



GLASNIK

B'nai B'rith

Gavro Schwartz, Hrvatska

Časopis za židovsku kulturu, civilizaciju i povijest.
Godina 8, broj 31 Zagreb, srpanj 2023. Izlazi četiri puta godišnje.



THE VOICE

of B'nai B'rith



Gavro Schwartz, Croatia

Magazine of Jewish Culture, Civilization and History.
Year 8, No. 31, Zagreb, July 2023. Published quarterly.

Glasnik B'nai B'rith

Časopis za židovsku kulturu, civilizaciju i povijest.

Godina 8, broj 31, Zagreb, srpanj 2023. Izlazi četiri puta godišnje.

The Voice of B'nai B'rith

Magazine of Jewish Culture, Civilization and History.

Year 8, No. 31, Zagreb, July 2023. Published quarterly.



Nakladnik / Publisher: B'nai B'rith, Gavro Schwartz, Zagreb.

Urednik / Editor: Paula Rem

Odgovorni urednik / Editor in Charge: Ninoslav Perović

Urednički savjet / Editorial Advice: Darko Fischer

Adresa uredništva / Address: Palmotićeve ulica 16, 10 000 Zagreb

E-mail: glasnik.bnaibrith@gmail.com

Dizajn i prijelom / Design and layout: Krešendo

Fotografija s naslovnice / Cover photo: Benjamin Mautner

Časopis *Glasnik B'nai B'rith* pokrenut je 2016. godine kao digitalni časopis s fokusom na židovsku kulturu, civilizaciju, povijest, kao i aktivnosti židovskih zajednica i pojedinaca te udruge B'nai B'rith u Hrvatskoj. Časopis izlazi četiri puta godišnje u dvojezičnom formatu, na hrvatskom i engleskom jeziku, a svi su brojevi dostupni na <https://www.bnaibrith.hr/hr/>. Svrha časopisa je ukazati na doprinos židovstva u razvoju hrvatske te europske kulture i civilizacije, povezati židovsku i opću javnost, kao i osigurati kontinuitet komunikacije između židovskih zajednica u Hrvatskoj i inozemstvu. Današnji suradnici uključuju judaiste, izraeliste, povjesničare, teoretičare umjetnosti i stručnjake za različita područja iz Hrvatske, Austrije, Indije, Izraela, Amerike, Poljske, Brazila i drugih zemalja.

The Voice of B'nai B'rith was started in 2016 as a digital magazine focusing on Jewish culture, civilization, history, as well as the activities of Jewish communities and individuals and the B'nai B'rith association in Croatia. The magazine is published four times a year in bilingual format, in Croatian and English, and all issues are available at <https://www.bnaibrith.hr/hr/>. The main objective is to point out the contribution of Judaism in the development of Croatian and European culture and civilization, to connect the Jewish and general public, as well as to ensure the continuity of communication between Jewish communities in Croatia and abroad. Today's contributors include scholars from areas of Jewish Studies, Israel Studies, historians, art theorists and experts in various fields from Croatia, Austria, India, Israel, America, Poland, Brazil and other countries.

SADRŽAJ / CONTENTS

Riječ urednice: uz trideset prvi broj *Glasnika B'nai B'rith* 5

Editorial to the 31st Issue of *The Voice of B'nai B'rith* 6

U FOKUSU: SPASITI ŽIVOT – ILI SPASITI SVIJET / IN FOCUS: TO SAVE A LIFE – OR TO SAVE THE WORLD

Zlata Živaković-Kerže: Humanitarizam osječkih Židova 7
Humanitarianism of Osijek Jews

Catherine Szkop: Henryk Goldszmit: Otac varšavske siročadi 19
Johnny Chicken: The Father for Warsaw's Orphans

Ashley Garrett: Razgovor sa Stephenom Sternom:
Tikkun olam kao načelo života 27

Interview with Stephen Stern:
The Lifelong Work of a Benefactor through *Tikkun Olam*

U POTRAZI ZA IZGUBLJENIM VREMENOM / IN SEARCH OF LOST TIME Sjećanje na žrtve Holokausta / Remembering Victims of the Holocaust

Darko Fischer: “Zikaron ba salon”, svjedočanstvo u salonu 33
“Zikaron ba salon”, Testimony in the Salon

Damir Lajoš: Obljetnica proboja logoraša iz logora Jasenovac 39
Anniversary of the Breakout of Prisoners from the Jasenovac Camp

Biljana Majnik ex Papo: Nicolas Winton, čovjek koji je spasio 669-ero djeco 47
Nicolas Winton, a Man who Saved 669 Children

NOSTALGIJA / NOSTALGHIA Pogled prema židovstvu recentnije povijesti / View into Recent Jewish History

Paula Rem: Šabat u Osijeku – prisjećanje tko smo 51
Shabbat in Osijek – Remembering Who We Are

LED NA POVRŠINI MORA / THE FROZEN SEA WITHIN

Židovska umjetnost, književnost i glazba / Jewish Art, Literature and Music

Narcisa Potežica: O knjizi “Totalna rasprodaja” Mire Furlan 61

Life of a Stranger: “Total Sale” by Mira Furlan

Paula Rem: *Tikkun olam* – popravljjanje privatnog kozmosa,

“Ključ od velikih vrata” Hinka Gottlieba 71

Tikkun olam – Repairing the Private Cosmos,

“The Key to a Great Gate” by Hinko Gottlieb

Izjava o odricanju odgovornosti: Činjenice i mišljenja zastupljena u časopisu stavovi su pojedinačnih autora i ne predstavljaju nužno stavove uredništva. Tekstualni i slikovni materijali korišteni su uz dopuštenje autora ili pripadaju javnoj domeni. Sva prava na fotografije zadržavaju njihovi autori.

Disclaimer: Facts and opinions expressed in the magazine are solely statements of respective authors and do not necessarily reflect stance of the editors. Textual and visual materials in this issue are used either with permission of the authors or belong to the Public Domain. All rights to the photographs are reserved by their authors.

Paula Rem, urednica

Uz trideset prvi broj Glasnika B'nai B'rith



Poštovani čitatelji, poštovane čitateljice,

Novi broj "Glasnika" ima temu koja je donekle filozofska, donekle pragmatična. Izvorna je namjera bila napraviti temat o židovskim humanitarcima. Znamo da ih je veoma mnogo pa je finalna odluka bila fokusirati se na samo neke od njih i uključiti pritom razmatranja o temi humanitarizma. Tekst redovite suradnice Catherine Szkop govori o Henryku Goldszmitu, voditelju varšavskog sirotišta koji je skončao u Treblinki zajedno s djecom za koju je skrbio; slijedi intervju s američkim odvjetnikom Stephenom Sternom o temi društvenog aktivizma i "tikkun olama" kao načela života. Dr. Zlata Živaković-Kerže piše o osječkim židovskim humanitarcima tijekom 1. svjetskog rata. Također donosimo prikaze aktualnih događanja u Židovskoj općini Osijek i Zagreb, kritički osvrt na komemoraciju u Jasenovcu, ali i tekst o dobrotvoru Nicolasu Wintonu koji je spašavao djecu za vrijeme Holokausta. U finalnoj rubrici donosimo prikaz zbirke eseja židovske glumice Mire Furlan, pažnja vrijedne knjige koja je u javnosti ostala zasjenjena njezinom autobiografijom. Uz velike zahvale redovitim suradnicima, još jednom pozivamo šire čitateljstvo da se uključi aktivnim priložima.

Tema humanitarizma je kontroverzna: vrijedi li spasiti jednu osobu ako će sve druge osobe i dalje ispaštati, i na temelju kojih kriterija biramo tko je "zavrijedio" biti spašen? Moja prijateljica iz Amerike na ispitu iz studija medicine mora donositi fiktivne

izbore – u slučaju da je u bolnici 20 kreveta, a ima 25 pacijenata, kome će se dati prednost, a koga će se izbaciti na ulicu? Dakako, odgovor je – prima se samo one koji mogu platiti... na stranu kapitalizam, tema ovog broja je humanitarizam, ali također se postavlja pitanje o svrhovitosti humanitarnog djelovanja. Roman Hinka Gottlieba sugerira da je rješenje u "ključu za velika vrata", popravljajući kozmosa, a ne spašavanju pojedinaca. Međutim, Talmud nam objašnjava da je "kozmos" svaki pojedinac. Što onda treba učiniti – spasiti pojedinca ili spasiti kozmos? Ili zapravo možemo staviti znak jednakosti? Da upotrijebim analogiju iz pop-kulture: trilogija Matrix puna je teških izbora koje glavni lik mora donijeti. Jednom kad izabere crvenu pilulu, budi se u stvarnom svijetu i nema povratka u Matrixu; njegov jedini izbor postaje borba protiv strojeva. Također postoji prizor gdje Neo dobiva izbor: spasiti grad Zion ili spasiti Trinity, u koju je zaljubljen. Ispostavlja se da je jedini ispravan izbor, onaj koji na koncu dovodi do očuvanja Ziona – spasiti Trinity. Da je izabrao očuvati Zion, svi bi umrli, uključujući Trinity i sve stanovnike Ziona. Njegov izbor bio je iskren – i završio je najboljim mogućim ishodom za sve uključene. Strojevi nisu uništeni, ali čovjek dobiva priliku za novi početak, daleko od nasilja i eksploatacije kojom je bio ugnjeten. U filmu, spasiti voljenu osobu doslovno znači spasiti kozmos. Dosta o Matrixu – nazad na židovske teme... neću se sada raspisati o židovskim elementima u filmu. O tome bi se mogla objaviti knjiga... ili doktorat.

Paula Rem, editor

Editorial to the 31st Issue of *The Voice of B'nai B'rith*



Dear readers,

The new issue of “The Voice” has a theme that is somewhat philosophical, somewhat pragmatic. The original intention was to make a topic about Jewish humanitarians. We know that there are many, so the final decision was to focus on just some of them and include considerations on the topic of humanitarianism. The text by regular contributor Catherine Szkop talks about Henryk Goldszmit, the head of the Warsaw orphanage who ended up in Treblinka together with the children he cared for; followed by an interview with American lawyer Stephen Stern on the topic of social activism and “tikkun olam” as a principle of life. dr. Zlata Živaković-Kerže writes about Jewish benefactors in Osijek during World War I. We also present current events in the Jewish Communities Osijek and Zagreb, a critical review of the commemoration in Jasenovac, and a text about the benefactor Nicolas Winton who saved children during the Holocaust. In the final column, we present a collection of essays by the Jewish actress Mira Furlan, a noteworthy book that was overshadowed by her autobiography in the public eye. With many thanks to regular contributors, we once again invite the wider readership to get involved with active contributions.

The topic of humanitarianism is controversial: is it worth saving one person if all other people will still suffer, and based on what criteria do we choose who “deserves” to be saved? My friend from America has to make fictitious choices during her medical exam - if there are 20 beds in the hospital and 25 patients, who

will be given priority and who will be kicked out? Of course, the answer is - only those who can pay are accepted... capitalism aside, the theme of this issue is humanitarianism, but the question of the purposefulness of humanitarian action is also raised. Hink Gottlieb’s novel suggests that the solution lies in “the key to the great door,” fixing the cosmos, not saving individuals. However, the Talmud explains to us that the “cosmos” is each individual. So what should we do – should we save the individual or should we save the cosmos? Or is it all the same? To use a pop-culture analogy: The Matrix trilogy is full of difficult choices that the main character must make. Once he chooses the red pill, he wakes up in the real world and there is no going back to the Matrix; his only choice becomes a fight against the machines. There is also a scene where Neo is given a choice: save the city of Zion or save Trinity, with whom he is in love. It turns out that the only correct choice, the one that ultimately leads to the preservation of Zion, is to save Trinity. If he had chosen to preserve Zion, everyone would have died, including Trinity and all the inhabitants of Zion. His choice was honest – and ended up with the best possible outcome for everyone involved. Sometimes the hardest decision leads to the best outcomes. The machines are not destroyed, but man gets a chance for a new beginning, far from the violence and exploitation by which he was oppressed. In the film, to save a beloved person means literally to save the cosmos. Enough about the Matrix - back to Jewish themes... I won’t talk now about the Jewish elements in the film. A book could be published about it... or a PhD.

Prof. dr. sc. Zlata Živaković-Kerže

Humanitarizam osječkih Židova

Prof. dr. sc. Zlata Živaković-Kerže (*1953., Osijek) je u Zagrebu diplomirala povijest i arheologiju, te na istom zagrebačkom Sveučilištu magistrirala i doktorirala. Radila je za mnoge osječke kulturne i prosvjetne ustanove, uključujući današnji Državni arhiv u Osijeku i Muzej Slavonije u Osijeku. Više od dva desetljeća je radila u Podružnici za povijest Slavonije, Srijema i Baranje Hrvatskog instituta za povijest, u sklopu čega je vodila mnogobrojne projekte. Predavala je na Filozofskom fakultetu u Osijeku kao vanjska suradnica. Bavi se istraživanjem društveno-političkih prilika i gospodarskom hrvatskom povijesti u 19. i u 20. stoljeću, povijesti Židova grada Osijeka i crkvenom povijesti. Napisala je nekoliko knjiga te velik broj znanstvenih radova. Sudjeluje na mnogim znanstvenim i stručnim skupovima. Članica je uredništva mnogih domaćih i inozemnih časopisa za povijest.

Iako su ratne operacije u Prvom svjetskom ratu uglavnom mimoišle hrvatsko područje, pa tako i Osijek, na bojišta su upućeni brojni hrvatski vojnici mobilizirani u postrojbama austro-ugarske vojske. Osječki Glavni gornjogradski kolodvor bio je već od kasnih ljetnih dana 1914. mjesto

na koje su stizali transporti s ranjenicima, jer je grad na Dravi bio važna strategijska, organizacijska, gospodarska i prometna točka prema bliskoj južnoj bojišnici, a dijelom važan i kao prometnica prema sjevernoj bojišnici na Karpatima i Galiciji. Tako je taj kolodvor postao mjesto na koje-



Gornjogradski kolodvor početkom 20. stoljeća

Izvor: Zlata Živaković-Kerže

mu se već u ljeto, a pogotovo u jesen 1914. javlja posebna djelatnost – rad „Odbora za podvorbu putujućih vojnika i ranjenika“ u čijem su radu i aktivnom djelovanju značajnu ulogu imali osječki Židovi.

Odbor je osnovan 31. srpnja 1914. i djelovao je do kraja prosinca te godine. Posluživao je vojnike koji su putovali vlakom na bojišnicu ili s bojišnice kućama, te krijepio brojne ranjenike, i to teške koji su dopremani u osječke i druge bolnice te one lakše ranjene koji su dolazili i prolazili kroz osječki Glavni gornjogradske kolodvor. Sastojao se Odbor od 80 osoba iz otmjenih osječkih obitelji, građana i gospođa, gospođica i učenika Velike kraljevske realne gimnazije. Predsjednik Odbora bio je Mosin Klein, odvjetnik u Osijeku, tajnik je prof. Guido Jenny, a blagajnik dr. Seiwert. (Klein je rođen u Zagrebu 1867., a u Osijek dolazi 1898. godine. Od sljedeće godine je član zagrebačke slobodnozidarske lože „Ljubav bližnjeg“, a od 1912. tajnik osječke slobodnozidarske lože „Budnost“. Nakon uspostave NDH Odlukom Odvjetničke komore od 30. travnja 1942. brisan je iz Odvjetničkog imenika, a u svibnju 1942 interniran je s obitelji u sabirni logor u Tenji kraj Osijeka odakle su u kolovozu te godine s ostalim Židovima u transportu iz Tenje odvedeni u Auschwitz. Mosin Klein je tu umoren 22. kolovoza.)

Odmah na početku djelovanja prijavio se Odbor Gradskom poglavarstvu koji je dopustio da se Podružnici druš-

tva Crvenoga križa u Osijeku priključi kao pomoćno društvo kojem je prepuštena isključiva skrb za podvorbu ranjenih i bolesnih vojnika na željezničkim stanicama u Osijeku. Tako je svojim djelovanjem Odbor udopunio djelovanje Podružnice Crvenoga križa u Osijeku.

Članovi Odbora su svakodnevno vojnicima i ranjenicima dijelili kruh, ponekad slaninu, kolače, ostale prehrambene proizvode, cigarete i bojne dopisnice, krijepili ih čajem i vodom, te im davali priliku da se i operu. Odboru je, uz jelo i piće, trebao i novac za kupovinu ostalih potrepština. Tako je novac svakodnevno trošen i za kupovinu karbida i petroleja, drva, duhana, bojnih dopisnica i papira, posuđa, čaša, limunske kiseline, ruma, čaja sira, kruha i dr. Istodobno je teklo i prikupljanje darova pa je npr. Odbor uspio, nakon višednevnog darivanja, prikupiti 11.130 komada cigareta. U tom radu se posebice istaknula Lilly Sorger, supruga vlasnika banke Sorger & Weissmayer, koja je među osječkim Židovima osobno sakupila na tisuće cigareta za ranjenike smještene u donjogradskoj civilnoj bolnici.

Iako su potonji ratni mjeseci iziskivali od Osječana brojna odricanja i darivanja zamolbe koje je Odbor svakodnevno slao rađale su plodom. Iz arhivskog gradiva i dnevnih novina uočava se da se rad Odbora mogao odvijati uz pomoć donacija. Prateći darivanje osječkih Židova uočljivo je da je npr. samo u jednom danu prispjelo za rad Odbora i

potrebe vojnika i ranjenika 12 komada sapuna i kg soli od strane Geze Boskovizta, 25 komada malih i 16 većih sapuna darovali su Willheim & Boskovitz, 50 komada sapuna Vilim Sinberger, 120 komada sapuna David Taubner, 6 ručnika tvrtka Braća Hahn, „10 lavoira“ i 500 dopisnica dr. iur. Mavro Rein, 35 ogledala Samuel Nelken, 12 čaša i 12 tanjura Filip Fischer, 120 komada cigareta, cigara, čaja, žlica, noževa i drugih sitnih potrepština te jednokratno za prijevoz konjska kola Alexander Halasz. Ignaz Natan Schuhof je osiguravao dnevno određene količine leda, a Ljudevit Szekler različite tiskalice i pisarničke potrepštine. Ivana Goldstein darovala je slaninu, novine i jedan veliki nož, a Samuel Rottmann & sin 50 komada vrećica, tri table sapuna, dva tuceta strojeva za pravljenje cigareta i 6 komada škara. Anka Orel poklonila je vrpce, čaj, sapun i 48 komada ručnika, Bela Frank 12 komada olovaka, gđa Weissmayer kilogram čokolade, Tvrtka Nassan & Kovačević 5 kg sapuna, gđa Eckl 50 komada cigareta i cigara, trgovci Tittjung i Harrmann 200 komada cigareta, udova Pollak 100 komada cigareta, trgovci Spingar i Kohn mlijeko, a Selzer i Rank 1/2 kg čaja. Filip Stein je poklonio tucet ručnika, Hirschfeld i Münster 25 čaša, Samuel Reinitz, vlasnik Tvornice sapuna, 1.500 komada sapuna, Rubinstein 137 komada peciva, Schwarz-Gruby tri ručnika, Adolf Stein 12 ručnika, gđa S. A. Weiss 10 litara mlijeka i dva užeta za sušenje ručnika, Samuel Šorš dva paketa čokolade, 20 komada cigareta,

6 komada ljepila za muhe i jedan zamotak čaja, Aron Popper kruha i slanin, a Springer & Petru olovke i sapun. Gdin Schwarz je osigurao 300 boca piva, Filip Stein „tucet krpa za čaše“, gđica Margit Zimmermann 6 komada ručnika, 15 kg jabuka, paprika, kolače, 4 boce malinovca, 10 boca pelinkovca, jednu bocu šljivovice, 8 litara čaja, 50 kuhanih jaja, kisele krastavce i papriku, Adolf Goldstein jedan veliki nož i novine, Goldstein & Ritscher 12 komada ručnika, gđa Karla Schwarza košaru paprike i salamu, a gđa Hüge Kohna 3 paketa sapuna, 23 ručnika i 9 komada ljepila za muhe. Toga dana u popisu darovatelja uočavaju se, između ostalih Osječana, i Samuel Fischer i Harmann Mautner, koji su poklonili 50 boca vina, 4 kom peciva, košaru kolača, pečeno tele, vreću voća i kutiju cigara, Elza Fischer maslac i sir, Pekara Fischer 10 litara kave, Vilim Scheiber 300 cigareta, Helena Berger 40 komada safalade, jedan veliki kruh i veliki lonac kiselih krastavaca, Berta Weingruber 300 komada cigareta, Ignjo Spitzer pečenku i krastavce, ljekarnik Frank 500 g solne kiseline, a Daniel Bettelheim „3 l Englis en Bitter“ i dva i pol kg sira. Samuel Reinitz svakodnevno je dopremao na Glavni gornjogradske kolodvor 50 kg leda. Među darovateljima su bili i Gustav Herrmann koji je poklonio toga dana 400 komada cigareta, Herrman & Weisz dvije kutije šivaćih igala, gđa Wagner 3 komada peciva, gđa Bele Buchwalda 8 litara čaja i dvije boce malinovca, te gđa Görög jednu bocu mali-



Obitelj Klein

Izvor: Zlata Živaković-Kerže

novca. Svi darovi su slani i pohranjeni u „magazin gornjogradske željezničke stanice“, a članovi Odbora su se morali pridržavati principa: „Prisvojim li sebi bilo što, oteo sam jednom od braniča naše časti i Domovine“. Na temelju patriotske požrtvornosti i milosrdnosti što u novcu što u naturalijama“ Odbor je do kraja 1914. godine opskrbljivao čak 80.000 vojnika.

