



GLASNIK

B'nai B'rith
„Gavro Schwartz“
Hrvatska

Godina / Year 3 Broj / Number 10

Zagreb, svibanj/May 2018

Izlazi četiri puta godišnje / Published quarterly



5th of Iyyar, 5778 = Fri, 20 April 2018

April 20

Fri, 14 May 1948 = 5th of Iyyar, 5708

May 14

Urednik /editor: Darko Fischer.

VOICE OF B'nai B'rith
„Gavro Schwartz“
Croatia

Sadržaj

<i>Urednikova riječ</i>	3
<i>Darko Fischer: Sedamdeset godina Države Izrael</i>	6
Predrag Ejodus, beogradski glumac židovskog porijekla	9
Ured za potraživanja (Claims Conference) – što je to i kako je nastao	14
<i>Vlasta Diamant: Imma (Majka) (1)</i>	18
Šlomo Sigmund Freud	20
Obavijest	22

Content

<i>Editor's comments</i>	4
<i>Darko Fischer: Seventy Years of State of Israel</i>	8
Predrag Ejodus, Jewish Actor from Belgrade, Serbia	10
Claims Conference - What it is and how it was borne	11
<i>Vlasta Diamant: Imma (Mother) (1)</i>	16
Shlomo Sigmund Freud	21
Announcement	22

Komemoracije i svečanosti

Kraj proljeća je razdoblje u kojem se Židovi u svijetu i Izraelu sjećaju nekoliko značajnih događaja u svojoj nedavnoj povijesti. Ovo razdoblje sjećanja i svečanosti (Commemorations and Celebrations) obilježava se s posebnim dodatkom u Hrvatskoj i među Židovima Hrvatske. Židovi Hrvatske, Srbije i Bosne i Hercegovine s posebnim pijetetom obilježavaju godišnjicu proboja iz zloglasnog logora Jasenovac 22. travanj. Sa žalošću moramo napomenuti, da Židovi Hrvatske ne mogu biti jedinstveni ni u zajedničkom sjećanju na žrtve. Komemoracija znači *zajedničko sjećanje* a Židovi u Hrvatskoj već niz godina, podijeljeni u dvije skupine obilježavaju Jom Ha'šoa na dva različita mjesta ne sudjeluju na zvaničnoj komemoraciji hrvatskih vlasti. Zar to nije nepoštovanje prema nevinim žrtvama?

Jom Ha'Shoa

Godišnjica ustanka u Varšavskom getu, po židovskom kalendaru 27 nisan, obilježava se širom svijeta kao dan sjećanja na stradalnike Holokausta, sjećanje na šest miliona nevinih židovskih žrtava, gotovo cijelu populaciju Židova Europe, trećinu svih Židova u svijetu u to vrijeme. U Hrvatskoj se već tradicionalno centralna proslava održava na groblju Mirogoj uz spomenik Mojsiju, uz skupnu grobnicu mnogih židovskih žrtava iz Hrvatske. I ove godine bili su na komemoraciji prisutni najviši predstavnici državnog vrha i Židovi Hrvatske. Položeni su mnogi vijenci, održan govor izmoljen kadiš. Govor predsjednika Koordinacije židovskih općina Hrvatske bio je, kao i proteklih godina u ovoj prilici, dijelom neprimjeren jer su se spominjale političke nesuglasice koje ne treba isticati na komemoraciji.

Jasenovac - Jom Jasenovac.

Po analogiji na Jom Ha'šoa, dan sjećanja na ustanike Varšavskog geta, u Hrvatskoj se koncem travnja obilježava godišnjica proboja iz zloglasnog ustaškog logora Jasenovac. Mogao bi se to nazvati Jom Jasenovac po analogiji s Jom Ha'šoa godišnjicu ustanka u Varšavskom getu. Dana 22. travnja 1945. kada je nacistička vojska uključujući i hrvatske ustaške jedinice već bila razbijena i kraj strašnog rata bio na vidiku, samo tri tjedna pred kapitulaciju Njemačke, preostalim zatočenicima Jasenovca prijetila je sigurna smrt od zločinačkih čuvara koji su u nastojanju da zatru trag svojim zločinima planirali pobiti preostalih oko 1200 zatvorenika. Zato se dio njih, podaci govore o 717 zatočenika (600 iz Ciglane i 117 iz Kožare, kako su se zvali područni logori) odlučilo na proboj. Preživjelo ih je samo 158. Od njih je (oko) 17 bilo Židova sudeći prema prezimenima u popisu preživjelih. Bilo bi lijepo, da to sjećanje bude zajedničko, što riječ *komemoracija* doslovno znači. Židovi Hrvatske i predstavnici zvanične hrvatske vlasti trebali bi zajedno a ne odvojeno pokloniti se sjena stradalih Jasenovca. Sjećanje na mrtve nije mjesto pokazivanja neslaganja u političkim stavovima!

Jom Ha'atzmaut.

Ove godine Dan državnosti Izraela ima posebni značaj. 70 je godina od osnivanja Države Izrael, sedam decenija otkako su 5 Iyara 5708. po židovskom kalendaru odnosno 14. svibnja 1948. po Gregorijanskom kalendaru Ben Gurion i njegovi cionistički suborci proglasili novu Državu Izrael. Nažalost, 70 godina Izrael živi u ratu, jer su ga već 15. svibnja 1948. napale sve arapske susjedne države. Napaćeni židovski narod, nakon 2000 godina raspršenosti, nakon desetak godina Holokausta, nakon žrtava kakve nije doživio niti jedan narod, nije mogao u miru graditi svoju državu. U nametnutom ratu za nezavisnost kao i ostalim ratovima s Arapima koji su nastojali uništiti židovsku državu, Izrael je izašao kao pobjednik i učvrstio svoj status ravnopravne države među narodima svijeta. U samo 70 godina, unatoč neprijateljstvu Arapa i dijela svjetske javnosti, unatoč stalnom ratnom stanju, Izrael je postao jedna od vodećih privreda svijeta, zemlja

inovacija i visokih tehnoloških dostignuća. Dan državnosti Izraela obilježava se mnogim državama svijeta gdje postoji izraelsko veleposlanstvo. Tako je i u Zagrebu Veleposlanstvo Države Izrael priredilo prijem za mnoge uzvanike. Tom prilikom okupio se znatan broj uglednika iz Hrvatske kao i većina Židova koji žive u Zagrebu.

Izraelu želimo još mnogo puta po 70 godina prospertiteta. Mazel tov!

Dan Jeuzalema
Jeruzalem je nakon Rata za nezavisnost ostao podijeljeni grad. Židovi nisu imali pristup do svojih najsvetijih mjesta. Zapadni zid ostao pod vlašću Jordanaca. Tek u Šestodnevnom ratu izraelska je vojska oslobodila taj dio Jeruzalema. Jeruzalem je opet postao jedan cjelovit grad, slobodan i otvoren za pripadnike svih vjera. Upravo onako, kako je to zamišljeno i proglašeno Rezolucijom Opće skupštine Ujedinjenih naroda od 29. studenog 1947. 28. Iyar, dan kada su izraelski vojnici pod vodstvom generala Moše Dajana stigli do Zapadnog zida označava se kao dan Jeruzalema, Jom Jerushalaim.

Editor's comments

Comemorations and celebrations

End of spring is time for Jews in Israel to remember several significant events. It is the time of Comemorations and Celebrations has its specific attachment in Croatia and among Jews of Croatia. Jews of Croatia and neighboring Serbia and Bosnia and Herzegovina remember with special piety the anniversary of breakthrough on April 22 1945 in notorious Jasenovac concentration camp run by Ustasha, the Croat Nazi during WW II . With sadness we have to note, that Jews of Croatia are not united even when remembering their victims. Commemorate means *memorize together* but Jews in Croatia mark Yom Ha'Shoa in two different groups on two different places. Also they have a separate commemoration in Jasenovac apart from official commemoration by Croatian government. Isn't this disfavoring innocent victims?

