



AUTUMN 2005

No 37

Internet Address: open.net.ba/~la_bene/salon

KLUB

2

CLUB

3

IZVJEŠTAJ SA GODIŠNJE SKUPŠTINE

Sve se u životu jednom dešava po prvi puta. Evo i nama se desilo, da po prvi puta od osnivanja 1994-te godine, u zakazani dan za ovogodišnju Godišnju skupštinu, 21-og septembra 2005 g., istu nismo mogli održati zbog slabog odziva. Održali smo je naredne srijede, 28-og septembra

Jesmo li zabrinuti? Jesmo. Ali ne previše, ipak je skupština održana naredne sedmice! Vjerovatno je ovaj prvi rok koincidirao sa odsustvom nekih članova koji se uvijek potrude da prisustvuju, što bi dovelo do manje-više ustaljenog sastava na zasjedanju. Možda je činjenica da naša Zajednica ne utiče više bitno na uslove naših života dovela do toga da se ljudi ležernije odnose prema formama zajedničkog života. Ne treba dramatičirati, ali mislimo da je šteta za propuštenom prilikom da se iznesu mišljenja (koja postoje) o radu i mogućnostima. Šteta je što se krnji kontinuitet, što su izostali susreti onih koji se ne vidaju međusobno baš često. Dosta često je i formalni čin okupljanja jednom godišnje potreban okvir za potvrdu postojanja. Sve to se desilo u drugom pokušaju.

Inače, sama Skupština je imala uobičajeni tok. Predsjednik je pročitao izvještaj o radu u proteklom periodu. Izvještaj je osim osvrta na rad sadržavao i izvještaj o stanju blagajne i poseban izvještaj o radu Ženske sekcije. Malo se prodiskutovalo o tom radu, isti je usvojen, stari Odbor je dobio razriješenje, predloženi su kandidati za novi jednogodišnji mandat, pristupilo se glasanju i izabran je i proglašen novi Odbor. Mora se priznati nije bilo suviše uzbuđljivo, nije bilo polemičnosti. Ali ono što je rečeno u izvještaju Predsjednika ipak govori da je Zajednica živa i vrlo aktivna. Izvještaj je posebnu pažnju posvetio događaju iz oktobra 2004-te godine, Danima kulture bosansko-hercegovačke dijaspore u Londonu, pod simboličnim nazivom Bridges/Mostovi, i to zbog ideje i presudne uloge Zajednice u pokretanju, organizovanju i brojnoj zastupljenosti učesnika u manifestaciji. Osjetili smo trenutak, i na zavidnoj visini organizovali događaj za kojim je već odavno postojala potreba. Sve je odisalo poletom, do te mjere da svi učesnici, naši i drugi, ne samo da su se odrekli honorara, nego su bili i donatori. Ambasador Bosne i Hercegovine u Velikoj Britaniji i Irskoj, Nj. E. Elvira Begović je svečano otvorila manifestaciju, a događaj je dobio zasluženi publicitet. Događaj je sadržavao stalnu izložbu slika, keramike i nakita za cijelo vrijeme održavanja, i posebne večeri književnosti, ozbiljne muzike, filmskog stvaralaštva. Sve je završeno ležerno, laganom muzičkom večeri.

Ostali dio izvještaja posvećen je životu zajednice sa isticanjem bitnih događaja i aktivnosti. Posebno se spominje ciklus predavanja o istorijskom Jerusalemu, koji je pobudio zaslužen interes. Još veći interes i odjek izazvao je i ciklus putopisnih zapisa našeg člana, Dr. Svete Gaćinovića, tim više što smo sa ugodnim iznenađenjem ali ponovo shvatili koliko toga možemo crpiti iz vlastitih redova.

Također, sve više se okrećemo činjenici da godine čine svoje, pa nije bilo iznenađenje prisustvovati predavanju i prezentaciji proizvoda dobijenih od biljke aloja.

I dalje, kaže izvještaj, njeđujemo običaj održavanja književnih večeri. Pjesnik Mišo Marić, čitao nam je izbor iz vlastite novopromovirane zbirke poezije. Posebno značajan dan bio je promocija knjige «Ono malo istine» sada, na žalost preminulog Milana Uzelca. Događaj koji je «možda zaslužio veću scenu», kaže se u izvještaju.

Nije propušteno da se napomenu i tradicionalna sijela i obilježavanje jevrejskih praznika.

I druge aktivnosti Zajednice, naravno, našle su mjesta u izvještaju. Izleti, npr. u razna zanimljiva mjesta na dnevni dohvat od Londona, kojima se daje koheziona uloga. Zbog naše otvorenosti, izleti i drugi događaji u Klubu i zajednici uopšte, privukli su k nama dosta prijatelja kojima godi susretanje sa drugim sunarodnicima koji su dobro organizovani, koji su aktivni i koji su bez predrasuda.

Izvještaj se, osvrće, naravno i na važnu ulogu našeg kvartalnog glasila i hroničara SaLon, i niti koje on ispređa sa drugim centrima nove sarajevske jevrejske dijaspore.

Nije ispušten i komentar o posebnim aktivnostima sa seniorima a mjesto su našali i posebni kratki prilozii o radu Ženske sekcije i o stanju blagajne.

Odvojeno je komantarisano relativno povoljno iskustvo sa korištenjem budžeta u novim uslovima.

Ovo posljednje je povezano sa sve bližim vremenom - kraj 2007-me godine - kada se očekuje prestanak priliva pomoći u budžetiranju našeg rada. Ovaj dio izvještaja je pobudio razgovor na tu temu. Iako članstvo je nema jasnu sliku o posljedicama, ipak će neka glasna razmišljanja poslužiti kao podloga Odboru da počne definisati okvire nastavka rada u novim uslovima.

Sjednica je završila rad izborom novog odbora u koji su izabrani sljedeći članovi: Irena Altarac, Branko Danon, Boris Montiljo, Olivera Ristić, Draško Suvajdžić, Dragan Ungar, Vera Ungar.

Na sastanku održanom 29. septembra Predsjedništvo je ponovo izabralo Borisa Montilja za predsjednika.

REPORT ON THE ANNUAL ASSEMBLY

Everything in life happens once for the first time. Thus it happened to us that for the first time since we started to exist in 1994 we could not have our annual assembly planned for 21st of September, 2005 because there were not enough members present. The assembly was held next Wednesday, on the 28th of September.

Are we worried? Yes, we are. Not too much, though, because the assembly was held the following week! This first date coincided possibly with the absence of some members who always make the effort to be present and thus maintain the more or less usual number at a meeting. It also might be that because our Community does not fundamentally affect the conditions in our lives any more people assume a more laid-back attitude concerning the forms of our common life. There is no need to dramatize things, but we think that it is a pity to miss the opportunity to state the (existing) opinions on activities and options. It is a pity to spoil the continuity and to miss the meeting of those not seeing each other a lot. The formal annual meeting is often the necessary frame by which existence is proved. The second attempt proved to be successful.

When it took place the assembly followed the familiar course. The President read the report on our activities over the previous period, the financial report and report on the activities of Women's Section. There was some discussion about the reports which were then approved. The previous board was released and the new candidates for the new one-year term were proposed; voting took place and the new Board was elected and named. Nothing very exciting, one has to admit. The Report submitted by the President, on the other hand, has proved that the Community is alive and very active. Special attention in that Report was given to the event of October 2004 – BRIDGES, as it was called, or The Days of Culture among Bosnia & Herzegovina Diaspora in London. The Community gave the idea for this event and played a crucial role in the initiation, organization and the number of participants. Such an event, for which very high standards were set, was long overdue and we felt that it was the right moment to bring it to reality. Enthusiasm was so present that the participants, both ours and other, not only declined to take any payment but also gave donations. Bosnia & Herzegovina Ambassador to Great Britain and Ireland, H.E Elvira Begović opened officially the occasion which gained the necessary publicity. All through the event a permanent exhibition of painting ceramics and jewellery was displayed and there were literary, music and film evenings. We relaxed to easy music during the final evening of the celebrations. The rest of The Annual report reflected the life of the Community, giving emphasis to some major things that happened over the year. Of special interest was the cycle of lectures on The Historical Jerusalem. The cycle of travel accounts by our member Dr. Sveto Gaćinović drew even more interest and had a larger effect not least because once again and with a pleasant surprise we have realised how much we can use our own human resources. We also increasingly become aware of our age so that it was not a surprise to listen to a lecture and attend the presentation of alooe vera products. According to the Report we continue with our custom to have literary evenings. Mišo Marić, the poet, read a selection of his poems from a newly published collection. Of special importance was the day of the launch of "The Little Truth There is", a book by sadly recently deceased Milan Uzelac. The report commented that it was an "event that probably deserved a larger scene". Mention was also made of the traditional parties and celebration of Jewish holidays.

The Report also referred to some other activities of the Community. Our outings to different interesting places within the reach of a daily trip from London play a cohesive role. Thanks to our openness, these outings and the other events in our club and the community have attracted quite a number of friends who are happy to meet other compatriots who are well organised, active and with no prejudice.