U vrijeme kada nije bilo dovoljno cigareta Odbor je svakom pristiglom vojniku dao jednu cigaretu, a u drugim prilikama po 5 ili po 3 „prema tome kolika je bila zaliha“. Gotovo svakodnevna je bila potreba za bojnim dopisnicama ili listovnim papirom s kuvertama, jer „dosada je svaki vojnik, koji je stigao na osječku stanicu, molio bar dopisnicu da piše kući. Našlo

se i takvih vojnika, koji su se prvi put javili svojim domovima“. Stoga je Odbor poslao i pismo osječkom tiskaru Beli Franku u kojem piše sljedeće: “Budući da ovdje vlada pomanjkanje pisarnih potrepština umoljavamo Vas da nam u tu svrhu poklonite što više papira i kuverta (lošije vrste), te stare razglednice koje za Vas nemaju baš osobitu vrijednost. Unaprijed hvala za taj plemeniti dar.“

Svakodnevno su članovi Odbora dočekivali vlakove i danju i noću. Noćna služba je započela rad u 20.00 sati navečer do 6.00 sati ujutro. Pri tome u noćnom dijelu rada nisu sudjelovali „manji đaci, a od ženskih članova dolaze samo gospođe sa svojim supruzima“. Od početka rada u “Odbor za podvorbu putujućih vojnika

i ranjenika” aktivno su se uključile i osječke gospođe i gospođice, i to između inih prati se rad supruge Marka Herrmanna, supruge Juliusa Fischera, Fany Ungar, supruge nadrabina Simona Ungara, Trude Miskolzy, Margit Zwienback, Josefina Štark, Else Ornstein, Anke Orel, Josipe Weiss, Emme Goldstein, supruge trgovca željezom, i druge. One su s muškim članovima radile „od jutra do mraka“ te su se mogle vidjeti „odlične dame kako u jednostavnim haljinama peru lavore i čaše“.

Od kraja kolovoza 1914. u gradu je za prijevoz ranjenika djelovala „Dobrovoljna ratna bolničarska četa“ pod tajničkom upravom liječnika Saše Isakovića, nadzapovjednika. Bilo je 5 odjela, koja su djelovala tijekom dana i obuhvaćala su istaknute Osječane iz svih dijelova grada. Među brojnim su i istaknuti Židovi. I. odjel – zapovjednik odvjetnik Hugo Spitzer, predsjednik gornjogradske Bogoštovne židovske općine, podzapovjednici Gejza Bauer, Emanuel Harrmann, odvjetnik Ivan Krauss, Dragutin Heger, Slavko Henč, odvjetnik Mavro Rein, Aurel Frank; II. odjel – zapovjednik učitelj Bogdan Penjić, podzapovjednici Edo Koller, učitelj Franjo Sudarević, Josip Sačer, profesor Ljudevit Enderle; III. odjel – zapovjednik arhitekt Viktor Axmann, podzapovjednici odvjetnik Mosin Klein, Fritz Berger, Hugo Weiss, odvjetnik Franjo Prohaska, Rudolf Schwarz, odvjetnik Makso Bloch, Dragutin Matijević, Filip Spitzer,

Josip Weingruber, odvjetnik Franjo Papratović; IV. odjel – zapovjednik odvjetnik Hinko Plachte, podzapovjednici Mijo Lenček, odvjetnik Dušan Milanković, Srećko Trohar, Aleksa Justus, Milan Sabljica, bankar Julio Sorger, Leonardo Fichtner, odvjetnik Josip Horn, odvjetnik Viktor David; V. odjel – zapovjednik tvorničar Emil Plazzeriano, podzapovjednici Vilim Černuta, Žiga Chwoika, arhitekt Ivan Domes, Eligij Gregor, Ladislav Herre, Stjepan Mergenthaler, Viktor Pnjak, tvorničar Rudolf Kaiser, Franjo Svirčević i Gustav Teller. Uz navedene građane u četi su „požrtvovno služili i naši srednjoškolci“.

Zbog stalnog dolaska velikog broja ranjenika Dioničko društvo „Urania-kinna“ Gornji grad je krajem kolovoza u svojim prostorijama u Kolodvorskoj ulici (današnja Ulica Vjekoslava Hengla) „uredilo prekrasnu bolnicu, sve na trošak društva, posebice za časnike, koji se također o trošku društva uzdržavaju“. Odmah nakon otvorenja ravnatelj toga Društva Orel obavijestio je C. i kr. postojno zapovjedništvo u Osijeku da je „uredilo bolnicu sa 16 kreveta za ranjenike časnike ili bolovanje, te će ranjenike potpuno opslužiti bez plaće i liječničku pomoć dati. Imade električnu i plinsku rasvjetu i engleski zahod“. (Bolnica je bila „na raspolaganju slavnim naslovu“ od 29. kolovoza, a za sve upite moglo se nazvati ravnatelja na telefon 481.) Bolnica je imala svoga liječnika i dovoljno bolničarskog i podvornoga osoblja.

Vodila ju je supruga ravnatelja „Urania-kina“ Marija Orel uz pomoć gđica Margite Toth i Gize Marnyk, te gospođa odvjetnika Mosina Kleina, pl. Gorkovića, Micike Malin, Reich i Kelö.

Aktivnosti „Odbora za podvorbu putujućih vojnika i ranjenika“ sezale su sve do kraja 1914. kada se u Srijemu i Slavoniji pojavila epidemija kolere. Djelovanje Odbora među kojima su bili brojni Židovi grada Osijeka bilo je prijeko potrebno i nužno te je iskazalo golemu humanost na djelu. Tako je Glavni kolodvor Osijeka postao i učionica o tome kroz što u tom velikom i prvom pravom industrijaliziranom ratu mora proći čovjek i kakova sve

iskušenja ga čekaju, možda i savladaju, pa ako ostane živ, ponijet će to kao popudbinu u dane koji će biti možda dani mira, ali i kao takvi možda tek dani uvoda u nove nedaće, čak i ratne. Jer ima povijesnih tvrdnji koje podsjećaju da je u dosadašnjih 25 stoljeća povijesti područja koje obuhvaća Europa gotovo svake pete godine vođen neki rat među plemenima, narodima, državama, unutar društava putem pobuna, građanskih ratova itd. No, i nadalje humanost na djelu ne poznaje različitost u vjeroispovijesti i narodnosti ona je znak brige i ljubavi prema čovjeku.

Zlata Živaković-Kerže

Humanitarianism of Osijek Jews

Prof. dr. sc. Zlata Živaković-Kerže (*1953, Osijek) graduated in history and archeology in Zagreb, and received her master's and doctoral degrees from the same University of Zagreb. She worked for many Osijek cultural and educational institutions, including today's State Archives in Osijek and the Museum of Slavonia in Osijek. For more than two decades she worked in the Branch for the History of Slavonia, Srijem and Baranja of the Croatian Institute of History, within which she led numerous projects. She lectured at the Faculty of Philosophy in Osijek as an external associate. She researches socio-political circumstances and Croatian economic history in the 19th and 20th centuries, as well as the history of the Jews of the city of Osijek and church history. She has written several books and a large number of scientific papers. She participates in many scientific and professional conferences. She is a member of the editorial board of many history journals.

Although military operations in the First World War mostly bypassed Croatian territory, including Osijek, numerous Croatian soldiers mobilized in the units of the Austro-Hungarian army were sent to the battlefields. Since the late summer days of 1914, Osijek's main railway station was the place where transports with the wounded arrived, because the city on the Drava was an important strategic, organizational, economic and traffic point towards the nearby southern front, and partly also as a road towards the northern battlefields in the Carpathians and Galicia. Thus, that station became a place where already in the summer, and especially in the fall of 1914, a special activity took place - the work of the "Committee for Care of Traveling Soldiers and Wounded People" in whose work and active activity the Jews of Osijek played a significant role.

The Committee was established on July 31, 1914 and operated until the end of December of that year. It served soldiers who traveled by train to the front or from the front to their homes, and nursed numerous wounded, including the seriously wounded who were transported to Osijek and other hospitals, as well as the lightly wounded who arrived and passed through Osijek's Main Upper Town Station. The Committee consisted of 80 people from the noble families of Osijek, citizens and ladies and gentlemen and students of the Great Royal High School. The Chairman of the Committee was Mosin Klein, a lawyer in Osijek, the secretary was prof. Guido Jenny, and the treasurer Dr. Seiwert. (Klein was born in Zagreb in 1867, and came to Osijek in 1898. From the following year, he was a member of the Zagreb freemasonry lodge "Ljubav bližnjeg", and from 1912, secretary of the Osijek freema-



Cinema Urania at the beginning of the 20th century, Osijek

Source: Zlata Živaković-Kerže

sonry lodge “Budnost”. In April 1942, he was deleted from the Lawyers’ Directory, and in May 1942, he and his family were interned in a concentration camp in Tenja near Osijek, from where they were taken to Auschwitz in August of that year with other Jews in a transport from Tenja. Mosin Klein died there on August 22.)

Immediately at the beginning of the activity, the Committee applied to the City Authority, which allowed the Subsidiary of the Red Cross Society in Osijek to join as an auxiliary society entrusted with the exclusive care of escorting wounded and sick soldiers at the railway stations in Osijek. Thus, with its activities, the Committee

complemented the activities of the Red Cross Branch in Osijek.

Committee members distributed bread, sometimes bacon, cakes, other food products, cigarettes and battle stationery to the soldiers and wounded every day, fed them with tea and water, and gave them the opportunity to wash. In addition to food and drink, the committee also needed money to buy other necessities. Thus, the money was spent every day for the purchase of carbide and kerosene, wood, tobacco, battle stationery and paper, dishes, glasses, citric acid, rum, tea, cheese, bread, etc. At the same time, gifts were being collected, so for example the Committee suc-

ceeded, after several days of giving, collect 11,130 cigarettes. In this work, Lilly Sorger, the wife of the owner of the bank Sorger & Weissmayer, stood out in particular, who personally collected thousands of cigarettes for the wounded in the Lower City civil hospital among the Osijek Jews.

Although the last months of the war demanded numerous sacrifices and donations from the people of Osijek, the requests that the Committee sent every day bore fruit. From archival materials and daily newspapers, it can be seen that the work of the Committee could be carried out with the help of donations. Following the donation of the Jews of Osijek, it is noticeable that, for example, in just one day, 12 bars of soap and kg of salt were received by Geza Boskovitz for the work of the Committee and the needs of soldiers and wounded, 25 bars of small and 16 larger soaps were donated by Willheim & Boskovitz, 50 bars of soap Vilim Sinberger, 120 pieces of David Taubner soap, 6 towels from the Braća Hahn company, "10 lavoirs" and 500 stationery from Dr. iur. Mavro Rein, 35 mirrors by Samuel Nelken, 12 glasses and 12 plates by Filip Fischer, 120 pieces of cigarettes, cigars, tea, spoons, knives and other small items, and a one-time horse carriage by Aleksander Halasz. Ignaz Natan Schuhof provided daily certain amounts of ice, and Ljudevit Szekler various stationery and office supplies. Ivana Goldstein donated ba-

con, newspapers and one large knife, and Samuel Rottmann & son donated 50 bags, three bars of soap, two dozen cigarette making machines and 6 scissors. Anka Orel donated ribbons, tea, soap and 48 pieces of towels, Bela Frank 12 pieces of pencils, Mrs. Weissmayer a kilogram of chocolate, Company Nassan & Kovačević 5 kg of soap, Mrs. Eckl 50 pieces of cigarettes and cigars, merchants Tittjung and Harrmann 200 pieces of cigarettes, limbs Pollak 100 cigarettes, merchants Spingar and Kohn milk, and Selzer and Rank 1/2 kg of tea. Filip Stein donated a dozen towels, Hirschfeld and Münster 25 glasses, Samuel Reinitz, owner of the Soap Factory, 1,500 pieces of soap, Rubinstein 137 pieces of pastry, Schwarz-Gruby three towels, Adolf Stein 12 towels, Mrs. S.A. Weiss 10 liters of milk and two ropes for towel drying, Samuel Šorš two packages of chocolate, 20 cigarettes, 6 pieces of glue for flies and one tea wrapper, Aron Popper bread and bacon, and Springer & Petru pencils and soap. Mr. Schwarz provided 300 bottles of beer, Filip Stein "a dozen cloths for glasses", Ms. Margit Zimmermann 6 pieces of towels, 15 kg of apples, peppers, cakes, 4 bottles of raspberry wine, 10 bottles of orange juice, one bottle of plum wine, 8 liters of tea, 50 eggs, pickles and peppers, Adolf Goldstein one large knife and newspaper, Goldstein & Ritscher 12 pieces of towels, Mrs. Karla Schwarz a basket of peppers and salami, and Mrs. Huga Kohna 3 packages of soap, 23 towels

and 9 pieces of fly glue. On that day, the list of donors includes, among other people from Osijek, Samuel Fischer and Harmann Mautner, who donated 50 bottles of wine, 4 pieces of bread, a basket of cakes, a roast calf, a bag of fruit and a box of cigars, Elza Fischer butter and cheese, Pekara Fischer 10 liters of coffee, Vilim Scheiber 300 cigarettes, Helena Berger 40 pieces of safalada, one large loaf of bread and a large pot of pickles, Berta Weingruber 300 pieces of cigarettes, Ignjo Spitzer roast beef and cucumbers, pharmacist Frank 500 g of hydrochloric acid, and Daniel Bettelheim "3 l Englis en Bitter" and two and a half kg of cheese. Samuel Reinitz delivered 50 kg of ice to the Main Upper Town Station every day. Among the donors were Gustav Herrmann who gave that day 400 cigarettes, Herrman & Weisz two boxes of sewing needles, Mrs. Wagner 3 pieces of pastry, Mrs. Bela Buchwalda 8 liters of tea and two bottles of raspberry, and Mrs. Görög one bottle of raspberry. All gifts were sent and stored in the "magazine of the Upper City railway station", and the members of the Committee had to adhere to the principle: "If I appropriate anything, I have robbed one of the defenders of our honor and the Motherland". On the basis of patriotic self-sacrifice and charity, both in money and in kind, the Committee supplied as many as 80,000 soldiers by the end of 1914.

At a time when there were not enough cigarettes, the Committee gave each

arriving soldier one cigarette, and on other occasions 5 or 3 "according to how much was in stock". There was an almost daily need for battle stationery or letter paper with envelopes, because "until now, every soldier who arrived at the Osijek station asked for at least a stationery to write home. There were also such soldiers who reported to their homes for the first time". Therefore, the Committee sent a letter to the Osijek printer Bela Frank, in which he writes the following: "Since there is a lack of stationery here, we ask you to give us as much paper and envelopes (of poor quality) as possible, as well as old postcards that do not have much special meaning for you. value. Thank you in advance for this noble gift."

Every day, the members of the Committee met the trains both day and night. The night service started working at 8:00 p.m. in the evening until 6:00 a.m. in the morning. At the same time, "younger students did not participate in the night part of the work, and from the female members, only ladies and their husbands came". Since the beginning of the work in the "Committee for the support of traveling soldiers and wounded", ladies and gentlemen from Osijek have been actively involved, and among others, the work of the wife of Mark Herrmann, the wife of Julius Fischer, Fany Ungar, the wife of Grandmaster Simon Ungar, Truda Miskolzy, Margit Zwienback, Josefina Štark, Elsa Orn-

stein, Anke Orel, Josipa Weiss, Emma Goldstein, wife of an ironmonger, and others. They worked with the male members “from morning to night” and you could see “excellent ladies in simple dresses washing basins and glasses”.

From the end of August 1914, the “Volunteer War Medical Company” operated in the city for the transport of the wounded under the secretarial administration of doctor Saša Isaković, the commander-in-chief. There were 5 departments, which operated during the day and included prominent citizens of Osijek from all parts of the city. Among the many are prominent Jews. 1st department – commander lawyer Hugo Spitzer, president of

the Upper City Jewish Community, sub-commanders Gejza Bauer, Emanuel Harrmann, lawyer Ivan Krauss, Dragutin Heger, Slavko Henč, lawyer Mavro Rein, Aurel Frank; II. department – commander teacher Bogdan Penjić, sub-commanders Edo Koller, teacher Franjo Sudarević, Josip Sačer, professor Ljudevit Enderle; III. department - commander architect Viktor Axmann, deputy commanders attorney Mosin Klein, Fritz Berger, Hugo Weiss, attorney Franjo Prohaska, Rudolf Schwarz, attorney Makso Bloch, Dragutin Matijević, Filip Spitzer, Josip Weingruber, attorney Franjo Papratović; IV. department – commander lawyer Hinko Plachte, deputy commanders Mijo Lenček, lawyer Dušan Milanković, Srećko Trohar, Aleksa



Postcard of the synagogue in Osijek, early 20th century

Source: Jewish Community archive

Justus, Milan Sabljica, banker Julio Sorger, Leonardo Fichtner, lawyer Josip Horn, lawyer Viktor David; V. department - factory commander Emil Plazzeriano, sub-commanders Vilim Černuta, Žiga Chwoika, architect Ivan Domes, Eligij Gregor, Ladislav Herre, Stjepan Mergenthaler, Viktor Pnjak, factory worker Rudolf Kaiser, Franjo Svirčević and Gustav Teller. In addition to the mentioned citizens, "our high school students also served selflessly" in the company.

Due to the constant arrival of a large number of wounded, the "Urania" cinema joint-stock company Upper City at the end of August in its premises in Kolodvorska Street (today's Vjekoslav Hengl Street) "furnished a beautiful hospital, all at the company's expense, especially for the officers, who were also at the company's expense support". Immediately after the opening, the director of the Orel Company informed C. and kr. the existing command in Osijek that "it has arranged a hospital with 16 beds for wounded officers or sick, and will fully serve the wounded without pay and provide medical assistance. They have electric and gas lighting and an English toilet". (The hospital was "at the disposal of the famous title" from August 29, and for all inquiries the director could be called on the telephone number 481.) The hospital had its own doctor and sufficient nursing and housekeeping staff. It was led by the wife of the director of "Urania-ki-

na", Marija Orel, with the help of Ms. Margita Toth and Giza Marnyk, and Mrs. Mosin Klein, pl. Govorković, Micika Malin, Reich and Kelö.

The activities of the "Committee for Care of Traveling Soldiers and Wounded People" lasted until the end of 1914, when a cholera epidemic appeared in Srijem and Slavonia. The action of the Committee, which included many Jews from the city of Osijek, was very necessary and necessary, and it showed immense humanity in action. Thus, Osijek Central Station became a classroom about what a man had to go through in that great and first real industrialized war and what trials await him, maybe they will overcome him, so if he stays alive, he will take it with him as an encouragement in the days that will perhaps be days of peace, but also as such perhaps only days of introduction to new hardships, even war. Because there are historical claims that remind us that in the past 25 centuries of the history of the area that includes Europe, almost every fifth year a war has been fought between tribes, peoples, states, within societies through rebellions, civil wars, etc. However, humanity in action does not recognize diversity. in religion and nationality, it is a sign of care and love for mankind.

Catherine Szkop

Henryk Goldszmit: Otac varšavske siročadi

Catherine Szkop (*1997, Michigan / SAD) pripada prvoj generaciji poljskih Židova u SAD-u. Diplomirala je na Sveučilištu Michigan (*Go Blue!*) i Hebrejskom sveučilištu u Jeruzalemu, gdje stječe master diplomu iz judaistike. Njezin je istraživački fokus na proučavanju srednjovjekovne i moderne poljske židovske povijesti i kulture. Trenutno radi za Combat Antisemitism Movement (CAM), pokret aktivan diljem svijeta i na internetu s ciljem suzbijanja antisemitizma, u Odjelu za partnerstvo te Odjelu za diplomaciju.

