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Ove godine inicijativom Odbora, unesene su neke inovacije u aktivnosti Kluba. Stalno nastojeći da osvježi ponudu i motiviše članove na aktivnu participaciju u zajedničom radu, Odbor je potakao one članove (sticajem okolnosti, pretežno članice) čija su umijeća od interesa za ostale članove, da podijele svoja znanja sa drugima. Na taj način dobili smo nekoliko vrlo uspjelih sesija u Klubu, o savremenim zbivanjima i pojavama u špići interesovanja kulturne i naučne javnosti u svijetu i britanske metropole posebno.

Velika izložba ART DECO-a, otvorena u martu u Victoria & Albert Museum-u u Londonu, ponukala je arhitektu Mirka Ovadiu da u Klubu predstavi taj pravac u umjetnosti iz dvadesetih godina prošloga vijeka. Mirko je pripremio projekcije, muzičke numere, tako da je to u izvjesnom smislu bila multimedijaska predstava. Kao iskusen predavač i poznavalac toga predmeta Mirko Ovadia je vladao materijom, raspoloživim vremenom i pažnjom slušalaca. Radi se o pravcu u umjetnosti o kome smo manje znali, jer se razvio u sjenci drugih, produktivnijih stilova toga vremena, a proglašavan je i dekadentnim. To je stil vezan za "lude dvadesete godine" kada se poslije katastrofe Prvog svetskoga rata i poslijeratnoga uspona kapitalizma težilo da se živi brzo, intenzivno, da se sve prikazuje u vertikalnom usponu, preferira luksuz u svakodnevnome životu, da se za ljepotom poseže, drsko i eklektično, tamo gdje se može naći - u tek otkrivenoj grobnici Tutankamona ili naivnoj umjetnosti afričkih plemena. "Ovaj pokret je nastojanje da se unaprijedi umjetnička produkcija u svakodnevnom životu, tako da su Art Deco i luksuz dva neraskidiva pojma.", kako kaže Mirko Ovadia. Ovo, kao reakcija imućnog staleža na krizu poslije rata i destrukcije, na nezaposlenost koja je radala kriminal i tjerala gladne na ulice. Oni koji su imali u tim teškim godinama tražili su zabavu i ugodan život. Vrlo pažljivo odabranim projekcijama, predavač je predstavio ostvarenja toga pravca u području arhitekture, enterijera, dizajna, grafičkog dizajna, nakita, odjeće, mode, namještaja... tome stilu pripada i prva suktnja podignuta iznad koljena "jer su ljudi htjeli da igraju, uskaču u moderne sportske automobile, kreću se lako i voze brzo". Nije slučajno da je čuvena Koko Šanel doživjela puni zamah u vrijeme procvata stila čiji je ona protagonist. Ovaj umjetnički stil je, ustvari, bio odraz stila života, pa je zato i prodro u mnoge oblasti života i nadgradnje.

U slikarstvu, gdje je snažan pečat počeo udarati kubizam sa Pikasom i u književnosti, gdje će najveći uticaj ostvarivati dadaizam, Art Deco je ostao neiskazan.

Dobro stručno fundirano, zanimljivo i popularno izloženo, te od bronjih prisutnih vrlo lijepo primljeno predavanje.

Povod za istup Dr. Henika Konforti bila je dramatičnost na koju su u javnosti nailazile vijesti o širenju zaraze Sars; svoje predavanje o virusu Sars, ona je pripremila u trenutku kad je to bilo u špići medija i zaokupljalo pažnju sve većeg broja ljudi, objašnjavajući porijeklo, simptome, razloge zašto je ta zaraza opasna, zašto se teško sprječava i liječi, gdje su žarišta krize, podatke o oboljelima, smrtnosti itd. U nastavku Dr. Konforti je govorila o najnovijim gledanjima u naučnim krugovima na tematiku zdrave ishrane i djetete, iznoseći primjere koji dovode u pitanje neke ustaljene predstave u tim područjima....To je izazvalo veoma živ interes; ljudi su se uključivali objašnjenjima, pitanjima, replikama, a Henika je to vodila strpljenjem ljekara u ordinaciji, blago korigujući, ohrabrujući ili iznoseći svoje kompetentno mišljenje.

Najvažnija poruka ovog predavanja je da ne postoji univerzalni način ishrane koji bi bio jednak ispravan za svakoga. Ako na ishranu gledamo kao na životni proces *sine qua non* onda je treba shvatiti tako da bude što manje negativnih posljedica po zdravlje. A među najvažnije faktore kod opredjeljenja za vrsu ishrane spada genetika, godine života, metabolizam itd. Oni gurmani među nama, sa ustaljenim navikama tradicionalnog jelovnika, teško su mogli da prihvate da treba razdvajati bjelančevine od ugljičnih hidrata.

Jadranci Smiljanić, profesoru hemije, za njen istup u Klubu poslužile su vijesti o nedavnom naučnom otkriću, možda epochalnoga značenja- dekodiranju DNK. Da bi rekla slušaocima o čemu se tu radi, Jadranka se morala vratiti u osnovne genetike kao moderne naučne discipline; jedno, inače, specifično naučno područje i laičko slušateljstvo - bili su veliki izazov za predavača. Jadranka je to riješila na zanimljiv način. Poslužila se sličnim metodom kao čuveni psihoanalitičar i filozof Erich Fromm u knjizi "Historija ljudske destrukcije". Taj je autor odmah na početku knjige napravio spisak termina i tačan opis njihovoga značenja u njegovoj upotrebi. Tako je i Jadranka, prije nego što će iznositi složene veze različitih elemenata u strukturi ćelije, davala definicije značenja složenog jezika genetike, termina koje ljudi ne znaju ili ih znaju djelomično, a bez njih se nemoguće kretati u toj složenoj oblasti: ćelija, nukleus, DNK, hromozomi, kloni. Dileme oko prednosti i perspektive, sa jedne strane, i opasnosti od moguće zloupotrebe, sa druge, koje dekodiranje DNK otvara, nisu bile, niti su mogle biti razriješene ovo veče. Ali je nezaobilazno bilo ime čuvene ove Doli i više ilustracija o klonima životinja, zasad....

Prirodna rječitost i metodičko iskustvo predavača učinili su ovo veče zanimljivim i sadržajnim. M.U.

Some new things have been introduced into the activities of our Club. In an ongoing effort to refresh the things on offer and to motivate the members to take a more active part, the Committee induced those members whose skills are of interest for the others, to share their knowledge with them. Some very successful sessions followed. The topics covered peak cultural and scientific current events and happenings in the world and in London.

The ART DECO Exhibition opened in Victoria & Albert Museum, London in March this year spurred Mirko Ovadia, an architect, to present this style from the 1920s. Mirko prepared representations and also music, which resulted in something, that might be called multimedia performance. Being both an experienced lecturer and connoisseur of the topic, Mirko Ovadia was in control of the subject matter, time available to him and the attention of the audience. Art Deco is a style less known to us because it was developing in the shadow of other more productive styles of that period and was declared to be decadent. The style refers to the "Roaring Twenties", when after the catastrophe of the World War I and the post war rise of capitalism the trend was to live quickly and intensively, to show everything in a vertical ascent, to prefer luxury in life, to reach for beauty in an arrogant and eclectic way wherever it was possible to find it - in the just discovered Tutankhamen tomb or the primitive art of the African tribes. "This movement is an endeavour to upgrade art production in everyday life so that Art Deco and luxury are two inseparable concepts," as mentioned by Mirko Ovadia. This was, actually, the reaction of the rich class to the crisis that took place after the war and the destruction, to the unemployment leading to crime and forcing the hungry to the streets. Those better off during the difficult years pursued entertainment and comfortable life. Very careful selection of slides illustrated the Art Deco achievements in architecture and design of interiors, graphics, jewellery, clothing, furniture etc. This style is also responsible for the first skirt above the knee "because people wanted to dance, jump into modern sports cars, move easily and drive fast". It is not only by chance that the famous Coco Chanel saw her rise during the peak of the style whose protagonist she was. That phenomenon reflected the life style and consequently it permeated many aspects of life.

Art Deco did not manifest itself in paintings where cubism with Picasso were predominating nor in literature where the influence of Dadaism was strongest.

This talk was a good one, with professional foundation, interesting and given in a popular way to the liking of the numerous audience.

The reason for the topic dealt with by Dr. Henika Konforti was the dramatic nature of the media news about the spreading of SARS. She talked to us about SARS virus at the time when it was at the peak of media reporting and the attention of ever increasing number of people. Her explanations covered the origin of the illness, its symptoms, why the infection is dangerous, why it is difficult to prevent and cure it and the crisis centres. We also were given the data on the number of people with the illness and the mortality rates. Changing the subject to healthy eating and diet, Dr. Konforti told us what are the most recent views among the scientists in that respect. The examples presented to us pose questions on some established notions in that respect. As a result of the interest, those present interrupted the speaker with numerous questions, explanations and comments. Henika managed the situation by the composure of a doctor in her surgery, kindly correcting, encouraging or giving her competent opinion.