Comments were also made of the important role of SaLon, our quarterly bulletin; its links with the other centres of the new Sarajevo Jews Diaspora were also mentioned. Activities with our seniors, all the good things done by our Women's Section and the financial report all found their place in the Report. The comparatively agreeable experience with the application of budget under new circumstances was commented separately. This has to do with the approaching time – end of 2007 – when we expect that the financial support of our activities will end. This part of the Report started a discussion. Although the members still do not have a clear picture of the consequences, some thoughts expressed aloud will be used by the Board to start with the definition of the framework for the continuation of activities under the new circumstances.

Ending the session The Assembly elected the new Board: Irena Altarac, Branko Danon, Boris Montiljo, Olivera Ristić, Draško Suvajdžić, Dragan Ungar, Vera Ungar.

On its meeting on the 29th of September the Board elected again Boris Montiljo for its President.

MIRIAM STEINER-AVIEZER

Ovaj prilog dobra je prilika da porazgovaramo i upoznamo Miriam Steiner-Aviezer, današnju Predsjednicu Udruženja Jevreja iz bivše Jugoslavije (HOJ). Miriam je rođena u Karlovcu, 1935-te godine i živjela sa roditeljima u malom gradiću Trebnje u Sloveniji, gdje je otac vodio apoteku. Godine II svetskog rata; Stara Gradiška, Italija, partizani... Otac, vojno lice, postavljen je za šefa vojnih apoteka Slovenije te je porodica prešla u Ljubljano, tamo je Miriam najprije završila Učiteljsku školu i upisala komparativnu književnost na Filozofskom fakultetu u Ljubljani. Kao stipendistka JOINT-a završila dvogodišnji studij za Direktore opštinskih centara (Directors of Community Centers) u Jerusalemu i nakon povratka posvetila se profesionalno radu sa jevrejskom decom i omladinom pri Savezu jevrejskih opština Jugoslavije. Tokom osam godina u potpunosti i vrlo intenzivno posvetila se tom radu. 1971 doselila se u Izrael, nastanila u Jerusalemu, udala se za Izraelca i bila među osnivačima Philip Lown Comm. Center u Jerusalemu gdje je radila 10 godina, kao zamenik direktora. Godine 1983 počela je da radi za Jad Vašem (Memorijal Holokausta) gdje je sudjelovala u pripremi enciklopedije jevrejskih zajednica u tadašnjoj Jugoslaviji, PINKAS KEHILOT JUGOSLAVIJA, završava ambiciozan poduhvat kompjuterskog katalogiziranja dokumentarne građe o stradanju Jevreja na tlu bivše Jugoslavije, intervjuše preživjele za arhivu Jad Vašem. Član je Komitije za priznavanje Pravednika među narodima. Dolaskom nove alije (novog vala doseljenika), počev od 1991 bila među aktivistima HOJ-a za brigu oko olim (doseljenika), dugogodišnji je Predsednik podružnice Tel Aviv, i danas njen predsjednik.

Miriam privatno, je i književnik. Njene kratke priče (u avangardnom stilu) su objavljivane u literarnim dodatcima dnevne štampe u Izraelu i u Washington Post-u. Njena knjiga "Vojnik sa zlatnim dugmetima" koja je izašla u originalu na slovenskom jeziku objavljena je na hrvatskom, u Izraelu, bliske rodake, djecu koja studiraju, stare roditelje, prijatelje sa kojima održavaju najverovatnije "zračni kontakt", dok bismo mi ovdje mogli da ih posetimo, da im donesemo cvjećice za praznik, za rođendan, vidimo treba li im nešto te da vas o tome obavijestimo. Naši članovi vrlo često izražavaju želju za što boljim kontaktom sa "rajom" u svijetu, čak je bilo govora o velikom sastanku na koji bi došli svi, sa cijelom familijom na jedno veliko ljetovanje, te je ovo možda prvi korak u tom smjeru.

P. Mnogima si ostala u sjećanju kao naša vaspitačica.

O. Bio je to najljepši period u mom životu. Period divnih prijateljstava, druženja i zajedničkog traganja za jevrejskim identitetom. Bila sam svega par godina starija od mladih madrihim (instruktori) koje sam podučavala pa smo lako nalazili zajednički jezik. Tada, u godinama između 1964-70 postavila sam si u zadatak da okupim svu djecu i omladinu iz svih krajeva tadašnje Jugoslavije i dovedem ih na naša ljetovanja koja su za mnoge predstavljali prvi susret sa Jevrejstvom, sa pojmom Jevrejtin. Nije nam bilo dovoljno saznanje da smo Jevreji po roditeljima, ili što nas sredina u kojoj tako opredjeljuje. Tragali smo za neke vrste "ličnim saznanjem". Čitali smo mnogo, diskutovali, slavili jevrejske praznike po klubovima te je sve to već preraslo u jednu kulturu koju smo sa ponosom prisvajali.

P. Ipak ljetovanja su predstasvaljala vrhunac aktivnosti Saveza.

O. Da, naročito za one mlade koji su dolazili iz gradova gdje nemaju priliku da se sastaju redovito po klubovima. Slušajući izlaganja iz drevne Jevrejske istorije, o Srednjem vijeku, igrajući možda, ulogu neke istorijske ili legendarne ličnosti na priredbama, odjednom će poneko otkriti da njegovo prezime nosi korjene neke ličnosti iz Srednjeg vijeka. Prijateljstva koja su se stvarala na ljetovanjima ponekad bi se pretvarala u rodbinske veze ne samo radi genealogije, već bi otkrili da su im roditelji bili u mladosti na istoj hašhari (pripremi), u klubu "Makabi", na istom pirimskom sjelu, nalaze se zajedno na starim



požutjelim fotografijama koja bi izlagali na ljetovanjima; u vrijeme Drugog svetskog rata bili u istim logorima, u partizanima... Mislim da ima nešto vrlo posebno u našoj zajednici, danas rastrkanog po cijelom svijetu; to je ona želja da se bude zajedno. Zato mislim da je naš dragi Vlado Šalomon izabrao pravi izraz za ponovna druženja – «BEJAHAD» («ZAJEDNO»). To je bilo karakteristično za sve nas još iz onih dana. Ljetovanja nam nisu bila dovoljna, željeli smo da se vidjamo i tokom godine, te smo organizovali tzv. Medjuklubske sastanke, uvijek u nekom drugom gradu. Naši ljudi iz tog mjesta bili bi domaćini gostima i tako bismo proveli državne praznike, ponovo "bejahad".

P. Kako si odlučila da dođeš u Izrael i jesi li zadovoljna?

O. Još za vrijeme studija za Direktore opštinskih centara, kada sam provela ovdje dvije godine 1962-64, bilo mi je jasno da želim ovdje da živim i ovdje osnujem porodicu. Morala sam da se vratim u Jugoslaviju da "odradim" svoju stipendiju. Misliha sam da će to biti samo godinu dana no to se produžilo na 7 godina. Nekoliko mjeseci prije definitivnog dolaska, 1971 g., došla sam da sve sredim; posao, stan. Ipak nije bilo onako kako mi je obećano i kako piše u onim lijepim brošurama. Trebalo mi je skoro godinu dana da se adaptiram. No ako si došao ovamo sa čvrstom odlukom da ćeš ostati, da nema vraćanja, onda si uporan i boriš se za svaku najmanju maleknot. Išla sam pješice na posao 15 km pošto nisam imala za autobus i hranila se maminim paketima. Prijateljica kojoj sam ispričala da radim već tri mjeseca i da nisam primila platu, otišla je u kancelariju da se raspita zašto mi nisu platili. Odgovor je bio: "Pa nije tražila". To mi je bila dobra škola. Shvatila sam da treba da zaboravim onaj stil života kada ti je sve unaprijed određeno i obezbijeđeno, da sve treba unaprijed precizirati i boriti se do ono što ti je obećano i dobiješ, da treba da se naoružais informacijama o pravima i obavezama; da ti poznavanje zakona daje moć i sigurnost...Profesionalno sam počela vrlo brzo da radim i to u Jerusalemu kao Community worker, te sam tako imala prilike da upoznam prave Izraelce u njihovom domu. Uđavši se za Šmuela, upozнала sam jednu drugu kulturu, drugu tradiciju, druge ljude koji su me povelu u jedan novi ambijent. Našla sam i odgovore na pitanje jevrejskog identiteta, jer biti Jevrejtin u Izraelu je nešto samo po sebi razumljivo. A biti Izraelac je privilegija. No moraš biti brz, konkretan, koncizan, niko nema vremena za duge priče, svi znaju bolje od tebe i žele to stalno dokazivati...