Židovski pedagog i pedijatar iz Varšave, rođen kao Henryk Goldszmit, u Poljskoj je poznatiji kao “Janusz Korczak” ili na engleskom “Johnny Chicken”. Zapamćen je kao osnivač i voditelj varšavskog sirotišta. Sirotište je pri osnutku 1911. bilo namijenjeno zbrivljanju prvenstveno židovske djece bez roditelja, a kasnije je počelo skrbiti i za nežidovsku siročad. Tijekom 2. svjetskog rata, sirotište je stajalo usred Varšavskog geta. S obzirom na to je “Glasnik” židovsko glasilo, odlučila sam u članku koristiti pravo ime Janusza Korczaka, prepoznajući pritom povijesnu važnost njegovog pseudonima. Dr. Henryk Goldszmit bio je jednako ponosan na poljski i židovski aspekt svog identiteta. Tijekom značajnog dijela njegovog života, Poljska se borila protiv Ruskog Carstva za državnost, a Goldszmit je sebe jednako smatrao Židovom i Poljakom.

Velik dio zapadnog svijeta poznaje dr. Goldszmita gotovo isključivo po

njegovoj odluci otići u smrt zajedno sa “svojom” djecom (kako ih je nazvao) na putu za Treblinku. Premda su mnogi Poljaci nudili da ga izbave od deportacije zbog njegove uvažene pozicije u poljskom i europskom društvu, ostao je uz siročad do kraja. Nadajući se da će ovaj tekst pružiti



Privremena izložba “U Poljskoj kralja Matta” u Muzeju povijesti poljskih Židova POLIN, svibanj 2019.

Izvor: Catherine Szkop

opsežniji i sveobuhvatniji uvid u dug i ispunjen život dr. Henryka Goldszmita, željela bih naglasiti važnost njegove uloge u revolucioniziranju međunarodnih prava djece i poboljšavanju uvjeta skrbi za buduće generacije.

Dr. Goldszmit je svojim pedagoškim pristupom značajno nadišao društvene i kulturne norme svog vremena. Od početka svoje karijere, naglašavao je da s djecom treba mnogo razgovarati i pristupati im s ljubavlju i poštovanjem. Osim pedijatrije, bavio se i dječjom književnošću, a također je autor nekih od prvih knjiga o roditeljstvu na prijelazu u dvadeseto stoljeće. Smatrao je da je veoma važno djeci niskog socioekonomskog statusa omogućiti da ispune vlastite potencijale jer svaka osoba može na jedinstven način doprinijeti društvu.

Uz svoju profesionalnu kolegicu Stefaniu Wilczyńsku, dr. Goldszmit je osnovao i vodio sirotište u Varšavi koristeći pedagoški pristup opisan u njegovoj knjizi za djecu "Kralj Matt Prvi" (1922.). Povodom proslave 100. obljetnice neovisnosti Poljske, Muzej povijesti poljskih Židova POLIN održao je privremenu izložbu pod nazivom "U Poljskoj kralja Matta", inspiriranu narativima i učenjima iz *magnum opusa* dr. Goldszmita. Izložba, s najsuvremenijim aktivnostima prilagođenim djeci, omogućila je posjetiteljima da saznaju više o pristupu dr. Goldszmita i obrazovanju mladih u kontekstu Druge Poljske Republike, osnovane nakon Prvog svjetskog rata. Fokus

knjige je također na turbulencijama i teškoćama unutar poljskog društva koje su nastale prilikom izgradnje moderne države. Iako većina posjetitelja koji nisu Poljaci najvjerojatnije nisu znali mnogo o dr. Henryku Goldszmitu kao osobi, pedagogu, autoru ili povijesnoj ličnosti, izložba je gostima muzeja pružila priliku vidjeti svijet iz perspektive njegovog protagonista, fiktivnog kralja Matta, 10-godišnjeg prijestolonasljednika. Posjetitelji su tako naučili mnogo o povijesnom kontekstu izgradnje nove države te vanjskim i unutarnjim prijetnjama koje su ugrožavale njezin opstanak.

Radnja knjige odvija se prije i tijekom Drugog svjetskog rata. Važno je naglasiti da je dr. Goldszmit postavio djecu kao protagoniste koji aktivno sudjeluju u "kraljevstvu" vlastite samouprave, što ilustrira njegovu pedagošku misiju i etički svjetonazor.

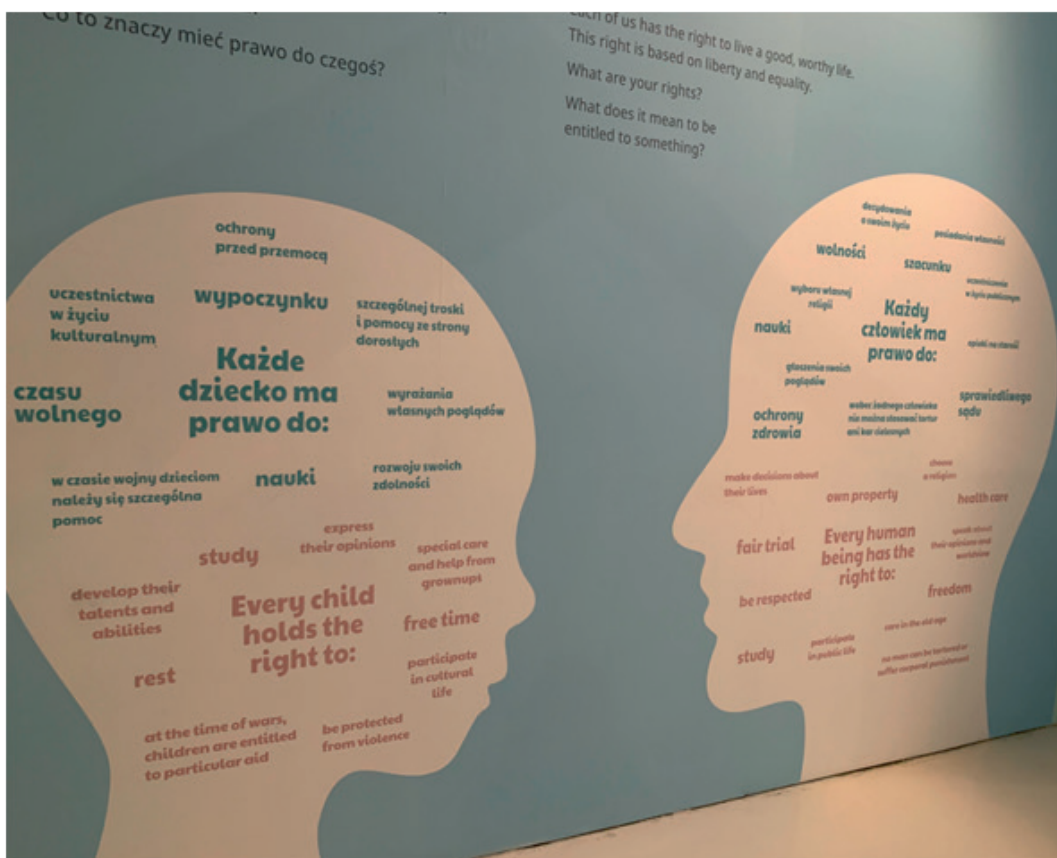
Za razliku od mnogih školskih učitelja u mojoj mladosti koji su se šalili s učenicima da njihove učionice «nisu demokracija, nego diktatura», dr. Goldszmit je dao djeci za koju je skrbio autonomiju predstavničkog tijela (s izabranim članovima iz svake dobne skupine), sud (s imenovanim sucima koji određuju prikladno rješavanje slučajeva protiv druge djece u sirotištu), pa čak i samoizdavačke novine za njihovu upotrebu i upravljanje u sirotištu. Premda bi se mnogi mogli uplašiti da je dječje samoupravljanje završilo nasiljem i zloupotrebom vlasti kao *Stanfordski zatvorski ekspe-*

riment, sva su se autonomna tijela u sirotištu držala moralnih standarda koje je postavio dr. Goldszmit. Možda su djeca na brizi dr. Goldszmita upravo zbog teškog odrastanja imala poboljšane sposobnosti empatije sa svojim vršnjacima.

Svjestan teškoća i ubrzanih promjena koje su zadesile Židove u Europi tijekom razdoblja između Prvog i Drugog svjetskog rata, dr. Goldszmit se trudio podučavati djecu moralnim i etičkim načelima kako bi suzbio širenje mržnje protiv “nižih rasa” i Židova u društvu dijelu njegova života. Za razliku od mnogih drugih pedagoga, nije pri-

hvatio širenje rasističkih predrasuda koje su se smatrale progresivnom znanošću. U pedagoškom radu, dr. Goldszmit je dosljedno slijedio svoja osobna uvjerenja o pozitivnom doprinosu društvu i cjelovitom odgoju svakog djeteta kroz fizičku i psihološku skrb. Čini se da je dr. Goldszmit uspio svojim suradnicima, ali i djeci-štitenicima prenijeti ovu viziju svijeta i težnju za etički svjesnijim te moralno obrazovanijim društvom.

Budući da provodim velik dio slobodnog vremena razmišljajući o etičkim pitanjima i pokušavajući pronaći razloge zbog kojih bi ljudska bića bila



Temporary exhibition of “In King Matt’s Poland” at the POLIN Museum of the History of Polish Jews, May 2019

Source: Catherine Szkop

kadra štetiti drugima, iskreno se divim dr. Goldszmitu. Njegovo promicanje etičkih i moralnih vrijednosti u obrazovanju posebno je važno u kontekstu Drugog svjetskog rata i Holokausta. Prije nego što sam počela aktivno proučavati ovu temu, kao mlada osoba koja živi u SAD-u, nisam shvaćala koliko su neuobičajeni ljudi koji vide višu poantu skrivenu iza moralnih načela i čine ono što je ispravno čak i kad je to teško.

Puno sam naučila iz komunikacije s osobama koje aktivno, možda čak i entuzijastično, sudjeluju u kontinuiranom nasilju, što je neetično. Ustanovila sam da čak i prividno sitne odluke i postupci mogu biti usmjerene protiv drugoga. Premda sam tome svjedočila, ja osobno nikad nisam imala dovoljno snage – odnosno, neznanja – da bih mogla nasilno tretirati drugu osobu.

Tijekom puno gorih povijesnih okolnosti, dr. Goldszmit je uspio preobraziti svoj očaj u stvaranje pozitivnog utjecaja na mlade generacije. Svoju želju za boljim svijetom prenio je mladima kroz podučavanje i pažljivo odgajanje djece. Njegova tuga zbog gubitka svijeta koji je poznao i dolaska novog svijeta, vrijednog prijezira, koji je kreirao industrijski stroj za uništavanje židovskog naroda, nije se pretvorila u ljutnju. Do kraja je nastao vjerovati u mogućnost pozitivne promjene.

Koliko je teško bilo, ali ironično motivirajuće, biti u sirotištu dr. Goldszmita u vrijeme Varšavskog geta? Kroz tamu i očaj svijeta koji ih okružuje, sirotište pod vodstvom dr. Goldszmita bilo je utočište i utočište od zla koje ga okružuje. Na primjeru njegovog života, budističko učenje “život je bol, ali patnja je izbor” zvuči istinito. Dr. Goldszmit je aktivno i svakodnevno donosio odluku da se ne fokusira na bol, već nastavi podučavati djecu i mentalno ih ojačavati unatoč okolnostima u koje ih je sudbina postavila. Dao je do znanja istaknutim članovima poljskog društva da ne može ostaviti siročad bez skrbi. Ostao je uz njih sve do logora smrti Treblinka i njihovog kolektivnog istrebljenja u plinskoj komori oblikovanoj nalik na tuš, koja je zauvijek izbrisala tragove njihovog postojanja. Do danas je najposjećeniji spomenik na mjestu bivšeg nacističkog logora za istrebljenje “Henryk Goldszmit i dzieci” (Janusz Korczak i djeca), odajući počast doprinosu poljskom društvu i njegovom konačnom kraju zajedno sa siročadi kojoj je posvetio život. Dr. Goldszmit je utjelovio uvjerenje da se dobrota nalazi u srcima onih koji su vidjeli okrutnost svijeta, koji su upoznati s bolnim očajem koji proizlazi iz nošenja tereta nehumanosti od strane drugih ljudi, i koji su aktivno odlučili ne uzvratiti te radnje.

Catherine Szkop

Johnny Chicken: The Father for Warsaw's Orphans

Catherine Szkop (*1997, Michigan / USA) is a first generation Polish American with Jewish roots from the US. She is a proud graduate of the University of Michigan (*Go Blue!*) and the Hebrew University of Jerusalem, where she earned her MA in Jewish Studies and focused on medieval to modern Polish Jewish history and culture. She currently works for the *Combat Antisemitism Movement (CAM)* in the Partnerships and Diplomacy departments, fighting antisemitism around the world and online.

Most commonly known in Poland and in Polish history as “Janusz Korczak,” or “Johnny Chicken” in the English translation, Jewish Varsovian¹ educator and pediatrician, born Henryk Goldszmit, has been honorably memorialized as founder and head of Warsaw’s orphanage. The orphanage originally catered to Jewish orphans at its founding in 1911 and over time came to include non-Jewish orphans as well, particularly when the orphanage stood in the midst of the Warsaw Ghetto during World War II. Considering that *Glasnik* serves as a Jewish newsletter, but also recognizing the prevalence and historic importance of his pseudonym, I have chosen to use Janusz Korczak’s birth name throughout the duration of this article. Dr. Henryk Goldszmit was equally as proud of his Polish identity as his Jewish identity, recognizing that Poland struggled against the Rus-

¹ Varsovian = native to Warsaw (Warszawa), Poland’s modern capital city

sian Empire for statehood for a significant portion of his life, and saw the two as equally important. Much of the Western world recognizes Dr. Goldszmit almost solely for his journey to his death alongside “his” children (as he called them) en route to Treblinka, despite many Poles offering to rescue² him from deportation as a result of his respected status in Polish and European society. With the desire to provide a more pluralistic and encompassing window into Dr. Henryk Goldszmit’s long and fulfilling life, I would like to begin by focusing on his role in revolutionizing international children’s rights and promoting greater care to society’s next generation.

From the beginning of his career, Dr. Goldszmit challenged and surpassed the societal and cultural norms of his

² A more recent example of this can be seen in the film *The Zookeeper’s Wife* (2017). The owner of the Warsaw Zoo, Mr. Zabinski, who saved a number of Jewish children through his zoo, offered to take “Dr. Korczak” to his car near the Umschlagplatz in the Warsaw Ghetto on August 5, 1942.



**Memorial for Dr. Henryk Goldszmit and children at
Treblinka Concentration Camp (June, 2019)**

Source: Catherine Szkop

day by emphasizing the importance of listening to children and treating them with both love and respect. He expanded his focus from his pediatrician duties as a young doctor to penning a number of children's books and some of the first parenting books at the turn of the twentieth century, firmly believing in the potential and ability of each and every child to contribute to society no matter their background or socioeconomic status. Alongside his professional counterpart Stefania Wilczyńska, Dr. Goldszmit eventually founded and ran an orphanage in Warsaw modeled on one of his most famous books, *King Matt the First* (1922). In celebration of Poland's 100th anni-

versary of independence, the POLIN Museum of the History of Polish Jews held a temporary exhibition called "In King Matt's Poland", in line with the narratives and teachings in Dr. Goldszmit's magnum opus. The exhibition, with state-of-the-art and child-friendly activities, allowed for visitors to learn more about Dr. Goldszmit's approach to youth education in the context of the newly independent Second Polish Republic in the aftermath of World War I and during a time of great turbulence within Polish society while building a modern state. Even though the majority of non-Polish visitors who entered the temporary exhibition most likely had little to no exposure to

Dr. Henryk Goldszmit as a person, educator, author, or historical figure, the exhibition provided museum guests the opportunity to see the challenges of building a young country with existential external and internal threats through the eyes of a fictional 10-year-old heir to the throne.

Bringing his book to life prior to and during World War II, the children in Dr. Goldszmit's care participated in a "kingdom" of their own governing, which manifested the doctor's ethical guidance and mission. In contrast to many school teachers in my youth who joked to students that their classrooms were "not a democracy, but a dictatorship," Dr. Goldszmit gave the children in his care the autonomy of a representative body (with elected members from each age group), a court (with appointed judges to determine the appropriate resolution of cases against other children in the orphanage), and even a self-published newspaper for their usage and management in the orphanage. For many Americans, the Stanford Prison Experiment may ring as the possible end-result for these self-governing institutions for and by the orphanages' residents; however, these autonomous bodies adhered to Dr. Goldszmit's moral standards. Perhaps, the children that were in Dr. Goldszmit's care and held more kindness in their hearts due to their difficult upbringings and their conscious recognition of that similar pain in their peers.

Considering the accelerating shift in the difficulty of life for Jews in Europe during the period between the First and Second World Wars, the continued emphasis on teaching children how to live a moral and ethical life potentially served as Dr. Goldszmit's rejection of the contemporary hatred that proliferated within European society against "lower races" and Jews towards the latter portion of his life. Rather than focusing on how the rest of the world raised children and how educated scholars spread racist prejudice in the name of progressive science, Dr. Goldszmit followed his personal convictions of positively contributing to society and elevating the soul of each and every child, through physical and psychological caretaking. Certainly, this vision of the world and expectation of not only himself, but also of those under his loving supervision, appears to have always been part of Dr. Goldszmit's aspiration for a more ethically-conscious and morally-educated society.

As someone who similarly spends much of my free time determining the reasons that human beings make immoral decisions at the expense of others, along with seeking ethical responses to dilemmas, I wholeheartedly admire Dr. Goldszmit for his sincere pursuit of ethical education and moral responses to a world full of injustices, especially under the shadow of World War II and the Holocaust. Prior to my current posi-

tion in life, as a young professional living in the United States, I did not realize just how uncommon people who truly value morality and choose to act ethically are in our world. Personally, I have come to learn a great deal from coming into close and frequent proximity with those who actively, and perhaps even enthusiastically, choose to act immorally against others. Most importantly, I have had the opportunity to witness and experience first-hand exactly why certain decisions and actions, no matter how insignificant, do not constitute ethical treatment of other persons, with the understanding that I could never muster the strength or ignorance to treat another person in that manner.

Certainly in a much deeper despair than my own, Dr. Goldszmit projected his desire for the world through positive teaching and through his attentive nurturing of his children, rather than convert his grief into anger for the loss of the world he once knew which had become perverted into a despicable machine that industrialized the destruction of his people. How difficult must it have been, although ironically enriching, to be in the presence of Dr. Goldszmit in the orphanage during the times of the Warsaw Ghetto? Through the darkness and despair of the world around them, the orphanage under the leadership of Dr. Goldszmit would have served as a sanctuary and refuge from

the evil surrounding it. Exemplified by his life, the Buddhist teaching of “life is pain, but suffering is a choice” rings true in that Dr. Goldszmit made the active daily decision to not suffer and to teach resilience to the children in his care, despite the circumstances that fate forced him to endure. He would indicate to prominent members of Polish society that he could not accept their offers and promises to help him escape his anticipated fate. To the best of his ability, he refused to leave his children in the same position as they had entered into his life, abandoned and frightened, leading him to accompany them all the way to the death camp of Treblinka and their collective extermination in the shower-like gas chambers that erased all physical evidence of their existence. To this day, the most visited memorial stone on the former site of the Nazi-extermination camp is that of “Henryk Goldszmit i dzieci” (Janusz Korczak and children), paying tribute to his contributions to Polish society and his ultimate end alongside the children to which he dedicated his life. Dr. Goldszmit embodied the belief that kindness blossoms within the hearts of those who have seen the cruelty of the world, who know the painful despair that results from bearing the burden of inhumanity at the hands of fellow humans, and who have actively chosen to not reciprocate those actions.

Ashley Garrett

Razgovor sa Stephenom Sternom: “tikun olam” kao načelo života

Ashley Garrett M.S.L. (*1992., Georgia / SAD) radi kao suizvršna direktorica i članica upravnog odbora za Global Humanitarians Unite, Inc. i članica savjetodavnog odbora za Zachor na kampusu. Diplomirala je pravo sa specijalizacijom iz ljudskih prava i tranzicijske pravde na Hebrejskom sveučilištu, a preddiplomski studij međunarodnih poslova završava na Sveučilištu Georgia. Tijekom prethodnog desetljeća, objavljivala je članke na temu Izraela u časopisu Sveučilišta Bar Ilan i u biltenu Pravnog instituta Zachor. Dobila je nagradu Hillel Israel 2015. godine na Sveučilištu Georgia za organizaciju proizraelske studentske zajednice na kampusu.

Dobročinitelj. Kada vam ova riječ padne na pamet, većina ljudi automatski pojam povezuje s pojedincem koji daje sredstva za pomoć osobi ili određenom cilju. Iako je pomoć u obliku materijalne imovine korisna, korištenje nematerijalnih resursa kao što je doprinos korištenju nečijeg glasa ili vremena za promicanje cilja ili pomoć pojedincu također je neizmjerljivo vrijedno. Osobe koje se bave popravljanjem društva vjerojatno su najveći dobročinitelji jer njihova pomoć za poboljšanje svijeta nikad ne prestaje. Imala sam privilegiju intervjuirati aktivista koji se zalaže za židovske vrijednosti i ideale koji koriste ne samo židovskoj zajednici, već i cjelokupnom društvu. Stephen Stern, parničar i jedan od četiri partnera osnivača tvrtke *Kagan Stern Marinello & Beard, LLC*, pravni je savjetnik od povjerenja i revni zagovornik mnogih tvrtki i pojedinaca.