Yom Ha'Shoa

Nisan 27 in Jewish calendar, day of Warsaw geto uprising is remembered in almost the whole world also as remembrance to six million Jewish Holocaust innocent victims. That was almost a total population of Europa Jews, a third of total world Jewish population at that time. The central ceremony in Croatia traditionally is performed on Jewish part of Mirogoj cemetery near Moses monument and a mass grave of Jewish victims. This year, also, political leader as well as numerous Jews of Croatia were present. Many flowers have been laid and Kadish prayed. President of Jewish Community coordination gave as usually his speech, partially not appropriate. To mention contemporary political disagreements on a commemoration speech is something we do not like to hear.

Yom Yasenovac

By this name, as an analogy to Yom Ha'shoa remembrance day to Warshaw geto uprising, we can call the traditional tribute to victims of notorious Jasenovac camp and those brave men who escape from camp at very end of its existence. On April 22nd 1945 when German Nazi army together with Croat Ustasha faced their defeat, remaining inmates, Jews, Serbs and Croats organized a breakthrough. The horrible war was almost at its end but some 1200 inmates of Jasenovac camp faced to be murdered in ustashes' attempt to hide their criminal acts. As found in archives, 717 inmates (600 from so called "Kožara" lather factory – part of the camp, and other 117 from "Ciglana" – brick factory) tried to escape. Only 158 survived, among them probably 17 were Jews as we can conclude from the list of family

names. Preferably, people paying to-date tribute to this courageous event should stay together, Croatian government officials, representatives of Jews and Serbs, and not on separate occasions. Paying tribute to victims and those who courageously survived is not the time to emphasize political disagreements.

Yom Ha'atzmaut.

Israel's independence day this year has its greater significance. It is 70 years since Israel was borne, seven decades since Ben Gurion and his Zionist co-patriots on Iyar 5th 5708 (Hebrew calendar, and May 15 1945 Gregorian calendar) proclaimed the State of Israel. Unfortunately, for 70 years Israel is facing war, her neighbor Arabs states attacked her on next day, May 15. Jewish people who suffered so much, after 2000 years being spread, after ten years of Holocaust, after such sacrifices which now other nation has experienced, those peoples were not allowed to build its own state in peace. In a war set upon Israel, the Jewish state won several wars and battles and strengthened its status as an equal among the nations in the world. In only 70 years, despite animosities of Arab world and a part of world, despite being constantly in war, Israel grew up as one of most developed world economies, the land of innovations high technological achievements. Israel Independence day is marked around the world in contries with Israel embassies. Also in Zagreb, Israel Embassy organized a reception. Many distinguished people of Croatia as well as most Jews of Croatian came together for this occasion.

To Israel we wish many times of 70 years of prosperity. Matel Tov Israel!

Yom Ha'atzmaut

After the Independence War in 1948, Jerusalem remained a divided city. Jews had no access to their sacred places. The Western Wall remained under Jordan rule. It was only in the Six Day War when Israel Defense Forces liberated that part of Old city. Jerusalem again became one and undivided city, free to be visited by observers of all religions. Just as the UN Resolution of November 29 1947 declared! Iyar 28, the day when Israel soldiers under the command of general Moshe Dayan reached the Western Wall - Kotel in Hebrew- this day is marked as Jerusalem day, Yom Jerushalaim.

Sedamdeset godina Države Izrael

Odlukom Opće skupštine ujedinjenih naroda britanski mandat nad Palestinom prestao je 15. svibnja 1948. godine. Dan ranije, u petak, na šabat 14. svibnja 1948. godine u Tel Avivu su se sastali cionistički aktivisti. Sastanak je započeo u 17 sati, po židovskom računanju bio je peti Iar 5708. godine. Na sastanku je bilo 37 židovskih vođa, sastanak je vodio David Ben Gurion budući predsjednik vlade nove Države Izrael. Proglašena je i potpisana povelja o



proglašenju židovske države. Nakon dva milenija raspršenosti, čežnje i nastojanja da dođu ponovo do svoje domovine, Židovima se ostvario vjekovni san!

"Zemlja Izrael bila je rodna gruda židovskog naroda. Ovdje je formiran njihov duhovni, religijski i nacionalni identitet. Ovdje su oni postigli svoju

neovisnost i stvorili kulturu nacionalnog i univerzalnog značaja. Ovdje su napisali i dali svijetu Bibliju.

27. studenog 1947. Opća skupština ujedinjenih naroda usvojila je rezoluciju o uspostavljanu neovisne židovske države u Palestini i pozvala stanovnike ove zemlje da učine sa svoje strane korake potrebne za ostvarenje tog plana.

.....

Nudimo mir i prijateljstvo svim susjednim državama i njihovim narodima i pozivamo ih na suradnju sa samostalnim židovskim narodom za opće dobro sviju nas. Država Izrael spremna je pridonijeti mirnom razvoju i uspostavi prava na Srednjem istoku. Naš poziv je uperen prema Židovima cijelog svijeta da nam se pridruže u naporima useljavanja i razvoja i da nas podupru i velikoj borbi za ispunjenje sna generacija - uspostavu Izraela."....



British mandate on Palestine, as decided by UN assembly General expired on May 15 1948. A day before, on Friday, Erev Shabat May 14 1948 Zionist leaders met in Tel Aviv. It was 5 pm, Iyyar 5th 5708 based on Hebrew Calendar. 37 Jewish leaders were present, the meeting was presided by David Ben Gurion, the future Prime minister of State of Israel. Declaration for establishing the State of Israel was declared and signed. Two millennia of diaspora, longing and striving for its own home, the dream of Jews long several centuries became a reality!

" The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

.....

On November 29, 1947, the General Assembly of United Nations adopted a resolution for reestablishment of an independent Jewish state in Palestine and called upon inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.....

We offer peace and amity to all neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The state of Israel is ready to contribute its full share to the peaceful progress and reconstitution of the Middle East. Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development, and to stand by us in the great struggle for the fulfillment of the dream of generations — the redemption of Israel....."

Predrag Ejodus, beogradski glumac židovskog porijekla

Nagrade su lijepe kada se čekaju, kada si mlad, kada ih dobiješ za nešto što ti otvara vrata. Meni imponiraju jer su potvrda da još uvijek postojim i radim. One su dokaz da nisam zarđao, kaže za „Politiku“ glumac Predrag Ejodus koji je nedavno primio nagrade za životno djelo.

Ejodus je dobitnik „Zlatnog ćurana“ za životno djelo, priznanja koje će mu biti uručeno na predstojećem 47. po redu festivalu „Dani komedije“ u Jagodini, ali i Sterijine nagrade za naročite zasluge na unapređenju kazališne umjetnosti i kulture koju dodjeljuje „Sterijino pozorje“ u Novom Sadu.



Iza ovog glumca je i te kako bogata umjetnička karijera. Među njegovim antologijskim ulogama ubraja se tumačenje Joakima Vujića, Franca Kafke, Kneza Miškina, Napoleona, Borisa Godunova, Kir Janje...

Ejodus je ujedno i jedan je od najvjernijih suputnika „Sterijinog pozorja“. Od njegovog debija na festivalu 1977. u liku Tomče u predstavi „Nečista krv“ Narodnog pozorišta u Beogradu, pozorjanska publika imala je prilike do sada da ga vidi u više od 20 predstava.

Glumac stalno istražuje sebe i uvijek se iznenadi kada nešto pronade u sebi u tom svom mraku. Dokle ste stigli u tom svom traganju? Koje kutke ličnosti još uvek niste istražili u sebi?