P. Pričaj nam malo o HOJ-u

O. Neću da vas zamaram istorijom, no za razliku od drugih udruženja kao što su udruženja doseljenika iz Maroka, Jemena, Rumunije, za nas kažu da smo došli sa gumenim cipelama... Oni koji su stigli ranije brinuli su za novodošle, HOJ je brinuo za posao, za stan, za školovanje...I nije bilo socijalnih slučajeva niti slučajeva za koje je država trebala da brine. Prošlo je 70 godina od osnivanja. Danas ole hadaš (novi doseljenik) dobiva minimalnu pomoć za start, no ipak smo mi ti koji uskočimo ako treba da se nađe posao, stan, prevod...Mnogi su se već snašli, imaju sopstvene stanove, stalni posao, nekolicina se vratila, no ostali su mladi koji ovde počinju svoj novi život. Mi u posljednje vrijeme imamo prilicno mnogo kulturnih aktivnosti, izdali smo opširno izdanje (na 500 str). To je enciklopedija radova doseljenika iz bivše Jugoslavije; pisaca, pjesnika, esejista, novinara kao i slikara, kipara... Imali smo nekoliko promocija knjiga, održali nekoliko književnih večeri posvećenih Ani Šomlo, Ženi Lebl, Dini Katan, i na vrlo svečan način smo predstavili publici knjigu Kalmija Baruha, - Selected Works on Sephardic and Other Jewish Topics, imali smo jako lijepo i zanimljivo Sefardsko veče, gdje su naše "bohorete" pripremile posebna jela, a naši starijedioci evocirali svoja sećanja iznoseći smiješne nadimke Sarajevskih Jevreja, pa njihovu genealogiju, Ranko Rihtman, kompozitor baleta "Simha", izveo nam je djelove, čuli smo o sefardskoj zajednici u Zagrebu... Imali smo ovog mjeseca tri koncerta, pripremamo velik masovni piknik za Sukot na koji se može doći sa cijelom porodicom uključivši unuke, pse...pripremamo u decembru proslavu 70-godina našeg HOJ-a, dva izleta, predavanja...

Stalno pokušavam da nadjem neku temu koja bi mogla da privuče mlade, pa ćemo organizovati kurs za mlade investitore koji žele da otvore mali biznis, možda će ih to privući. Jedna od najvažnijih naših aktivnosti je naš MOST koji izlazi 6 puta godišnje i kojeg održavamo od članarine naših članova i njihovih donacija.

P. Čujemo da imate probleme

O. To je tačno. Financijske subvencije Sohnuta, jedine ustanove koja nas potpomaže su spale za 50%. Time možemo samo da pokrijemo troškove administracije koja je neophodna. Naš problem je u tome što nemamo svojih prostora pa moramo uvek iznajmljivati salu, dovesti ljude autobusima na priredbe na Jom Hašoa, piknik. No obratila sam se našim članovima molbom za posebnom donacijom i odziv je bio jako lijep tako da možemo da nastavimo sa svim predviđenim u nadi da će se naći neka organizacija koja će nam pomoći sljedeće godine. *Siguran sam da bismo mogli ovako da nastavimo jos nadugo no da ostavimo nešto i za usmeni razgovor ako nam dođeš u posjetu.*

Razgovor vodio
Branko Danon

MIRIAM STEINER-AVIEZER

This is an opportunity to meet Miriam Steiner-Aviezer, the current President of The Association of Jews from former Yugoslavia (HOJ) in Israel.

Miriam was born in Karlovac in 1935 and lived with her parents in the small town of Trebnje in Slovenia where her father ran a pharmacy. During World War Two it was Stara Gradiška, Italy, partisans. ...Her father, who was in the army, was appointed the head of the military pharmacies in Slovenia and the family moved to Ljubljana. Miriam graduated there from the college for teachers and started studying comparative literature. As a JOINT scholarship holder she completed a two-year course for Directors of Community Centres in Jerusalem and upon return she devoted eight years of intensive work with children and young people for the Union of Jewish Communities of Yugoslavia. In 1971 she came to live in Israel, settled in Jerusalem, married an Israeli and was one of the member founders of Philip Lown Comm. Centre in Jerusalem. She worked there for ten years as deputy director. In 1983 she started working for Yad Vashem (Holocaust Memorial) taking part in the preparation of Encyclopaedia on Jewish Communities in Yugoslavia, PINKAS KEHILOT JUGOSLAVIJA; completing the ambitious task of cataloguing the documents on the sufferings of Jews on the territory of former Yugoslavia; interviewing the survivors for Yad Vashem Archives. She is a member of the Committee awarding the title of The Righteous Among The People. When the new "Alia" started in 1991 she was actively involved in the care about the "olim". She is the President of HOJ Tel Aviv Section for many years and the current President for the whole of Israel.

Privately Miriam is a writer as well. Her short stories (vanguard style) were published in the literary supplements of daily press in Israel and in Washington Post. Her book "The Soldier with the Golden Buttons" which was originally published in Slovenian was published also in Croatian, Hebrew (three issues) and in English. The cover for the second recently published English issue was made by her daughter Nogit and her husband Zohar. This book is on the list of recommended literature for secondary schools. Miriam is working now on a lexicon of stories of salvation by the righteous from different parts of former Yugoslavia to be published next year. Her husband Shmuel, of Iraqi origin writes on a regular basis articles on Jewish numismatics for a magazine in the USA and is the author of two books, one of them a novel and the other short stories about the life of Jews in Iraq. "The Rose Water", one of the books, will soon be published in Great Britain. Her daughter Nogit and son-in-law Zohar have a daughter, Ariel.

I am glad for this opportunity to start a more intensive cooperation and contact with you. I am sure that many of our friends in Great Britain and all over the world have here in Israel close relatives; children who study; old parents; or friends with whom they are most probably in "air contact". We could pay a visit to them, take flowers to them for holidays or birthdays, check whether they need anything and inform you accordingly. Frequently our members express their wish to have better contacts with their friends worldwide. Ideas were also expressed about a large gathering – some sort of a summer camp to which everybody would come with their families. This might be the first step in that direction.

Q. Many remember you as our instructor.

A. That was the best period of my life with wonderful friendships, socialising and joint quest for our Jewish identity. I was older just a few years than the young "madrichim" (instructors) that I used to teach and we easily found a common language. The task I wanted to achieve in those years between 1964 and 1970 was to gather all the children and young people from all over Yugoslavia at that time and bring them to the summer camps that for many of them meant first encounter with Judaism and the concept of Jew. It was not enough for us to know that we descended from Jewish parents, or that it is how we were defined by our surroundings. We were in search of some kind of "personal comprehension". We read a lot, discussed things, observed Jewish holidays in our clubs and all that was becoming a culture that we were proud to take.

Q. The summer camps, nevertheless, were at the top of the Union activities.

A. Yes, especially for the young ones who were coming from the towns in which they had no opportunity to meet in clubs on a regular basis. They would listen to lectures about old Jewish history or take a role in a play dealing with history or legend and all of a sudden some of them would realize that their surnames had roots in a character from The Middle Ages. Friendships made during these summer holidays would sometimes turn out to be family links not only by genealogy, but they would sometimes discover that their parents, when young, were at the same "hahshara" (preparation camp), in the Maccabi Club, at the same Purim party; they were to be found on the same old photographs exhibited during the summer camps; or were at the same prison camps or in the same Partisan units during World War Two. I think that there is something very special in our community which is now dispersed all over the world; that is the wish to be

together. For that reason I think that our dear Vlado Šalamon has chosen the right term for our recreated friendships – “BEYAHAD” (“TOGETHER”). That characterised all of us even back in those days. It was not enough to meet at the summer holidays, we wanted to see each other even during the year for which reason we organised the so called Interclub gatherings always in a different town. People from that respective town would play hosts to the guests and that is how we spent state holidays “beyahad” again.

Q. How did you decide to come to Israel and are you happy for that?

A. During my two years of studies here for Directors of Community Centres it was clear to me that I wanted to live and have a family here. I had to go back to Yugoslavia and work because that is why I received the scholarship. I thought that it will take only a year but as it happened it took seven years. I came to prepare everything here a few months before coming here for good in 1971. I had to find a job and a place to live in. Things turned out to be a bit different to the promises I had and to the glossy leaflets. It took me almost a year to adapt. But if one comes here resolute to stay, not to go back, one is determined and fights for everything. Not having the money I needed I would go to work on foot for 15 kilometres and the food I had came from my Mum’s packages. When I told a friend that I had been working for three months without pay she went to the office to find out what was the reason for that. The answer was: “She did not ask for that”. It was a good lesson for me. I understood that I should forget that style of life where everything was defined and provided for in advance. It became clear that everything has to be clearly agreed in advance and that it is necessary to fight to get the things promised to you. One has to be well equipped with the necessary information on one’s rights and responsibilities; knowledge of the law gives you power and security. Quite early I started professionally working as a community worker thus getting to know the real Israelis in their homes. By my marriage to Shmuel I met another culture, another tradition, and other people who took me to a new environment. I also found answers to the question of Jewish identity, because it is implied that a Jew is in Israel. But to be an Israeli is a privilege. But one has to be quick, to the point, nobody has time for the others, everybody knows better than you do and wants to prove it constantly.

Q. Tell us something about HOJ

A. I do not want to exhaust you with the history, but contrary to the other associations – for instance the Association of Settlers from Morocco, Yemen, or Romania they say that we came with rubber shoes.... Those who came earlier took care of the newly arrived; HOJ looked for jobs, flats, education.... There were no social cases or cases that the government had to look after. Seventy years has passed since the foundation. “Ole Hadash” (a new settler) gets a minimal financial support for the start and we are there to help if necessary to find job or a flat or provide translation. Many have already settled. They have their own flats and permanent jobs. Some went back. The rest are young people starting their new life here. Recently there have been quite a number of cultural activities here. We have published an encyclopaedia (500 pages) of works by settlers from former Yugoslavia: writers, poets, essayists and journalists as well as painters, sculptors.... We had a few book launch events; had a few literary evenings in tribute of Ana Shomlo, Žana Lebl and Dina Katan. Selected Works on Sephardic and Other Jewish Topics by Kalmi Baruh were presented to public in a very festive way. We also had a very pleasant and interesting Sephardic evening for which our “bochorets” prepared special dishes; and our old-timers brought some memories of Sarajevo Jews funny nicknames and their origin; the composer Ranko Rihman performed some parts from his ballet “Simcha”; we heard about the Sephardic community in Zagreb. We had three concerts this month; we prepare a large picnic for Sukot which is intended for the whole family including grandchildren, dogs.... In December we prepare the celebration of 70 years of our HOJ, two outings, lectures.... We permanently try to find a topic which would attract the young ones. Along these lines we shall organise a course for young investors who would like to open small businesses – this might be interesting for them. One of the most important of our activities is our MOST (BRIDGE) bulletin published 6 times a year which is financed by the membership fees and members donations.