Budući da ste gorljivi zagovornik židovskog kulturnog djelovanja, koje

sve aktivnosti obuhvaća vaš javni angažman?

Društveno djelovanje poprima mnoge oblike, od kojih je najočitiiji govoriti i boriti se protiv antisemitizma gdje god ga vidite. Antisemitizam vidimo na krajnjoj desnici i krajnjoj ljevici. Ljevičarski antisemitizam obično je, ali ne isključivo, prikriven u obliku antiizraelskog nastrojenja. Ipak, u svojoj srži, lijevi antisemitizam sadrži iste predrasude kao i desničarski antisemitizam o židovskoj kontroli nad novcem, utjecajem i moći. Međutim, također je važno zagovarati židovstvo u širem smislu. Važno je ostati usklađen s načelima židovstva i svjestan židovske povijesti, identiteta i vjere. Ostati vjeran židovskim idealima i židovskoj vjeri u nekom obliku važno je za svakog židovskog aktivista jer, ako mi ne očuvamo suštinu onoga što jesmo, kako očekivati da se itko bori za nas?

Zašto je takva vrsta djelovanja važna ne samo za židovsku zajednicu,

već i za društvo u cjelini?

U židovstvu postoji osjećaj obveze prema cjelokupnom društvu koji se također manifestira borbom protiv diskriminacije. Znamo kako je biti žrtva diskriminacije jer smo ju iskusili kroz povijest. Kada vidimo diskriminaciju, dužni smo progovoriti i boriti se protiv nje. Uvijek sam ponosan na židovski ideal *tikkun olam*, "popravljanje svijeta". Treba istaknuti da je cilj popravljanje *cijelog* svijeta, a ne samo svijeta židovstva. Židovi su itekako svjesni pripadnosti pluralističkom svijetu, a dio je našeg ideala pomagati svijetu u cjelini kako bi svi mogli imati koristi i napredovati.

Kako vaše poznavanje prava utječe na vaše društveno djelovanje?

Pri argumentiranju uvijek koristim kritički pristup i definiram konkretne korake koje treba poduzeti. Te vještine stekao sam u dugogodišnjoj odvjetničkoj praksi. Upravo taj pristup koristim kad objavljujem članke i komentare na LinkedInu o problemima antisemitizma i diskriminacije. Kao odvjetnik, također morate razumjeti suprotne argumente i suočiti se s njima, stoga čitam članke i komentare koji će mi vjerojatno biti nepoželjni. Uporno moram podsjećati sam sebe da ne postanem frustriran zbog velike količine "fake newsa", što je vrlo teško. Tijekom godina kao odvjetnik, otkrio sam da ljudi koji su očajni i nemaju racionalne argumente često pribjegavaju lažima.

Tema u fokusu ovog izdanja časopisa su "Židovski dobročinitelji". Kako vaša veza s židovstvom utječe na vaš društveni angažman?

U idealnom svijetu u kojem ne bi bilo antisemitizma i rasizma, moje društveno djelovanje bilo bi fokusirano na podizanje svijesti o židovstvu, prakticiranje judaizma i načela *tikkun olam*. Nažalost, postoje mnogi oblici netrpeljivosti. Nisam dovoljno naivan da vjerujem da će svi oblici mržnje biti eliminirani, ali što više ljudi možete natjerati da otvore oči i steknu perspektivu koja nije puna mržnje, veća je vjerojatnost da možete pozitivno oblikovati stavove budućih generacija.

Javno djelovanje ponekad može biti iscrpljujuće jer neprestano morate braniti svoje stavove. Kako se nosite s ovim teškoćama?

Bilo bi netočno reći da nikad nisam frustriran. Svi smo mi ljudi i imamo emocije. Razumijem frustraciju jer je ponekad zahtjevno nastaviti se boriti. Iako teška vremena mogu biti obeshrabrujuća, nije u mojoj DNK da odustajem. Moram se zapitati, ako odustanem, koja je alternativa? Alternativa je eksponencijalno gora. Nikad ne smijete odustati. Morate se zapitati: što bi se dogodilo da odustanem? Ne mogu zamisliti tu stvarnost.

Imate izuzetno impresivan portfelj koji ne uključuje samo vašu postignuća kao partnera odvjetničkog društva, već i vašu uključenost u humanitarne inicijative. Kako ste po-

vezani s *B'nai B'rithom* i zašto je ta organizacija važna za vas?

Bio sam član Izvršnog odbora od 2009. S vremenom je razina moje uključenosti opadala i opadala velikim dijelom zbog mog bavljenja odvijetništvom i preuzimanja više odgovornosti. Primarno sam uključen u zagovaranje židovskih prava i tijekom svog vremena s *B'nai B'rithom* susreo sam se s političkim i poslovnim čelnicima, uključujući šefove država, ministre vanjskih poslova i veleposlanike UN-a. Jako sam ponosan što *B'nai B'rith*, za razliku od većine neprofitnih organizacija koje su usmjerene na jednu aktivnost, obavlja različite djelatnosti. Osim borbe protiv netrpeljivosti, također imamo centre za starije osobe i nudimo pomoć u katastrofama. *B'nai B'rith* ima mnogo aspekata, kao što židovski identitet ima mnogo aspekata. Jako sam ponosan na one druge aspekte organizacije.

Koji su vaši utisci o Izraelu?

To je zemlja u koju morate otići i sami je iskusiti. Izrael je zaista nevjerojatno mjesto - kulturno i povijesno. Naravno, vjera je važna za Izrael. Iako su većina stanovnika Židovi, svatko je dobrodošao. Suprotno slikama koje se često prikazuju u Sjedinjenim Državama, Izrael je raznolik. Na primjer, često susrećete religiozne Židove koji harmonično hodaju pored religioznih arapskih muslimana. Nisu neprijateljski raspoloženi jedni prema drugima. Također, Izrael je rasno raznolik ako "rasu" promatrate prema definiciji Sjedinjenih Država.

Otpriblike polovica Židova u Izraelu nisu bijelci prema američkim standardima rasnog identiteta.

Koji je najbolji savjet koji možete dati onima koji žele biti dobročinitelji, bilo da se žele uključiti putem davanja sredstava ili donacija u naturi?

Nažalost, danas mnoge aktivnosti zahtijevaju određena sredstva, ali nije važno koliko dajete, već ono što možete dati. Bez obzira na iznos, najvažnije je uključiti se. Ako osjećate strast prema nečemu, posvetit ćete značajno vrijeme i razmisliti o tome.

Svatko tko se želi društveno angažirati, mora govoriti promišljeno i biti pažljiv u svojim riječima. Pobrinite se da ne samo ponavljate točke razgovora, već da razumijete i suočite se s problemom koji je u pitanju. Trebali biste moći identificirati predrasudu u dezinformacijama koje su vam predstavljene i suprotstaviti se činjenicama. Ne želite biti zaslijepljeni, stoga je važno informirati se o drugoj strani kao i dobro baratati činjenicama.

Koji biste dodatni savjet željeli dati?

Premda ovaj posao ponekad može biti frustrirajući i iscrpljujući, važno je zapamtiti da kada progovorite, dajete glas i drugim ljudima. Vrlo sam ponosan što su mi mnogi ljudi tijekom godina zahvaljivali što sam bio njihov "glas". Naravno, ne činim to da bih dobio priznanja; činim to jer je ispravno. Ali to je podsjetnik da, čak i kada se osjećate kao usamljeni u svojoj borbi, drugi cijene vaš rad.

Ashley Garrett

Interview with Stephen Stern: The Lifelong Work of a Benefactor through “Tikkun Olam”

Ashley Garrett M.S.L. (*1992, Georgia / USA) serves as Co-Executive Director and Executive Board Member for Global Humanitarians Unite, Inc. and acts as an Advisory Board Member for Zachor on Campus. She holds a MA in Law with Specialization in Human Rights and Transitional Justice from Hebrew University and a BA in International Affairs from the University of Georgia. Acting as an active Israel advocate for the past decade, Ashley has been featured for her advocacy work in both the Bar Ilan University Magazine as well as the Zachor Legal Institute’s Newsletter. She received the Hillel Israel Advocacy Award in 2015 at the University of Georgia for her work uniting the pro-Israel community on campus.

Benefactor. When this word comes to mind, most automatically associate the term with an individual that gives funds to help a person or specific cause. Although assistance in the form of tangible assets is beneficial, utilizing intangible resources such as contributing the use of one’s voice or time to further a cause or assist an individual is also immensely valuable. Arguably, advocates are the greatest benefactors because their assistance to better a cause never ends. I had the privilege of interviewing a benefactor that advocates for Jewish values and ideals that not only benefit the Jewish community, but the community at large. Stephen Stern, litigator and one of four founding partners of Kagan Stern Marinello & Beard, LLC, is a trusted legal advisor and zealous advocate for many businesses and individuals.

As an ardent supporter of Jewish advocacy, how do you define Jewish advocacy?

Jewish advocacy, I think, takes on many forms, the most obvious of which is



Stephen Stern

Source: Ashley Garrett; courtesy of Mr. Stern

to speak up and combat antisemitism wherever you see it. Today we are seeing antisemitism from the far right and far left. Left wing antisemitism is usually, but not exclusively, cloaked in the form of anti-Israel sentiment. At its core though, left wing antisemitism spews the same tropes as right wing antisemitism about Jewish control over money, influence, and power. I think of Jewish advocacy in a broader sense, however. Part of it is just being in tune with and aware of Jewish history, identity, and

faith. Staying true to Jewish ideals and the Jewish faith in some form or another is important to me as a Jewish advocate because, if we don't maintain who we are, how can you advocate for our existence?

Why is this advocacy work not only important to the Jewish community but the community at large?

I think part of the Jewish ideal is the sense of obligation to fight discrimination. We know what it's like to be on the downside of discrimination; we've experienced this throughout history. When we see discrimination perpetrated against other people, we have a duty to speak up and fight against that. I always take pride in the Jewish ideal of tikkun olam, to "repair the world." I've always taken that phrase to heart because it says repair the *world*; it doesn't say repair the *Jewish* world. Jews are keenly aware that we were part of a larger world where not everyone is Jewish, and it is part of our ideal to ensure that we are helping the world at large so that everyone can benefit and advance.

How does your practical and applicable knowledge of the law influence your advocacy?

I think the critical thinking and logical steps that I take whenever I make an argument comes naturally to me. Those skill sets also are part of the practice of law and I want to apply those skills when I advocate, including when I write posts and comments on LinkedIn about antisemitism and discrimination. As a lawyer, you also need to understand and confront opposing arguments, so I make it a point to read articles and commentary I am likely to find objection-

able. Another thing that I try to remember is to not become frustrated by false narratives, which is very difficult to do. Throughout the years as a lawyer, I have discovered that people who are desperate and who have a losing argument often resort to lies.

The topic of focus for this issue is "Jewish Benefactors." How does your connection to Judaism impact your advocacy work?

In an ideal world, my Jewish advocacy would revolve around practicing Judaism and the principle of tikkun olam, not having to fight bigotry such as antisemitism and racism. Unfortunately, many forms of bigotry exist. I am not naïve enough to believe that all forms of hate will be eliminated, but the more people that you can get to open their eyes and have a different perspective that is not hateful, the more likely you can help positively shape the perspective of generations to come.

Being an advocate can be exhausting at times as you constantly have to defend your views. How do you cope with this?

It would be intellectually dishonest if I were to say there aren't times that I get frustrated. We are all human and have emotions. I understand the frustration, and no one wants to have this fight. Although difficult times can be discouraging, it's not in my DNA to give up. I have to ask myself, if I give up, what's the alternative? The alternative is exponentially worse. You can't give up. You have to ask yourself, what would happen if I gave up? I can't envision that reality.

You have an extremely impressive portfolio that not only includes your

achievements as a law firm partner, but also your involvement in humanitarian initiatives. What is your affiliation with B'nai B'rith and why is the organization important?

I have served as an Executive Board member since 2009. Over time, my level of involvement has ebbed and flowed in large part because of my practice of law and taking on more responsibilities. I am primarily involved in our advocacy work and, throughout my time with *B'nai B'rith*, I have met with both political and business leaders, including heads of state, foreign ministers, and UN ambassadors. One thing that makes me really proud about the organization is that, unlike most nonprofits that tend to be single-minded in their focus, *B'nai B'rith* is multifaceted. For example, in addition to our advocacy work, such as combating bigotry, we also have senior centers and offer disaster relief. *B'nai B'rith* is multifaceted, just as being Jewish is multifaceted. I take great pride in those other aspects of the organization.

What would you like the world to know about Israel?

There is something about going there and experiencing it for yourself. Israel is a really amazing place – culturally and historically. Of course, faith is central to Israel. Although the society is comprised predominantly of Jews, it is open to everyone. Contrary to the imagery often portrayed in the United States, Israel is diverse. For example, you frequently encounter religious Jews walking alongside religious Arab Muslims in harmony. No one is antagonistic. Also, Israel is racially diverse when you think of race the way it is defined in the United States. Approximately half the Jews in Israel

are not white by American standards of racial identity.

What is the best advice you can give to those who are aspiring benefactors, whether they want to become involved through providing funds or in-kind donations?

Unfortunately, these days a lot of activities do require some funds, but it's not how much you give, it's *what* you can give. Regardless of the amount, the most important thing is to get involved. If you feel passionate about something, you will give meaningful time and thought to it.

As an advocate, it is important to speak intelligently and be thoughtful with your words. Make sure to not simply echo talking points but understand and confront the issue at hand. You should be able to identify the trope within the misinformation presented to you and counterpunch with factual information. You do not want to be blindsided, so informing yourself about the other side is crucial as is knowing the facts for the issue you are advocating.

What additional advice would you like to provide?

It is important to remember that although this work can be frustrating and exhausting at times, when you speak up, you do not realize you are also giving a voice to other people. I am very proud that many people have thanked me over the years for being a voice and advocate. Of course, I do not advocate for accolades; I do it because it is the right thing to do. But it is a reminder that, even when you feel as though you may be the only voice, others appreciate the work that you do in fighting the good fight.

Darko Fischer

“Zikaron ba salon”, svjedočanstvo u salonu

Razgovori, sjećanja i komentari na sadašnje i nekadašnje (ne)prilike, sve to u neformalnom okruženju kućnog salona veleposlanika Izraela u Hrvatskoj Garija Korena pokazali su se izvrsnim obilježavanjem značajne godišnjice, godišnjice ustanka u Varšavskom getu. Susret pod nazivom “Svjedočanstvo u salonu” na hebrejskom “Zikaron ba salon” održan je 18. travnja 2023. Taj dan, dan stradanja i junaštva Židova Varšave i Poljske, po hebrejskom Jom HaShoah, već se dugi niz godina obilježava ne samo u Izrae-

lu, već i u mnogim državama svijeta. Ne obilježavaju ga samo Židovi, već i mnoge neformalne i formalne udruge koje su svjesne zločina koji su nacisti učinili u 12 godina svoje strahovlade u Europi s namjerom da potpuno unište židovsku populaciju Europe.

Povijesne činjenice su dobro poznate. O događajima u Varšavi 1943. godine ima niz književnih djela i filmskih uradaka. Prisjetimo se romana Leona Urisa “Mila 18” ili “Zid” autora Johna Herseya oba dobro poznata kod nas jer su prevedeni na hrvatski jezik pred



Sudionici događaja

Izvor: Darko Fischer



Sudionici događaja

Izvor: Darko Fischer

više od 50 godina. Također su nam u sjećanju filmovi “Pijanist” i “Ustanak”. Rjeđe se ističe činjenica, da nakon otpora Rimljanima na Masadi 72. godine, Židovi nisu uzimali oružje u ruke da se brane od zlostavljanja i pogroma. Ustanak u Varšavskom getu predstavlja prekretnicu. Simbolična je i podudarnost da točno pet godina nakon tog ustanka. Židovi su ponovo dobili svoju državu: u travnju 1943. dogodio se ustanak u Varšavskom getu, po židovskom kalendaru obilježava se to 27. nisana, dok je država Izrael po židovskom kalendaru proglašena 5. ijara, pet godina kasnije.

Toplini susreta u salonu svoj doprinos dali su službenici izraelskog velepo-

slanstva koji su priredili dobrodošlicu i zakusku kao i izraelski glazbenik koji je odsvirao dvije popularne izraelske pjesme. Na ugodnom druženju u rezidenciju izraelskom veleposlanika pozvano je bilo desetak govornika i oko dvadesetak gostiju, osobe iz javnog, kulturnog i obrazovnog kruga Hrvatske. Moderator razgovora bila je Nataša Barac, novinarka i urednica časopisa Ha Kol koji izdaje Židovska općina Zagreb. Ona je svoj posao odlično obavila.

Pisac ovih redova imao je čast i zadovoljstvo da bude pozvan kao osoba koja je preživjela Holokaust, da zapali svijeću u sjećanje na šest miliona stradalih Židova te da u svom kratkom

obraćanju naglasi, kako je Holokaust najveći zločin i mrlja na savjesti čovječanstva, a naša djelovanja trebaju biti usmjerena ka tome da se tako nešto nikada ne ponovi i buduća pokoljenja ne dožive strahote 20. stoljeća.

Od predstavnika židovske zajednice pozvani su bili Ognjen Kraus, predsjednik Židovske općine Zagreb, i Sanja Tabaković voditeljica Šoa akademije, ustanove koja podučava mlade o strahotama Holokausta. U svojim kratkim izlaganjima naveli su potrebu podučavanja o Holokaustu ali i teškoće koje se pri tome trebaju savladavati. Bivši predsjednik Hrvatske Stjepan Mesić osvrnuo se na svoja sjećanja u razdoblju Holokausta kada su i mnogi članovi njegove porodice, iako Hrvati, stradali od ustaša zato jer su bili antifašisti, dok je u njegovoj rodnoj Orahovici uništeno židovsko groblje i devastirana sinagoga. Voditeljica Agencije za odgoj i obrazovanje Dubravka Brezak Stamać obavijestila je prisutne o aktivnostima koje ova agencija provodi u području podučavanja o Holokaustu, dok je upravitelj memorijalnog centra Jasenovac Ivo Pejaković iznio ulogu toga centra u širenju saznanja o zločinima ustaša u

Hrvatskoj u razdoblju 1941. do 1945. Povjesničar Hrvoje Klasić objasnio je neosporne povijesne činjenice: ustaški pokret bio je zločinački ali, na sreću, veći dio hrvatskog naroda opredijelio se za antifašističku borbu, izašao kao pobjednik nad silama nacističkog zla što je bio i preduvjet za bolju budućnost naroda na ovim prostorima. Dvije mlađe povjesničarke sa zagrebačkog sveučilišta iznijele su svoje utiske o načinu i potrebi podučavanja o Holokaustu u obrazovnim ustanovama Hrvatske.

Nakon izlaganja pozvanih govornika uslijedila je zanimljiva rasprava u kojoj su učestvovali i mnogi pozvani gosti. Mediji, naročito HRT opširno su prenijeli sliku ovog događaja. Multinacionalni program "Prizma", koji uređuje Danijela Drašeta, emitiran u subotu 29. 4. 2023. dobar dio te emisije posvetio je tom događaju. Sveopći zaključak bio je, da ovakvo neformalno druženje predstavlja osvježanje u praksi obilježavanja značajnih obljetnica za židovski narod. Sudionici i gosti zahvalili su veleposlaniku Gariju Korenu na dobroj zamisli, odlično provedenom druženju i zaželjeli da se na sličnom događaju ponovo nađu.

Darko Fischer

“Zikaron ba salon”, Testimony in the Salon

Conversations, memories and comments on current and past (un)occasions, all in the informal setting of the home salon of the Ambassador of Israel to Croatia, Gary Koren, proved to be an excellent way to celebrate a significant anniversary, the anniversary of the Warsaw Ghetto uprising. The meeting called “Testimony in the salon” in Hebrew “Zikaron ba salon” was held on April 18, 2023. *Yom HaShoah*, the day of suffering

and heroism of the Jews of Warsaw and Poland, has been celebrated for many years not only in Israel, but also in many countries of the world. It is marked not only by Jews, but also by many informal and formal associations that are aware of the crimes that the Nazis committed in the 12 years of their reign of terror in Europe with the intention of completely destroying the Jewish population of Europe.

