during WWII. The policeman who vouched for Duckwitz was in fact active in the Danish police department that arrested stateless Jews, who were expelled to Nazi Germany by the Danish authorities during WWII, and actively participated in the deportation of Danish Communists to Nazi concentration camps.

Vibeke Boolsen

Next Stop Øregaard

After the Liberation of Denmark on May 5 1945, the refugees who fled to Sweden must return, including the Jewish refugees. On their return, about two to three hundred of the Jewish refugees from Sweden found themselves homeless - many out of a job as well. One solution was to use schools as temporary accommodation for refugees, a solution not unknown, especially in the Greater Copenhagen area, which also had about a quarter of a million German refugees to take care of. Some of the Jewish refugees were housed in a grammar school, Øregaard Gymnasium, in the borough of Gentofte (the northern "posh" area of Greater Copenhagen) on their return during the months of May and June 1945. Board and lodging was provided for them and most of those who picked up their lives again moved out during the following months. But when the new school year started, parents threatened to take the ministry responsible - the Ministry of Special Affairs, whose Minister was a member of the Communist party - to court so as to secure their children's education at their own school, and not at a different school in the vicinity. The local press likewise changed its tone towards the refugees at Øregaard. In the beginning of July 1945 a rosy-pictured feature on the refugees and their conditions was published - they are treated so well, they don't have to lift a finger, the State takes care of everything for them - but in September, when the parents meet at the Council building, other things come to the fore: the refugees are vandalising the building, neither they nor the Minister responsible obviously know how to behave - they must be moved out by October 18, at the latest. The Local Council of Gentofte, and not least the Mayor, seconds this point of view. The sentimentality of the days immediately after the Liberation, and the magnanimity, has definitely come to an end. So, on October 18 1945 the refugees were moved to a building that had been judged as "unfit for human habitation" only two-three months previously. The article not only presents new material from various archives, but also discusses whether the refugees at Øregaard were subject to Danish anti-Semitism. There are undeniable anti-Semitic tones in the various statements from the press and local authorities, but there is also a great deal of anger directed towards the Minister of Special Affairs, because of his political affiliation. The anti-Semitism is, however, undeniably there.

Emile Danino

A Dubious Source

This article examines Ademar of Chabannes' account regarding Good Friday 1020 where Rome was struck by an earthquake and great storm. It was supposedly caused by an act of sacrilege committed by the Jews. A Jewish witness told the pope Benedict VIII that at the very hour of the quake the Jewish synagogues in Rome were mocking the figure of the crucified Jesus. After investigation the pope condemned the instigators to death. "As soon as they were executed the storm ceased". Ademari Cabennensis. Chronicon, liber tertius, L II. How much credence this account deserves? Are we facing another scapegoat story explaining an event, if the event occurred? It seems to be the only source available on the earthquake, the mocking and the executions. J.D. Mansi reported a similar account in *Sacrorum conciliorum nova et amplissima collectio*, Firenze-Venezia 1759. Tom. 19, page 323, referring wrongly to Rodulfus Glaber, another eleventh-century chronicler from the abbey of Cluny with close bound to The Holy See. Mansi's indication is *Glabro*, liber 3, cap. 8, an indication dealing with the presents, which King Robert offered the Emperor Henry. Chabannes' account is the only source available.

Lui Beilin

The Yiddish School in Copenhagen

Lui Beilin writes of his personal experiences with "Di idische schul" (The Yiddish school). It opened in 1929. He was a pupil at the school (where his father taught). Yiddish was the language of the East European Jews in Copenhagen in the 1920s, '30s and '40s and the Jiddischer Ælternfarejn (Jewish Parent Organization) founded the school. Abram Krakowsky, S. Beilin and M. Beresowsky were the first teachers. Many items from the school are exhibited at the Danish Jewish Museum today.