Q. It is rumoured that you have problems.

A. It is true. Financial support by Sochnut, the only institution helping us, has been reduced by 50%. The money we get can cover only the necessary administration costs. The problem is that we do not have our own premises and therefore have to rent for any event and we have to bring people by busses to Yom Hashoa or a picnic. I asked our members to give special donations and the response was very good so that we can continue with the planned activities with a hope that some organisation will help us in the next year.

I am sure that we might go on like this for a long time but let us leave something to talk about should you come to visit us.

The interviewer
Branko Danon

POUKA SA UNIVERZITETA

Obično se predpostavlja da se na univerzitetu stiče samo obrazovanje, međutim tokom tri godine koje sam tamo provela ustanovila sam da to znači mnogo više od čistog sticanja znanja iz odabranog predmeta. To je zapravo ogromno iskustvo o tome kako živjeti sam i što je još važnije kako živjeti sa ljudima sa kojima se srećemo. Zahvaljujući tome što sam bila okružena raznolikim ljudima svih doba i iz različitih sredina naučila sam mnogo o ponašanju ljudi, njihovim vrijednostima i složenim odnosima koji postoje među njima.

U početku mi je bilo strašno teško u novoj sredini. U novom gradu, novoj kući i među nepoznatim ljudima sam shvatila da sam po svom izboru upala u tešku situaciju u kojoj sam morala da se snalazim. Pošto su mama i tata ostali kod kuće i više me ne nadgledaju i ne ukazuju na to šta je ispravno a šta nije osjetila sam slobodu ptice koja svakog časa očekuje da će se vrata kaveza zatvoriti. Samo jedno pitanje mi se motalo po glavi – da li će mi se dopasti ljudi oko mene i da li ću se ja dopasti njima. Bilo mi je mnogo lakše kad sam stekla tolike prijatelje i kada sam ustanovila da sam popularna u svojoj sredini.

Provodila sam dane i noći družeći se sa njima ali me je to počelo zamarat. Borila sam se sa različitim ličnostima, a iz svake od njih su zračile različite ljudske osobine. Za mene je najveći izazov bio da shvatim i uvažim ta različita mišljenja.

Teško sam prihvatila jednostavnu činjenicu da postoje ljudi koji teže ka tome da zarade ogromne svote novca i da ih manje brine buduća karijera, nasuprot mnogim meni sličnim koji prednost dajemo sreći koju pruža rad. Dugo se pitajući kako najbolje da dokažem da je moje mišljenje ispravno konačno sam shvatila da nemam šta da dokazujem.

Ubrzo mi je postalo jasno da mi se neće baš svako svjediti i da se ja neću svjediti baš svakom, ali mjesto da težim za prijateljstvom sa cjelim svijetom sve više sam shvatila da u svakom trenutku može da dođe do sudara mišljenja i da je najbolje nastojati da se shvati stanovište onog drugog i prihvatati ga kao takvo i da je upravo to što čovjeka čini boljim.

Razlika u mišljenju ne treba da vodi ka konfrontaciji ili svadi ako se obje strane slažu da se ne slažu. Vremenom postajemo svjesni da se svi ljudi međusobno razlikuju. Ako bismo svi težili ka istoj stvari i cijenili iste vrijednosti svijet bi bio pun klonova bez da iko ponudi neki drugi pogled i umovi nam se ne bi razvijali. Ma koliko ponekad izgleda teško shvatiti pojedina mišljenja, ona su posljedica nečijeg iskustva i raznih uticaja, zbog čega sam počela da cjenim dubinu tih razlika. Polako sam postajala sve manje tvrdoglava i prihvatila savjete drugih. Jasno je da ljudi savjete daju da bi mi pomogli. Mada su mi često govorili da nije baš jako pametno da ostavljam zadatke za posljednji trenutak, tu grešku sam stalno ponavljala sve dok to nije počelo da me jako zamara i tada sam konačno prihvatila savjet. Ne samo da sam počela da učim o razlikama među ljudima i njihovim mišljenjima, nego sam zaključila i da je teško učiti na greškama drugih, ali stalno ponavljanje greške dovodi do promjene pristupa i stava.

Sve u svemu univerzitet me je formirao i stvorio od mene stabilniju, kritičniju i razumniju osobu. To je vrijedno iskustvo govori o ponašanju u različitim situacijama, zgodama i u odnosu sa različitim ljudima. Tu je mjesto gdje se uglavnom sazrijeva. Sazrijevanje je izazov – to je neosporno. Ponekad poželim da sam ostala dijete. Pomisao na ulazak u svijet odraslih dovodi do blagog osjećaja straha, ali sam do sada uspješno prebrodila svaku promjenu u životu i sigurna sam da će nakon tako vrijedne škole uspješno preći i narednu prepreku. Sem toga sebe smatram veoma netakom osobom zato što imam porodicu koja mi pruža veliku podršku i koja će mi pružiti veliku pomoć u mom usmjeravanju. Nema svako tu sreću da ima tako izuzetnu utjehu u ovom velikom svijetu. Ana Smiljanić

LESSONS FROM UNIVERSITY

While people may assume that university is just about educating yourself, during my three years there, I have found that there is clearly a lot more to it than just learning about your chosen subject. It is an enormous experience in terms of coping with living alone and more importantly the people you meet. Being surrounded by such a wide range of individuals from different ages and backgrounds enhanced my knowledge of human behaviour, its values and complexities.

Initially, I found myself struggling in the new environment. Within a new town, new house and people, I realised my choice threw me in the deep end, with mum and dad at home, no longer looking over my shoulder and telling me right from wrong, I felt the freedom of a bird whose cage was at the brink of closure. Running through my mind was the one question, will I like the people around me and will they like and accept me? Immediately, it was a massive comfort for me to make friends with so many people and to find that I was popular with those around me.

I spent day and night interacting with them but started to find it demanding. I was battling with different personalities and underneath all that shone various human characteristics

and I established that understanding these diverse opinions was the biggest challenge of them all.

A simple difference such as the existence of those who strive to make huge amounts of money, have fewer worries about their future career in opposition to me and many others who place happiness in work as a priority, was a difficult opinion for me to grasp and after persistent questioning the best way to prove my point was right, I realised there wasn't one.

I soon recognized that I am not going to like everyone and everyone is not going to like me, but rather than striving for that friendship with the world, I began to realise that one issue can clash with another in a split second and having to understand their perspective and taking it for what it is, is the easiest way to approach such a matter and it is precisely this which makes one a bigger person. There is no need for a difference in opinion to lead to confrontation or argument as long as we both agree to disagree. In time one becomes conscious that each and every human being is different. If we all strived to do the same thing and have the same values, the world would be full of clones, with no one to offer a different perspective and our minds would remain undeveloped. No matter how difficult one opinion appears to be to understand, that person's opinion was formed as a result of an experience, someone or something around them and it lead me to really appreciate the depth of these differences.

As a result, I learned to become less stubborn and take the advice of others. I understood that people advise me in order to help. While I have been told leaving an assignment for the last minute is not the brightest idea, I made the same mistake over and over again until one day it got exhausting and I finally took that advice. Not only have I began to learn about the differences between peoples and their opinions, I also concluded that it is difficult to learn from the mistakes of others, but the result of persisting that mistake yourself is what finally makes you change your approach and attitude.

On the whole, I can say that university has formed me into a more stable, critical and understanding character. It is a valuable experience, which teaches you to deal with different situations, incidents, and people. It is the place where most of your growing up occurs. Growing up is undoubtedly a challenge itself and sometimes I wish I could remain a child forever. The idea of entering

adulthood brings back a slight feeling of that fear, but so far I have succeeded well in every change in my life and after learning such valuable lessons, I am sure the next hurdle will be passed successfully too. I also count myself extremely lucky to have such a supportive family who I am sure will help to guide me. Not everybody is lucky to have such a terrific comfort in this big wide world.

By Ana Smiljanić



PRICHE IZ DRUGOG SVJETSKOG RATA

Sada smo mi u redakciji nešto više ohrabreni. Evo objavljujemo novi prilog – priču – našeg čitaoca iz Vancouvera. Obećao je da u unutrašnjim džepovima ima još ovoga ili sličnog štiva. Naprijed Kanada! Iostali naprijed. Sve nas zanima.

Ova priča je posvećena sjećanju na Zoru Šebek koja je na žalost umrla 03.05.2005 u Petrovaradinu.