The main message of this talk is that there is no universal diet, which would be correct for everybody. Should we look at food as a life process *sine qua non* than it should be understood in such a way as to inflict the least possible number of negative consequences to health. Among the most important considerations to be taken into account when deciding what type of food to take are genetics, age, metabolism etc. It was difficult for the gourmants among us with established routines of traditional cuisine to accept that proteins should be separated from carbohydrates.

Jadranka Smiljanić, with a degree in Chemistry, told us about yet another very recent scientific development, of epochal significance - the complete decoding of DNA. To be able to explain the point, Jadranka had to go back to the fundamentals principle of genetics. This very specific scientific area combined with the audience consisting of lay people imposed a great challenge. Jadranka solved the problem in an interesting way. She used a method similar to the one by Erich Fromm, the well-known psychoanalyst, in his book "History of Human Destruction". At the beginning of his book the author listed terms and the exact definition of their meaning in his usage. Jadranka did the same, before the explanation of the complex links between the various elements in the structure of the cell, she gave the definitions of the meanings in the complex language of genetics. She explained terms unknown or partly known to the people in the audience, without which it would not be possible to move in that complex field: cell, nucleus, DNA, chromosomes, clones. Dilemmas on advantages and perspectives on the one hand and dangers of possible abuses on the other opened by DNA decoding were not and could not be solved that evening. But it was not possible to avoid the name of the famed Dolly, the sheep, and we saw some illustrations on animal clones, for the time being. ...

Genuine eloquence and the experience of a teacher for method made this evening an interesting and informative one.

Translated by Branka Danon

SIMON MORRIS

SaLon razgovara sa Simon Morris-om, direktorom Socijalnih službi u Jewish Care-u

Simon o sebi kaže:

Radim kao director Socijalnih službi u Jewish Care-u od novembra 1999 g. Do tada sam od 1996 g. radio u Jewish Care-u na raznim zadacima. Obrazovao sam se kao socijalni radnik i radio sam u dvije opštinske službe prije dolaska u Jewish Care. Veoma sam ponosan što radim za Jewish Care koja, vjerujem pruža čitav niz usluga najvišeg kvaliteta. Uvjeran sam da je Jewish Care, načinom na koji pruža usluge, uzor drugim jevrejskim a i ostalim organizacijama u široj zajednici.

P. Jewish Care, kakvu je poznajemo, stvorena je 1990 g. spajanjem Jevrejskog dobrotvornog društva (Jewish Welfare Board) i Jevrejskog udruženja za slijepce (Jewish Blind Society). Nakon svih transformacija, da li vjerujete da Jewish Care i dalje čvrsto stoji pri svojoj moralnoj misiji da pomaže onima kojima pomoć treba.

O. Ja još uvijek vjerujem da je u Jewish Care-u jasan prioritet potrebe da se zadovolje potrebe najugroženijih u društvu, bilo da je u pitanju emocionalni ili fizički stress. Mislim da se naša organizacija naglo razvila za posljednjih trinaest godina i ponekad izgleda da smo izgubili kontakt sa svojim korijenjem. Ali, iz razgovora sa našim saradnicima i sa članovima zajednice, ja znam da bi životi onih 7.000 ljudi na koje utičemo svake sedmice, bili osiromašeni bez Jewish Care-a.

P. Hoćete li objasniti čitaocima SaLon-a koje bitne usluge JC pruža klijentima a koje inače nisu dostupne. Ovo radi boljeg razumijevanja zašto svi treba da podržimo napore Jewish Care-a da poboljša stanje svojih klijenata.

O. Ovo je zaista teško pitanje. Moglo bi se tvrditi da postoji više usluga koje ne pružamo, ali to je jedino stoga što su nam sredstva limitirana.

Na žalost, država, tj. mjesna i centralna vlast, obezbjeđuje vrlo ograničena sredstva organizacijama kao što je Jewish Care za zadovoljenje potreba šire zajednice, pa smo mi stoga ovisni o toj zajednici da pomogne našu organizaciju. Moramo, posljedično da donosimo teške odluke koje usluge ćemo pružati a koje ne, i do kog nivoa ćemo nuditi te usluge. Naša pažnja je usmjerena na one kojima pomoć najviše treba i tamo gdje ta pomoć najviše treba. Očigledno da s vremenom na vrijeme mi u tom pogledu pogriješimo, pa je bitno da sa zajednicom o svemu vodimo dijalog i da tako ispravljamo greške.

P. World Jewish Relief igra vrlo važnu ulogu da pomaže Jevrejima širom svijeta. Jewish Refugees Committee iz sastava WJR-a, je bitan u pružanju inicijalne pomoći jevrejskim izbjeglicama u Velikoj Britaniji. Uloga Jewish Care-a je kompleksnija i usmjerena je ka dugotrajnom procesu integracije. Vidite li komplementarnost ovih dviju uloga i da li je potrebna formalizacija ove saradnje?

O. Ovo je vrlo dobro i osmišljeno pitanje i u krajnjoj liniji, u pojednostavljenom svijetu, bilo bi istinito. Ja, kao direktor u vodećoj društvenoj organizaciji, zaista vjerujem da bi bilo potrebno da djelujemo na mnogo kooperativniji način, zajednički koristeći stečena znanja i sredstva, izbjegavajući tako dupliranje. Ja bih rado da vidim više formalizirane saradnje između cijelog niza jevrejskih društvenih organizacija ali će to potrajati. Znam da je rukovodiocima zajednice do toga stalo, i nadam se, makar ne za mog radnog vijeka da će doći do bolje saradnje u zajednici.

P. Iskustvo stečeno u Shalvati u radu sa preživjelim holokausta, učinili su ovaj centar najprirodnijim domom za grupu bosanskih izbjeglica – “Prijatelji La Benevolencije”, od kojih su mnogi i sami preživjeli holokaust. Slažete li se da je ovo izraz opredjeljenja Jewish Care-a da se pomogne izbjeglicama?

O. Nadam se da je potpora koju pružamo od koristi i da omogućava cijeli sistem društvene pomoći “bosanskoj” zajednici u Londonu. Nadam se da podrška koju Jewish Care pruža neposredno Shalvati i kroz to Branku Danonu koji koordinira “bosansku” zajednicu u njenom radu, sama po sebi govori o odnosu Jewish Care-a. Na žalost, jasno je da mi ne možemo u cjelosti pomoći “bosanskoj” zajednici u mjeri u kojoj bi ona to željela, posebno kada je u pitanju obezbjeđenje društvenog centra. Kao što sam ranije objasnio, nama kao organizaciji podneseni su mnogi zahtjevi, i mi prosto nismo u mogućnosti izaći svima u susret. Moramo postaviti prioritete i utvrditi naše mogućnosti.

P. Ina već neko vrijeme kako ste se detaljnije upoznali sa aktivnostima “prijatelja La Benevolencije”. Prisustvovali ste obilježavanju 10-te godišnjice od našeg osnivanja u Velikoj Britaniji kada ste stekli svoje pozitivne utiske o našem radu. Sada bolje razumijete naše potrebe. Da li predviđate skoro ostvarenje naše potrebe za dnevnim centrom, uz formalno ponudenu pomoć Jewish Care-a?

O. Kao što sam naprijed nagovijestio, realno govoreći, mislim da mogućnost Jewish Care-a da pomogne formiranje dnevnog centra, postaje sve udaljenija kako naša raspoloživa sredstva postaju sve više opterećena. Vjerujem da možemo ponuditi pravilno usmjerenje za ostvarenje centra, ali što vrijeme više prolazi, iskreno mislim da su šanse sve manje. Jewish Care, po osnovi budžetskih prihoda ove godine iskazuje deficit od £ 3 miliona sa godišnjom tendencijom porasta deficita. Ako se ne pobrinemo da smanjimo ovaj deficit, nećemo biti u stanju da nastavimo sa uslugama kao što bi trebalo.

Uvjeran sam da će Jewish Care i dalje predano pomagati “bosansku” zajednicu. Manje sam načisto s tim da li to znači i ostvarenje dnevnog centra.

Želim da istaknem rad koji ulaže Branko i drugi članovi u pružanju pomoći zajednici nakon traumatičnih događaja u vašoj zemlji. Aktivnosti i reagovanje “bosanske” zajednice, na više načina ukazuju na snagu jevrejske zajednice u cjelini, reagujući u trenucima krize. Nedoumice koje izazivaju povremene nedosljednosti u reagovanju Jewish Care-a i drugih nacionalnih društvenih organizacija na iskazane potrebe, pokazuju da nije uvijek jednostavno, unutar šire zajednice, prihvatiti i zadovoljiti potrebe čak ni jevrejskih izbjegličkih zajednica. Ubijeden sam da je izuzetna podrška koju je Jewish Refugees Committee pružio “bosanskoj” zajednici, pomogla, i siguran sam da će i Jewish Care i Jewish Refugees Committee i dalje nastaviti da pomažu vaš rad.