36



Participants of the event

Source: Darko Fischer

The historical facts are well known. He has written a number of literary works and films about the events in Warsaw in 1943. Let's recall Leon Uris's novel "Mila 18" or "The Wall" by John Hersey, both well-known in our country because they were translated into Croatian more than 50 years ago. We also remember the films "The Pianist" and "The Uprising". The fact that after the resistance to the Romans at Masada in 72 AD, the Jews did not take up arms to defend themselves from abuse and pogroms is less often highlighted. The uprising in the Warsaw Ghetto represents a turning point. The coincidence that exactly five years after that uprising is also symbolic. The Jews got their state again: in April 1943 there was an uprising in the Warsaw Ghetto, according to the Jewish calendar it is marked on Nissan 27, while the state of Israel was proclaimed on the Jew-

ish calendar on the 5th of Iyar, five years later.

The warmth of the meeting in the salon was contributed by the officials of the Israeli embassy who prepared a welcome and snack, as well as an Israeli musician who played two popular Israeli songs. Ten speakers and about twenty guests, people from the public, cultural and educational circles of Croatia, were invited to the pleasant gathering at the residence of the Israeli ambassador. The moderator of the conversation was Nataša Barac, a journalist and editor of Ha-Kol, a magazine published by the Jewish Community Zagreb. She did her job very well.

The writer of these lines had the honor and pleasure of being invited as a person who survived the Holocaust, to light a candle in memory of six million Jewish victims and to em-



Darko Fischer and Nataša Barac

Source: Darko Fischer

phasize in his short address that the Holocaust is the greatest crime and stain on the conscience of humanity, and our actions they should be aimed at ensuring that such a thing never happens again and that future generations do not experience the horrors of the 20th century.

Among the representatives of the Jewish community, Ognjen Kraus, president of the Jewish Community Zagreb, and Sanja Tabaković, head of the Šoa Academy, an institution that teaches young people about the horrors of the Holocaust, were invited. In their short presentations, they mentioned the need to teach about the Holocaust, but also the difficulties that need to be overcome. The former president of Croatia, Stjepan Mesić, reflected on his memories during the Holocaust, when many members of his family, even though they were Croats, were killed by the Ustashas because they were anti-fascists, while in his native Orahovica, the Jewish cemetery was destroyed and the synagogue was devastated. The head of the Education Agency, Dubravka Brezak Stamać, informed the audience about the activities that this agency carries out in the field of teaching about the Holocaust, while the manager of the Jasenovac memorial center, Ivo Pejaković, presented the role of that center in spreading knowledge about

the crimes of the Ustasha in Croatia in the period 1941 to 1945. Historian Hrvoje Klasić explained the indisputable historical facts: the Ustaše movement was criminal, but fortunately, a large part of the Croatian people opted for the anti-fascist struggle, emerged victorious over the forces of Nazi evil, which was also a prerequisite for a better future for the people of this region. Two young historians from the University of Zagreb presented their impressions about the way and the need to teach about the Holocaust in educational institutions in Croatia.

After the presentation of the invited speakers, an interesting discussion followed, in which many invited guests participated. The media, especially HRT, extensively reported the picture of this event. The multinational program "Prism", edited by Danijela Drašet, broadcast on Saturday, April 29, 2023, devoted a good part of that show to that event. The overall conclusion was that this kind of informal gathering represents a refresher in the practice of marking important anniversaries for the Jewish people. The participants and guests thanked Ambassador Gary Koren for the good idea, the well spent gathering and wished to meet again at a similar event.

Damir Lajoš

Obljetnica proboja logoraša iz logora Jasenovac

Damir Lajoš (*1972., Osijek) je predsjednik Židovske općine Osijek u trećem mandatu. Diplomirao je marketing na Ekonomskom fakultetu u Osijeku, a projektima se počinje baviti 1998. na reintegriranom području kroz udrugu Centar za mir, nenasilje i ljudska prava Osijek. Nakon toga, radi kao koordinator programa pomoći Ministarstva vanjskih poslova Republike Italije i Regije Friuli Venezia Giulia te predaje na stručnom studiju Ekonomskog fakulteta u Osijeku. Trenutno je zaposlen u Osječko-baranjskoj županiji na poslovima pripreme, izrade i provedbe projekata financiranih iz EU fondova. Također je ovlašteni predavač za izradu i provedbu projekata iz područja prekogranične suradnje, rada s mladima, energetske efikasnosti, rada s migrantima, itd. Volonterski pomaže u radu više nevladinih udruga. Sudjelovao je u Domovinskom ratu kao dragovoljac u razdoblju 1991./1992.

Na ovu, 78. obljetnicu proboja logoraša iz logora Jasenovac, išli smo skupa sa drugim manjinama, predstavnicima udruga antifašista, predstavnicima državne i lokalne vlasti, veleposlasticima stranih država, predstavnicima vjer-

skih institucija, itd, itd. Napokon! Zašto napokon? Pa, kako bismo odgovorili na ovo pitanje vratimo se na tren razlozima našem donedavno zasebnom, protestnom obilježavanju.



Kameni cvijet, 23.4.2023.

Izvor: Boris Lichtenthal

Prije nekih sedam godina, u mjestu Jasenovac, osvanula je ploča sa ustaškim ZDS pozdravom. Znači koji je! Neću ga ispisati jer to ne zaslužuje. Na samoj ploči našli su se i neki razlozi postavljanja o 11 poginulih suboraca HOS-a ali u te razloge nitko, pa ni sam postavljač ploče, nije povjerovao. Osim što je ilustrirala autohtoni ustaški kukavičluk izborom percipirano slabijeg neprijatelja među preživjelim logorašima, vremenim malobrojnima antifašistima i nekim manjinama, ploča je ostvarila svoju stvarnu namjenu, a to je provokacija. A provokacija nije način za evociranje uspomene na poginule već samo način privlačenja pozornosti na sebe. Svjesni namjerne provokacije reagirati smo ipak morali i incident je dobio nacionalnu važnost i posljedično pokrenuo borbu za konačnu zakonsku zabranu spornog pozdrava. Po principu "kada (ne) želiš nešto riješiti osnuj komisiju", vladajuća je stranka osnovala komisiju i zatražila mišljenje o ZDS pozdravu. Nakon dugog vijećanja (možda su bili plaćeni po satu?), komisija pompozno naziva Vijeće za suočavanje s posljedicama vladavine nedemokratskih režima, hrabro je predstavila dokument na tridesetak stranica na kojima nije pisalo baš ništa. A nama je preostalo da svoje neslaganje izražavamo kroz bojkotiranje obilježavanja vlastitih žrtava. Bojkot je dobio međunarodni odjek, a strana su veleposlanstva, većinom, nedvosmisleno dala do znanja koja su njihova stajališta. U pomoć Vladi RH stigla je korona zbog koje nitko nije mogao na komemoraciju. Nakon koronom uzrokovane pauze, bojkot je izgubio zamah. Predstavnici manjina koji sudjeluju u

radu sabora tradicionalno su dio vladajuće većine i brzo su joj se priklonili. I dalje deklarativno nepromijenjenih stajališta vezano za zabranu ZDS odabrali su politički kapital sudjelovanja u vlasti umjesto inzistiranja na bojkotu i potencijalnom rušenju iste. Mi nismo. Očigledno u zastupniku naše manjine nismo prepoznali politički kapital vrijedan takvog kompromisa. Ostali smo sami na barikadama.



Pred Kamenim cvijetom na komemoraciji 23.4.2023.

Izvor: Boris Lichtenthal

A onda se Republika Hrvatska kandidirala za predsjedavanje IHRA-om, Međunarodnim savezom za sjećanje na Holokaust i dobila funkciju zemlje predsjedatelja. Pojavio se i postroženi Zakon o prekršajima protiv javnog reda i mira u kojem, čitajući između redova, i ako ga nagnemo prema suncu, i zažmirimo na jedno oko, a pod uvjetom da je drugo kratkovidno, možemo naslutiti i strože

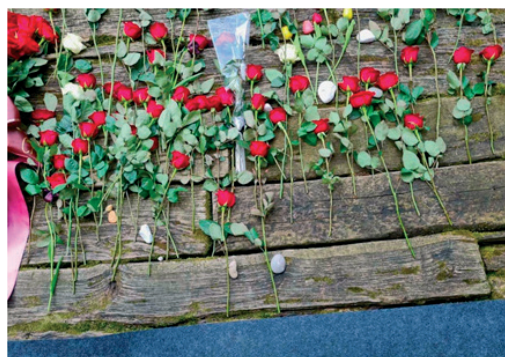


Političari na komemoraciji 23.4.2023.

Izvor: Boris Lichtenthal

kažnjavanje ZDS pozdrava. Neovisno o našem mišljenju, IHRA je, efektivno, stala na stranu Vlade RH. A mi smo prekinuli bojkot. Da li je IHRA toliko birokratizirana pa ne vidi kako manjina, centralna za njenu misiju, bojkotira obilježavanje najvećeg logora u državi predsjedatelju? Ili smo mi zaslijepljeni političkom borbom propustili prepoznati pozitivne pomake? Što god od ovoga bilo bliže istini, ove smo godine 78. obljetnicu proboja logoraša logora Jasenovac obilježili zajedno. Napokon.

Ne *napokon* zato što je, barem prema našoj percepciji, bojkot izgubio zamah, a nije urodio plodom kako smo se nadali. *Napokon*, zato što duše naših predaka na tom mjestu tragedije trebaju, zaslužuju i moraju dobiti svu našu pažnju na taj dan. To ne znači da trebamo, smijemo ili možemo odustati od naše borbe. To znači da spominjanje imena onih koji grobove nemaju u koje bismo ih trajno uklesali ima našu potpunu i nepodijeljenu pažnju.



Cvijeće i kamenje u spomen na žrtve jasenovačkog logora, komemoracija 23.4.2023.

Izvor: Boris Lichtenthal

No, čak i kada u potpunosti vjerujemo kako je jedan put dalje onaj kojim trebamo ići, to ne znači da nam je to lako i učiniti. Stojeći kod Kamenog cvijeta, u glavi sam vrtio moguće odgovore na moguća pitanja novinara. Razmišljao sam kako bi trebalo nastupiti pomirljivo jer smo došli na komemoraciju zajedno s ostalima, a ipak odlučno jer naš zahtjev još nije riješen. Stojeći tik do lanca zaštitara koji su za vrijeme

programa razdvajali “nas obične” od “njih bitnih”, pogled mi je pao na pod i tu se zamrznuo. Jedan političar iz zadnjeg reda kojeg nisam prepoznao, odmah s druge strane zaštitara, stajao je na jednoj ruži, jednoj od onih koje smo dobili kao ovogodišnju zamjenu za vijence. Sunce je obasjavalo njegovu cipelu i metalni ukras na njoj izgledao je kao slovo “u”. Niti je to bilo slovo “u” niti je on na tom cvijetu stajao namjerno, ali ja nisam mogao odvojiti pogled. Piljio sam u tu cipelu i sve što je ona u mojoj glavi predstavljala. Razmišljao sam o bešćutnosti svakodnevnih ljudi koji su okretali glavu od patnje i stradanja koja su se odvijala na ovome mjestu. Razmišljao o onima koji su se, u tim vremenima, domogli statusa ili imovine, nerijetko preko leševa drugih. Razmišljao o običnim ljudima koji su tako lako odbacili vlastitu ljudskost. A u meni je rasla ljutnja. U jednom trenutku, netko pored mene je upozorio dotičnog političara na zgaženi cvijet.

Ovaj se iznenadio, sagnuo se i ružu s poda pridružio onima u svojim rukama, ljubazno se nasmiješio i zahvalio. Kakav antiklimaks za mene. Stajao sam i puštao ljutnji da tinja, a rješenje moje nelagode bilo je tako jednostavno! Nalazimo li se i sami u sličnoj situaciji? Naša ljutnja zbog ZDS pozdrava je razumljiva, ali bijes je loš savjetnik. Smijemo li dopustiti ljutnji da preuzme upravljanje i zaobilazi moguća rješenja na našem putu?

Ostatak komemoracije protekao je dostojanstveno. Ispunili smo dužnost zbog koje smo se okupili. Čak ni između premijera i predsjednika RH nije bilo nikakvih iskrica što je postalo dio očekivanog i čak obaveznog političkog folklor. Ne znam hoćemo li nagodinu komemoraciju obilježavati na isti način ili ćemo ponovno protestirati zbog ZDS ili nekog novog razloga. Ali se nadam da ćemo odluku o tome donijeti nezaslijepljeni pravednim gnjevom.



Postavljanje cvijeća i kamenja u spomen na žrtve jasenovačkog logora, 23.4.2023.

Izvor: Boris Lichtenthal

Damir Lajoš

Anniversary of the breakout of prisoners from the Jasenovac camp

Damir Lajoš (*1972, Osijek) is the president of the Jewish Community Osijek in the third term. He graduated in area of marketing at the Faculty of Economics in Osijek, and started working on projects in 1998 in the reintegrated area through the association Center for Peace, Nonviolence and Human Rights Osijek. After that, he worked as a coordinator of the aid program of the Ministry of Foreign Affairs of the Republic of Italy and the Region of Friuli Venezia Giulia and taught at the professional study of the Faculty of Economics in Osijek. He is currently employed in the Osijek-Baranja County in preparation, development and implementation of projects financed from EU funds. He is also an authorized lecturer for the creation and implementation of projects in the field of cross-border cooperation, work with youth, energy efficiency, work with migrants, etc. He volunteers in the work of several non-governmental organizations. He participated in the Croatian War of Independence as a volunteer in the period 1991/1992.

On the 78th anniversary of the breakout of prisoners from the Jasenovac camp, we went together with other minorities, representatives of anti-fascist associations, representatives of state and local authorities, ambassadors of foreign countries, representatives of religious institutions, etc., etc. Finally! Why finally? Well, in order to answer this question, let's return to the reasons why we held separate, protest commemoration until recently.

Some seven years ago, in the town of Jasenovac, a plaque with the Ustasha ZDS salute appeared. You know which one it is! I won't write it because it doesn't deserve it. The plaque with this inscription had some kind of explanation mentioning 11 killed mem-



Stone Flower in Jasenovac, 23.4.2023.

Source: Boris Lichtenthal

bers of the Croatian Armed Forces, but no one, not even the people who put up the plaque, believed these were



Representatives of religious communities at the commemoration on 23.4.2023.

Source: Boris Lichtenthal

the real reasons for instalation of the plaque. The plaque illustrated the autochthonous Ustasha cowardice by targeting a perceived weakness of the surviving camp prisoners, few antifascists which are still alive and some minorities. Its real purpose was clearly provocation. And provocation is not a way to evoke the memory of the dead, but only a way to draw attention to oneself. Aware of the deliberate provocation, we still had to react, and the incident gained national importance and consequently started the fight for a final legal ban on the disputed salute. According to the principle “when you (don’t) want to solve something, establish a commission”, the ruling party established a commission and asked for an opinion on the *ZDS* salute. Af-

ter a long deliberation (perhaps they were paid by the hour?), the commission, pompously called the Council for Confronting the Consequences of Undemocratic Regimes, boldly presented a thirty-page document saying nothing. And we are left to express our disagreement by boycotting the commemoration of our own victims. The boycott received an international response, and foreign embassies, for the most part, made their positions clear. COVID-19 came to the aid of the Government of the Republic of Croatia, because of which no one could attend the commemoration. After the pause caused by the corona virus, the boycott lost momentum. Minority representatives in the Parliament quickly aligned themselves with the

ruling majority. Still declaratively unchanged in their positions regarding the *ZDS* ban, they chose the political capital and supported the decision of the Government instead of insisting on the boycott in order to contribute towards banning of this salute. We did not. Apparently, we did not recognize the political capital worthy of such a compromise in the representative of our minority. We were left alone at the barricades.

And then the Republic of Croatia applied for the presidency of the IHRA, *the International Holocaust Remembrance Alliance*, and got the position of the chairing country. A stricter Law on Offenses against Public Order and Peace appeared. In this new law, reading between the lines, and if we tilt it towards the sun and squint at one eye, and provided the other is short-sighted, we can sense a stricter punishment for *ZDS* salute. Regardless of our opinion, IHRA effectively sided with the Government of the Republic of Croatia. And we ended the boycott. Is the IHRA so bureaucratized that it does not see how the minority, central to its mission, is boycotting the commemoration of the largest concentration camp in the chairing country? Or have we, blinded by the political struggle, failed to recognize positive developments? Whichever of these is closer to the truth, this year we celebrated the 78th anniversary of the breakout of Jasenovac camp prisoners together. Finally.



In front of the Jasenovac Memorial Center before the commemoration on 23.4.2023.

Source: Boris Lichtenthal

Not *finally* because, at least according to our perception, the boycott lost momentum and did not bear fruit as we had hoped. *Finally*, because the souls of our ancestors at that place of tragedy need, deserve and must receive all our attention on that day. This does not mean that we should, can or can give up our fight. This means that mentioning the names of those who do not have graves in which we would permanently engrave them has our full and undivided attention.



Politicians by the Stone Flower, 23.4.2023.

Source: Boris Lichtenthal

But even when we fully believe that one way forward is the one we should

take, it does not mean that it is easy for us to do so. Standing by the monument, the Stone Flower, I was spinning in my head the possible answers to the possible questions of the journalists. Since this year we participate together in the commemoration, I was thinking that it would be best to act in the conciliatory way, but still decisively show that our request has not yet been resolved. Standing right next to the chain of security guards who separated us “ordinary people” from “the important ones” during the program, my gaze fell on the floor and froze there. A politician from the back row whom I didn't recognize, just on the other side of the security guard, was standing on a single rose, one of the ones we got as a substitute for this year's wreaths. The sun was shining on his shoe and the metal decoration on it looked like the letter “u”. It was neither the letter “u” nor was he standing on that flower on purpose, but I couldn't take my eyes off it. I stared at that shoe and everything it represented in my head. I thought about the callousness of everyday people who turned their heads away from the suffering and suffering that took place in this place. I thought about those who, in those times, gained status or property, often through the corpses of others. I thought about ordinary people who so easily rejected their own humanity. And I felt anger growing inside of me. At one point, someone next to me warned the politician in question about a trampled flower. The latter was sur-

prised, bent down, took the rose from the floor and held it together with roses he already had in his hands, smiled kindly and thanked him. What an anticlimax for me. I stood there and let my anger simmer, and the solution to my discomfort was so simple! Are we ourselves in a similar situation? Our anger about the ZDS salute is understandable, but anger is a bad advisor. Can we allow anger to take over and bypass possible solutions in our path?



Flowers for the victims of the concentration camp Jasenovac

Source: Boris Lichtenthal

The rest of the commemoration was dignified. We fulfilled the duty for which we gathered. Even between the Prime Minister and the President of the Republic of Croatia, there were no sparks of conflict, which has become part of the expected and even mandatory political folklore. I don't know if we will continue to commemorate the anniversary in the same way or if we will protest again because of ZDS or some new reason. But I hope that we will make a decision on this without being blinded by righteous indignation.

Biljana Majnik ex Papo

Nicolas Winton, čovjek koji je spasio 669-ero djece

Biljana Majnik ex Papo (*1964. Bijeljina, BIH) u ranom djetinjstvu doselila je s obitelji u Osijek, gdje je završila osnovnu i srednju Upravnu školu. Od ranih 1970ih godina, aktivna je članica Židovske općine Osijek. Dugo vremena djeluje kao predsjednica Ženske sekcije ŽO, a danas je dopredsjednica. Zaposlena je u Udruzi paraplegičara i tetraplegičara Osječko-baranjske županije, gdje radi kao administratorica zadužena za provođenje nacionalnih i europskih projekata.

Na Dan sjećanja na nevino stradale žrtve u Drugom svjetskom ratu, pogledala sam dokumentarni film o čovjeku koji je spasio 669 djece. Ne sjećam se da me nešto toliko pogodilo i otvorilo u mojoj glavi tisuće pitanja za koje je teško naći adekvatne odgovore. Kako, zašto, kojim pravom, u ime koga i čega... Pokušala sam se staviti u položaj tih roditelja, njihove maloljetne djece i osjetila sam veliku tugu i bol, znam da ono što su oni osjećali sigurno nije moguće opisati pravim riječima. U isto vrijeme ne znam postoji li način kako zahvaliti tom velikom čovjeku za sve ono što je učinio za djecu kojoj bez njega ne bi bilo spasa. Pogledala sam puno filmova vezanih za Holokaust, ali ovaj me posebno dirnuo i podsjetio da ono što se desilo nikada ne smije biti zaboravljeno.

Nicolas Winton rođen je 19. svibnja 1909. godine u Londonu. Roditelji su mu bili židovskog podrijetla, a radi lakše integracije u društvu pokrstiti su se i promijeniti prezime iz Wertheim u Winton. Nakon završetka školova-

nja, Nicolas je radio u bankama i burzama u Francuskoj i Velikoj Britaniji. Kretao se u ljevičarskim krugovima i vrlo brzo je shvatio koja se opasnost krije iza Hitlera i da je rat neizbježan.