Ne bih mogao da kažem koji su to prostori koje sam kao glumac osvojio, ali znam da sam jako mnogo igrao. Imao sam sreću da igram vrlo šarenolik repertoar, i to sa vrlo dobrim rediteljima. Uz to, ja sam od onih koji su svjesni da bez škole apsolutno nije moguće baviti se ovim poslom. Vrlo rano sam shvatio da od redatelja treba dosta da očekujem, ali i da moram sam da istražujem. Ima nekih uloga koje sam želio ali nisam uspio da odigram. Ima ih i mnogo koje sam ostvario, a za koje nisam ni sanjao da ću ih tumačiti. Isto tako ima i nekoliko naslova koje sam želio a i dalje želim da ih igram. To je, recimo, Shakespearov „Kralj Lear“.

„Igram, dakle, postojim“ vaš je umjetnički credo. Što sve jedan glumac mora da posjeduje? Koliko je delikatno biti u glumi, kazalištu, autentičan, svoj?

Čovjek mora da radi na sebi da bi pronašao osvježenje u vlastitom biću. U tom smislu ima različitih glumaca, a ja bih sebe svrstao u onu kategoriju dramskih umjetnika koji se beskrajno raduju novom komadu, premijeri, pa i svakoj predstavi koju igram, a neke zaista i dugo traju. Od 14 predstava u kojima trenutno igram čak deset njih su na repertoaru više od decenije, poput „Kir Janje“, „Mletačkog trgovca“... Ni dandanas na te predstave ne odlazim sa umorom, mrzovoljom. Naprotiv! To je potvrda da možemo da trajemo, da kazališna umjetnost nije do te mjere efemerna da bi trajala jednu, dvije sezone.

Igrali ste tokom karijere i u političkom teatru. Da li ga je naša stvarnost demantirala, da li je nestao? Odnosno, gde je danas njegovo mjesto?

Politički teatar iz sedamdesetih i osamdesetih godina prošlog vijeka jednostavno je nestao. Postoji nekoliko redatelja koji pokušavaju da se u svojim predstavama bave političkim temama. Možda ne dnevno aktuelnim

političkim, već promišljanjem o stanju demokracije, stanju ljudskih prava. U nekim od tih predstava i igram. Tu mislim na Sterijine „Rodoljupce” redatelja Andraša Urbana. Oliver Frlić i Kokan Mladenović redatelji su koji se u ovom trenutku bave ozbiljnim političkim teatrom. Nažalost, nema ni dramske literature, niti autora koji pišu za ovu kazališnu formu. Kao da autorima treba vremenska distanca da sagledaju vrijeme u kome živimo. Zapravo, događaju nam se nevjerovatne stvari koje je nemoguće dosegnuti literaturom. Dakle, stvarnost je mnogo strašnija nego što to može da se sagleda kroz literaturu. Tu ne mislim samo na našu domaću sliku, već i na svjetsku: stanja duha, demokracije, raskola između bogatih i siromašnih, migranata... Nešto od toga je, recimo, dotakao reditelj Jagoš Marković u predstavi „Tako je ako vam se tako čini” L. Pirandela, a to je pitanje istine.

Laganje i sakrivanje istine je model življenja. Da li je istina, zapravo, izmišljena kategorija?

Ključno pitanje danas glasi: šta je to istina. Istina se apsolutno izgubila. Zašto smo došli u tu situaciju, ne bih mogao da odgovorim, ali mislim da ima veze sa problemom manipulacije. Na taj način se otupljuje oštrica globalnog mišljenja o vremenu i svijetu u kome živimo i mogućnost otpora. Ako o jednoj istoj temi svakodnevno imate tri ili četiri sasvim suprotna razmišljanja, klasa. Šta je kontra tome, šta bi moglo da bude spasenje? Tehnologija nas sigurno neće izvući. Vjerujem da će doći do ujedinjavanja nove mlade generacije koja će morati na širem evropskom, svjetskom planu da kaže: ne!

Tokom karijere bili ste i buntovnik, istraživački raspoloženi u kazališnom smislu. Gdje je kazalište danas?

Imamo mnogo kvalitetnih umjetnika. Problem je rukovođenje kulturom, ali i odnos političkih stranaka, bez obzira na to da li su na vlasti ili opozicija prema njoj. Za njih je kultura nužno zlo, važno samo na papiru. Kada se uzme nivo izdvajanja iz proračuna, vidite da je u vrijeme Slobodana Miloševića za kulturu izdvajano mnogo više nego danas. Uvedeni su, recimo, nacionalni savjeti za kulturu koje su činili umni ljudi. Međutim, nijedan od ministara iz tog doba nije našao za shodno da se posavjetuje s tim ljudima, što je vrlo indikativno. Svjedoci smo isto tako partijskog zapošljavanja u kulturi. Partijci sjede u upravnim, rukovodećim odborima. I u Brozovo vrijeme su bili partijski kadrovi na čelu institucija kulture, ali to su bili ljudi od ogromnog umjetničkog integriteta. Nažalost, to nije slučaj posljednje dvetri decenije. Kada je riječ o kazalištu, mislim da nama nedostaje zakon o kazalištu koji bi ukinuo ovakvo organizaciono stanje koje ne postoji nigde više u svijetu. Neophodno je da se uvede umjetnička odgovornost, mogućnost kompeticije, nadmetanja, odnosno kriterij što je dobro, neophodno, a što loše. I da se za loše odgovara.

Predrag Ejodus, Jewish Actor from Belgrade, Serbia

Awards are nice when you are waiting for them, when you are young when you get them for something that opens your door. They impose on me because they are a confirmation that I still exist and work. These are the proof that I am still in a good form, says for "Politika", Belgrade (Serbia) daily paper, actor Predrag Ejodus who recently received awards for his life achievements .

Ejodus is the winner of the Golden Turkey for Lifetime Achievement, which will be presented to him at the forthcoming 47th Festival of Comedy Days in Jagodina, as well as the Steria Award for Special Merits for the Promotion of Theater Art and Culture awarded by "Steria" theatre in Novi Sad.

Behind this actor is also a rich art career. Among his anthological roles is the interpretation of Joakim Vujic, Franz Kafka, Prince Miskin, Napoleon, Boris Godunov, Kir Janja ...



Ejdus is also one of the most trusted companions of "Steria's theatre" events. From his debut at the festival in 1977 as Tomche in the play "Impure Blood" (a play by Serbian writer B. Stanković) of the National Theater in Belgrade, the audience of the festival had time to see him in more than 20 plays.

The actor constantly explores himself and is always surprised to find something in his darkness. How long have you got in that quest? Which corners of

personality have not yet been investigated in you?

I would not be able to tell which spaces I got as an actor, but I know I played a lot. I was fortunate enough to play a very varied repertoire, with very good directors. Additionally, I am one of those who are aware that without school it is absolutely impossible to deal with this job. Very early I realized that the director should have enough to expect, but also that I have to investigate myself. There are some roles I wanted but I did not manage to play. There are many things I have accomplished, for which I have not even dreamed of interpreting them. Also there are several titles I wanted and still want to play them. That is, say, Shakespeare's "King Lear".

"I'm playing, therefore, I exist" is your artistic creed. What does an actor have to own? How delicate is it to be an actor, be in theater, be authentic, of your ownf?

A man has to work on himself to find a refreshment in his own being. In that sense, there are different actors, and I would like to fall into that category of drama artists who endlessly rejoice in the new piece, premiere, and every play I play, and some of them really last very long. Of the 14 performances I currently play, ten have been in the repertoire for more than a decade, such as "Kir Janje", "The Venetian Merchant" ... Even now, when playing them I do not go there with tiredness, mourning. On the contrary! It is a confirmation that a play in the theater is not at all something unimportant and that it can last for more than one, two seasons.

You played during your career in the political theater as well. Did our reality denied it, did it disappear? Or, where is its place today?