Intervju vodio Branko Danon

SIMON MORRIS

SaLon talks to Simon Morris, Director of Social Services in Jewish Care

Simon says of himself:

I have been Director of Community Services in Jewish Care since November 1999, having worked for Jewish Care since 1996 in a variety of other roles. I trained as a social worker and worked for two local authorities before Jewish Care. I have a tremendous pride in working for Jewish Care, which, I believe, provides a range of services of which the quality is of the highest order. I do believe that Jewish Care, in the way in which it provides its services, is a model to other Jewish organisations, but, also, to the wider community.

Q. Jewish Care, as we know it now was created back in 1990 by the merger of Jewish Welfare Board and the Jewish Blind Society. After all the transformation do you think that Jewish Care is still firm on its ethical mission to help the needy?

A. I still believe that Jewish Care is clear on its priority of meeting the needs of those who are most in need in the Community, be it those suffering from emotional or physical stress. I think that the organisation has grown dramatically over the last thirteen years and, at times, it may well seem that we have lost touch with our roots, but I know, from talking to staff and members of the community, that the lives of the 7,000 people which we touch every week would be that much the poorer without Jewish Care.

Q. Could you explain to the readers of SaLon which essential services are being offered to clients, which are not otherwise available. This, for a better understanding why we all need to support Jewish Care’s efforts to improve clients’ well being?

A. This is a really difficult question. You could argue that there are a number of services that we do not provide and that is purely because our resources are limited. Unfortunately, the State (Local and Central Government) provides very limited funds to organisations such as Jewish Care to meet the needs of the wider community and, therefore, we are reliant on the community to support the organisation. Consequently, we have to make some difficult decisions about which services we provide and which we do not and the extent to which each service is provided. Our attention is to target those who are most in need and where those services are



most needed. It is obvious that, at times, we do not get this right and we need to have a dialogue with the community to ensure that, where possible, we do get this right.

Q. World Jewish Relief plays a very significant role to help Jews around the world. Its Jewish Refugees Committee is instrumental for the initial support for new Jewish refugees in the UK. JC’s role is a more complex one and is designed to help the long term integration process. Do you recognize that those two roles are complementary and does it call for a more formalized cooperation?

A. It is a very good and well thought-out question and, ultimately, in a simple world, would be true. I do believe, as a Director of a leading communal organisation, that we should be working in a far more co-operative, communal way, sharing expertise and resources and, thus, avoiding duplication. I would like to see more formalised co-operation between a range of Jewish communal organisations, but that will take time. I know that communal leaders are keen on it and I hope that, even if this is not within my working life, that there will be greater co-operation within the community.

Q. The experience of working with Holocaust survivors, made Shalvata and the HSC the most natural home for the group of Bosnian Jewish refugees – “The Friends of La Benevolencija”, many of them survivors. Would you agree that this is an expression of Jewish Care’s commitment towards helping refugees?

A. I do hope that the support that we do show is seen as helpful and useful in providing a network of support and help to the Bosnian community.

In terms of Jewish Care supporting Shalvata and the Bosnian community by supporting the work of Branko Danon, who co-ordinates the Bosnian community, and providing support to him, I hope that this indicates Jewish Care’s support. Unfortunately, it is clear that we cannot support the Bosnian community fully, in the way in which it would wish, in terms of providing a community centre, but, as I explained before, there are many demands on us as an organisation and it is impossible for us to meet them all. We have to prioritise and work out what we can do.

Q. For some time now, your attention has been drawn to the activities of “the Friends of La Benevolencija”. You have attended our 10th Anniversary Day and taken your positive impressions of our activities, and now have a much better understanding of our needs. Do you see a soon materialisation of JC’s formal support to our need for a Day Centre?

A. As I alluded to above, I do think that Jewish Care’s ability to support a day centre, in reality, is probably becoming more remote, as our resources become more stretched. I do think that we may be able to provide a route and a vehicle to allow that day centre to materialise, but, as months go by, I honestly feel that the ability for that to become a reality becomes less of a possibility. This year, Jewish Care, on its current revenue budget, has a deficit of over £3 million and this is growing on a yearly basis. Unless we take some steps to reduce this, Jewish Care will not be in a position to continue to provide the services that it needs to.

I am sure that Jewish Care will remain committed to supporting the Bosnian community. Whether or not that will materialise in the development of a day centre I am less clear about.

I commend the work of Branko and fellow members of the Bosnian community for what they have done to provide support to your community following the traumatic events in your country. In many ways, the activities and response of the Bosnian community shows the strength of the Jewish community as a whole in responding to crisis. The ambivalence, at times, of the way that Jewish Care and other national communal organisations respond has also shown that it is not always easy, even for Jewish refugee communities, to become recognised and to have their needs met within the wider community. The very strong support that the Jewish Refugee Committee has given to the Bosnian community has helped, I am sure, and I am sure that Jewish Care and the Jewish Refugee Committee will continue to support your work.

Interview conducted by Branko Danon

FRANZ KAFKA I NACIONALIZAM

Znameniti pisac Franc Kafka rođen je u Pragu 1883 godine. Iako je poživio relativno kratko - umro je 1924 godine - ostavio je dubokoga traga u evropskoj i svjetskoj književnosti. Jedan je od najznačajnijih pisaca svoga vremena, klasik moderne književnosti, u svojim romanima i novelama "Zamak", "Proces", "Amerika", "Preobraženje", "U kažnjeničkoj koloniji", na osoben način je fiksirao čovjekovu otuđenost, čovjekovu uvačenost u konflikt koji ne može biti razriješen - kao dominantne teme modernoga doba. Izraziti individualist, zaokupljen opšteljudskom egzistencijalnom tematikom, na složen i ponekad protivriječan način je doživljavao svijet oko sebe. Jedan njegov biograf - Ginter Andreas - je pisao: "Kao Jevrej nije pripadao kršćanske svjetu; kao indiferentan Jevrej - što je najvećim dijelom bio - nije sasvim pripadao Jevrejima..Buduću da se služio njemačkim, nije pripadao Česima. Kao Jevrej koji govori njemački, nije sasvim bio njemački Čeh. Kao Čeh, nije bio Austrijanac. Kao činovnik u radničkome osiguranju, nije sasvim pripadao srednjoj klasi; kao neko ko porijeklom potiče iz srednje klase, nije sasvim pripadao radničkoj klasi." Po ocu je govorio njemački, po majci češki; govorio je i hebrejski, ali je pisao na njemačkom jeziku. Svi biografi ističu tiraniju Kafkinog oca, koja je udarila pečat na njegovo djetinjstvo.

Njegov odnos prema onome što se naziva "nacionalni identitet" je za nas višestruko interesantno, prvo, jer se radi o intelektualcu kakav je bio Kafka; jer se radi o piscu zaokupljenom opšteljudskim temama, i najzad, njegovo multikulturno porijeklo može biti blisko i nama.

U ovom broju "Salon" donosi izvode iz esaja slovenačkoga filozofa Marija Kopačica, koji je pod naslovom "Franz Kafka and nationalism" objavljen u časopisu Erehwon 1995 godine, časopisu što ga je izdavao Pen-centar pisaca iz bivše Jugoslavije u Amsterdamu. I prema našem iskustvu i onome što se iznosi u esaju, više bi odgovarao naslov "Franz Kafka i nacionalnost", ali vjerovatno zbog dvostrukoga značenja riječi "nationality" u engleskome jeziku, autor je dao takav naslov koji smo mi zadržali...

... "Kafka nikad nije pokazivao želju da bude asimiliran; bio je uvijek svjestan svoje rase i jevrejske nacionalnosti. Njegov odnos prema cionizmu, kao izrazu radikalnog jevrejskoga nacionalizma, prošao je kroz tri etape. Kao student, bio je veoma zainteresovan za cionistički pokret. Prisustvovao je sastancima "Udruženja jevrejskih studenata", a 1913. godine je čak učestvovao na Jedanaestom cionističkom kongresu u Beču. Tome su uslijedile dvije ili tri godine uzdržanosti kada se on osjećao, kako je on pisao Feliciji, (Kafkina vjerenica) indiferentnim prema cionizmu. Iako je i njegov najbliži prijatelj Maks Brod spadao među istaknute cioniste, Kafka jednostavno nije mogao prihvatiti kolektivizam. Ali taj se stav brzo promijenio nakon provale antisemitizma 1916 godine. On se tada učlanio u cionistički časopis "Samoodbrana" i počeo saradivati u njemu. Već u novogodišnjem broju za 1916 godinu, objavio je članak pod naslovom "Prije Zakona"... Pa iako nije smatrao sebe cionistom, sugerisao je Feliciji da se pridruži aktivnostima "Jevrejskoga narodnoga centra" u Berlinu. Podržao je svoju najmiliju sestru Ottu u njenoj namjeri da emigrira u Palestinu i obećao potporu od 1000 kruna "Jevrejskome nacionalnome fondu" ako će to olakšati proceduru njene emigracije.