Zora

Priča

Ovu priču ne pričam ja mada sam u njoj tako reći glavna ličnost. Ovo je više rekonstrukcija priče na osnovu sjećanja moje majke. Naime, u vrijeme kada se događaj odigrao imao sam nepune tri godine, pa se ne sjećam ničega iz tog vremena. Moja najranija sjećanja su vezana za boravak u logoru na Rabu, dvije godine kasnije. Ali o tome jednom drugom prilikom.

Sarajevo, ratnog septembra 1941 godine. U državi u kojoj su svi Jevreji stavljeni van zakona, moja mati i otac pokušavaju da nadu izlaz iz bezizlazne situacije. Otac odlazi svako jutro na neku vrstu prisilnog rada u Logor na Marijin Dvoru, a vraća se kasno naveče iscrpljen teškim fizičkim radom. Jedne večeri u septembru, mati ga je uzalud čekala do kasno u noć. Nikada ga više nismo vidjeli.

Majka vidi jedini izlaz u bijegu u Mostar, tada u italijanskoj okupacionoj zoni gdje, prema pričanju onih koji mogu da putuju, situacija za Jevreje nije tako pogibeljna. To ni izdaleka nije tako jednostavno. Treba prije svega naći «vezu» - kurira koji rizikujući vlastiti život, treba da vas provede do željezničke stanice, da vam pomogne da izbjegnute sve zamke na putu i da vas bezbjedno dovede do Mostara. Majka je uspjela da nabavi propusnicu sa svojom slikom, ne kaže kako. Na slici koju je sačuvala (i koja je jedan od dokumenata za vjerodostojnost ove priče), vidi se mlada žena tridesetih godina, obučena u bijeli zar sa smedjim prugama i podignutom feredžom, kako bojažljivo gleda u objektiv. Na poledini piše prepoznatljivim, osnovno-školskim rukopisom moje majke: «Čuvaj ovu sliku. Donijela je spas i meni i tebi.»

U pripremi za putovanje spadalo je takođe instruiranje djeteta od nepune tri godine kako da se ponaša, kako da odgovara na sva moguća pitanja tokom putovanja. Bio sam, po pričanju moje majke, slatko, pametno (majke su tako pristrasne), bucmasto dijete, uvijek dobre volje i apetita i uvijek nasmijan. Sjećam se moje fotografije snimljene neposredno po dolasku u Mostar, koju sam dugo čuvao, ali je nestala u jednom drugom ratu, 1992 godine. Šetjući sa mnom gotovo svakodneвно Ferhadijom, pri susretu sa poznanicima, dobijala je same komplimente za svoga sina i pri tom niko nije propuštalo priliku da malog bucu uštine za obraz. U sklopu priprema za putovanje trebalo je takođe pripremiti dijete, usmjeriti ga da ništa ne gleda, da ništa ne pita i, ako je moguće, da što više spava. Postojala je realna mogućnost da me tokom putovanja neko upita za ime. Zato su me cijeli dan uoči putovanja trenirali da na pitanje kako se zovem odgovorim da se zovem Avdo, a ne Albi. Prihvatio sam tu «igru» i oni su bili zadovoljni mojim odgovorima.

Stara uskotračna željeznička stanica u Sarajevu. Sjećam se te stanice, sjećam se atmosfere i putovanja tom prugom. Naime, još dugo poslije rata, putovalo se tom prugom do Mostara ili na more do Dubrovnika ili Herceg Novog...

Naša veza – kurirka, zove se Zora. Ne znam puno detalja o njoj. Možda mi majka nije ni pričala a možda su sjećanja izbljedita. Znam samo da je bila mlada žena tridesetih godina,



hrabra i samouvjerenja. Zora nas je uspješno provela kroz grad i željezničku stanicu, odgovarala na pitanja raznih uniformisanih spodoba i konačno nas smjestila u voz. U kupeu, ja stojim do prozora propinjući se na prste i otvoreni usta posmatram pravu lokomotivu koja bučno manevriše na susjednom kolosjeku, ispuštajući oblake pare i dima. Do mene sjedi majka zadovoljna dotadašnjim tokom stvari, ali i dalje zabrinuta, nestrpljivo očekujući da voz konačno krene, čime bi valjda, bili bliže uspješnom kraju putovanja. Do majke sjedi Zora, ozbiljna ali samouvjerenja, i kao da ulijeva zračak optimizma u opštu sumornu sliku. Preko puta mene, na sjedištu do prozora sjedi domobranski oficir. Majka se ne sjeća ostalih putnika u kupeu. Ratno je vrijeme, ne razgovara se bez nužne potrebe. Domobranski oficir gleda samo u mene blagonaklono se smješeći, vidi oduševljenje u očima trogodišnjaka koji prvi put posmatra «pravu» lokomotivu u akciji. Kad voz konačno krene, moje oduševljenje prizorom je još veće. Ne skidam pogled s prozora. Oficir me pogladi po kosi i upita:

- «Kako se zoveš buco?»

- «Albi».

Kroz kupe kao da je prošao sjeverac. Sve se zaledilo i ljudi i stvari i riječi. Panika u očima majke. Sav trud oko ispiranja mozga bio je uzaludan. Oficir, i dalje se smješeći, kaže:

- «Baš si fin momak», i uštinu me za obraz kao što su to činili i mnogi prije njega. Više me nije posmatrao, gledao je kroz prozor gotovo cijelo vrijeme puta do Konjica kada ustade, uze šapku sa police za prtljag i izade bez pozdrava. Ništa se važno nije desilo tokom putovanja do Mostara ili barem mi majka nije o tome pričala.

Jedan drugi rat odveo me je 1993 godine u Novi Svijet, u Vancouver, Kanada, u novu multikulturnu sredinu. Ovdje ime Albi ne aludira ni na šta osim na ime i potpuno je ista reakcija kao da ste rekli Piter ili Hari. Pedeset sedam godina poslije događaja u voz, iznenadjuje me telefonski poziv iz Toronta. Zove me čovjek koji se predstavio kao Patrik i urednik je u dnevniku The Globe and Mail. Saznao je da u Londonu živi gospoda Zora, koja je dobila Medalju pravdnika koju izraelska država dodjeljuje ljudima koji su, rizikujući vlastiti život spasavali Jevreje u Drugom svjetskom ratu. Na spisku ljudi koje je Zora spasila je i moje ime i ime moje majke.

- «Bilo bi zgodno da stupite s njom u kontakt», kaže. Diktira mi broj Zorinog telefona u Londonu, a takođe i vlastiti telefonski broj. «Mogla bi se napraviti zgodna reportaža o vašem ponovnom susretu, makar preko telefona», dodaje više poslovno nego što bi to okolnosti dozvoljavale.

Više puta sam pokušavao da stupim u kontakt sa Zorom, bezuspješno. Sad više i ne pokušavam. Možda podsvesno želim da ova priča bude ispričana bez intervencije drugog svjedoka, onako kako ju je doživjela i ispričala moja majka.

Albi Papo

There is some comfort for us in the editorial board. We are publishing here a new contribution – a story by our reader from Vancouver. He told us that he has similar staff in his inner pockets. Forward Canada! Others forward as well. We are interested in all your material. This story is dedicated to the memory of Zora Šebek who sadly died on 3rd May 2005 in Petrovaradin.

Zora

A story

I am not the one who is telling this story although, so to say, I am the main character in it. This is a reconstruction of the story as remembered by my mother. The event covered by the story took place when I was not even three, my memories not reaching as far back as that. My earliest recollections are from the camp in Rab, two years later. About that some other time. Sarajevo in war – September 1941. In the country where all the Jews were outlawed my father and mother tried to find a way out from the hopeless situation. Every morning my father would go to some sort of forced labour in the Camp at Marijin Dvor and would come back late in the evening exhausted by the hard work. One evening in September my mother was waiting for him in vain late into the night. We never saw him again.

My mother realized that we can be saved only by fleeing to Mostar, occupied by Italy at that time, where the situation for the Jews was not that dangerous, as was reported by those who could travel. But it was easier said than done. First of all it was necessary to find a “connection” – a courier, who, risking his own life had to escort you to the railway station; to help you avoid all the traps on the way and to bring you safely to Mostar. My mother managed to get a pass with her picture on it, she never told me how. The picture she saved (which is one of the documents proving the credibility of this story) depicts a young woman of about thirty, dressed in a white chador with brown stripes and uncovered veil looking timidly into the camera. The

STORIES FROM WW2

inscription at the back of the picture in the recognisable childish hand writing of my mother reads: “Keep well this picture. It brought salvation both to you and me.”

Preparation for that journey included also instructing a child, who was not yet three, how to behave and how to answer questions during the travel. As my mother told me later I was a cute, clever (mothers are so biased) chubby toddler, always in good mood, ready to eat and always laughing. I still can remember my picture taken immediately after our arrival in Mostar which disappeared in another war in 1992. On our almost daily walks along Ferhadija street when meeting people she knew my mother would get compliments for her son and none of them would leave out pinching the little chubby on his cheeks. Preparing me for the journey meant that I was instructed not to look around, not to ask questions and if possible have me asleep as long as possible. There was a real possibility that during the journey somebody might ask me for my name. ... The whole day before the journey I was trained to answer such a question by Avdo and not Albi. I accepted the “game” and they were satisfied.