Political theater from the seventies and eighties of the past century has simply disappeared. There are several directors who are trying to deal with political issues in their plays. Perhaps not of daily political, but reflecting on the state of democracy, the state of human rights. In some of these plays and I played too. This is by my opinion the "Patriots" by Andrew Urban. Oliver Frlić and Kokan Mladenović are directors who are currently dealing with a serious political theater. Unfortunately, there are neither dramatic literature nor authors who write for this theater form. It seems as if the authors need time distances to observe the time we live in. Actually, incredible things happen that can not be described in literature. So reality is far more terrible than it can be seen through literature. I do not only focus on our domestic image, but also on the world: the state of mind, democracy, the breakup between the rich and the poor, the migrants ... Some of that, for example, touched the director Jagoš Markovic in the play "So if it seems to you" by L. Pirandela, and that's the question of truth.

Lying and hiding the truth is a model of living. Is the truth, in fact, a fictional category?

The key question today is: What is the truth? The truth is absolutely lost. Why did we come to this situation, I would not be able to answer, but I think it is related to the problem of manipulation. In this way, the blade

of global thoughts about time and the world in which we live and the possibility of resistance are becoming more and more dull. If you have one or the same topic on a daily basis, you have three or four completely different thoughts, that is fine. What is against it, what could be salvation? Technology will certainly not get us out. I believe that the new generation of young people will come together, which will say No! to the wider European plan.

During your career you were a rebellious, explorative mood in theatrical sense. Where is the theater today?

We have many excellent artists. The problem is in managing the culture, but also in relationships between political parties, regardless of whether they are in power or in opposition. For them the culture is necessarily evil, important only on paper. When consider funds for culture now, you can see that at times of Slobodan Milosevic these funds were greater than today. National culture councils, recently introduced, are run by clever people.. However, none of the ministers from that time found it advisable to consult with these people, this is very indicative. We are also witnessing recruitment of political party members in culture. Political party members sit in the board of directors. At time of Josip Broz Tito, the Communist party members cadres headed cultural institutions. But they were people of immense artistic integrity. Unfortunately, this is not the case for the last two decades. When it comes to the theater, I think we lack a law that would abolish such an organizational situation that does not exist anywhere else in the world. It is necessary to introduce responsibility in art, ability to compete and criteria to distinguish between good, what is necessary and what is bad. And for bad deeds the authors should be responsible.

Claims Conference - What it is and how it was borne

Conference on Jewish Material Claims Against Germany, or Claims Conference, represents the world's Jews in negotiating for compensation and restitution for victims of Nazi persecution and their heirs. The Claims Conference administers compensation funds, recovers unclaimed Jewish property, and allocates funds to institutions that provide social welfare services to Holocaust survivors and preserve the memory and lessons of the Shoah.

The Claims Conference was founded in 1951 as a body to engage the German government in negotiations for material compensation for Jewish victims of Nazi persecution. Nahum Goldmann, then president of the World Jewish Congress (WJC), was a cofounder of the Claims Conference, and the WJC designates two members to its Board of Directors.

Since its first meeting in 1951, following West Germany's declaration that it was ready to "make moral and material amends" for the crimes perpetrated against the Jewish people, to Holocaust survivors, the Claims Conference's accomplishments have been nothing short of historic. As Israeli Prime Minister David Ben-Gurion said in a letter to the Claims Conference's first president, Dr. Nahum Goldmann, following the first agreements for compensation to Holocaust victims:

"For the first time in the history of the Jewish people, oppressed and plundered for hundreds of years...the oppressor and plunderer has had to hand back some of the spoil and pay collective compensation for part of the material losses."

Organized in New York by representatives of 23 U.S. and international Jewish organizations from eight nations, the Claims Conference had two major objectives:

1. To obtain funds for the relief, rehabilitation and resettlement of Jewish victims of Nazi persecution, and to aid in rebuilding Jewish communities and institutions that were devastated by the Nazis
2. To gain indemnification for injuries inflicted on individual victims of Nazi persecution and restitution for properties confiscated by the Nazis.

A number of terms have been used to refer to the German compensation programs established over the past 65 years. Israel uses the Hebrew word "shilumim," which refers to payments in the form of goods Israel received from West Germany in the 1950s and 1960s. Compensation to individuals is called "pitzu'im." The Germans use the term "Wiedergutmachung," which means to "make whole." The Claims Conference does not use this latter term because it strongly believes that, however meaningful the amounts paid by the German government, there can be no "making whole" the immeasurable suffering endured by Shoah victims.

In its first 12 years, when the Claims Conference allocated the DM 450 million received from the Federal Republic of Germany, it helped rebuild Jewish communities devastated by the Nazis, revive Jewish cultural life in Europe, and provide essential services to Nazi victims in 40 nations. The Claims Conference also vigorously pursued the passage of indemnification legislation from West Germany, leading to the establishment of a variety of annuities and one-time programs that provided compensation to Nazi victims for personal suffering or injury, including deprivation of liberty, damage to health, and loss of provider. The primary compensation program for individuals was the result of a series of German federal indemnification laws that implemented the agreement between the Claims Conference's and the German government. These indemnification laws were known as the Bundesentschei-digungsgesetz, or the BEG, and benefits were not provided universally.

Eligibility for the German indemnification program was limited to Nazi victims who were former German citizens or who had a recognized status as refugees and stateless persons; who were in the West; and who filed claims by 1965. Since the initial enactment, the BEG has been considered inadequate to address compensation and restitution for all Holocaust survivors, and the Claims Conference has continually pursued the establishment and expansion of other compensation programs. Although its original mandate was to negotiate with the German government for compensation for Nazi victims, the Claims Conference formed the Committee for Jewish Claims on Austria in 1953, which pursues compensation for individuals and allocates funds provided by the Austrian government for assistance to Nazi victims. In addition, the Claims Conference has sought compensation for Jewish slave laborers, and by 1966 reached agreements with six German companies for payments for slave labor. Further, in 2000, a \$5 billion agreement was reached with German industry and the government that was primarily for payments for slave and forced labor. Agreements negotiated by the Claims Conference with the German and Austrian governments and industry have resulted in compensation to more than 600,000 Holocaust victims. Today, approximately 88,000 survivors continue to receive ongoing payments from programs negotiated by the Claims Conference, in addition to the more than 60,000 Israeli survivors receiving Holocaust-related pensions from the Israeli Ministry of Finance.

In 1980, the Claims Conference's original role expanded, with the Hardship Fund. The Hardship Fund, established after five years of negotiations, issues direct payments to Nazi victims who had received no prior compensation and primarily benefitted those who had emigrated from the Soviet Union in the 1970s. The Claims Conference, rather than the German government, processed the applications, determined who would be eligible, and administered the payments. Continuing negotiations have liberalized the criteria for this and other, subsequent Claims Conference compensation programs.