Podržavajući cionistički program po kome bi Jevreji trebalo da napuštaju apstraktna zanimanja u korist konkretnih, u prvom redu u korist fizičkoga rada i radova na zemlji, tj da oni treba da puštaju korijena - Kafka se i sam počeo baviti baštovanstvom. Takav odnos je bio najviše motiviran njegovom bolešću....

Ideju o upravo takvom oporavku, on je povezivao sa odlukom da ide u Palestinu i angažuje se na fizičkim aktivnostima u tamošnjim kibucima. Teška nesаница, od koje je patio 1923. godine i koja ga je dovela do iverice bezumlja, konačno ga je potakla da donese odluku da ide u Palestinu, a taj odlazak je smatrao "krajnje radikalnim".

Svoj put u Palestinu poredio je sa biblijskim prelaskom Crvenoga Mora. Sad je, iz čistih praktičnih razloga, počeo vrijedno studirati hebrejski, poglavito njegove oblike konverzacije.

U toj namjeri Kafka je bio pretečen poomdaklom bolešću i konačno smrću, ali vjerovatno na nikad taj korak ni inače ne bi poduzeo. On se kolebao između potrebe da cjelovito ostvari svoju usamljeničku samodovoljnost i želje da pripada zajednici. U tim prelomnim trenucima, a i inače u drugim prilikama, prevladala su isključiva shvatanja o individualnoj ličnosti. Upravo u tom konceptu ličnosti, a ne u eksplicitnom Kafkinom nacionalnom pripadničtvu, najpotpunije se pokazuje način kako ga nacionalne i duhovne niti povezuju sa jevrejskim narodom. Neki misle da je čežnja za zajednicom trijumfovala, tek pošto je Kafka po drugi put prihvatio cionizam.

... Odnos prema drugom i odnos prema drugima, uključujući i njegovu sopstvenu naciju, kod Kafke se primarno oblikovao kroz njegov odnos prema sopstvenome biću, tj njegovom konačnom smrtnom biću. Etičko dolazi prije etničkoga, ontološko dolazi prije etičkoga! Nacionalno prethodi socijalnome, egzistencijalno nacionalnome! To što mi radimo na egzistencijalnom nivou, nisu egzistencijalna pitanja, nego način postojanja, traganja za odgovorima o postojanju .



U isto vrijeme, za Kafku je potpuno jasno da "literatura pripada naciji, prije nego što može pripasti istoriji", a to se posebno odnosi na manje literature. Tu je Kafka na temi manjih literatura u poredjenju sa onim velikima:

"Što u velikoj literaturi proističe odzdo, što je čvrsto položeno u temelje građevine, dešava se ovdje na površini, na dnevnom svjetlu; i bilo šta da izbije, pokazuje se kao pitanje života i smrti"

... Pod "manjinskom literaturom" Kafka ne misli na književnost malih naroda, nego na manjinu koja koristi jezik velike, većinske nacije... Ta manjinska literatura bila bi ona koju pišu Jevreji koristeći njemački jezik, zapravo Kafkina literatura.

Slično tome, irska literatura je manjinska literatura kad je - uprkos postojanju posebnog irskog jezika - pisana na engleskome jeziku. Ako je materinji govor Džozija bio irski, njegovo pisanje je dio manjinske književnosti, manjinske literature u Kafkinom smislu.

Tako, polazeći od Kafkinoga stava da u manjinskoj literaturi sve što se dešava, dešava se na otvorenom, na svjetlu dana, da krv koja teče je realna krv, naveli su neke autore na zaključak da je osnovni vid manjinskih literatura njihova a priori politička narav: "Sve je u njima političko"

Ti autori su pokušali koristiti taj stav kao osnovu za politizaciju Kafkine literature, od marksističkog polazišta i socijalističkoga realizma, pa sve do insistiranja na pozitivnom političkom programu. Ono što oni nisu razumjeli jeste Kafkin dosljedno ironičan odnos i otpor jeftinijoj i plitkoj politizaciji književnosti. Za Kafku bit književnosti je negdje drugo i to graniči sa egzistencijalnim.

...Literatura kao skok, kao juriš na ograničenja, protiv posljednjih rubova ovoga svijeta, smještena je izvan socijalnoga, tj. u srce egzistencijalnoga. To se najprije dešava u svijetu kao prostoru bivstvovanja, i tek onda u areni nacionalnog ili socijalnoga konflikta. Zato samo u svijetu kao prostoru bitka obadvoje - etičko i etničko - može izrastati. Ono što se računa jeste piščeva otvorenost prema sebi kao egzistenciji, prema svome sopstvenom bivstvovanju u svijetu. Univerzalno leži u temelju egzistencije, u onome što je najviše individualno. Kao umjetnik, pisac se uzdiže ka univerzalnome, jedino ako teži prema svojoj neponovljivoj posebnosti.

Preneseno iz časopisa "EREWON"

Pripremio U. Milan

FRANZ KAFKA AND NATIONALISM

Although the life of Franz Kafka was not a long one, he was born in 1883 in Prague and died in 1924, his influence both on the European and the world literature was deep. He is one of the major authors of his epoch, a classic of modern literature. By his novels and short stories: *The Castle, The Trial, America, The Metamorphosis and The Penal Colony* he defined in an extraordinary way the human alienation and entanglement in conflicts that cannot be solved as the dominant features of the modern era. He was distinct individualist, occupied by general existential themes. His experience of the surrounding world was complex and contradictory at times. Günther Andreas, one of his biographers wrote: "As a Jew, he did not quite belong to the Christian world. As an indifferent Jew - which is what he basically was - he did not quite belong to the Jews. As a speaker of German he was not quite Czech. As a German speaking Jew he was not a Czech German. As a Czech he was not quite Austrian. As a clerk in workers' insurance he did not quite belong to the middle class. As the son of a middle-class man he did not quite belong to the working class." He spoke German after his father and Czech after his mother; he could speak Hebrew as well but he wrote in German. All the biographers point out Kafka's father tyranny, which left its seal on his childhood.

His attitude to what one may refer to as "national identity" is of manifold interest for us. First of all because Kafka was an exceptional intellectual, in addition because he was an author absorbed in general human themes and finally his multicultural origin might be close to us.

This issue of SaLon brings some excerpts from *Franz Kafka and Nationalism*, an essay written by Mario Kopic, a philosopher from Slovenia, which was published in 1995 in *Erehwon*, a journal which was printed for a while by Pen Centre of the authors from former Yugoslavia in Amsterdam.

... "Kafka never showed a desire to be assimilated. He was constantly aware of his race, of his Jewish nationality. His attitude to Zionism as an expression of radical Jewish nationality went through three stages. As a student he was very interested in the Zionist movement. He took part in the gatherings of the *Association of Jewish Students*, etc. In 1913 he even participated in the 11th Zionist congress in Vienna. This was followed by two or three years of abstinence,

when he felt, as he wrote in a letter to Felice, indifferent to Zionism. Even though his closest friend *Max Brod* was among the more prominent Zionists, Kafka simply could not stand collectivity. Yet his attitude changed soon after the emergence of anti-Semitism in 1916. He subscribed to the *Zionist* magazine *Self-Defence* and started contributing to it. Already in the special New Year issue for 1916 he had published an article entitled "Before the Law". ... And even though he did not think of himself as a Zionist, he suggested to Felice that she join in the activities of the *Jewish Popular Centre* in Berlin. He supported his favourite sister Otta in her intention to emigrate to Palestine, and promised to contribute 1.000 korunas to the Jewish National Fund if it would help her with the emigration procedure.

In keeping with the *Zionist* programme, according to which Jews should abandon abstract occupations for concrete ones, in the first place physical work and work on the land - i.e. that they should grow fresh roots, Kafka took up gardening. This, of course, was largely motivated by his illness...

He associated the idea of recovery with his decision to go to Palestine and engage in physical activity in the *kibbutzim* there. Terrible insomnia, from which he suffered in 1923 and which brought him to the brink of insanity, finally made him decide to leave for Palestine, a move he considered "utterly radical".

He compared his journey to Palestine with the biblical crossing of the Red Sea. For purely practical reasons now, he still diligently studied Hebrew, chiefly in its conversational form.