The old, narrow-gauge railway station in Sarajevo. I remember the station, the atmosphere and the voyage by that railway because for many years after the Second World War this railway took us to Mostar, or to Dubrovnik or Herceg Novi on the coast.

The name of our connection – courier was Zora. I do not know much about her. My mother might have not told me a thing or the memories have faded away. I only know that she was in her thirties, brave and confident. She took us successfully through the town to the railway station answering the questions of the various uniformed creatures

Eventually she brought us to the train. When in the compartment, I stood by the window on my toe tips and open mouthed looked at the real locomotive manoeuvring noisily on the nearby track releasing a cloud of steam and smoke. My mother sitting next to me was happy with the course of events that far, but still anxious she was waiting for the train to start which, she hoped, would bring us closer to a safe end of the journey. Sitting next to my mother was Zora, solemn but confident and if adding a trace of optimism into the general gloomy picture. Opposite me on the seat next to the window was sitting a Domobran (Member of armed forces in quisling Croatia) officer. My mother could not remember the other passengers in the compartment. It was war and there was no conversation if not strictly necessary. The Domobran officer looked at me only smiling kindly seeing the excitement in the eyes of a three- years-old boy who for the first time in his life watches a “real” locomotive in action. After the eventual departure of the train my excitement with the view was even bigger. The officer stroked my hair and asked:

-“What is your name, chubby?”

-“Albi”

As if a northerly wind blew through the compartment. Everything froze: people, things, words. Panic in my mother’s eyes. All the brain washing effort was to no avail. Smiling on the officer said:

-“You are really a nice fellow” he pinched me on the cheek as many before him did. He did not look at me any more. He looked through the window almost all the way to Konjic, where he got up, took his hat from the luggage shelf and left without a word. Nothing important happened on the way to Mostar, or my mother told me nothing about it.

In 1993 another war took me to the New World, Vancouver, Canada into a new multicultural environment. The name of Albi does not imply here anything else except that it is a name and the reaction to it is the same as if you said Peter or Harry. Fifty seven years after the event in the train I was surprised by a telephone call from Toronto. It was from a man called Patrick, an editor in the Globe and Mail daily. He had learnt that Zora, the lady who was awarded the Medal of the Righteous by the Israeli Government for saving the Jews in the Second World War, was living in London now. The list of people saved by Zora included my and my mother’s name.

- “It would be nice if you contacted her”, he told me and gave me her phone number in London and his phone number as well. “Your reunion, be it even on the phone only, could be the subject of a nice story”, he added in a businesslike manner not suitable for the occasion.

I tried several times to get in touch with Zora with no success. I do not try any more now. Probably because subconsciously I want this story to be told the way my mother experienced it and told it to me with no intervention from anybody else.

By: Albi Papo

GODISNJICA POBJEDE NAD FASIZMOM I "PRANJE CRNIH KOSULJA"

Šezdesetu godinu pobjede nad fašizmom svijet je imao potrebu da obilježi na način koji je prevazilazio sve ranije vidove sjećanja na taj datum. Izgleda da što smo dalje od tog vremena demokratski svijet više osjeća da je antifašizam od krucijalnog značenja za sve zemlje svijeta, nešto što ih ujedinjuje i kad brojni politički interesi djeluju u suprotnim pravcima. Povodom šezdesete godišnjice oslobođenja Aušvica, na tom mjestu su se iskupili od preživjelih logoraša - od oslobođilaca - onih što su doživjeli taj jubilej ili njihovih savremenih političkih predstavnika. Povodom dana kapitulacije nacističke Njemačke u Moskvi su se iskupili državnici u sastavu kakav na Crvenom trgu nikad nije zabilježen. Učešće zemalja u kojima je nastao i generiran fašizam, Njemačke prije svih, je vrlo zapaženo.

Mi ni ovog puta nismo prošli a da svijet ne zabavimo našim apsurdima. Nasljednice zemlje koja je imala najjači antifašistički pokret u okupiranoj Evropi iznenadile su svijet svojim kontroverzama. Prvo, ako je i bilo obilježavanja od službenih gamitura, antifašistički pokret je „rastavljen“ na sastavne - nacionalne - dijelove, pa se gubila njegova osnovna karakteristika, da je nikao, razvio se i pobjedio kao jedinstven pokret naroda koji su činili sada razbijenu Jugoslaviju. Drugi stepen odstupanja od elementarne istorijske zasnovanosti različitih manifestacija ovim povodom jeste „pranje crnih košulja“, to jest relativizacija fašizma sve do prikazivanja kolaboracionista i fašističkih sluga antifašistima. Na Ravnoj Gori je održan, uz učešće vlade Srbije, četnički zbor na kome je trebalo afirmisati četnički „antifašizam“; u Blajburgu je uz ustaško znamenje i parole, govorio predsjednik Sabora Republike Hrvatske.

Stipe Mesić, predsjednik republike Hrvatske je otišao na jedan skup antifašističkih boraca i rekao o našem antifašizmu one elementarne istine koje bi svaki osnovac trebalo da zna: izvrnut je žestokoj kritici s desna; Raifu Dizdareviću su organizatori jubilarnog skupa u Moskvi uputili lično poziv da, kao prvoborac i nekad šef jedne zemlje koja je iznikla na antifašizmu, prisustvuje svečanostima; nije mogao prihvatiti jer zvaničnu delegaciju predvodi neko ko se javno izjasnjava kao pristalica četničkog pokreta, kakav je slučaj sa aktuelnim predsjedavajućim u predsjedništvu Bosne i Hercegovine. A taj je mirno otišao u Moskvu oličavajući na nekakav način izvratu logiku i civilizacijski sunovrat zemlje koju bi trebalo da predstavlja.

Uzelać Milan

60 YEARS SINCE THE END OF WW2 ANNIVERSARY OF THE VICTORY OVER FASCISM AND "WASHING OF THE BLACK SHIRTS"

The World felt the need to mark the sixtieth anniversary of victory over fascism in a way that would surpass anything that earlier marked that day. It seems that the further we get from that time the democratic world feels increasingly more that antifascism is of crucial importance for all the countries of the world; it is something uniting them even when the numerous political interests act in opposite directions. The sixtieth anniversary of the liberation of Auschwitz saw the gathering of the camp survivors and their liberators - those who lived to be present at the jubilee or their contemporary political representatives. To mark the day of Nazi Germany capitulation the make up of the statesmen gathered in Moscow's Red Square was never seen before. Participation of those countries in which fascism was generated, primarily Germany, was highly noticeable.

This time again, we drew attention by our absurd behaviour. Successors to the country with the strongest antifascist movement in occupied Europe surprised the world by their controversies. First of all, even in cases when the officials marked the occasion the antifascist movement was "divided" to its component - ethnic - parts, losing thus its fundamental characteristic that it originated, developed and was victorious as a unique movement of people who made up the now broken Yugoslavia. The other layer of deviation from the elementary historical truth was the manifestation of "Washing of the Black Shirts", which went as far as presenting the collaborationists and fascist servants as if they were antifascists. In the presence of Serbian Government a Chetniks gathering was held at Ravna Gora with the aim of affirming the Chetniks "antifascism"; President of the Parliament of the Republic of Croatia spoke at Bleiberg in the presence of Ustasha symbols and slogans.

Stipe Mesić, the President of the Republic of Croatia went to a gathering of antifascist fighters and mentioned those elementary facts about our antifascism that every school-child should know; he was severely criticized from the right. The organisers of the jubilee gathering in Moscow sent a personal invitation for the celebration to Raif Dizdarević, once a fighter and a head of a country created from antifascism; he could not accept the invitation because the leader of the official delegation was somebody who publicly declares that he is a supporter of the Chetnik movement. This is the current chairman of Bosnia and Herzegovina Presidency. That person went calmly to Moscow, signifying in a way the distorted logic and the civilisation plunge of a country that he was supposed to represent.

Uzelać Milan

IZGUBLJENA PLEMENA

U časopisu TIME krajem avgusta, izašao je zanimljiv članak pod nazivom Evropska izgubljena plemena. Članak otvara mnoga razmišljanja i pitanja, na koja samo djelomično može ponuditi odgovore. Od velikih pitanja koja načimje, kao što su šta je to nacija, šta je etnicitet, šta je to nacionalna manjina, do pitanja zašto je važna raznolikost (naročito u nastajućim zajednicama kao što je Ujedinjena Evropa), kakva je uloga folkloru u očuvanju nacionalnog identiteta i sl., TIME se ogradio obrađujući neke pojave nacionalnog izražavanja grupa koje on naziva «Izgubljenim plemenima» i koje dobivaju više pikantan okus nego bavljenjem velikim pitanjima. Ona su ipak prepuštena naučnim istraživanjima.

U prilogu, TAJM objavljuje i kartu Evrope sa ubilježnim lokalitetima onoga sto naziva ostatcima nekadašnje podjele uzduž plemenskih linija, u vrijeme prije stvaranja državnica. Ono što posebno pobuđuje pažnju je činjenica da na pojave pokušaja očuvanja kulturno-etničkog naslijeđa gleda sa simpatijama. Pri tome se govori o jeziku i folkloru i tome slično, čak sa programskim nagovještajima nekih od tih «plemena» koji koriste izraze kao «ograničena autonomija» i sl. Ne zaobilazi se ni činjenica da su mnogi takvi nestali tokom vremena forsiranom asimilacijom i političkom represijom. I sada sve to skupa izgleda prilično benigno i kao što rekoh, pikantno.