In 1990, the newly united Germany passed legislation for the restitution of property nationalized by the Communist government in the former East Germany. Due to Claims Conference efforts, the restitution of Jewish property sold under duress or confiscated by the Nazis after 1933 was included in such legislation. As a result, Jewish property owners and their heirs gained the right to file claims for their property. The German government imposed an application deadline which, under pressure from the Claims Conference, was extended to December 31, 1992. Before the deadline, the Claims Conference also conducted a massive research and publicity effort to identify all possible Jewish properties. In addition, the Claims Conference was named the Successor Organization for all unclaimed individual Jewish property, as well as for the property of dissolved Jewish communities and organizations. The Claims Conference dedicates the proceeds from sales of any such recovered property to organizations and institutions caring for needy, elderly victims of Nazi persecution around the world, with a small amount of the proceeds going to support Shoah education, documentation and research. Hundreds of thousands of survivors have received assistance through Claims Conference grants to social service agencies, primarily funded today by the recovery and

sale of unclaimed Jewish property in the former East Germany and by German government funds obtained through negotiations. In 2004, the Claims Conference successfully negotiated funding from the German government for in-home services for Holocaust victims. The first homecare agreement was for 6 million for the year. A little over a decade later, for 2017 and 2018, the Claims Conference obtained agreements for "315 million and "350 million, respectively. The Claims Conference has unceasingly pressed the issue of Germany's obligation to help care for victims in their old age, whose persecution caused health problems that are significantly worse than suffered by other elderly, loss of education that could have helped them financially as adults, and the loss of family support networks. The funding is used to help Nazi victims remain in their own homes for as long as possible, so they may spend their final years in familiar, comfortable surroundings. Any history of the Claims Conference's accomplishments would be woefully incomplete without acknowledging the immeasurable contribution of Saul Kagan, z"l, who passed away in 2013. Saul, the founding Executive Director of the organization, profoundly shaped and was integral in pursuing the mission of the Claims Conference for decades. He made it his life's calling to attain a small measure of justice for those Jews who had managed to survive the Shoah and, in so doing, became the backbone of an unparalleled historic endeavor. When the history of Holocaust compensation and restitution is finally closed, Saul Kagan's name will be a constant through all of it. The chronology that follows is a testament to 65 years of extraordinary accomplishments by the Claims Conference that have led to more than \$70 billion in compensation for Jewish victims of Nazi persecution. However, the Claims Conference's mission is not complete and its commitment to Nazi victims remains unwavering. There is still much to do in the years ahead, and the urgency of the task grows with each passing year.

Ured za potraživanja (Claims Conference) – što je to i kako je nastao

Ured za potraživanja, na engleskom "Claims Conference" ili punim nazivom "Conference on Jewish Material Claims Against Germany" je ustanova koja zastupa Židove u svijetu da bi nadoknadili i vratili imovinu žrtava i nasljednika žrtava nacističkog progona. "Claims konferencija" vodi brigu o fondovima za nadoknadu, obnavlja potraživanja oduzete imovine i osniva fondove iz kojih se stvara potpora socijalne sigurnosti za preživjele Holokausta i održava sjećanje na Shoah.

Claims konferencija je osnovana 1951. kao tijelo koje treba pregovarati s njemačkom vladom radi materijalnih nadoknada žrtvama nacističkog progona. Nahum Goldmann koji je tada bio predsjednik Svjetskog židovskog kongresa, bio je suosnivač Claims konferencije a Svjetski židovski kongres je dao dva člana u savjet ustanove.

Nakon prvog sastanka 1951. i izjave Zapadne Njemačke o spremnosti "napraviti moralne i materijalne nadoknade" za zločine učinjene nad Židovima, prema preživjelima Holokausta, Claims konferencija načinila je povijesni korak. Izraelski predsjednik vlade David Ben-Gurion napisao je u pismu dr. Nahumu Goldmannu nakon prvog sporazuma o nadoknadi žrtvama Holokausta:

"Prvi puta u povijesti Židova potlačeni i opljačkani stotinama godina.. tlačitelj i pljačkaš trebao je povratiti nešto od oduzetog i platiti kolektivnu nadoknadu za dio materijalnih gubitaka."

Claims konferenciju osnovale su u New Yorku 23 američke i međunarodne organizacije iz osam zemalja s dva glavna cilja:

1. Sakupiti fondove za olakšanje, rehabilitaciju i stvaranje doma za Židove žrtve nacističkog progona i pomoći ponovnu uspostavu židovskih zajednica i ustanova koje su nacisti devastirali.
2. Postići obeštećenje za ozljede nad pojedinim žrtvama nacističkih progona i povrat imovine koje su nacisti otieli.

Mnogi su se pojmovi koristili u proteklih 65 godina za njemački program nadoknade. U Izraelu se koristi hebrejska riječ "shilumim" za naknade koje je Izrael primao od Zapadne Njemačke u 1950. i 1960. godinama u obliku materijalnih dobara. Naknada pojedincima naziva se "pitz'im". Nijemci koriste izraz "Wiedergutmachung" što znači "ponovo napraviti dobrim". Ovaj izraz Claims konferencija ne koristi jer smatra nemogućim popraviti nemjerljive patnje žrtava Shoah.

U prvih 12 godina Claims konferencija je dobila 450 miliona tadašnjih DM od Savezne republike Njemačke s čim je pomogla obnovu devastiranih židovskih zajednica, ponovo oživjeti židovski kulturni život u Europi i uspostaviti osnovne usluge žrtvama nacizma u 40 zemalja. Claims konferencija je također uporno zagovarala pravnu regulaciju obeštećenja koju treba dati Zapadna Njemačka, kroz koju se uspostavilo više godišnjih i jednokratnih nadoknada žrtvama nacizma za lične patnje i povrede, oduzimanje slobode, oštećenje zdravlja i gubitak sredstava. Osnovni program nadoknade pojedincima nastao je kao rezultat niza zakona o obeštećenju s kojima je utvrđen dogovor između Claims konferencije i njemačke vlade. Ti zakoni obeštećenja bili su poznati kao "Bundesentscheidigungsgesetz" ili BEG.

Taj zakon početno nije bio općenit i primjenjivao se samo za žrtve nacizma koji su bili njemački građani ili su dobili status izbjeglica i osoba bez državljanstva koje su se zatekle na zapadu i zatražile pomoć Claims konferencije do 1965. Nakon početnog djelovanja BEG se pokazao neodgovarajućim da podmiri potrebe nadoknade i restitucije svih preživjelih Holokausta. Claims konferencija je uporno proširivala postojeće i uspostavljala dodatne programe nadoknade. Iako joj je početno ovlaštenje bilo pregovori s njemačkom vladom o obeštećenju žrtava nacizma, konferencija je osnovala komitet za židovska potraživanja u Austriji i to 1953. godine. Ovaj komitet je provodio nadoknade pojedincima i usmjeravala fondove austrijske vlade namijenjene pomoći nacističkim žrtvama. Dodatno je Claims konferencija tražila nadoknade za židovski robovski rad te je do 1966 postigla dogovor sa šest njemačkih poduzeće radi isplata za robovski rad. Nadalje je 2000. godine napravljen dogovor za pet milijardi US\$ s njemačkom industrijom i vladom prvenstveno za naplatu robovskog rada. Pregovori s njemačkom i austrijskom vladom kao i njemačkom industrijom doveli su do obeštećenja više od 600 000 žrtava Holokausta. Danas oko 88 000 preživjelih nastavlja primati sredstva iz programa koje je ugovorila Claims konferencija. Uz to, 60 000 preživjelih u Izraelu dobivaju mirovinu s osnova preživjelih Holokausta od izraelskog ministarstva financija.

Claims konferencija proširila je svoju osnovnu ulogu 1980. na Fond za poteškoće (engleski Hardship Fund). Ovaj je fond nastao nakon pet godina pregovora i on daje izravna plaćanja nacističkim žrtvama koje ranije nisu bile obuhvaćene sa sličnom pomoći. Prvenstveno s tim fondom se pomaže žrtvama, koje su emigrirale iz Sovjetskog saveza u 70-im godinama. Claims konferencija umjesto njemačke vlade obrađivala je zahtjeve, odlučivala o njihovoj opravdanosti i provodila isplate. Nastavljeni pregovori su liberalizirali kriterije za taj i kasnije Claims programe.