Kafka was prevented by the advance of illness and finally, death, but he would never have taken the step anyway. He hesitated between the need for complete and solitary self-sufficiency and the desire to belong to a community. At crucial moments, however, and at other times, too, an entirely individual view of selfhood prevailed. It is in this concept of selfhood, and not in Kafka's explicit national affiliation, that the national and spiritual ties linking him with the Jewish people are most evident. Some believe that the longing for community triumphed after Kafka embraced Zionism for the second time.

In Kafka, the attitude to the other and others, including his own nation, is always shaped primarily through the attitude to his own being (*Sein*), i.e. his ultimate being, the being for death (*Sein zum Tode*). The ethic comes before the ethnic, the ontological comes before the ethical! The national precedes the social, the existential precedes the national! For what we deal with at the existential level are not existential questions but the manner of being, a search for answers to questions of being.

At the same time, it is perfectly clear to Kafka that "literature belongs to a nation before it can belong to history", and this is especially true of minor literatures. Here is Kafka on the subject of minor literatures as compared with major ones:

"What, in a major literature, proceeds from below and is lodged in the perfectly sound cellar of the building, occurs here in broad daylight, and whatever breaks out very briefly there is displayed here as a matter of life and death."

...By 'minor literature' Kafka does not mean the literature of small nation but that of a minority, which uses the language of a large, or majority, nation. Thus, minority literature would be that of the Jews using the German language, that is, the literature of Kafka.

Similarly, Irish literature is a minority literature if - despite the existence of a separate Irish language - it is written in English. If Joyce's mother tongue was Irish his writings are part of a minority literature, a minor literature in Kafkin sense.

This, along with Kafka's statement that in a minority literature everything happens in broad daylight and the blood that flows is real blood, prompted some authors to conclude that a fundamental feature of minority literatures is their *a priori* political nature: 'Everything in them is political.'

The authors then attempt to shape this fact, the truth of which has been confirmed by the politicization of Kafka's writings from the viewpoint of Marxism and socialist realism, into a positive political programme. What they do not realise is precisely Kafka's ironic attitude and resistance to the facile politicization of literature. For Kafka, the essence of literature is elsewhere, it borders on the existential.

Literature is a leap, as the charge against a border, against the last border in this world, is located beyond the social, that is, in the heart of the existential! It happens first in the world as the space of being, and only then in the arena of national or social conflict. For it is only in the world as the space of being (*Sein*) that both the ethic and the ethnic can grow. What counts is the writer's openness towards himself as existence, towards his own being-in-the-world (In-der-Welt-Sein). The universal lies at the bottom of existence, in what is most individual. As an artist, the writer ascends towards the universal only when he descends to his own inimitable uniqueness.

Taken from the periodical EREWON

Prepared by: U. Milan

Sarajevski književnik Aleksandar Hemon pripada generaciji pisaca koja je izrasla i afirmisala se tokom i poslije rata. Rođen je 1965 godine. Rat ga je zatekao u Americi gdje doputovao u "kulturnoj razmjeni"; to je prije rata bila praksa da se ljudi sa Univerziteta ili drugih institucija šalju na specijalizacije i slično. Onog dana kad je trebalo da se vrati kući, počelo je razaranje Sarajeva. Sada živi u Čikagu; piše na materinjem i engleskome jeziku; ponekad ono napisano na engleskom, prevodi na materinji jezik. Kritičari najuglednijih američkih listova, pored njegovog talenta, ističu zavidljivu lakoću kojom je usvojio engleski jezik i odmah se počeo suvereno njime služiti. Njegova knjiga "The Question of Bruno", štampana u aprilu 2000. godine, donijela mu je nepodijeljena priznanja. Na materinjem jeziku štampao je knjigu "Život i rad Alfonsa Kandarasa (The Life and Work of Alfonso Kandaras).

U ovom broju Salon donosi Hemonov tekst "Janje go away" koji će, nadamo se, čitaocima dočarati nešto od literarnog postupka ovog talentovanoga zemljaka i majstora pisane riječi.

Janje go away

I tako rat protiv Iraka teče svojim tokom: jučer su američki marinci upali u hotel u Bagdadu, gdje su smješteni novinari, pa su malo maltretirali novinare. Prošle sedmice američke snage su pucale, bez povoda, na isti hotel, pri čemu su ubili par ljudi, uključujući i kamermana Reutersa. A javna je tajna da, kad god stignu, američke rakete šicaju postaje Al Jazeera. Poruka bjelosvjetskim novinarima, a i odmaćenim domaćim, jeste - pazite šta govorite! U međuvremenu, ovdje u slobodarskoj Americi, Kongres je na nedavnoj sjednici omogućio kongresmenima da iskažu svoj patriotizam i bezuslovnu podršku trupama. Malo kasnije, kad su patriotske kamere obračale manje pažnje, isti taj Kongres je odobrio rezove u budžetu koji, između ostalog, ukidaju i smanjuju mnoge dodatke i pomoći vojnim veteranima. Veterani invazije u Irak, tako, trenutno dobivaju podršku i ljubav američkog establišmenta, a kad se vrate, dobiće tuki za hodu, što na arapskom znači šipak. U međuvremenu, patriotska nacija slinavi pred zastavama i slikama američkih vojnika koji, jadni, moraju da rizikuju svoje živote maltretirajući novinare. Ova priča potvrđuje staro pravilo: kad ti neko maše zastavom pred očima suznom od patriotizma, to znači da ti neko istovremeno bunari džepove.

Ali dosta, više, i tog rata i zastava i svega. Sljedeća priča je stigla do mene kroz nekoliko posrednika, od kojih je zadnji bila moja sestra, i nema sumnje da je usput raskošno ukrašena. Kao i u slučaju svake dobre priče, činjenična istinitost je manje važna od onoga što izgleda kao istinski proživljeno iskustvo. Elem, jedan naš čovjek, nazovimo ga provizom Zaimom, nakon rata, koji je proveo u Bosni, završio je prvo u izbjeglištvu u Engleskoj. Život u Engleskoj je bio onako, ali moglo se, ali Zaimu se iz nekog razloga dobro prijelo janje sa ražnja. Koncept janjetine na ražnju nije baš engleska stvar, ali veći problem je bio u tome što se skoro nigdje nije moglo kupiti kompletno janje - samo janjeći dijelovi u mesari. Jedino mjesto gdje je Zaim našao kompletno janje bila je prodavnica kućnih ljubimaca, gdje je janje meketalo u terci lavežu pasa. I Zaim kupi janje, u prodavnici daju mu uputstvo kako da se brine o janjetu: malo mlijeka, malo travice, i pošalju ga kući, dimiti njegovom ljubavljvu prema životinjama. Zaim, naravno, prvom prilikom zakolje janje i okrene ga na ražnju - janje malo žilavo, ali dobro. Ali ne leži vraže, pošto su u Engleskoj kućni ljubimci svetinja, dode nekakva opštinska komisija da provjeri kako je janje i je li sve u redu. Pitaju Zaima gdje je janje, a njemu frka da ne uđu u kuću i nadu janjeću kožu. Te počne da se pravi da ništa ne razumije i samo im govori: "Janje go away!" Kao, pobjeglo janje u nepoznatom pravcu. Ovi ga pitaju ovo i ono, traže objašnjenja, a on veli: "Janje go away!" I sad ne znam šta se tu tačno na kraju desilo: da li su mu povjerovali, ili su pronašli dokaze o ubistvu nevinog janjeta i zabranili mu da ikad više u životu kupi kompletno janje u Kraljevini. U svakom slučaju, Zaim se preseli u Ameriku, da li zbog janjeubistva, ili zbog papira, ili zbog nekog privatnog belaja, ili, ko zna, zbog toga što nije mogao da zamisli život u zemlji bez janjeta na ražnju.

Ali ni u Americi želja za janjetom na ražnju ne popušta. Štaviše, janjeća situacija je još gora, jer se čak ni u prodavnici kućnih ljubimaca ne može naći janje - janje se može kupiti samo u dijelovima. I šta će Zaim - kupi janje u dijelovima i sastavi ga, uz pomoć žice i heftarice, u kompletnu cjelinu. Tako Zaim okreće montažno janje na ražnju, negdje u Americi, bezbeli svjestan da ni Bog više ne može sastaviti kako treba ni janje ni njega.