1938. godine trebao je ići na skijanje u Švicarsku, ali je odustao od puta nakon što ga je kontaktirao prijatelj Martin Blake i pozvao da ga da dođe u Čehoslovačku gdje je boravio kao suradnik britanskog Odbora za izbjeglice. U Pragu ga je prijatelj Blake upoznao sa svojim kolegom Doreenom Warinerom, s kojim je dogovorio posjet izbjegličkim logorima gdje su boravili Židovi i politički protivnici. Winton je pozvao malu skupinu ljudi da organiziraju spašavanje židovske djece iz Čehoslovačke i počeo je skupljati novac za njihovo prebacivanje u Veliku Britaniju. U hotelu u kojem je boravio, primao je prijave roditelja za djecu koju je namjeravao spasiti i naći im udomitelje u Velikoj Britaniji. Kako je broj prijava rastao iz dana u dan, otvorio je ured u Pragu. Nakon toga se vratio u London kako bi pri-

kupio potrebna sredstva i pronašao obitelji koje bi preuzele brigu o djeci. Britanska vlada tražila je da se za svako dijete osigura polog od 50 funti, a nije bilo niti lako pronaći toliko obitelji spremnih udomiti pristiglu djecu.

Prvi je prijevoz bio avionom iz Praga 14. ožujka 1939. godine, dan prije njemačke okupacije Češke. Nakon toga, organizirao je još sedam željezničkih transporta od Praga do Njemačke i Nizozemske, a zatim brodom do Velike Britanije. Udomitelji su čekali djecu na željezničkoj postaji u Londonu. Posljednji transport bio je 2. kolovoza 1939. godine. Sljedeći transport od 250 djece trebao je krenuti iz Praga 1. rujna 1939. godine no zbog njemačkog napada na Poljsku to se nije dogodilo. Od te djece samo je dvoje preživjelo rat i Holokaust. Velika Britanija objavila je Njemačkoj rat i time su završile spasilačke akcije "Moć dobrote".

Po završetku rata, Nicolas Winton vođio je uobičajen život zajedno sa svojom obitelji, suprugom i troje djece, sve dok njegova supruga Grete 1988. godine nije pronašla album u kojem su bila imena i fotografije djece koju je spasio. Obratila se novinarki BBC-a koja vodi emisiju "That's life", nakon koje je svijet saznao za njegova dobra djela.

Dobio je zahvalu države Izrael za vrijeme predsjednika Ezera Weizmana, postao je počasni građanin Praga, a britanska kraljica Elizabeta dodijelila mu je titulu viteza za njegove usluge čovječanstvu. U već spomenutoj emisiji, sastao se na dirljiv način sa odraslim ljudima koji su nekada bili djeca koju je spasio od sigurne smrti. 85% djece starosti od 0 do 17 godina svoje roditelje zadnji put je vidjelo pri ulasku u vlakove u Pragu na putu za Veliku Britaniju.

Slovački redatelj Matej Minač, jedan od najcjenjenijih redatelja u Češkoj, gdje sada boravi, snimio je tri filma o Nicolasu Wintonu. U igranom filmu 'All My Loved Ones', Wintona je glumio britanski glumac **Rupert Graves**, za dokumentarac 'The Power of Good' Minač je osvojio nagradu Emmy, a treći film 'Nickyjeva obitelj' je kombinacija dokumentarne i igrane forme.

Winton sebe nikada nije smatrao junakom. Život mu je bio ispunjen, a najveća nagrada mu je što su spašena djeca i njihovi potomci bili u stalnom kontaktu s njim. Nicolas Winton umro je 2015. godine u 107. godini života, na kraju i sam zadovoljan što je otkrivena njegova tajna čuvana 50 godina.

Biljana Majnik ex Papo

Nicolas Winton, the Man who Saved 669 Children

Biljana Majnik ex Papo (*1964, Bijeljina, Bosnia and Herzegovina) moved with her family to Osijek in her early childhood, where she completed elementary and secondary school. Since the early 1970s, she has been an active member of the Jewish Community Osijek. For a long time, she acted as the president of the Women's Section of the Jewish Community Osijek and today she is the vice-president. She is employed at the Association of Paraplegics and Tetraplegics of Osijek-Baranja County, where she works as an administrator in charge of implementing national and European projects.

On the Day of Remembrance of the Innocent Victims of the Second World War, I watched a documentary about a man who saved 669 children. I don't remember that something hit me so hard and opened thousands of questions in my head for which it is difficult to find adequate answers. How, why, by what right, in the name of whom and what... I tried to put myself in the position of those parents, their minor children, and I felt great sadness and pain, I know that what they felt certainly cannot be described in the right words. At the same time, I don't know if there is any way to thank this great man for all that he did for the children who would not have been saved without him. I have watched many films related to the Holocaust, but this one especially touched me and reminded me that what happened must never be forgotten.

Nicolas Winton was born on May 19, 1909 in London. His parents were of Jewish origin, and for easier integration in society, they were baptized

and changed their surname from Wertheim to Winton. After finishing his education, Nicolas worked in banks and stock exchanges in France and Great Britain. He moved in left-wing circles and very quickly realized the danger behind Hitler and that war was inevitable.

In 1938, he was supposed to go skiing in Switzerland, but he abandoned the trip after his friend Martin Blake contacted him and invited him to come to Czechoslovakia, where he was staying as an associate of the British Refugee Board. In Prague, his friend Blake introduced him to his colleague Doreen Wariner, with whom he arranged a visit to the refugee camps for Jews and political opponents. Winton called on a small group of people to organize the rescue of Jewish children from Czechoslovakia and began raising money to transfer them to Great Britain. In the hotel where he was staying, he received applications from parents for the children he in-

tended to save and find adopters for them in Great Britain. As the number of applications grew day by day, he opened an office in Prague. After that, he returned to London to raise the necessary funds and find families to take care of the children. The British government required a deposit of 50 pounds for each child, and it was not easy to find so many families willing to adopt the arriving children.

The first transport was by plane from Prague on March 14, 1939, the day before the German occupation of the Czech Republic. After that, he organized seven more rail transports from Prague to Germany and the Netherlands, and then by ship to Great Britain. The foster parents were waiting for the children at the train station in London. The last transport was on August 2, 1939. The next transport of 250 children was supposed to leave Prague on September 1, 1939, but it did not happen due to the German attack on Poland. Of those children, only two survived the war and the Holocaust. Great Britain declared war on Germany and thus ended the "Power of Kindness" rescue operations.

After the war ended, Nicolas Winton led a normal life with his family, his wife and three children, until his wife Grete found in 1988 an album containing the names and photographs of the children he had saved. She spoke to a BBC journalist who hosts

the show "That's life", after which the world learned about his good deeds.

He received the thanks of the State of Israel under President Ezer Weizman, became an honorary citizen of Prague, and was knighted by the British Queen Elizabeth for his services to humanity. In the aforementioned show, he met in a touching way with adults who were once children whom he saved from certain death. 85% of children aged 0-17 last saw their parents when boarding trains in Prague on their way to Great Britain.

Slovak director Matej Minač, one of the most respected directors in the Czech Republic, where he now resides, made three films about Nicolas Winton. In the feature film 'All My Loved Ones', Winton was played by British actor **Rupert Graves**, for the documentary 'The Power of Good', Minač even won an Emmy Award, and the third film 'Nicky's Family' is a combination of documentary and feature form.

Winton never considered himself a hero. His life was fulfilled, and the rescued children and their descendants were in constant contact with him, and that is his greatest reward. Nicolas Winton died in 2015 at the age of 107, finally satisfied that his 50-year-old secret had been revealed.

Paula Rem

Šabat u Osijeku – prisjećanje tko smo

Kao što nam je poznato, šabat je jako važan tjedni blagdan u židovstvu: šest dana u tjednu predviđeno je za ispunjavanje svakodnevnih obveza, ali šabat je dan kad se treba posvetiti sebi, aktivnostima koje nas ispunjavaju, a koje unose promjenu u svijet bez da smo toga svjesni. Šest dana odlazimo na posao, vraćamo se kući, obavljamo različite dužnosti, ali jedan dan fokusiramo se na ono što istinski volimo i cijenimo.

Antički rabini pišu da šest dana obavljanja dužnosti, iz kojih nam se ponekad čini kao da uopće nema izlaza, označava “mušku” polovicu svemira, pragmatičnu i funkcionalnu, dok šabat označava “žensku” polovicu, koja skrbi za duhovnost. Tijekom šest dana dopušteno je, čak i nužno, kuhati, čistiti, odrađivati obveze; ali na šabat trebamo svući sve maske i biti ono što jesmo. Jedan midraš govori o gostu koji je posjetio Židova.



Šabat 2.6.2023.

Izvor: Boris Lichtenthal

Domaćin je svakodnevno pripremao najfiniju svježiju hranu, ali uvijek bi pripremio više nego što je potrebno. Ono što je izgledalo kao “viškovi”, domaćin je čuvao za šabat, dan kad nije dopušteno kuhati. Kad je došao šabat, gost je bio oduševljen koliko je ručak bio ukusan, premda je hrana bila pripremljena tijekom prethodnih dana. Obrok na šabat daleko je nadmašio obroke od prethodnih dana.

Kabalisti smatraju da svaki Židov na šabat dobije “dodatni dio duše” koji ga taj dan osnažuje. Ispunjavanje funkcije šabata smatra se načinom ispunjavanja “tikkun olama”, popravljivanja svijeta. Ponekad prividno najbitnije stvari imaju najvažniji odjek. Pridržavanjem šabata, svaki pojedinac doprinosi stvaranju kozmičkog sklada koji će se reflektirati na cijeli svijet. Nešto što smo smatrali teško dostižnim, na šabat postaje moguće: šabat je dan mirovanja (glagol “lašebet”, sjediti) i povratka sebi. Ponekad treba samo – sjesti i pustiti da se stvari same odvijaju. Dok je na druge dane nužno u popravljivanju svijeta sudjelovati činjenjem, na šabat smo dužni sudjelovati nečinjenjem – sjesti i osvrnuti se, razmisliti o tome tko smo i što želimo. Najvažniji odgovori često nam dođu kad smo opušteni i smireni u svom svijetu – a ne dok trčimo s jedne obveze na drugu, dok nam je glava ispunjena svakodnevnim sitnicama koje je taj dan trebalo obaviti, brigama i strahovima. Na šabat treba sjesti – i biti u sadašnjosti. Podsjeća-

mo sami sebe da smo na jedan put stavljeni s razlogom, ponekad čak i grubo gurnuti u smjeru za koji se ne osjećamo spremni – ali kad se pređe točka bez povratka, nemamo previše izbora već, kao i Abraham, moramo nastaviti dalje s vjerom da se sve odvija upravo onako kako treba.

Antički rabini također pišu da je esencija šabata kao “ženskog” dana to što prima od “muških” dana. Šabat u eshatološkom smislu predstavlja mesijansko doba, koje bi trebalo nastupiti nakon 6000 godina. Šabat kao ženski princip prima i razrađuje ono što je učinjeno tijekom prethodnih dana. Finalnim obratom ispostavlja se da je “prava hrana” bila ona namijenjena šabatu, koju se tajno čuvalo i skupljalo, a ne ona koja je potrošena tijekom prethodnih dana. Stjecanjem nove perspektive, domaćin je uočio kako je hrana koju je konzumirao tijekom šest dana bila samo “prehranjivanje”, a “ono stvarno” u čemu istinski uživa zapravo je hrana za šabat. Prividni “viškovi” namijenjeni šabatu su zapravo temeljna hrana, koju željno iščekujemo svakog dana u tjednu, a koja se nakon konzumacije prema kabali transformira u mitzve koje obavljamo.

Međutim, hrana konzumirana prethodnih dana nije bila samo uzalud potrošena energija – važnost prethodnih dana upravo je u tom putu koji vodi ka šabatu, konačnom cilju. Pristizanje šabatu traje određen vremenski period, ali taj proces je potreban za osob-

ni rast. Kabala naglašava da je važna funkcija svakog Židova “uzdići” hranu time što se energija dobivena konzumacijom ulaže u ispunjavanje barem jedne od 613 židovskih mitzvot. To je, barem, nešto čemu treba težiti.



Šabat 2.6.2023.

Izvor: Boris Lichtenthal

Šabat ima posebni značaj za svakog tko se osjeća Židovom. Rabin Prelević veoma uspješno brine o velikom broju općina pa smo jako sretni što uspjevamo obilježiti naše blagdane – one koji su jednom godišnje, ali i one koji su svaki tjedan: iz poštovanja prema precima, potomcima, ali prvenstveno prema samom sebi. Često se izgubimo u svakodnevnoj rutini, zaboravljajući na temeljne postulate naše religije, zbog čega je kontakt s rabinom veoma važan. Izuzetno smo sretni što možemo uvijek računati na našeg rabina, čiji svaki dolazak je poseban događaj. Pripreme za rabinov dolazak uvijek uključuju mnoštvo aktivnosti koje povezuju članstvo: pripreme prostora i hrane te komunikaciju sa svim članovima.

Kao što antički običaji nalažu, naše pripreme za šabat također su trajale

tijekom cijelog tjedna. Čišćenje prostora je ritualno: izbacujemo ono što je pokidano, ono što nam više nije potrebno, a važne i dragocjene predmete i dokumente vadimo iz prašine i ističemo na posebno mjesto. Uređujemo i ukrašavamo prostor, postavljamo stolove i donosimo vlastite stolnjake, dio sebe, u taj zajednički prostor. Kako bismo započeli svečanost novog šabata, moramo očistiti prostor, završiti fizičke i mentalne pripreme. U kabali, svaki šabat označava sjedinjenje Zeir Anpina (muškog principa) i Nukve (ženskog principa) tako da je svaki vikend zapravo proslava ujedinjenja onoga što je od početka vremena dodijeljeno jedno drugome. Tko će pripremiti tradicionalnu challah, tko izraelski humus, tko će ispeći daleko balkanskije kiflice ili iskoristiti neki jidiški recept za kolač? Zajedničkom suradnjom, pripreme uvijek dovode do jačeg povezivanja članstva.

Bilo bi pogrešno reći da je šabat počeo tek u petak popodne, 2.6.2023. s obzirom da su aktivnosti pripreme, kako je uobičajeno u židovskoj tradiciji, trajale i tijekom prethodnih dana. Recimo da je samo šabatsko okupljanje počelo u 18 sati: mnoštvo članova općine okupilo se u našim prostorima. Familijarnu dimenziju potvrdila je prisutnost svih generacija, koje su, kao i uvijek, međusobno sudjelovale u komunikaciji. Kao i uvijek, rabin Prelević posvetio je pozornost članovima svih uzrasta.



Šabat 2.6.2023.

Izvor: Boris Lichtenthal

Kad je zašlo sunce, upaljene su šabatske svijeće uz prigodnu molitvu, nakon čega je počeo obred u maloj sinagogi naše Općine. Šabatske molitve na hebrejskom imale su velik utjecaj na prisutne Židove, koji inače nemaju priliku slušati izvorni jezik svog naroda. Kabalisti smatraju da sama hebrejska slova imaju utjecaj na sve-mir: slušajući hebrejske riječi, osjetili smo kako se nešto mijenja, premda nismo mogli odrediti što točno. Nešto se pomaknulo u kozmičkom sustavu – sad smo stvari vidjeli čišće, jasnije. Povezivanje s našom prošlošću podsjetilo nas je tko smo i što trebamo činiti. Rabin je razjasnio sadržaje svih molitvi kako bismo ih mogli pratiti ako ne znamo hebrejski, a tekstove se također moglo pratiti u knjizi koja je bila dostupna na korištenje svima. Najmlađi članovi pokazali su najveći entuzijizam sudjelovati u obredu, nakon čega je rabin pročitao psalam

o idealnoj ženi koja će, iz kabalističke perspektive, svakom biti dodijeljena u pravom trenutku. Za večerom, rabin je izgovorio blagoslov nad challom, koju su najmlađi podijelili svima prisutnima, te vinom.

Događaji poput šabatske večere podsjećaju nas na ono tko smo, što smo. Sve okolnosti lako nadilazimo i na koncu izlazimo iz svake situacije složniji. Podsjećamo se da smo dio višetisućljetne tradicije i svaki problem čini nam se sitan. Egipćani, Babilonci, Grci, Rimljani, Španjolci, Nijemci... mnogi narodi i skupine pokušali su nas asimilirati ili ukloniti, ali mi smo opstali, prvenstveno zahvaljujući lojalnosti svojoj tradiciji. Nismo zaboravili svoj identitet koji je toliko puta kroz povijest bio ugrožen. Riskirali smo smrt da bismo ostali dosljedni sebi. Veže nas nešto jače od obične povezanosti i svjesni

smo važnosti svog doprinosa. Vjerujemo da će naša Općina uspjeti ostati “svjetlo među narodima”, kako nas (pretjerano) pohvaljuju zajednice iz drugih država. Naš doprinos kulturi neproporcionalan je broju članstva: maleni smo kvantitativno, ali veliki kvalitativno. Ponosni smo što jedini u svijetu imamo *Mjesec židovske kulture*. Svi smo na istoj strani: zalažemo se za iste vrijednosti i iste interese. Poštujemo hijerarhiju vodstva i znamo da ono uvijek ima na umu najbolje za nas. Svi izgaramo od želje da sudjelujemo, ali ne znamo kako se uključiti i na koji način najefikasnije komunicirati o svojim idejama. U esenciji židovske religije upravo je pokoravanje autoritetu: rabinska priča govori da je

Tora ponuđena i drugim narodima, ali samo Židovi pristali su prihvatiti vlast Zakona višeg od sebe. Koliko god smo aktivni, želimo biti još i više; svi želimo dati sve, želimo znati da smo uložili u Općinu toliko koliko ona zaslužuje. Mnogo dajemo i mnogo dobivamo, ali uvijek želimo biti bolji, vidljiviji, komunikativniji prema van i unutra. Svi smo tako željni doprinijeti da o svojim željama i potrebama moramo otvoreno govoriti. Smatramo da je najvažnije s poštovanjem se odnositi jedni prema drugima, polaziti od pozitivne predodžbe i vrjednovati međusobno uloženi trud. Ključ je njegovati kulturu komunikacije te međusobnog poštovanja i uvažavanja.

Paula Rem

Shabbat in Osijek – Remembering Who We Are

As we know, Shabbat is a very important weekly holiday in Judaism: six days of the week are reserved for fulfilling daily obligations, but Shabbat is a day to dedicate yourself to activities that fulfill us and that bring change to the world without being aware of that. For six days we go to work, come home, perform the various duties assigned to us, but one day we focus on what we truly love and value.

Ancient rabbis write that the six days during which we are compelled to fulfill everyday duties signify the “male” half of the universe, pragmatic and functional, while Shabbat signifies the “female” half. During six days, it is allowed, even necessary, to cook, clean, and fulfill obligations; but on Shabbat we should leave all pretenses behind and be who we are. One midrash tells of a guest who visited a Jew. The host prepared fresh food every day, but he would always prepare more than necessary. He saved what appeared to be “leftovers” for Shabbat, a day when cooking is not allowed. When Shabbat came, the guest was delighted with how delicious the lunch was, even though the food had been prepared during the previous days. The meal on Shabbat



Rabbi Prelević, 2.6.2023.

Source: Boris Lichtenthal

far exceeded the meals of the previous days.

Kabbalists believe that every Jew on Shabbat receives an “extra part of the soul” that strengthens him that day. Fulfilling the function of Shabbat is considered a way of fulfilling “tikkun olam”, repairing the world. By observing the principles of Shabbat, everyone contributes to the creation of cosmic harmony that will reflect on the entire world. Something that we considered difficult to achieve becomes

possible on Shabbat: Shabbat is a day of rest (verb “lashebet”, to sit) and return to oneself. Sometimes you just need to sit down and let things unfold by themselves. While on other days it is necessary to participate in improving the world by doing, on Shabbat we are obliged to repair the world by not doing - to sit down and look back, to think about who we are and what we want. The most important answers often come to us when we are relaxed and calm in our world - and not while we are running from one obligation to another, while our heads are filled with everyday little things that needed to be done that day, worries and fears. On Shabbat, one should sit down - and be present. We remind ourselves that we are put on a path for a reason, sometimes even pushed roughly in a direction we don't feel ready for - but when the point of no return is crossed, we don't have much choice but, like Abraham, we have to keep going with faith that everything is going exactly as it should.

The ancient rabbis also write that the essence of Shabbat as a “female” day is that it receives from the “male” days. In the eschatological sense, Shabbat represents the messianic age, which should occur after 6,000 years. Shabbat as a feminine principle receives and elaborates what was done during the previous days. In a final twist, it turns out that the “real food” was that intended for Shabbat, which was secretly kept and nurtured, and not that which was consumed during

the previous days. By gaining a new perspective, the host noticed that the food he consumed during the six days was only “overeating”, and the “real thing” he truly enjoyed was food for Shabbat. The apparent “surpluses” intended for Shabbat are actually basic food, which we eagerly await every day of the week, and which, after consumption, according to Kabbalah, are transformed into mitzvot that we perform.