Godine 1990. je nova ujedinjena Njemačka ozakonila restituciju imovine nacionalizirane od strane komunističkih vlasti u bivšoj Istočnoj Njemačkoj. Zahvaljujući naporima Claims konferencije u ove zakone ušla je židovska imovina prinudno prodana ili konfiscirana od nacista nakon 1933. godine. Rezultat toga bila je mogućnost da bivši vlasnici Židovi i njihovi nasljednici mogu potraživati svoju imovinu. Njemačke vlasti su utvrdile krajnji rok za ova potraživanja no on je na traženje Claims konferencije bio produžen do 31. prosinca 1992. Prije ovog krajnjeg roka Claims konferencija provela je opširna istraživanja o identifikaciji židovske imovine. Dodatno je Claims konferencija dobila status organizacije nasljednice za ne-potraživanu židovsku imovinu pojedinaca kao i imovinu iščezlih židovskih zajednica i organizacija. Claims konferencija koristiti prihode od prodaje vraćene imovine u potpori ustanovama koje brinu za ugrožene, za starije žrtve nacističkog proganjanja širom svijeta dok manji dio sredstava ide na podučavanje o Shoa, dokumentaciju i istraživanja. Stotine tisuća preživjelih dobile su financijsku pomoć preko socijalnih ustanova, iz sredstava od prodaje ne-potraživane židovske imovine u bivšoj Istočnoj Njemačkoj i kroz njemačke državne fondove koji su pribavljeni kroz pregovore. Godine 2004. uspješno su obavljani pregovori za fondove njemačke vlade iz kojih se opskrbljuje kućna njega žrtava Holokausta. Prvi dogovor o kućnoj njezi iznosio je 6 miliona godišnje. Nakon desetak godina, za 2017. i 2018. Claims konferenciji odobreno je 315 odnosno 350 miliona. Claims konferencija ustrajala je na potraživanjima od Njemačke za njegu žrtava u starijoj dobi kod kojih je progon uzrokovao zdravstvene probleme znatno veće nego kod ostale starije populacije, gubitak obrazovanja koji bi im pomogao financijski u odrasloj dobi i gubitak obiteljske potpore. Ova sredstva omogućuju da žrtve nacizma ostanu kod kuće koliko je god to moguće i da svoje posljednje godine provedu u udobnom okruženju porodice. Postignuća Claims konferencije bila bi nepotpuna bez priznavanja ogromnog doprinosa Saula Kagana koji je umro 2013. i koji je kroz decenije bio izvršni direktor Claims konferencije. Smatrao je svojim životnim pozivom osigurati barem malu mjeru pravednosti za Židove koji se uspjeli preživjeti Shoa te je na taj način postao okosnica ove povijesnog, neusporedivo značajnog pothvata. Kada će se završiti kronologija naknade i restitucije za Holokaust, Saul Kagan ostatak će kao čvrsta

konstanta za cijeli pothvat. Kronologija događaja je svjedočenje o 65 godina izvanrednih dostignuća Claims konferencije što je dovelo do iznosa od 70 milijardi US\$ nadoknade židovskim žrtvama nacističkog progona. Ipak, misija Claims konferencije nije završena i njena privrženost nacističkih žrtvama ostaje odlučna. Još ima mnogo toga da se napravi u dolazećim godinama a hitnost zadatka postaje sve veća iz godine u godinu.

Literature supplement

Vlasta Diamant:

Imma (Mother) (1)

“We give to someone else what we think they need and what we can give, but it may not be enough.

In her last year, I called her twice a day, during her awake hours.

–Good morning Mama– I opened her day, like a small window in a fairy-tale house.

–Can I stay a bit longer in bed. That’s the sweetest before I get up – she’d ask becoming a child.

–You can stay as long as you want – I was glad to remind her of her freedom to choose.

In that last year, while still in her room, I cared for her daily by waking her up at 7am – i.e. 11pm my Pacific Time (PDT) and at 5 pm–my 8am PDT.

My day was an arc between those two times, filled with thoughts and worries about her and what I can do to help her. I thought of myself as her long-distance nurse, monitoring her functions, her pill intake, her exercise–walking, and her social life–calls or visits (reminding people and asking to pay her a visit). I did it gently, not patronizing, but like a caring parent. It's about reminding her, because she forgets to do, or whether she has done it. Still, sometimes her independent spirit rebelled. I'd let go, didn't contradict. I was also mindful of bringing fresh content into her life. She had a cataract and could not read. She followed news on the TV, watched movies and had it on for company. As I experienced events in my life, I recounted them to her, after they had passed through the ‘useful to Mama-filter.’ So I told her how a mother whale, having just given birth to her young, immediately pushes it to the surface to draw air – and they breathe in sync for life. Mama was touched. In a sense it felt related to our bond. Beside it being a nice story, I wanted it to be a segue to doing some deep breathing exercises together, because oxygen is good for the brain.

– What’s wrong with my brain – she blurted out sharply.

– Nothing – I assured her.

– I just want it to stay that way. –

We breathed a few times together, until soon she got tired of it. A dear memory.

Our morning and afternoon routine got abruptly disrupted, when she was moved from her room (in bed while sleeping) to the fourth floor and a room with two other bed-ridden patients, in the much-feared “stationary” (stacionar). In the next few months she referred to it, unconsciously or consciously deceiving herself, as being “in the hospital,” as if they were experimenting on her and she endured it awaiting its end. I did not ask what end, because, if it wasn’t in her conscious mind, I did not want to call it into it.

I continued to call at our times, but was uncertain of reaching her, because there was no phone in the room, or she did not have one; so they had to wheel her out of the room to the nurses' phone, if they were not busy. Next she could use a phone stationed at another patient's bed.

I was shocked at the immediate change of attitude in my, independent mother. When asking why was the phone at the other patient's bed, she resignedly said: "That's the way it is," before I found out that it was that patient's private phone. Soon the phone situation further improved, when my brother arrived from Germany and installed Mama's own phone next to her bed... only in two months time, she could not use it either.

Now she had realized and accepted that everything in her life is out of her control. Sleep was her only sanctuary.

One time I called in the afternoon at the usual 5pm, when she reprimanded me: Why are you calling so late, at 9pm."

-Mama, it is 5 pm-

-No, it isn't- she firmly asserted, upon which her roommates also 'chimed in'.

I was sad, but not surprised at her confusion. Her days were short intermissions in the sleep-state, so what's the difference between morning and afternoon, if one forgot the ritual of washing up and breakfast. Besides, in her resoluteness, I understood the need to be right about something, to have a moment of control, since there was none in other aspects of her surroundings - at least it could be over me. I did not mind - anything to give her a moment of autonomy.

For me, our daily audio-contact allowed me to participate in what did or did not happen, made me feel present in her room. Having spent most of my life abroad, I got used to connecting with friends or Mama, anybody I wished to talk to - through letters. My ability to carry and sustain emotional connection over the distance of space and time became fine-tuned and lasting. Mama also wrote to me regularly. In time it got to be a big stack of her letters, which I gradually pared to several latest. Calls were reserved for birthdays. But with her advancing age, I started calling once a week, a day and then twice a day. I even tried to prepare for those talks, thinking about what content to bring into her life, beside TV that she absorbed herself. Sometimes I would surprise and refresh her with a meaningful story, after which she would approve: That was good - and we both would hang up fulfilled. As her sleep time during the day increased, I was worried about her mind. I sent her Saint John's Wort (an herb) capsules against depression. Even when she started lapsing and nurses said she was "losing herself", a friend who frequently visited her, told me of a proof of her essential reasoning.

That morning for the last time Mama had dressed herself nicely, but then stood confused: "Yes, but I don't know why I did it." The purpose, where was she going? With Mama I could always, but more starkly, stripped to the bone in her last stage, see her awareness of the moment and at the same time - her overarching awareness of the essence.

It was like there were two persons in her: one - whose mind was lapsing and the other - who was watching it.

Just like when I told her upon waking her up, what day and date it was.

- Mama, it is Tuesday, 18th of May - I'd say to set her mind into a time's flow.
- And why is that important!- she replied wisely.