Šta se čini da u svemu tome ne štima? Pa prije svega, treba znati da se TIME Europe štampa i uređuje u Londonu. Ova «plemena» imaju svoje enklave, geta. Dakle postoji teritorijalni element. Sada, kada se pogleda u neke druge elemente, jezik je tu, posebna istorija je tu, kulturno naslijeđe i folklor je tu. Šta to još treba dodati? Pa brojnost, svakako i političku volju, ako ova nije ubijena dugotrajnom represijom. Kada se pogleda uz članak priložena karta, uočljivo je da su u ovu istu vreću strpani Korsikanci i Baski. Da bi objasnio šta mislim poslužiću se primjerom Baskima. Baskima ne nedostaje ni brojnost ni politička volja. Za šta? Pa za pravo da ih se smatra ravnopravnim ostalim narodima. Ergo, za samostalnost. Ali onda, sa tog stanovišta ova karta je manjkava. I nije slučajno, jer na njoj nedostaju obje strane koje se zovu Vels i ne daj bože Škotska. Nije slučajno da se sa podozrenjem gleda na oživljavanje jezika i drugog istorijsko-kulturno-folklorom naslijeđa kod ove dvije komponente Velike Britanije. Jer, moguće je da dugogodišnja državno-nacionalna represija nije dovršila posao u pravcu potpune asimilacije. Namjerno ne spominjem pitanje Sjeverne Irske jer tu je situacija mnogo komplikovanija suprotstavljenim interesima dvije susjedne samostalne države. Zato, zbog mogućih reverberacija na domaćem tlu je oportuno, čak poželjno Baskijska stremljenja ka samostalnosti izjednačiti sa nedopustivim i neljudskim metodama njihovog ekstremnog izraza - ETA-om, jer je cilj isti. Pritisak države-nacije (u ovom slučaju Španije i Francuske) za asimilacijom, izgleda mnogo dobromnamjernije od prizora smrti i razaranja koja, za rješavanje svojih stremljenja nude ekstremisti. Namjerno se stvara podloga za sljedeći mali skok - Baskijci, dakle - teroristi. Neće, valjda istim putem Velšani i Škoti?! Zato ih nema na karti.

Bez obzira na ova razmišljanja, ipak da se vratim na to zašto ovo objavljujemo pod «Zanimljivosti»? Stvarno, samo da poredam i pitam, za koje od ovih plemena ste čuli a za koje niste: Baski (Basques), Bretonci (Bretons), Komijanci (Cornish), Korsikanci (Corsicans), Gagozi (Gagauz), Kašubijanci (Kashubians), Livonijanci (Livonians), Neneti (Nenets), Roma (Cigani), Rusini (Rusyns), Samijci (Sami), Selkapi (Selkups), Sorbi (Lužanski Srbi), Vepi (Veps), Volseri (Walsers)...

I na kraju šta reći o našoj nekadašnjoj domovini? Sve ovo o državama-nacijama spada nekako u usvojene klišeje. U koji kliše strpati državu koja nije pokušavala sistemom državne represije i forsiranom asimilacijom da potare «svoja plemena», a koja se raspala, možda upravo zbog toga, na svoje sastavne (rastavne?) dijelove. Ono što je ostalo i hoće - i uz međunarodno odobravanje dobija - svoje države, jesu li samom tom činjenicom prestali biti «plemena»? Iz koje prošlosti u 21-om vijeku? Šta je sa jevrejskim zajednicama u tim zemljama koji su se razišli ko košpice iz pojedene lubenice? Oni su se upravo počeli osjećati relaksirano u jednom opštem konglomeratu koji se zvao Jugoslavija. Jesu li oni sada posebna «plemena» koja se međusobno razlikuju, jer su bez svoje volje fizički razdvojeni ili su nacionalna manjina jer postoji država-nacija koja se zove Izrael? Pitanja, pitanja.

Zanimljivo...
Branko Danon

THE LOST TRIBES

Late in August an interesting article under the title of The Lost Tribes of Europe was published in TIME Magazine. The article opens many thoughts and poses many questions offering only partial answers. Starting some large questions, namely: what is a nation; what is ethnicity; what is national minority; even the question why diversity is important (especially in the ever increasing communities like UE) or what is the role of folklore in keeping the national identity, TIME distanced itself from them by treating some phenomena of national expression in groups of "Lost Tribes" as they are described in the magazine. Thus, these questions get more of a piquant taste than answers. These are left to be dealt with by scientific research.

In it's publishes map of Europe TIME marked the localities of the tribal lines, as they call it, from the time before the creation of nation-states. It is highly interesting to notice that these attempts to keep the cultural and ethnical heritage wer kindly looked at. Things like language, folklore etc are mentioned, there are even programme hints among some of those "tribes" using terms like "limited autonomy" and so on. The fact that many of those have disappeared over the time by forced assimilation and political repressions has not been evaded. Now, all this looks quite benign and as I said piquant.

What does not seem correct here? First of all one has to know that TIME Europe is edited and printed in London. These "tribes" have their enclaves, ghettos. Thus, there is a territorial element to the story. Some other elements involve language, history of their own, cultural heritage and folklore. What is to be added to it? Numbers, of course, and the political will if it is not killed by continuous repressions. It is noticeable from the above mentioned map that Corsicans and Basques

are thrown into the same bag. In order to explain what I have in mind I will take the example of Basque country. The Basque do not lack in either numbers or the political will. What for? For the very right to be considered equal to other nations. Ergo, for independence.

When looking at it this way this map is faulty. Not just accidentally, because the coloured spots called Wales and God forbid Scotland are missing from it. It is not pure accident that the revival of language and other historical-cultural-folklore heritage of these two components of Great Britain are looked at with mistrust. It is possible that the long lasting nation-state repression has not finished the job aiming to a complete assimilation. I have not mentioned North Ireland on purpose because the situation there is much more complicated by the opposing interests of two neighbouring independent countries. Therefore and because this might reverberate on home land, it is suitable even desirable to correlate Basque aspirations for independence with the impermissible and inhuman methods of their extreme expression - ETA, because the aim is the same. The pressure of nation-states (in this case Spain and France) for assimilation seems much more benevolent than the images of death and destruction offered by the extremists for the solution of their aspirations. A base is purposely built for the following small leap - Basques, consequently - terrorists. The Welshmen and the Scottish are hopefully not going that way? That is why they are not on the map.

Regardless of my thoughts above let's go back to the reason of this article being published under the column of "Curiosities". Really I will list the tribes here below and ask you the question: "Which of the tribes have you heard before?"

Basques, Bretons, Cornish, Corsicans, Gagauz, Kashubians, Livonians, Nenets, Roma, Rusyna, Sami, Selkups, Sorbi, Veps, Walsers ...

Finally what to say about our former homeland? All the talk about nation-states seems to be a sort of an established cliché. To what sort of cliché should one fit into a country which did not try to wipe "its tribes" by repression or forced assimilation, but which broke down to its component (dividing) parts, probably for that very reason. Is it true that the remaining parts which want - and get with the international acclaim - their states, cease to be "tribes"? And what about the Jewish communities in those countries which dispersed all over the place? They have just started feeling relaxed in a general conglomerate under the name of Yugoslavia. Are they now distinct "tribes" differing one from the other, because they are physically separated with no wish of their own or are they national minorities because a nation-state exists under the name of Israel? Questions, questions. Interesting. ...

By: Branko Danon



Sadržaj/Contents

PRIKAZI	
Izvještaj sa godišnje skupštine	2
Report On The Annual Assembly	3
INTERVJU / INTERVIEW	
Miriam Avviezer - Steiner	4,5
Miriam Avviezer - Steiner	6,7
ISKUSTVA / EXPERIENCES	
Ana Smiljanić: Pouke sa univerziteta	8
Ana Smiljanić: Lessons from University	9
PRIČE IZ DRUGOG SVJETSKOG RATA / STORIES FROM WORLD WAR II	
Albi Papo: Zora	10,11
Albi Papo: Zora	11,12
60 GODINA OD KRAJA DRUGOG SVJETSKOG RATA / 60 YEARS SINCE WORLD WAR II	
Milan Uzelac	13
Milan Uzelac	13
ZANIMLJIVOSTI / CURIOSITIES	
Izgubljena plemena	14
Lost tribes	15
ZONA UČENJA / LEARNING ZONE	
Stvaranje Izraela	17
The Formation of Israel	18



IZDAVAČ ◊ PUBLISHER

Jevrejska Zajednica "Prijatelji La Benevolencije" London
Jewish Society "The Friends of La Benevolencija" London

ADRESA ◊ ADDRESS

Shalvata - Jewish Care, Att Mr Branko Danon
Parson Street - Corner of Church Road
London NW4 1QA

Email: Sa.Lon@ukgateway.net
salon@benevolencija.org.eu

REDAKCIJA ◊ EDITORIAL BOARD

Branka Danon, Branko Danon, Maja Đurdevac
Želimir Kučinović, Sveto Gaćinović, Vesna Domany-Hardy, Darija Stojnić,
Dragan Ungar

TEHNIČKI UREDNIK DESIGN AND
I KOMPJUTERSKA ◊ COMPUTER
OBRADA PROCESSING

Dejan Stojnić

SaLon je besplatna i izlazi tromjesečno

SaLon is free of charge and published quarterly

Mišljenja u SaLonu nisu nužno i stajališta urednika ili izdavača.