Shabbat, 2.6.2023.

Source: Boris Lichtenthal

However, food from previous days was not just wasted energy: the importance of the previous days lies precisely in the path that leads to Shabbat, the final goal. Arriving on Shabbat takes a certain period of time, but this process is necessary

for personal growth. Kabbalah emphasizes that an important function of every Jew is to “elevate” food by investing the energy gained from consumption in fulfilling at least one of the 613 Jewish mitzvot. That, at least, is something to strive for.

Shabbat has a special meaning for anyone who feels Jewish. Rabbi Prelević very successfully takes care of a large number of communities, so we are very happy that we manage to mark our holidays - those that are once a year, but also those that are every week: out of respect for our ancestors, descendants, but primarily for ourselves. We often get lost in our daily routine, forgetting about the fundamental postulates of our religion, which is why contact with a rabbi is very important. We are extremely happy that we can always count on our rabbi, whose arrival is always a special event. Preparations for the rabbi's arrival always include many activities that connect the membership: preparing the space and food and communicating with all members.

As ancient custom dictates, our Shabbat preparations also lasted throughout the week. Cleaning the space is a ritual: we throw out what is torn, what we no longer need, and we take important and precious objects and documents out of the dust and put them in a special place. We arrange and decorate the space, set the tables and bring our own tablecloths, a part of ourselves, to that shared space.

In order to begin the celebration of the new Shabbat, we must clean the space, complete physical and mental preparations. In Kabbalah, each Shabbat marks the union of Zeir Anpin (male principle) and Nukvah (female principle) so that each weekend is actually a celebration of the unification of what has been assigned to each other since the beginning of time. Who will prepare traditional challah, who will make Israeli hummus, who will bake far more Balkan rolls or use a Yiddish cake recipe? By working together, preparations always lead to a stronger bond between the membership.



Shabbat, 2.6.2023.

Source: Boris Lichtenthal

It would be wrong to say that Shabbat only started on Friday afternoon,

June 2, 2023. considering that the preparation activities, as is customary in the Jewish tradition, continued during the previous days. Let's say that the Shabbat gathering itself started at 6:00 p.m.: many members of the Community gathered in our area. The family dimension was confirmed by the presence of all generations, which, as always, participated in communication with each other. As always, Rabbi Prelević paid attention to members of all ages.

As the sun set, Shabbat candles were lit with an appropriate prayer, after which the ceremony began in the small synagogue of our Community. Shabbat prayers in Hebrew had a great impact on the Jews present, who normally do not have the opportunity to listen to the original language of their people. Kabbalists believe that the Hebrew letters themselves have an influence on the universe: listening to the Hebrew words, we felt something change, although we could not determine exactly what. The seemingly smallest things have the most important resonance. Something shifted in the cosmic system - now we saw things more clearly. Connecting with our past reminded us of who we are and what we need to do. The rabbi clarified the contents of all the prayers so that we could follow them if we did not know Hebrew, and the texts could also be followed in a book that was available for use by all members. The youngest mem-

bers showed the greatest enthusiasm to participate in the ceremony, after which the rabbi read a psalm about the ideal woman who will be given to every man in the right time according to kabbalah. At dinner, the rabbi said a blessing over the challah, which the youngest distributed to everyone present, and the wine.

Events like Shabbat dinner remind us of who we are, what we are. We overcome all circumstances easily and in the end we come out of every situation more harmonious. We remind ourselves that we are part of a multi-thousand-year tradition and every problem seems small to us. Egyptians, Babylonians, Greeks, Romans, Spaniards, Germans... many peoples and groups tried to assimilate or remove us, but we survived, primarily thanks to loyalty to our traditions. We have not forgotten our identity, which has been threatened so many times throughout history. We risked death to stay true to ourselves. We are bound by something stronger than a simple connection and we are aware of the importance of our contribution. We believe that our Community will succeed in remaining a "light among nations", as communities from other countries praise us (excessively). Our contribution to culture is disproportionate to the number of members: we are small quantitatively, but large qualitatively. We are proud to be the only Community in the world to have the *Month of Jewish Culture*. We are

all on the same side: we stand for the same values and the same interests. We respect the leadership hierarchy and know that it always has our best interests in mind. Many members want to participate, but don't know how to get involved. In the essence of the Jewish religion is obedience to authority: the rabbinical story says that the Torah was offered to other peoples, but only the Jews agreed to accept the authority of a Law higher than themselves. As active as we are, we want to be even more; we all want

to do our best, we want to know that we have invested in the Community as much as it deserves. We give a lot and we get a lot, but we always want to be better, more visible, more communicative outwardly and inwardly. We are all so eager to contribute that we must speak openly about our wishes and needs and treat each other with respect. We always start from a positive presumption and value the mutual effort. Key is to cultivate a culture of communication and mutual respect and appreciation.

Narcisa Potežica

O knjizi “Totalna rasprodaja” Mire Furlan

Mr. sc. Narcisa Potežica (*1947.) završila je studij hrvatskog jezika i književnosti te knjižničarstva. Od 1977. godine do umirovljenja 2012. radila je u Knjižnicama grada Zagreba. Bila je direktoricom Knjižnice Vjekoslava Majera i voditeljicom Knjižnice Novi Zagreb. Danas je aktivna na raznim područjima kulture te objavljuje književne osvрте, eseje i članke u raznim časopisima. Također je osnivačica Čitateljskog kluba u Židovskoj općini Zagreb.

Autobiografska knjiga Mire Furlan “Voli me više od svega na svijetu” objavljena je u izdanju “Frakture” na hrvatskom jeziku još 2021., u godini smrti Mire Furlan, i ponovo u srpnju 2022. Iste godine objavljena je i njezina zbirka eseja “Totalna rasprodaja”. Poznata glumica Mira Furlan za vrijeme života u Americi imala je kolumnu “Pisma iz Amerike” u novinama “Feral Tribune”. U Beogradu 2009. godine prvi je put objavljen izbor tekstova pod nazivom “Totalna rasprodaja”, a hrvatsko izdanje uključivalo je i predgovor Mire Furlan 2010. godine. Mire Furlan mnogi se sjećaju kao jedne od najpopularnijih i najljepših jugoslavenskih kazališnih i filmskih glumica. Još 1991. odselila je u SAD sa suprugom, redateljem Goranom Gajićem. U svojim je tekstovima često polazila od privatnih i intimnih životnih situacija, koje je širila u univerzalne teme. Njezina autobiografija “Voli me više od svega na svijetu” posvećena je sinu Marku Lavu, a “Pisma iz Amerike” nose posvetu “Marku i Goranu”.

Osnovna tema su emigranti i glumičina iskustva života u inozemstvu. Ameriku je ranije posjećivala kao turistica, a na koncu je i sama emigrirala. Autorica također piše o svojoj mladosti i zrelim godinama, o svojoj generaciji, prijateljima iz prošlosti, ali prvenstveno o Hollywoodu i Americi. Napominje da Hollywood dominira američkom kulturom izazivajući strah, gađenje, ali i ljubav i poštovanje. Vidljivo je kako se život u Americi mijenja nakon događaja 11. rujna kad je izveden teroristički napad pa postaje teško biti strancem u New Yorku. U tekstovima, Mira Furlan također piše o životnim temama, a kritičari pohvaljuju njezinu sposobnost pogađanja u srž problema i prenošenja emocija, baš kao što čini u glumi.

Prvi tekst u zbirci kolumni “Pohvala čitanju ili Moja generacija” napisan je u gradu Honolulu 2005. godine. Mira Furlan navodi da čitatelj kroz pisani tekst dolazi do sebe samog: “Preko knjiga koje čitamo postajemo ono što

jesmo” (“Totalna rasprodaja”, str. 9). Također piše da: “u rascjepkanom životu koji svi živimo svijetu, s milion obaveza i stalnim osjećajem grižnje savjesti zbog toga što nikako da postignemo sve ono što bismo morali ili što smo zamislili da bismo trebali ili mogli, čitanje knjiga postaje neopisiv luksuz” (str. 10). Autorica također navodi da mnogo knjiga kupujemo i ne stizemo pročitati pa one ostaju neotvorene, čekajući bolje dane. Referira se na Hornbyjevu knjigu “Kako biti dobar”, naglašavajući da je važno održati fokus na Dobro u svom životu.

“Totalna rasprodaja” nije samo zbirka eseja, već i uvid u jedan svijet koji se raspada iz perspektive ekologije, politike, kulture, ali prvenstveno umjetnosti. Autorica piše o problemima vječne umjetnosti u današnje doba. Premisa knjige je da vrijednosti propadaju kao na totalnoj rasprodaji. Raspad vrijednosnog sustava opisan je kroz mnoge primjere iz današnje kulture. Mnogo njezinih zapažaja iz kulture ostaju aktualni danas, 20 godina nakon što su napisani.

Također se dotiče aktualnih tema iz novinarstva, kao što su problem tajkuna, licemjerstvo i laži, ulizivanje, ali i temama vezanim uz novinarstvo kao struku. Autorica kritički promatra reality showove koji na okrutan način profitiraju na nečijoj intimi. Postavlja se pitanje kamo ide ovaj svijet i upozorava na nemogućnost uvida u širu stvarnost. Ona se također dotiče kontroverznih tema vezano uz medi-

cinu, religiju i eutanaziju, iz čega izvlači zaključke vezane uz život i smrt.

Los Angeles opisan je kao “simbol ljudske drskosti, nastao iz sulude, surove ljudske ambicije, istovremeno zastrašujuće i zadivljujuće” (str. 187), a također piše o hrvatskim gradovima, prvenstveno Zagrebu, ali prisutne su i takozvane “ljetne razglednice” iz Londona, Venecije, Pule, Motovuna, u kojima su opisane neke svakodnevnne situacije.

Tekst pod naslovom “Ne zaboravi” (str. 77) tematizira problem zaborava. Spominje se da je u 96. godini u Beču umro Simon Wiesenthal, “čovjek koji se sjećao”, posvećen pronalaženju nacističara nakon četiri godine zatočeništva u koncentracijskom logoru. Wiesenthal je uvijek naglašavao važnost očuvanja sjećanja na žrtve Holokausta. Mnogi tekstovi iz kolumne su prigodni. U novogodišnjem broju novina, autorica piše o sreći i o zlatnom pravilu da treba za druge željeti najbolje, ali ne zaboravljajući pritom na sebe i na svoje potrebe. Furlan piše da samom sebi za rođendan treba pročitati prekrasnu pjesmi Boba Dylana o starosti.

Mira Furlan navodi da je pisanje za nju bilo “ljekovito” te da je bila sretna to je mogla utjecati na čitatelje svojim tekstovima. U predgovoru “Svjetlo u mraku”, autorica navodi da je pisanje kolumni za “Feral Tribune” bilo važno jer je svaki tjedan imala određeni cilj sastaviti mali pismeni uradak, što

ju je ponukalo vidjeti život kao seriju ciklusa koji se mijenjaju iz tjedan u tjedan, iz dana u dan. Cilj joj je bio da se čitatelji u tome prepoznaju: “To prepoznavanje bi dalo smisao mojim riječima”. Posebno je upečatljiv tekst u kojem Mira govori o svom učitelju joga Franku Whitu. On je ušao u svijet joga sa 60 godina, postao učiteljem sa 65, a umro sa 83. Ovaj tekst pun je sjete, a Mira Furlan se prisjeća Whitovih riječi da ne traži ništa izvan same sebe. “Moj učitelj je moj život”, zaključila je, s obzirom da su ju mnoga životna događanja potaknula da razmišlja o sebi i svijetu na drugi način.

Vijest da je Mira Furlan iznenada umrla u 66. godini života odjeknula je. Iako je gotovo tri desetljeća bila daleko od domovine, ostavila je velik trag na jugoslavenskoj sceni. Mira Furlan svojom je pojavom, ulogama u filmovima i na kazališnim daskama obilježila razdoblje velikih predstava u mnogim gradovima.

Mira Furlan je hrvatsko-američka glumica rođena 1955. u Zagrebu. U Hrvatskoj je provela velik dio života i ostvarila karijeru glumice, a čak i nakon selidbe 1990-ih još je nekoliko puta nastupila u predstavi “Medeja” na Brijunima i u Frlićevoj predstavi “Vježbanje života - drugi put” u Rijeci, što je bila njezina posljednja uloga. Gotovo pola svog života provela u Americi, gdje je odselila s 36 godina, a tamo je nastavila igrati u prestižnim serijama. Kobna sudbina zatekla ju je u njenom domu u Los Angelesu, kad

je zaraza zapadnog Nila od ugriza komarca prouzročila njen prerani i nenadani odlazak s umjetničke i životne scene.

Njezina autobiografija, objavljena uoči tužne godišnjice 2021. godine, iznenadila je javnost, ali i pobudila veliki interes. Opsežnu autobiografsku knjigu od 631 stranice pod naslovom “Voli me više od svega na svijetu” u nakladi “Frakture” s podnaslovom “Priče o pripadanju” s engleskog je prevela Iva Karabaić, koja navodi da je knjiga jezično izvrsno napisana.

Prisjetimo se da je selidbu Mire Furlan uzrokovala pojava raznih komentara u medijima, što je uzrokovalo njezin iznenadni odlazak s tadašnjih kazališnih pozornica Zagreba i Beograda. O tome je opširno pisano u njezinoj autobiografiji, gdje se može vidjeti njezina perspektiva vezana uz burna medijska zbivanja. Autorica o toj temi progovara britko, ne štedi nikoga i mnogi se mogu osjećati pogođeni njenim oštrim perom.

Glumica je popularnost stekla ulogom Kate u seriji “Velo misto”, dobitnica je nagrade Zlatne arene 1983. za ulogu u filmu “Kiklop”, a nagrađena je i kao najbolja glumica u filmu “Lepota poroka”. Svjetska javnost upoznala ju je kroz film “Otac na službenom putu”, a nakon 1986. postaje traženom glumicom koja igra važne uloge u brojnim kazališnim predstavama. 1990. godine dobitnica je kazališne nagrade “Dubravko Dužin”. Gostuje u

kazalištima od Ljubljane, preko Sarajeva, Dubrovnika do Skoplja, ali najviše glumi u kazalištima rodnog Zagreba i u Beogradu gdje živi i radi Goran Gajić, po njenim riječima “muškarac njenog života.” Rastrgana profesionalnim i privatnim obvezama, glumica putuje gotovo svakodnevno iz Beograda u Zagreb te glumi u Hrvatskom narodnom kazalištu i Jugoslavenskom dramskom pozorištu. Tijekom rata, dolazi na metu nacionalista s obje strane. O tome je mnogo pisano u autobiografiji, gdje Mira Furlan detaljno opisuje svoje psihičko stanje, ali i atmosferu u kazalištu te susrete s publikom. Glumica navodi da dobiva pogrдна pisma i telefonske prijetnje, a najteže joj pada što njezini prijatelji šute i ne reaguju, što dovodi do emigracije. U Americi radi kao konobarica, a njen suprug kao radnik na poslovima dostave i selidbe. Nakon mnogo vremena, iako su stranci, uspijevaju pronaći put u filmskoj industriji. Mira Furlan poslije mnogih poniženja na koncu ipak dobiva uloge u uspješnim serijama “Babylon 5” i “Izgubljeni”.

Tijekom djetinjstva, nastojala je biti prihvaćena i voljena u sigurnom i poznatom okruženju. Zbog toga, selidba joj teško pada. U dalekom svijetu, ona piše o svom pripadanju jednoj dalekoj zemlji koje više nema. O svom djetinjstvu u nestaloj zemlji pričala je svom sinu, ali i američkim čitateljima. Opisuje zemlju u kojoj se rodila, živjela, imala karijeru, a napose o svojim korijenima koji sežu s majčine

strane od djeda Židova Fritza Weila iz Bosne, koja je tada bila u sastavu velike Austro-Ugarske Monarhije. Taj djed bio je uvijek u središtu svake zabave, iznimno muzički talentiran, silno dosjetljiv, šarmantan, tenisač, putnik, čovjek koji je govorio nekoliko jezika, nadareni imitator, materijal za legende. Djeda nije nikad upoznala jer je ubijen za vrijeme nacizma u Jasenovcu. Mirina majka Branka je njegovo dijete iz mladosti, koje je dobio s učiteljicom iz obitelji Savić. Branku je usvojila zagrebačka dama – njena voljena baka Ljuba, koja je studirala francuski i latinski u Grazu, Beču i Sorboni. Ta baka Ljubić, kako su je od milja zvali, odgaja malu Miru i potiče kod nje ljubav prema knjigama. Zanimljivo je da Mira pri selidbi u SAD sa sobom nosi samo mamine i bakine knjige.

Njena majka Branka bila je istaknuta stručnjakinja knjižničarstva u Gradskoj knjižnici u Zagrebu. Mira mnogo piše o ljubavi prema knjigama. Opisujući novi dom u Americi, govori da samo tamo gdje su knjige – tamo je i njen dom! U autobiografiji, Mira opisuje razne intimne obiteljske prilike. Njezin otac, učitelj i nekadašnji partizan, Slovenac rođen u Gorskom kotaru, bio je zatvoren na Golom otoku dvije godine, a njezina majka čak tri godine. 1955. su se vjenčali i rodila se Mira. Mirin otac bio je prosvjetni savjetnik i kasnije poznati sveučilišni profesor sociologije i pedagogije. U jednom trenutku, Mirina majka sa-

znala je za njegovu paralelnu obitelj kojoj je nastavio odlaziti svaku nedjelju. Poslije smrti majke, baka Ljuba otpremljena je u Dom na periferiji grada, a otac je odselio svojoj drugoj ženi.

Mira navodi da joj divljenje publike uzrokuje sreću i osjećaj ljubavi, zbog čega je odabrala studirati na Kazališnoj akademiji, shvativši da je potpuno sretna jedino na pozornici kada dobiva pljesak. Juri od grada do grada, od pozornice do pozornice, ali najljepši su joj trenutci kada glumi. Opisujući svoja mladenačka putovanja – u potrazi za svim što je život u zapadnoj Europi pružao, posebno u Parizu, Rimu i Londonu, gdje uči engleski, navela je da se nastavila osjećati strankinjom i da nikad nije bila posve prihvaćena. U inozemstvu je često plakala, sjećajući se svog života u domovini. Posao u struci dobiva tek kasnije uz pomoć američke-židovske agentice i vlasnice kazališta, s napomenom da je “stra-

nac s izuzetnim sposobnostima”. Čak i nakon što dobiva radnu vizu i dokumente za život u SAD, ostala je strankinja i nastavila doživljavati optužbe i prozivanja.

U autobiografiji, autorica je ogolila i sebe i okolinu. Osim što je bila dobra glumica, višestruko talentirana, Mira Furlan se svojim knjigama dokazala kao uspješna spisateljica. Životni tijek Mire Furlan bio je na neki način veći-od-života, prepun padova i uspjeha, a vidljivo je da se povijesne okolnosti uvelike odrazile na nju. Premda je zbirka kolumni ostala nekako u sjeni njezine velike autobiografske knjige, ona se čita s velikom lakoćom. Radoznalost vuče čitatelja da pročita sve njene kratke tekstove jer je riječ o veoma pitkom i zanimljivom štivu na oko 280 stranica. Knjiga “Totalna rasprodaja” Mire Furlan otvara mnoge velike teme i traži rješenja za aktualne probleme.

Narcisa Potežica

Life of a Stranger: “Total Sale” by Mira Furlan

Mr. sc. Narcisa Potežica (*1947) completed her studies in Croatian language and literature and librarianship. From 1977 until her retirement in 2012, she worked in the Libraries of the City of Zagreb. She was the director of the Vjekoslav Majer Library and the manager of the Novi Zagreb Library. Today, she is active in various fields of culture and publishes literary reviews, essays and articles in various magazines. She is also the founder of the Reader's Club in the Jewish Community Zagreb.

Mira Furlan's autobiography “Love me more than anything in the world” was published in “Frakture” in the Croatian language in 2021, the year of Mira Furlan's death, and again in July 2022. In the same year, collection of essays was published under a title “Total Sale”. Famous actress Mira Furlan had a column “Letters from America” in the newspaper “Feral Tribune” during her life in America. In Belgrade in 2009, a selection of texts entitled “Total Sale” was published for the first time, and the Croatian edition included a foreword by Mira Furlan in 2010. Mira Furlan is remembered by many as one of the most popular and beautiful Yugoslav theater and film actresses. Back in 1991, she moved to the USA with her husband, director Goran Gajić. In her texts, she often started from private and intimate life situations, which she expanded into universal themes. Her autobiography “Love me more than anything in the world” is dedicated to her son Marko Lay, and “Letters from America” is dedicated to “Marko and Goran”.