I šta ću: kad god pomislim na to monstruozno janje - janje frankenštajn - i Zaima koji isključivo snagom svoje volje okreće ražanj i pokušava da obnovi neobnovljivo, obuzme me, pored silne šege, i silna tuđa. Jer skoro svi naši ljudi koje ja znam, ovakvo ili onako, u Bosni ili u inostranstvu, sklapaju vlastiti život od skupih dijelova prijašnjih i tuđih života. Ono što na kraju ispadne je, bez obzira na moguće uspjeh i privilegije i lagodnosti, život frankenštajn: mnogo štošta ne štima, a sve na okupu drži žica od instinkta za preživljavanje

i heftarica zaimovske potrebe za cjelinom. Svi se mi prisjećamo vremena kad je naš život bio cjelovit: skoro sve što smo voljeli bilo je na jednom mjestu, svi ljudi koje smo voljeli barem su se jednom okupili oko ražnja na kojem se okretalo janje. Možda sve to sada samo tako izgleda, ali iz ove frankenštajnske perspektive čini se da je nekad život bio kompletan, da su janjad i Bosna i porodice i prijateljstva bili cjeloviti i da je njihovo postojanje u razbacanim, raspar dijelovima tada izgledalo ne samo besmisleno nego i nemoguće. Svi sad, naravno, znamo kako je naše janje go away, kako je raskomadano, kao što i znamo ko sad ždere janjeću glavu a ko glode rebra.

Prvobitni plan je bio da ovaj tekst završim poantom o iračkom janjetu čije komadanje, koje je započeo Sadam, upravo sada završavaju američke trupe - i to janje niko više ne sastavi, a naročito ne penzionisani američki generali i pohlepno-krvoločne birokrate. Ali, uprkos strukturalnim zahtjevima, sjetio sam se kako su nekad davno moji roditelji sa bulumentom svojih prijatelja za Prvi maj išli u odmaralište Elektroprenosa na Boračkom jezeru i kako su tamo redovno okretali janje. I sjetio sam se kako smo se mi djeca prikradali i čopali janje koje se, naslonjeno na zid, hladilo na ražnju. Tu su bili Mika, koja je poginula 1987, i njen brat Saša, koji je sad u Berlinu. I Čoks, koji je sad u Sloveniji. I braća Pavičić, koji su sad u Kanadi. I moja sestra, koja je sad u Londonu. I lijepa Mirha, od koje sam se ja jednom, stidan, sakrivao iza televizora, a danas ne znam gdje je. Poslije bi nas masnih prstiju otjerali od janjeta, i mi bismo išli da u plićaku Boračkog jezera lovimo rakove, koji su se, iz nama tada nepoznatih razloga, kretali unazad, uvijek u povlačenju.



ALEKSANDAR HEMON

Aleksandar Homen belongs to that generation of Sarajevo authors who grew out and acquired reputation during and after the war. He was born in 1965. When the war started he happened to be in the States within a "cultural exchange" programme. It was a practice before the war for the people from universities or other institutions to attend specialisation or similar improvement schemes. The day when he was due to go back home the destruction of Sarajevo started. He lives in Chicago now and writes both in his mother tongue and in English. Sometimes he translates his writing in English to his mother tongue. Reviewers from most eminent American papers emphasise not only his talent but also the remarkable easiness with which he embraced the English language and immediately started using it with supreme skill. His book "The Question of Bruno", printed in April of 2000, was widely acclaimed. "The Life and Work of Alfonso Kandarasa" was printed in his mother tongue.

In this issue SaLon brings his text "Janje Go Away" (Janje means lamb). We hope that it will conjure up to our readers the literary procedure of our talented compatriot and master of written word.

Janje Go Away

And so the war against Iraq takes its course. Yesterday the American marines invaded the Baghdad hotel accommodating journalists and bullied them a bit. A week ago the American forces fired at that same hotel no reason whatsoever, at which time they killed a couple of people, Reuters cameraman among them. It is also a public secret that whenever they get to that, American rockets fire at Al Jazeera stations. The message to the worldwide journalist and to the domesticated home ones reads - mind what you say! In the meantime, here in freedom loving America, during its recent assembly, the Congress gave a chance to the congressmen to express their patriotism and the unconditional support for the troops. A bit later, when the patriotic cameras paid less attention, the same Congress authorised cuts in the budget, so that among other things many allowances and concessions to army veterans were discontinued and decreased. Thus, the Iraq invasion veterans get at the moment the support and love of the American establishment but coming back they will get mere nothings. In the meantime the patriotic nation weeps in front of the flags and pictures of the soldiers, who poor souls, have to risk their lives bullying the journalists. This story proves the old rule: when somebody

waves the flag in front of eyes full of patriotic tears, it means that somebody empties your pockets at the same time.

Enough with that war and those flags and everything. The next story reached me through a number of agents, my sister being the last in that line. There is no doubt that on the way to me it was richly embellished. As is the case with any good story, the factual truth is less important than what seems to be the actually lived experience. So the story goes that one of our people, let us name him Zaim, was in Bosnia during the war and after that found himself in exile in England to begin with. The life in England was so-so, but it was possible to live there. For some reason Zaim started craving for a lamb on the spit. A lamb on the spit is not strictly an English concept. He was confronted with a really big problem. It was almost impossible to find a whole lamb - only lamb parts were available in butcher's shops. The only place where Zaim could buy a whole lamb was a pet shop. There the lamb bleated in triplet with the barking of dogs. So, Zaim bought the lamb. Before sending him home the shop staff instructed him how to care for the lamb - a bit of milk together with some sweet grass. Everybody was touched by his love for animals. Zaim, surely, slaughtered the lamb at the first opportunity and prepared it on the spit. The lamb was small and tough, but tasty. But the danger is ever present. As pets in England are sacred, some sort of council commission came to check how the lamb was doing and if everything was all right. They asked Zaim where the lamb was but he was afraid that they might enter the house and find its fleecce. He started pretending that he did not understand a word, repeating all the time: "Janje go away!" (Janje means lamb), as if to say that the lamb ran away, unknown where. They asked him this and that, asked for explanations, but he only went on saying: "Janje go away!" Till this very day I have not learnt what exactly came to pass there at the end: had they believed him or had they found evidence that the innocent lamb was murdered and had forbidden him to ever again buy a complete lamb in the Kingdom. In any case, Zaim moved to the States, whether because of lamb murder or because of his papers or some sort of a private problem. Or, who knows, because he could not imagine living in a country without a lamb on the spit.

His craving for the lamb on the spit has not weakened in America. The lamb situation has been even worse because it was not possible to find a lamb even in a pet shop. One can buy a lamb only in parts. What Zaim could do but to buy a lamb in parts and using wires and staples put them together into one whole. Thus, somewhere in America, Zaim spins the assembled lamb on the spit, aware of course that even God cannot put properly together neither the lamb nor himself.

What to do: whenever I think of that freak lamb, the Frankenstein lamb, and of Zaim, able to spin the spit only by the power of his will, in an attempt to restore the non restorable I feel both like laughing and crying at the same time. Because almost all our people known to me in this or that way, be them in Bosnia or abroad, try to put together their lives using expensive parts of their own and other people's lives. The final result, regardless of possible successes, privileges and comforts, is a Frankenstein life: many things don't add up and all this is held together by wires - the survival instincts, and staples - Zaim's need to achieve an entirety. All of us remember the time when our lives were entireties: almost everything we liked was at one place, all the people we were fond of gathered at least once round the spit with a lamb on it. Looking from this Frankenstein perspective it only may seem that life was complete once, that the lambs and Bosnia and families and friendships were one entirety and that their existence as dispersed and isolated parts seemed not only absurd at that time but impossible as well. Sure enough, all of us are aware now that our "janje go away" (our lamb went away) and that it is made of parts as well as we know who is eating the lamb's head and who gnaws at the ribs.

The original plan was to end this text with the point about the Iraqi lamb. Its tearing into pieces, which was started by Sadam, is being finalised at this moment by American troops. This lamb will never be put together again, particularly not by retired American generals or by greedy and blood thirsty bureaucrats. In spite of the requirements set by writing structure I remembered how my parents used to go with their friends to the Boračko Lake holiday resort for the First of May where it was a regular practice to spin a lamb on the spit. I also remember how we, the children, would sneak up and pinch pieces of meat from the lamb, which would cool down on the spit leaning on the wall. Among them were Mika who was killed in 1987 and her brother Saša, who lives in Berlin now. Also Čoks now in Slovenia and the Pavičić brothers now in Canada. There was also my sister who lives in London and pretty Mirha from whom, being shy, I once hid behind a TV set. I do not know where she is now. Later on, our parents would drive us with our greasy hands away from the lamb and we would go to catch crabs in the shallow waters of the Boračko Lake. Due to reasons not known to us at that time the crabs always moved backwards, always retreating.

Translated by Branka Danon

SEDER VEČERA U KLUBU 16.04.2003 g.