The opinions expressed in SaLon are not necessarily those of the editors or the publisher.

© SaLon

Printed by Freedman Brothers Printers

STVARANJE IZRAELA - NACIJE

Slijedeće dvije priče govore o počecima Izraela. To su priče o formiranju izraelskih plemena i njihovom naseljavanju u osvojenu Obećanu zemlju nakon izlaska iz Sinaja. Prva priča je o

Dvanaest izraelskih plemena

Da bi se doznalo ko su bili osnivači izraelskih plemena treba se vratiti u period Jakova i njegove dvije žene – Rahele koju je volio i njene sestre Lee. Lea mu je poklonila šest sinova koji su se zvali Reuben, Simon, Levi, Jehuda, Isahar i Zevulun i kćerku Dinu. Rahel je dala svoju robinju Bilal svom mužu i ova je rodila sinove koji su se zvali Dan i Naftali. Lea je Jakovu dala svoju robinju Zilpah koja je rodila sinove Gad i Ašer. Konačno je Rahel, Jakovljeva miljenica, rodila Jozefa i kasnije Benjamina čime je broj muških potomaka – osnivača plemena – dosegao dvanaest. Da nagradi Jozefa za velikodušnost i ljubav Jakov je usvojio dva Jozefova sina – Efraima i Maneseha i blagoslovio ih kako bi i oni dobili pravo da zasnuju svoja plemena među onima koje je Bog obećao Jakovljevim sinovima. Pošto su dva od dvanaest sinova bili Jozefovi i on je postao jedan od praotaca i tako se uzdigao iznad svoje braće. Jakovljevi treći sin – Levi – nije imao status zemljoposjednika, pošto je od ovog plemena nastalo sveštenstvo Izraela. Leviti su postali čuvari religije. Zbog toga se imena Jozefa i Levija ne nalaze među geografskom područjima Izraela.

Tokom 40 godina lutanja kroz pustinju razvila su se plemena Izraela i postavljeni su temelji nacije.

Priča o Jerihu

Ova priča opisuje kako je jedan dobro utvrđen grad razrušen ne silom nego vjermom.

Bog je dozvolio samo dvojici odraslih ljudi koji su pošli iz Egipta da uđu u obećanu zemlju Kanaan četrdeset godina kasnije. To su bili Jošua i Kaleb. Zbog lošeg ponašanja ni jednom drugom Izraelčaninu nije bilo dozvoljeno da pređe rijeku Jordan. Čak je i Mojsije bio osuđen da umre u pustinji sa svojim savremenikima za jednu svoju malu grešku. Umro je kad mu je bilo 120 na Brdu Nebo istočno od Mrtvog mora odakle je mogao da vidi cijelu Obećanu zemlju.

Četrdeset godina nakon što su napustili Egipat, i pošto je Mojsije umro Izraelčani su započeli borbu za osvajanje Obećane zemlje Kanaan. Gradovi u zemlji, svaki kraljevina za sebe, bili su dobro utvrđeni.

Jošua je vodio borbu Izraelčana za Kanaan. Kad su se Izraelčani počeli približavati Kanaanu, Mojsije je poslao po jednog velikaša iz svakog plemena da špijunira šta se dešava u Obećanoj zemlji; Jošua je otišao kao predstavnik plemena Efraim. Poslanici su donijeli izvještaj da su Kanaaniti jaki pa je većina Izraelčana smatrala da ih nikada neće moći poraziti. Samo su Jošua i Kaleb insistirali da je to moguće. Kasnije kada je Bog rekao Mojsiju da se pripremi da umre, Jošua je bio njegov očigledni nasljednik i Mojsije je položio ruke na njegovu glavu da mu prenese duh mudrosti.

Nakon što je Mojsije umro, Bog je obećao da će biti uz Jošuu tokom kampanje i obraćao mu se prije svake važnije borbe. Prije nego što je upao u Obećanu zemlju Jošua je prvo tajno poslao dva poslanika u Jerihu, koji je bio prvi cilj na koji je pošao: prema izvještaju svi Kanaaniti su bili jako uplašeni. Ohrabren ovim Jošua je poveo Izraelčane preko Jordana, koji se kao i Crveno more ranije, čudom otvorio i dozvolio im da prođu i tako potvrdio autoritet Jošue u očima njegovih sljedbenika. Kako je Bog naredio, Izraelčani su u tišini jednom dnevno obilazili oko Jeriha, nakon sedam obilazaka sveštenici su zaduvali u trube, ljudi su vikali i zidovi Jeriha su se srušili. Izraelčani su sve razorili i poubijali kako im je Bog naredio.

Za pet godina osvojena je sva zemlja od Rijeke Jordan do Sredozemnog mora (sem južnog priobalnog pojasa koji je ostao u rukama Filistejaca). Na skupu koji je održan u Šilou, Jošua je podijelio zemlju među Izraelčanima.

Jošua je bio snažan i iskusan ratnik koji je znao da je psihološko ratovanje isto toliko važno kao i upotreba sile. Izraelčani koji su se borili pod njegovim nadahnutim vodstvom bili su daleko malobrojniji od Kanaanita i imali su i slabije oružje. Ipak su za pet godina osvojili cijelu Obećanu zemlju. Jošuinu vjersko vodstvo je bilo isto toliko važno: on je odano izvršavao posljednje Mojsijeve naredbe i proglasio zakon za čitav Izrael.

THE FORMATION OF ISRAEL

The following two stories mark the beginnings of Israel. It is the formation of the Tribes of Israel and their settling in the conquered land after emerging from Sinai. The first story is that of

The Twelve Tribes of Israel

In order to learn who were the progenitors of the tribes of Israel we have to go back to the days of Jacob and his two wives Rachel, whom he loved and her sister Leah. Leah gave him the sons Reuben, Simon, Levi and Jehuda, Issachar, Zebulun and a daughter, Dina. Rachel gave her slave-girl, Bilal to her husband who gave birth to Dan and Naphtali. Leah gave her slave-girl Zilpah to Jacob who had Gad and Asher. Finally Rachel, Jacob's favourite brought Joseph and later Benjamin, bringing Jacob's male progeny to twelve. As a reward for Joseph's generosity and love Jacob adopted Joseph's two sons, Ephraim and Manasseh, and blessed them that they might also share in the tribal legacy God had promised Jacob concerning his twelve sons. Because Joseph had borne two of the twelve, he became a patriarch himself, rising to a level above his brothers. Jacob's third son, Levi, was removed from landowning status, for it was in this tribe that the priesthood of Israel was formed. The Levites became the caretakers of the religion. That is why neither Joseph nor Levi have their names ascribed to geographical areas of Israel. Over the forty years of their wanderings through the desert the tribes of Israel were formed and the foundation of the nation was laid.

The Story of Jericho

This story describes how a heavily fortified city was destroyed not by force but by faith. God allowed only two adults who set out from Egypt to enter the Promised Land of Canaan forty years later. These were Joshua and Caleb. All the other Israelites were punished for their misbehaviours not to cross the River Jordan. Even Moses was con-

demned to die with the rest of his contemporaries in the desert for a small lapse he made. He died aged 120 on Mount Nebo east of the Dead Sea, where from he could see the whole Promised Land.

Forty years after leaving Egypt, and after the death of Moses the Israelites started their struggle to occupy the Promised Land of Canaan. The cities in the land, each under its own king, were well fortified.

Joshua led Israel's fight for Canaan. As the Israelites neared Canaan, Moses sent one noble from each tribe to spy out on the Promised Land and Joshua went as representative of the tribe of Ephraim. The spies reported that the Canaanites were strong and most of the Israelites felt they could never conquer them. Joshua and Caleb alone insisted that they could. Later when God told Moses to prepare to die, Joshua was his obvious successor, and it was on Joshua's head that Moses laid his hands to transfer the spirit of wisdom.

After Moses died, God promised to be with Joshua in the campaign, and spoke to him before every major battle. Before invading the Promised Land, Joshua first sent two spies secretly into Jericho - their first target: the men reported that all the Canaanites were terrified. Encouraged by this, Joshua led Israel across Jordan, which like the Red Sea, miraculously divided to let them across, confirming Joshua's authority in the eyes of his followers. At God's command, the Israelites circled Jericho in silence once a day, after seven circuits, the priests blew horns, the people shouted and the walls fell down. The Israelites destroyed everyone and everything, as God commanded them to do throughout the conquest.

All the land from the River Jordan to the Mediterranean (apart from the southern coastal strip, retained by the Philistines) had been conquered within five years. At an assembly held in Shiloh

Joshua apportioned the land among the Israelites.

Joshua was a strong and experienced warrior who knew the importance of psychological warfare as well as the use of strength. The Israelites who fought under his inspired leadership were outnumbered by the Canaanites and had inferior weapons. Yet in five years they conquered the whole of the Promised Land. Joshua's religious leadership was equally important: he carried out Moses's last commands devotedly and proclaimed the law before all Israel.