Indeed, why, when one does not leave the room, is free of all constraints of agendas and appointments, and the mind dwells in the realm of last things. Why keeping time on the doorstep of timelessness.

Even a few weeks before the end, when I was counting the days until Braco's last (we knew, but did not call it that) visit, she asked: ... and when will you come to say good bye - as if she was going on a trip, which she really was. At a certain point I thought I would come, but then the difficulties of arranging the trip, as well as my staying in her former apartment, now her son-in-law's property in Zagreb, decided me

against the trip. Besides, sitting for 10 hrs. in the plane is a sheer torture for my system. I had a series of reasons not to take the trip, the main being—I dreaded seeing her physically so cruelly changed by the age, the weight-loss and the circumstances at the stationary. Even the visiting friend thought it better not to see her in this condition and keep her in memory as she was two years ago. Yes, I was afraid of seeing her alive, yet unrecognizable in that bed, like she didn't want us to see Omama dead in her coffin at the funeral, 45 years ago. Having previously told her that I would come, then after two weeks deciding against it, I wasn't going to tell her the reverse – she had probably already forgotten it—I thought. But when I was eagerly counting the days, anticipating for her my brother's visit, she asked again: and when will you come. I had to tell the truth.

– I understand, she said.”

Literarni dodatak

Vlasta Diamant

Imma (Majka) (1)

Dajemo drugima ono, što mislimo da im je potrebno i što možemo da damo, no to ne mora biti dovoljno.

U njenoj posljednjoj godini zvala sam je dva puta dnevno: u vrijeme dok je bila budna.

-Dobro jutro mama- započela sam njen kao maleni prozor u kući iz bajke.

-Mogu li ostati nešto dulje u krevetu. To mi je najslađe prije ustajanja- upitala bi kao malo dijete.

-Možeš ostati koliko želiš-, bilo mi je drago podsjetiti je na njenu slobodu izbora.

Te posljednje godine, dok je još bila u svojoj sobi, brinula sam se za nju svakodnevno taka da sam je budila u sedam ujutro tj. u 21 sat po mom pacifičkom vremenu (PDT) i u pet poslije podne - mojih 8 ujutro PDT.

Moj je dan bio raspon između ta dva trenutka, napunjen mislima i brigama oko nje i kako joj mogu pomoći. Smatrala sam se njenom udaljenom njegovateljicom, nadgledajući njene funkcije, uzimanje lijekova, vježbe šetanja, njen društveni život, pozive i posjete (podsjećajući ljude i tražeći da ju posjete. Radila sam to obazrivo, ne nametljivo već kao brižan roditelj. Trebalo ju je podsjećati jer je zaboravljala što treba učiniti ili što je već učinila. Ipak se ponekad njen nezavisni duh bunio. Pustila sam je, nisam se protivila. Također sam se brinula unijeti svježi sadržaj u njen život. Imala je mrenu na očima i nije mogla čitati. Pratila je vijesti na televiziji, gledala je filmove koji su joj pravili društvo. Imala sam vlastita životna iskustva koja sam pokušala primijeniti na nju nakon što su prošla kroz "koristan za mamu filter." Tako sam joj rekla kako bi majka kita koja je upravo rodila mladunče, gurnula bi ga prema površini da udahne zrak i oni bi usklađeno udisali da bi živjeli. Mamo je bila dirnuta. U neku ruku, to je djelovalo na naš odnos. Osim lijepe priče, htjela sam joj napraviti prijelaz na7 zajedničke vježbe disanja jer je kisik povoljan za mozak.

-Što nije dobro s mojim mozgom – izustila je oštro.

- Ništa- uvjeravala sam ju.

-Hoću da ostane na ovaj način.-

Disali smo nekoliko puta zajedno dok ju to nije naglo zamorilo. Draga uspomena.

Naše jutarnje i poslijepodnevno događanje naglo je prekinuto kada su je preselili iz njene sobe (u krevetu dok je spavala na četvrti kat u sobu s još dvije za krevet vezane pacijentice u stacionar kojeg se mnogo plašila. U nekoliko narednih mjeseci o tome je govorila, svjesno ili nesvjesno, zavaravajući samu sebe da je u bolnici u kojoj su pravili pokuse s njom što je ona trpjela čekajući njihov kraj. Nisam je pitala kakav kraj očekuje jer to nije bilo u njenoj svijesti niti sam htjela da joj to u svijest dođe.

Nastavila sam nazivati je u uobičajeno vrijeme, ali nisam bila sigurna da li ću je dobiti jer nije bilo telefona u sobi ili ga ona nije imala; morali su je u kolicima odvesti van sobe do telefona bolničarke ako su za to imali vremena. Osim ovoga mogla je koristiti telefon postavljen uz krevet druge pacijentice.

Bila sam zgranuta brzom promjenom u stavu moje neovisne majke. Na pitanje zašto je telefon uz krevet druge pacijentice, resignirano je rekla: "Pa tako je to napravljeno", dok ja nisam saznala da je to bio privatni telefon te pacijentice. Uskoro se stanje s telefonom popravilo kada je došao moj brat iz Njemačke i uveo mamin vlastiti do njenog kreveta...ali nakon dva mjeseca nije ga mogla više koristiti.

Sada je spoznala i prihvatila da sve je sve u njenom životu izvan njene kontrole. San joj je bio jedino spasenje.

Jednom sam je zvala u pet poslije podne a ona mi je dobacila: zašto zoveš tako kasno u devet navečer.

-Mama, sada je pet poslije podne-

-Ne, nije uporno me uvjeravala, na što se umiješala i njena "cimerica".

Bila sam tužna ali ne i zbunjena. Njeni dani bili su kratki intervali između sna, pa što je onda razlika između jutra i večeri, kad se zaboravi procedura pranja i doručka. U njenoj odlučnoj tvrdnji shvatila sam potrebu da je u nečemu u pravu, da ima trenutke koje kontrolira, jer to nije inače bilo u njenoj okolini, barem ne meni poznato. Nije me to brinulo, barem joj je dalo trenutak samostalnosti.

Meni je naš dnevni audio kontakt omogućavao učešće u onom što se dogodilo i što se nije dogodilo, činilo me da se osjećam prisutna u njenoj sobi. Kako sam većinu života provela u inozemstvu, navikla sam imate vezu s prijateljima i mamom, bilo s kim sam htjela razgovarati, preko pisama. Moja sposobnost da provodim i održavam emocionalne odnose na daljinu u prostoru i vremenu postala je dobro je dobro ugođena i trajna. Mama je također pisala meni redovito. Vremenom je nastala velika hrpa pisama koje sam postepeno nadopunjavala s novima. Pozivi su bili samo an rođendane. No kako je starila, počela sam nazivati jednom tjedno, zatim dnevno i onda dva puta na dan. Čak sam pokušavala pripremiti se za te razgovore misleći kakav sadržaj da joj donesem u život pored televizije koju je sama upijala. Ponekad bi je iznenadila i osvježila nekom sadržajnom pričom nakon čega bi ona to odobravala. Bilo je to dobro – obje smo prekinule razgovor s osjećajem ispunjenosti. Kako se povećavalo vrijeme njenog spavanja preko dana, brinula sam se za njen mozak. Poslala sam joj kapsule Saint John protiv depresije. Kada je počela posrtati i njegovateljice su govorile da se gubi, prijateljica koja ju je često posjećivala, govorila je o njenom rasuđivanju bitnih stvari.

Tog jutra posljednji put mama se lijepo obukla ali je zatim zastala zbunjena: "Da, ali ne znam zašto sam to napravila." Svrha, kamo je htjela ići? Kod mame sam uvijek, čak i naglašeno, kad je bila kao ogoljena do kostiju u svojoj posljednjoj fazi mogla uočiti svjesnosti trenutka i u isto vrijeme njeno svijest o bitnoj stvari.