Ruku na srce, sa jevrejskom kulturom i običajima, mnogi od nas su se sreli tek dolaskom u Veliku Britaniju. Kroz praktičnu pomoć koju smo nevoljko, ali ipak prihvatili, lokalna jevrejska zajednica nam je diskretno i nenametljivo otvorila prozor i u ovaj aspekt života. Decenija je minula u međuvremenu, a jevrejska tradicija je prošla i kroz vrata našeg Kluba da se tu i zadrži. Vidljivo je da smo prihvatili one tradicije i običaje koji imaju snažan socijalni karakter i koji evociraju neke istorijske događaje ma koliko realnost i fikcija bili pomiješani. Pojedinačni odnos prema religioznom aspektu jevrejskog života, ostao je individualan, kao osnovno ljudsko pravo. I, eto, postaje tradicija da skupa obilježavamo praznike Hanuka, Purim, Pesah... Ima nešto svečano i vedro u onim trenucima kada neko od našeg mladog naraštaja pali svijeće. Uspjela



Purimska zabava, sa razdraganom djecom u maskama, svjedoči, prije svega, o odnosu roditelja prema ovom događaju. Naša djeca se ne maskiraju za Dan vještica (Halloween) 31 oktobra, niti za to postoji interes. Sve ovo svjedoči da smo dobre volje - iako i mada u sretnim mješovitim brakovima, a najčešće bez prethodnog imputa - prihvatili tu kopču sa jevrejstvom.

Pesah. U našem slučaju, Pesah ima posebno mjesto iz više razloga. Prvo, zato što je ovaj praznik, od samog početka poslužio kao sredstvo komuniciranja između nas i ovdajšnje jevrejske sredine. S jedne strane, onako osjetljivi i ranjivi, kakvi smo bili u početku, grozničavo smo tragali za znacima prijateljstva, a sa druge strane, jevrejska zajednica je u nama našla zgodan "medij" da zadovolji svoju ljudsku i religioznu potrebu da se pomogne strancu. A ima li bolje prilike od Sedera gdje se po protokolu otvaraju vrata strancu da se priključi svečanosti? Rezultat su bile nezaboravne Seder večere u North Western Reform Synagogue. Drugo, centralna poruka ove večeri da je podsjećanje, iz generacije u generaciju, na oslobađanje iz ropstva cijelog jevrejskog naroda, obaveza i potreba kao da se to nama samima desilo. A zar nije? i to nedavno! Zar dolazak ovamo sada već dosta daleko 1992 g. nismo kao ljudska bića doživjeli kao neku vrstu oslobađanja od nevolja rata? Treće, simbolika opredmećena u ritualnom dijelu je sama po sebi zanimljiva i pobuđuje našu znatiželju, i četvrto ali ne i posljednje, u pripremama i samom događaju učestvuju veliki broj članova što svakako cementira osjećaj zajedništva i pripadnosti. Neki od nas će se sa zadovoljstvom sjetiti kako su u Alyth Garden Sinagogu odlazili u rane popodnevne sate sa svečanom odjećom u torbi, da bi u kuhinji

pripremali salate i knedle za supu, i da bi se potom presvukli kako bi mogli da se uključe u Seder.

Ovaj posljednji razlog je ove godine došao do punog izražaja zahvaljujući jednom zgodnom sticaju okolnosti: po prvi put od dolaska, prvo veče Pesaha palo je u srijedu, danu kada su nam klupske prostorije na raspolaganju. Koincidencija je uočena i odmah se rodila ideja da iskoristimo priliku i da provjerimo šta smo u stanju svojim vlastitim snagama od svega napraviti. Inicijativu su pokrenule i organizaciju provela uglavnom grupa naših žena, majki, drugarica i supruga. U osvrtu, većina učesnika, a bilo ih je 25, je izrazila zadovoljstvo pripremama i tokom Sedera. Bez vlastitog iskustva, i sa tremom upustili smo se u rizik i ustvari, nepoznat teren. No, sva je napetost nestala kada smo počeli sa obredom, jer smo vrlo brzo ustanovili da smo savladali osnovni smisao Sedera - svijest o osnovnoj poruci Pesaha o oslobodenju, i neki smisao zajedništva. U striktno proceduralnom smislu, nismo vjerovatno bili po svačijem ukusu, ali smo našli neku svoju mjeru. Povremene dobrodušne intervencije učesnika neiskusnom vodi Sedera, da ne zaboravimo treću čašu vina ili da je na redu zajedničko pjevanje "dajenu", svjedoče o punoj koncentraciji i aktivnom praćenju procedure. Jedino za čim žalimo je činjenica da nam se djeca, ovaj put, nisu pridružila. Možda ćemo iduće godine otkloniti i taj nedostatak, pa da Seder, u pravom smislu riječi postane porodični događaj.

U svakodnevnom životu punom briga nemamo mnogo vremena da mislimo o drugima. Ovo veče je bilo drugačije.

B.D.



A SEDER EVENING IN THE CLUB

To be honest, for many of us the first encounter with Jewish Culture and tradition took place only upon coming to United Kingdom. Through the practical help that we have accepted although reluctantly, the local Jewish community has opened for us the window to this aspect of life in a discrete and non-intrusive way. In the meantime a decade has gone by and the Jewish tradition entered though the door of our Club to stay here. It is evident that we have accepted those traditions and customs with powerful social character, evocative of some historical events, no matter how much reality and fiction are combined in them. Personal approach to the religious aspect of the Jewish way of life has been left to everyone to define themselves, this being their basic human right. Thus, it is becoming our tradition to mark together the holidays of Hanukah, Purim, Passover... There is something festive and cheerful when a member of our young generation lights the Hanukah candles. The successful Purim party, with children filled with joy in their fancy dresses, reflects primarily the attitude of the parents to this event. Our children do not wear fancy dresses for Halloween, nor is there any interest for that, which proves that - although in happy mixed marriages and quite often without any previous input - we have accepted the link to Judaism.

Passover. Passover is special for us due to several reasons. The first reason is that from the very beginning this holiday meant communication between the local Jewish community and us. Sensitive and vulnerable as we were at the beginning, we frantically searched for traces of friendship, on one hand, and the Jewish community found in us a befitting "medium" to satisfy their human and religious need to help the stranger, on the other. Is there a better opportunity to reach these aims than a Seder dinner where, according to the protocol, doors are open for the stranger to join the festivity? This resulted in the unforgettable Seder dinners in North Western Reform Synagogue. The second reason is the central message of the evening according to which from generation to generation it has been our obligation and need to remind ourselves how the whole Jewish nation was freed, as if it had happened to us. But hasn't it? Even not so long ago! By coming here back in 1992 haven't we escaped all the misfortunes of a country in war? The third reason is the symbolism materialised in the ritual part, which is interesting in its own right, and animates our interest. The fourth but not the least reason is that many members take part both in the preparations and the event itself, cementing thus the feeling of togetherness and belonging. Some of us will happily remember going to Alyth Garden Synagogue in early afternoons to prepare salads and soup noodles in the kitchen, with festive clothing in their bags, to which they would change later on in order to join the Seder.

This last reason was expressed fully this year thanks to a convenient coincidence: for the first time since coming here the first evening of Passover happened to be on a Wednesday, the day when the Club premises are at our disposal. Immediately after noticing the coincidence it occurred to us that we should use the opportunity and see for ourselves what we are capable of. The initiative was started and the organisation carried out by a group of our ladies. Most of the twenty-five people who took part in the event looking back said that they were pleased with the preparations and the course of the Seder. Without any experience of our own and a bit nervous we got into the risk of the unfamiliar terrain. However, the stress disappeared the moment when we started with the ritual, because it was clear to us that we comprehended the basic principle of Seder - awareness about the main message of Passover, which is freedom and sense of togetherness. As regards the procedure itself, we probably were not to everybody's taste, but we found a measure of our own. Occasional well intended interventions by the participants telling the inexperienced leader of the Seder not to forget the third glass of wine or that singing of "dayenu" was next, just proved that everybody was concentrated and following the procedure. The only thing that we regret is the fact that the children had not joined us on that occasion. We hope to be able to eliminate this deficiency next year, so that Seder may become a family event, as is its real meaning.

In everyday life taken by worries there is not much time to think of others. This evening was different.

B.D.



PURIMSKO SIJELO

Još jedno Purimsko sijelo. Sada više i ne znamo koliko smo ih do sada proslavili u Klubu. Ali znamo da smo se lijepo zabavili kao i uvijek. Sem što je djeci priredjen mali program i što im je piredivač priredbe slikao po licu, ona su se zabavljala i igrajući se i družeći se onoliko koliko im je to uzrast omogućavao. Mnoga nisu bila baš svjesna zašto su tu i zašto su obučena onako kako su obučena. Njihove mame, tate, bake ili deke su uložili truda u to da za tu priliku njihovi dragi mališani postanu mali supermen ili vila, kauboj, "Bob the builder". Dovedi su ih da zajedno sa drugom djecom kao i svake godine



obilježe ovaj veseli praznik. Naravno da i oni uživaju sa njima. A kao i svake, tako i ove godine svi su se radovali nagradama za najbolju masku i poklonima.