Kao da su bile dvije osobe u njoj: jedna -koja je posrtala i druga – koja je to promatrala.

Upravo se tako događalo kad bih je probudila i rekla koji je dan i datum.

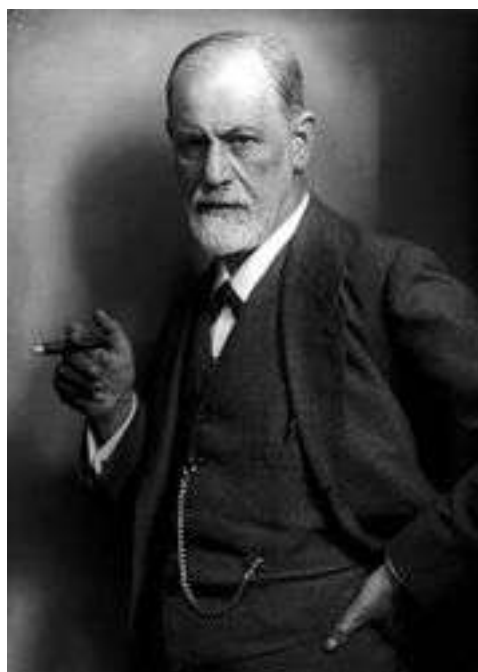
-Mama, utorak je 18. svibanj- rekla bih da joj misli vratim u stvarnost.

- A zašto je to važno!- odgovorila bi razumno.

Zaista, zašto, kad netko ne napušta sobu, nije vezan nikakvim ograničenjima dogovora i sastanaka, i um je usredotočen na posljednji događaj. Zašto držati vrijeme na pragu bezvremenosti.

Čak nekoliko tjedana prije kraja, kada sam računala dane od posljednjeg Bracinog posjeta (svjesni smo bili toga, ali to nismo tako nazivali), ona je pitala .. pa kad ćeš doći da se oprostiš – kao da se spremala na izlet, što se u stvari i događalo. U jednom sam trenutku i namjeravala doći, ali su onda poteškoće oko organiziranja puta kao i moj boravak u njenom bivšem stanu, sada vlasništvu njenog zeta odlučile protiv poduzimanja puta. Osim toga, sjediti 10 sati u zrakoplovu bila bi čista tortura za mene. Tako sam imala niz razloga ne poduzeti taj put, glavni što sam se užasavala vidjeti ju fizički toliko okrutno promijenjenu uslijed starosti. Da, bilo me je strah vidjeti ju živu, neprepoznatljivu u tom krevetu kao što ona nije htjela da mi vidimo mrtvu omamu u lijesu na pogrebu pred 45 godina. Prethodno sam joj rekla da ću doći a zatim nakon dva tjedna sam odlučila suprotno, no time joj nisam rekla nešto suprotno – ona je već zaboravila ranije izrečeno – mislila sam. No kada sam željno brojala dana očekujući posjet koji će joj učiniti moj brat, ponovo je pitala: kada ćeš doći. Trebala sam joj reći istinu.

-Razumijem, rekla je.



Šlomo Sigmund Freud,

jedan od najznačajnijih umova židovskog porijekla, rođen je 6. svibnja (1856 godine). Povodom njegovog rođendana donosimo neke njegove citate:

Ne izabiremo jedan drugoga nasumice. Susrećemo one koji već postoje u našoj podsvijesti.

Jednog dana, gledajući unatrag, godine borbe činit će vam se najljepšim.

Iz vaše ranjivosti izrasti će vaša snaga

Većina ljudi ne želi slobodu, sloboda podrazumijeva odgovornost, većina ljudi plaši se odgovornosti.

Malo sam u ljudima našao dobrih stvari. Prema mom iskustvu u njima je više smeća.

Ljubav je stanje trenutne psihoze.

Kod malih stvari vjeruj svom umu, kod velikih vjeruj u svom srcu.

Riječi imaju čarobnu moć. One mogu donijeti najveću sreću ali i najdublji očaj; one mogu prenijeti znanje s učitelja na učenika; riječi omogućuju govorniku da po uzburkaju slušateljce i odrede njihove odluke. >Riječi mogu podići najveće osjećaje i potaći sve ljudske aktivnosti.

Kamo ide misao kada ju zaboravimo?

Kada me netko grdi, mogu se braniti ali na pohvale ostajem nemoćan.

Židovi također rođeni u svibnju

Karl Marx	6. svibnja 1818,	Trier, Njemačka
Theodor Herzl	2. svibnja 1860,	Budimpešta, Mađarska
Golda Meir	3. svibnja 1898,	Kiev, Ukrajina
Bob Dylan	24. svibnja 1941,	Duluth, Minnesota SAD

Shlomo Sigmund Freud

is one of most brilliant Jewish brains. He was born on May 6 (1856). In honor to his birthday here are some of his quotations.

We choose not randomly each other. We meet only those who already exist in our subconscious.

One day, in retrospect, the years of struggle will strike you as the most beautiful.

Out of your vulnerabilities will come your strength.

Most people do not really want freedom, because freedom involves responsibility, and most people are frightened of responsibility.

I have found little 'good' about human beings. In my experience, most of them are trash.

Love is a state of temporary psychosis.

In the small matters trust the mind, in the large ones the heart

Words have a magical power. They can bring either the greatest happiness or deepest despair; they can transfer knowledge from teacher to student; words enable the orator to sway his audience and dictate its decisions. Words are capable of arousing the strongest emotions and prompting all men's actions.

Where does a thought go when it's forgotten?

When someone abuses me I can defend myself, but against praise I am defenceless.

Jews also born in May:

Karl Marx	May 6 1818,	Trier, Germany
Theodor Herzl	May 2 1860,	Budapest, Hungary
Golda Meir	May 3 1898,	Kiev, Ukraina
Bob Dylan	May 24 1941,	Duluth, Minnesota US

Obavijest

Dvije godine nakon izložbe „Muskel Judenthum“ koja je održana za Hanuku 2015. godine u Galeriji JO Beograd, **Rimon centar za proučavanje i promociju jevrejskog nasleđa iz Beograda** je počeo sa realizacijom prvog dijela projekta „Makabi pokret u kraljevini SHS i Jugoslaviji između dva svetska rata“.

Cilj projekta je da se ovaj izuzetno važni kulturni fenomen temeljno prouči i, te da se publicira kao foto-monografija. U trećoj fazi projekta planira se i velika međunarodna izložba.

Mole se članovi svih židovskih zajednica u Srbiji kao i na prostoru ex-Yu, koji imaju neke podatke o ovom pokretu, ili posjeduju fotografije, arhivska dokumenta, izreske iz novina, članske karte, značke, medalje i sl. da se jave dr Čedomili Marinković na e-mail adresu makabipokret@gmail.com. Svi zainteresirani će biti intervjuirani a odabrane fotografije bit će publicirane u monografiji uz precizno navođenje izvora i vlasnika.

Rimon centar Beograd se svima unapred zahvaljuje na suradnji.

Announcement

Two years after the exhibition "Muskel Judenthum" which was promoted on Hanuckah 2015 in Jewish Community Belgrade Gallery **Rimon center for researching and promoting Jewish heritage** from Belgrade started with the first part of project "Maccabi movement in Kingdom SHS and Yugoslavia between two world wars."

The aim of the project is to investigate this extremely important cultural phenomena and to publish found information in a photographic review. In the third phase of the project we plan an international exhibition.

We kindly ask all members of Jewish communities in Serbia, as well as in the countries of former Yugoslavia who have some information on this movement, or are in possession of photos, archive documents, paper articles, membership cards, marks, medals or similar articles to report it to Mrs. Čedomila Marinković, Email makabipokret@gmail.com. All interested in this research could be interviewed and selected photos published including precise sources and owners.

Rimon Center Belgrade would be thankful for every cooperation.