PURIM PARTY

It was another Purim party. It is not possible any more to count the number of these parties in our Club. The only thing we know is that we had very good time as always. In addition to the programme prepared for the children and the painting of their faces they enjoyed themselves playing and took pleasure from each other's company to the extent that their age enabled them. Many of them were not quite aware why they were there and why they were dressed the way they were. Their mums, dads, grannies and grandpas had put much effort to transform their dear ones to a little superman or a fairy, a cowboy or Bob the Builder. They brought them, as they do every year, to celebrate with the other children this cheerful holiday. It is quite clear that they also liked to be with the little ones. This year also, like any other year, everybody was looking forward to the prizes for the best fancy dress and the presents.



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JOZEF

Pričom o Jozefu završavamo prvu knjigu Tore, Genezu. Ali prije nego što počnemo priču o njemu evo i nekoliko riječi o njegovim precima, djedu Isaku i ocu Jakovu. Avramov sin Isak se oženio Rebekom i imali su dva sina bliznaca: Esava i Jakova. Mada mladi od njih dvojice, Jakov je uspio da prevaram dobije očevo blagoslov i tako postane njegov nasljednik i praotac Izraela. Njegov brat Esav je kasnije postao začetnik susjednog naroda Edon.

Jakov se oženio se Rahelom koju je volio, ali prije toga je morao oženiti njenu sestru Leu. Tek nakon što su mu žena Lea i neke od nevjenčanih žena rodile sinove i njegova voljena Rahela ga je podarila sinom kome je dao ime Jozef. Jozef je bio njegov jedanaesti sin, ali se Jakov ponašao prema njemu kao prema prvorođenom. Nije radio kao što su to činila njegova braća, nego je provodio vrijeme sa ocem. Bio je i sanjar, a njegovi snovi su svi bili o tome kako vlada. Zbog svega toga braća su ga mrzila i smišljala da ga ubiju. Jednom kada su stado



povelili do bujnih pašnjaka udaljenih dan hoda prema sjeveru, braća su skinula Jozefa do gola i pripremajući se da ga ubiju bacila ga u jamu pored puta i zatvorila ulaz velikom stjenom. Kada se tu ulogorila grupa trgovaca koja je išla prema jugu, braća su otvorila jamu i prodala im Jozefa za roba. Trgovci su otišli svojim putem, a braća su uzela Jozefovo ruho, namočila ga jarečom krvi i odnjela Jakovu, rekavši mu da su lavovi pojeli njegovog ljubljenog sina. Trgovci su prodali Jozefa kao roba u Egiptu. Nakon raznih daljnjih nedaća i uspona Jozef se sreo sa sa jednim Faraonovim slugom i tačno interpretirao san koji je ovoga mučio. Dvije godine nakon toga Faraon je počeo da sanja snove. Sanjao je da je vidio sedam debelih krava kako pasu pored rijeke i kako je iz vode izašlo sedam mršavih krava i pojelo ih. Onda je vidio kako sedam tankih klasova pšenice proždire sedam debelih klasova. Dvorski vračevi nisu mogli da se dosjete kakvo je tumačenje ovih snova. Tada je onaj sluga ispričao Faraonu kako je Jozef tačno protumačio njegov san i Faraon je poslao da mu dovedu Jozefa. Jozef je rekao: "Debele krave i klasje žita su sedam godina izobilja. Mršave krave i tanko klasje je sedam godina gladi. Postavi mudrog čovjeka na čelo zalih hrane u Egiptu dok traje ovih sedam dobrih godina, ili će u protivnom sedam godina gladi požderati tvoj narod." Na to je Faraon stavio svoj pečatni prsten na Jozefov prst i naredio robovima da mu donesu odjeću od dobrog platna i zlatne lance koji označavaju njegov položaj. "Gdje Ti budeš išao, ići ću i ja," rekao je. "Bićeš drugi čovjek u Egiptu, odmah iza mene. Tvoja riječ je zakon."

Tokom sedam godina prosperiteta koje su uslijedile, Jozefovi radnici su gradili hambare po cijelom Egiptu i punila ih viškom žitarica. A onda kada su počele godine gladi, Jozef je otvarao skladišta, jedno po jedno, i prodavao žito ljudima. Glad je obuhvatila područje daleko veće od Egipta. U njegovoj kući, Jozefov otac Jakov je otvorio svoje vreće sa blagom, pozvao sve svoje sinove i rekao: "Kažu da u Egiptu ima žita. Otiđite tamo i kupite hranu, ali nemojte voditi Benjaminina – može biti opasno." Jozefova braća se zглеdaše. Otac ih je ponovo podredio mlađem bratu, sada je to bio Rahelin drugi sin Benjamin. Ali ljudima je bila potrebna hrana i oni se uputiše ka jugu u Egipat. Jozef je čuo da oni dolaze i pozvao ih je u svoju palatu pored Nila. Otkrio im je ko je tek nakon što su braća pokajala svoju raniju izdaju. Kada je Faraon doznao da je Jozef našao svoju davno izgublenu porodicu odmah ih je pozvao da dođu u Egipat i tamo ostanu onoliko koliko bude trajala glad. Tako su se Izraelci naselili u delti rijeke Nil koja je bila jedno od najplodnijih područja Egipta. Tu su ostali da žive narednih tri stotine godina.

Dvanaest Jakovljevih sinova su postali praoci dvanaest plemena Izraela, a plemena su se po njima dobila imena: Reuven, Šimon, Levi, Jehuda, Isahar, Zabulun, Dan, Naftali, Gad, Ašer, Jozef i Benjamin.

Pripremila Branka Danon

JOSEPH

The story of Joseph brings to the end Genesis, the first book of Torah. But before starting his story here are a few words on his ancestors, grandfather Isaac and father Jacob. Abraham's son, Isaac, married Rebecca and they had two twin sons: Esau and Jacob. Although the younger of the two, Jacob managed to get the blessing of his father by deceit and thus became his heir and founding father of Israel. His brother Esau later became the ancestor of the neighbouring people of Edon. Jacob married Rachel, whom he loved, but before that he had to marry her elder sister Leah. Only after Jacob had sons by his wife Leah and by his concubines did his beloved Rachel bore him a son and he called him Joseph. Although Joseph was his eleventh son, Jacob treated him like the first-born. He did not work like his brothers did but spent his time with his father. He was a dreamer, and his dreams were all of rule. For all that his brothers hated him and plotted to kill him. Once, when they took the flocks to lush pastures, a day's journey to the north, the brothers stripped Joseph and preparing to kill him threw him into a cistern by the roadside and closed its entrance with a boulder. When a group of traders going south camped nearby, the brothers opened the cistern and sold them Joseph as slave. The traders went on their way, and the brothers took Joseph's coat and tunic, smeared them with goat's blood, and went home to tell Jacob that lions had eaten his beloved son. The traders sold Joseph on the slave-market in Egypt. After various further mishaps and rises Joseph got in touch with Pharaoh's wine-steward and interpreted correctly a dream that bothered him. Two years later Pharaoh began dreaming dreams. He dreamed that he saw seven fat cows grazing beside the river, and seven thin cows came out of the water and ate them. Then he saw seven thin ears of corn devour seven fat ears. The royal magicians could not think of an explanation for his dreams. The wine-steward told Pharaoh how Joseph interpreted correctly his dream and Pharaoh sent for Joseph. Joseph said: "The fat cows and corn-ears are seven years of plenty. The thin cows and corn-ears are seven years of famine. Put a wise man in charge of Egypt's food supplies while the seven good years last, or the seven years of famine will devour your people."

To this Pharaoh put his signet ring on Joseph's finger, and ordered the slaves to bring him fine linen robes and a gold chain of office. "Where you go, I go," he said. "Be second to me in Egypt. Your word is law."



In the seven prosperous years that followed, Joseph's workmen built barns all over Egypt, and crammed them with surplus grain. Then, when the years of famine began, Joseph opened the storehouses one by one and sold grain to the people. The famine spread far beyond Egypt's boundaries. At his home, Joseph's father Jacob opened his treasure-sacks, called his sons together and said, "They say there's corn in Egypt. Go there; buy food. But don't take Benjamin – there might be danger." Joseph's brothers looked at each other. Their father put them again second to a younger brother, this time Rachel's second son Benjamin. But people needed food and they set south to Egypt. Joseph heard of their coming and summoned them to his palace beside the Nile. He revealed to them who he was only after the brothers repented their former treachery. When Pharaoh heard that Joseph had found his long-lost family he immediately invited them to come to Egypt and stay there as long as the famine lasted. Thus the Israelites settled in the delta of the River Nile, some of the most fertile land in Egypt. They lived there for the next three hundred years.

Jacob's twelve sons, became ancestors of the twelve tribes of Israel. The twelve sons, each of whom gave his name to a tribe were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph and Benjamin.

Prepared by Branka Danon