The essays mainly address emigrants and the actress's experiences living abroad. She previously visited America as a tourist, and eventually emigrated herself. The author also writes about her youth and mature years, her generation, friends from the past, but primarily about Hollywood and America. He notes that Hollywood dominates American culture, causing fear, disgust, but also love and respect. It is visible how life in America changes after the events of September 11 when the terrorist attack was carried out, so it becomes difficult to be a foreigner in New York. In the lyrics, Mira Furlan also writes about life topics, and critics praise her ability to get to the heart of the problem and convey emotions, just as she does in acting.

The first text in the collection of columns “Appreciation of Reading or My Generation” was written in the city of Honolulu in 2005. Mira Furlan states that the reader comes to himself through the written text:

“Through the books we read, we become who we are” (“Total Sale”, p. 9). He also writes that: “in the fragmented life that we all live in the world, with a million obligations and a constant feeling of remorse for not being able to achieve all that we should or imagined we should or could, reading books becomes an indescribable luxury” (p. 10). The author also states that we buy many books and don't get around to reading them, so they remain unopened, waiting for better days. He refers to Hornby's book “How to be Good”, stressing the importance of maintaining a focus on the Good in one's life.

“Total sale” is not only a collection of essays, but also an insight into a world that is falling apart from the perspective of ecology, politics, culture, but primarily art. The author writes about the problems of eternal art in today's age. The premise of the book is that values collapse as in a total sale. The collapse of the value system is described through many examples from today's culture. Many of her cultural observations remain relevant today, 20 years after they were written.

It also touches on current topics from journalism, such as the problem of tycoons, hypocrisy and lies, flattery, but also topics related to journalism as a profession. The author critically observes reality shows that profit from someone's intimacy in a cruel way. It raises the question of where this world is going and warns of the

impossibility of insight into the wider reality. She also touches on controversial topics related to medicine, religion and euthanasia, from which she draws conclusions related to life and death.

Los Angeles is described as “a symbol of human audacity, born of insane, cruel human ambition, both terrifying and amazing” (p. 187), and he also writes about Croatian cities, primarily Zagreb, but there are also so-called “summer postcards” from London, Venice, Pula, Motovun, in which some everyday situations are described.

The text entitled “Don't forget” (p. 77) deals with the problem of forgetting. It is mentioned that Simon Wiesenthal, “the man who remembered”, dedicated to finding the Nazis after four years of imprisonment in a concentration camp, died in Vienna at the age of 96. Wiesenthal always stressed the importance of preserving the memory of the victims of the Holocaust. Many texts from the column are appropriate. In the New Year's issue of the newspaper, the author writes about happiness and the golden rule that one should wish the best for others, but not forgetting about oneself and one's own needs. Furlan writes that everyone should read Bob Dylan's beautiful song about old age as a birthday present to oneself.

Mira Furlan states that writing was “therapeutic” for her and that she was

happy that she could influence readers with her texts. In the preface to "Light in the Dark", the author states that writing columns for the "Feral Tribune" was important because she had a certain goal to compose a small piece of writing every week, which prompted her to see life as a series of cycles that change from week to week, from day to day. Her goal was for readers to recognize themselves in this: "That recognition would give meaning to my words". The text in which Mira talks about her yoga teacher Frank Whit is especially striking. He entered the world of yoga at the age of 60, became a teacher at 65, and died at 83. This text is full of memories, and Mira Furlan recalls Whit's words to seek nothing outside of oneself. "My teacher is my life," she concluded, given that many life events encouraged her to think about herself and the world in a different way.

The news that Mira Furlan died suddenly at the age of 66 resonated. Although she was away from her homeland for almost three decades, she left a big mark on the Yugoslav scene. Mira Furlan marked the period of big plays in many cities with her appearance, roles in films and on theater boards.

Mira Furlan is a Croatian-American actress born in 1955 in Zagreb. She spent a large part of her life in Croatia and achieved a career as an actress, and even after moving in the 1990s, she performed several times

in the play "Medeja" in Brijuni and in Frljić's play "Exercising Life - Second Time" in Rijeka, which was her last the role. She spent almost half of her life in America, where she moved at the age of 36, and continued to play in prestigious series there. Fatal fate found her at her home in Los Angeles, when West Nile infection from a mosquito bite caused her premature and sudden departure from the art and life scene.

Her autobiography, published on the eve of the sad anniversary in 2021, surprised the public, but also aroused great interest. An extensive autobiographical book of 631 pages entitled "He loves me more than everything in the world" published by "Frakture" with the subtitle "Stories of Belonging" was translated from English by Iva Karabaić, who states that the book is excellently written in language.

Let's remember that Mira Furlan's emigration was caused by negative comments in the media, which caused her sudden departure from the then theater stages of Zagreb and Belgrade. This was written extensively in her autobiography, where one can see her perspective related to turbulent media events. The author speaks bluntly about this topic, she does not spare anyone and many may feel affected by her sharp pen.

The actress gained popularity with the role of Kate in the series "Velomisto", she won the Golden Arena

award in 1983 for her role in the film “Cyclops”, and was also awarded as the best actress in the film “Beauty of Vice”. The world public got to know her through the film “Father on an Official Business”, and after 1986 she became a sought-after actress playing important roles in numerous theater plays. In 1990, she won the “Dubravko Dujšin” theater award. She performs in theaters from Ljubljana, via Sarajevo, Dubrovnik to Skopje, but mostly acts in the theaters of her native Zagreb and in Belgrade, where Goran Gajić lives and works, according to her, “the man of her life.” Torn by professional and private obligations, the actress travels almost every day from Belgrade to Zagreb and acts in the Croatian National Theater and the Yugoslav Drama Theater. During the war, he was targeted by nationalists on both sides. Much has been written about this in her autobiography, where Mira Furlan describes in detail her mental state, as well as the atmosphere in the theater and her encounters with the audience. The actress states that she receives derogatory letters and telephone threats, and the hardest thing for her is that her friends are silent and do not react, which leads to emigration. In America, she works as a waitress, and her husband works as a delivery and moving worker. After a long time, even though they are foreigners, they manage to find their way in the film industry. After many humiliations, Mira Furlan finally gets roles in the

successful series “Babylon 5” and “Lost”.

During her childhood, she sought to be accepted and loved in a safe and familiar environment. Because of this, the move is difficult for her. In a distant world, she writes about her belonging to a distant land that no longer exists. She told her son, but also American readers, about her childhood in the vanished country. She describes the country where she was born, lived, had a career, and especially about her roots, which go back on her mother’s side to her Jewish grandfather Fritz Weil from Bosnia, which was then part of the great Austro-Hungarian Monarchy. That grandfather was always at the center of every party, exceptionally musically talented, extremely witty, charming, a tennis player, a traveler, a man who spoke several languages, a gifted impersonator, material for legends. She never met her grandfather because he was killed during Nazism in Jasenovac. Mira’s mother Branka is his child from his youth, whom he had with a teacher from the Savić family. Branka was adopted by a lady from Zagreb - her beloved grandmother Ljuba, who studied French and Latin in Graz, Vienna and the Sorbonne. Grandma Ljubić, as she was affectionately called, raises little Mira and encourages her love of books. It is interesting that when Mira moved to the USA, she only took her mother’s and grandmother’s books with her.

Her mother Branka was a prominent expert in librarianship at the City Library in Zagreb. Mira writes a lot about her love for books. Describing her new home in America, she says that “the home is there – where there are books”! In her autobiography, Mira describes various intimate family situations. Her father, a teacher and former partisan, a Slovenian born in Gorski kotar, was imprisoned on Goli otok for two years, and her mother for three years. In 1955, they got married and Mira was born. Mira’s father was an educational consultant and later a well-known university professor of sociology and pedagogy. At one point, Mira’s mother found out about his parallel family which he continued to visit every Sunday. After the death of her mother, grandmother Ljuba was sent to a home on the outskirts of the city, and her father moved to his second wife.

Mira states that the audience’s admiration causes her happiness and feelings of love. Therefore she chose to study at the Theater Academy, realizing that she is completely happy only on stage when she receives applause. She rushes from city to city, from stage to stage, but her most beautiful moments are when she is acting. Describing her youthful travels – in search of all that life in Western Europe had to offer, especially in Paris,

Rome and London, where she studied English, she stated that she continued to feel like a foreigner and that she was never fully accepted. She often cried abroad, remembering her life in her homeland. He got a job in the profession only later with the help of an American-Jewish agent and owner of the theater, with the remark that he is a “foreigner with exceptional abilities”. Even after obtaining a work visa and documents to live in the US, she remained a foreigner and continued to experience accusations and name-calling.

In her autobiography, the author exposed herself and her surroundings. In addition to being a good actress, multi-talented, Mira Furlan proved herself as a successful writer with her books. Mira Furlan’s life course was in some way larger-than-life, full of failures and successes, and it is evident that the historical circumstances greatly affected her. Although the collection of columns has remained somewhat in the shadow of her large autobiographical book, it is read with great ease. Curiosity pulls the reader to read all her short texts because it is a very drinkable and interesting read of about 280 pages. The book “Total Sale” by Mira Furlan opens up many big topics and seeks solutions to current problems.

Paula Rem

Tikkun olam – popravljjanje privatnog kozmosa, “Ključ od velikih vrata” Hinka Gottlieba

“Tko spasi jedan život, spasio je cijeli svijet”, piše u Talmudu. Međutim, mnogi značajni Židovi, pa tako i filozof Karl Marx, nisu imali pozitivno mišljenje o fenomenu humanitarizma. Kako je to moguće, zapitat ćemo se, zašto bi netko imao nešto protiv djelovanja koje pomaže ljudima – ne samo ljudima, već i konkretnom pojedincu? U smislu Dostojevskog, ne samo “apstraktnom”, nego i konkretnom pojedincu. Premda temeljna kršćanska načela izvire iz židovstva, način njihove primjene je različit, pa je tako načelo humanitarizma kroz povijest steklo prvenstveno kršćanski prizvuk. Kršćanski je pomagati, prema novozavjetnim uputama da treba nahraniti gladne, obući siromašne, utopli promrzle... i tako dalje. Antičko židovstvo imalo je poprilično razvijen sustav humanitarnih donacija, pa je tako bilo uobičajeno – i društveno očekivano – redovito uplaćivati donacije u Jeruzalemski hram, koji je služio kao svojevrsni državni trezor.

Dakako, tu su bili obvezni porezi kojima se financirao državni aparat (kralj i službenici) te religijska uprava (svćenstvo je zapravo bilo odvojeno od državne vlasti i prema izvornoj po-



Fotografija romana
“Ključ od velikih vrata”

Izvor: osobni arhiv

djeli teritorija Izraelovim plemenima nije imalo nikakav posjed te je stoga ovisilo o financiranju građana, koji su naplaćivali uslugu ritualnog prinošenja žrtve). Izuzev tih zakonski reguliranih obveza, postojala je neformalna obveza humanitarnog djelovanja. Od građana srednjih do boljih primanja bilo je društveno očekivano uplaćivati donacije. Novac od donacija odlazio je za siromašne, prvenstveno siročad

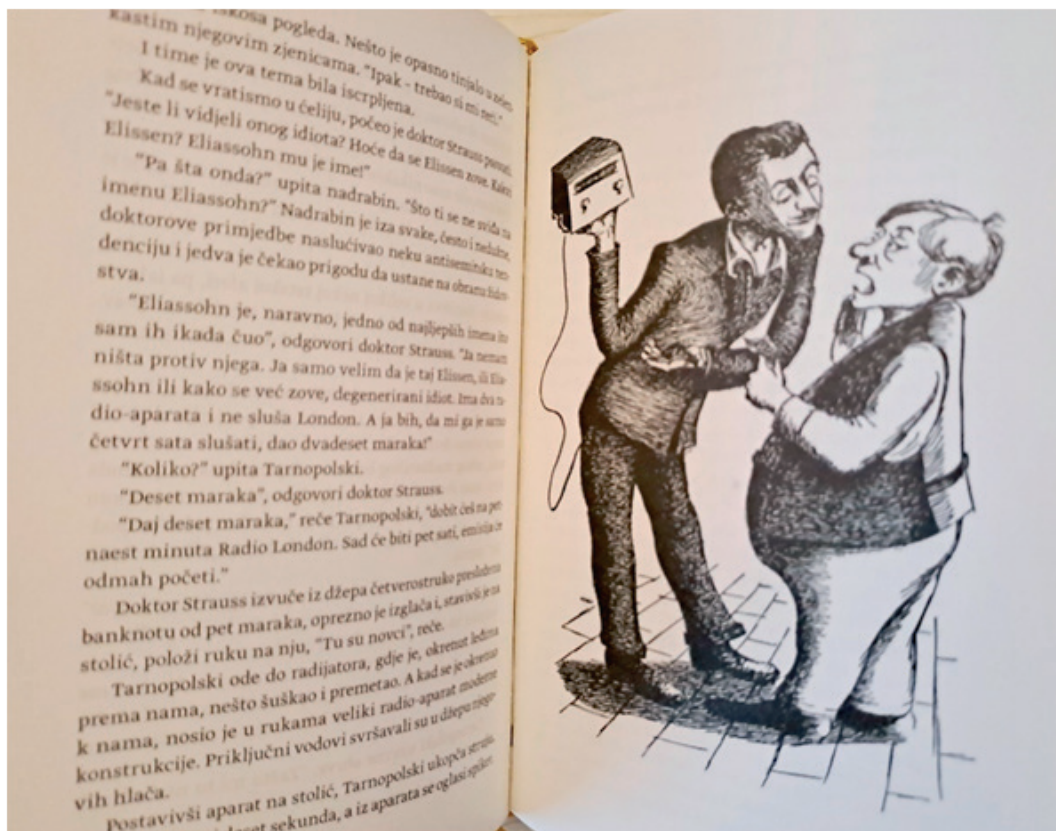
ili udovice koje nemaju stalni izvor primanja. Pomalo je apsurdno – da su nerijetko upravo siromašni, koji su i sami živjeli na rubu egzistencije, uplaćivali, relativno gledano, visoke donacije. Jedna prisprodba iz novog zavjeta, koja ilustrira život u antičkoj Judeji tijekom 1. st. n. e., govori o siromašnoj ženi koja ima samo jedan novčić, ali ga odnosi kao donaciju u Hram, vjerujući da uvijek ima još siromašnijih kojima je taj novčić potrebniji. Što se kasnije dogodilo s tim novčićem – je li dosegnuo svoj cilj ili ga je (nažalost, nerijetko korumpirana) hramska elita uzela za sebe – ostaje nepoznato. Međutim, poanta te priče je da principi humanitarizma upravo od maloga čovjeka, koji je nerijetko i sam siromašan, očekuju uplaćivati donacije (za koje nismo sigurni kamo idu), dok se korporacije s najvećim primanjima (i dandanas) zapravo izuzimaju od plaćanja poreza (pod objašnjenjem da zapošljavaju mnogo osoba), a mnogi se čak i ne bave humanitarnim djelovanjem. Na taj način produbljuje se jaz između bogatih i siromašnih. Drugi problem s humanitarizmom je taj što zapravo humanitarno djelovanje perpetuira društvene nepravde. Umjesto da se radi na otklanjanju sustava koji takve nepravde uzrokuje, fokus je na mikrodjelovanju, pomaganju pojedincima, često na štetu većih skupina.

O autoru

Hinko Gottlieb (1886.-1948.), pravnik, prevoditelj i književnik koji je bio ak-

tivan član Židovske općine Zagreb i predsjednik omladinske književne sekcije pod nazivom “Literarni sastanci” te urednik “Omanuta”, jednog od dugogodišnjih židovskih časopisa nakon 2. svjetskog rata koji izlazi i dandanas, također piše i o problemu humanitarizma. Gottliebov roman “Ključ od velikih vrata” napisan je za vrijeme 2. svjetskog rata, a izišao je ponovno **2021. godine u izdanju Natke Badurine i Bodoni**. Radnja prati dolazak u Gestapov zatvor u Beču židovskog iluzionista i kabalista (premda se to ne kaže eksplicitno) Tarnopolskog, koji u zatvor donosi puno znanstvenofantastičnih sprava uz pomoć kojih može po potrebi stvoriti nešto iz ničega (“yesh” iz “ayin” u židovskoj kabali) te smanjiti relacije u svemiru ili ih povećati. Kroz svojevrсну crvotočinu, Tarnopolski izvlači pića i cigarete, živućeg pijetla, glasovir, čak i minijaturnu repliku obiteljske kuće, u kojoj smanjene verzije zatvorenika uživaju nekoliko dana – pa ipak, sve što je bilo stvoreno nakon nekog vremena ponovno nestaje pa ostaje nejasno je li ta situacija bila stvarna ili samo iluzija. Na koncu nestaje i sam Tarnopolski – stoga ni njegovo postojanje nije izvjesno – no taj misteriozni čovjek pred drugim zatvorenicima prkosi svim fizikalnim zakonima.

Ovaj znanstveno-fantastični roman Hinko Gottlieb je napisao za vrijeme boravka u zatvoru u Beču, nakon čega je postao aktivnim sudionikom



Fotografija knjige "Ključ od velikih vrata"

Izvor: osobni arhiv

pokreta otpora u talijanskim internističkim logorima (Kraljevica pa zatim Rab), gdje su Židovi bili neslobodni, ali zaštićeni od nacističkog progona. Izvorni rukopis je izgubljen za vrijeme nacističke ofanzive pa je "rekonstruiran" na temelju sjećanja nakon rata. Gottlieb se kroz svoj časopis "Omanut" već u doba Kraljevine Jugoslavije aktivno borio protiv antisemitizma. Po političkom uvjerenju bio je komunist, što ga je dovodilo u probleme s vlašću, a njegova je književnost ideološki obojena. Hrabro i aktivno se suprotstavljao svim režimima koje je smatrao nepravednima, od Kraljevine SHS do nacističkih i fašističkih režima. U Gestapovom istražnom

zatvoru boravio je zbog protunacističkih tekstova, a ne zbog židovskog podrijetla: nije dopustio da ga se učini žrtvom. Bio je vojnik u 1. svjetskom ratu, preživio različite režime, bio zatvaran i interniran mnogo puta na različitim mjestima, patio nakon smrti sinova (jednog su ubili ustaše, a drugi je poginuo u motociklističkoj nesreći tijekom pokušaja bijega iz države), borio se među partizanima, iščekujući slobodu. Kako bi Cohen napisao, "Freedom soon will come", no poživio je svega tri godine nakon oslobođenja od nacizma. Nakon kraja 2. svjetskog rata rata odselio je u tadašnju Britansku Palestinu te umro svega nekoliko mjeseci nakon proglašenja Države

Izrael. Čak i posthumno, njegove knjige prevode se na hebrejski i engleski te izlaze u Izraelu i Americi.

Ključ od velikih vrata

Radnja prati znanstveno-fantastična zbivanja unutar jedne zatvorske ćelije, zapravo samice, u kojoj su zbog štednje prostora čak četvorica zatvorenika: novopristigli mistik Tarnopolski, neimenovani pripovjedač podrijetlom iz Zagreba, liječnik dr. Strauss i nadržabin iz Varšave. Nakon što trojica zatvorenika upita Tarnopolskog može li ih on osloboditi pomoću svojih znanstveno-fantastičnih instrumenata, on odgovara da *može*, ali nije siguran *treba li*. Također naglašava važnost prihvaćanja individualne odgovornosti te govori da bi se svatko u toj situaciji postavio drukčije.

“Ja ne mogu ići od ćelije do ćelije. Ja vas ne mogu pojedince puštati na mala vrata. Moj ključ je od velikih vrata” (138). Tarnopolski objašnjava da je spašavanje pojedinaca samo “puštanje na mala vrata”, koje ne donosi sistemsku promjenu nego zapravo perpetui-
ra status quo. Da bi društvo napredovalo, treba svrgnuti nepravedni sustav i uvesti novi, jer pomaganje pojedincu neće pomoći većini pojedinaca, štoviše, moglo bi im i odmoći.

Mehanički aparati, više nalik na alkemijske instrumente nego komade tehnologije, daju Tarnopolskom određenu “moć”, odnosno “mogućnost” učiniti nešto. On shvaća težinu odgovornosti koju “moć” sa sobom

nosi te ne želi donositi naprasne odluke na temelju subjektivnih osjećaja. Premda su njemu dragi kolege s kojima provodi vrijeme u samici, on ima u vidu “veću sliku” i tvrdi da oni ne mogu shvatiti njegovu stvarnu svrhu.

“Smatraš li da bi to bilo prekomjerno uživanje moći kad bi pomogao čovjeku koji je nevin bačen u zatvor?”, pita doktor Strauss (137).

“Jest, i to bi bila nerazumna upotreba moći. Što se vas trojice tiče, već sam vam rekao da ću vam tu uslugu možda učiniti. Velim možda, jer je stvar delikatna i jer treba naći puta kako ne bih vašim oslobođenjem učinio više štete nego koristi. (...) Ti si jamo jedan od jednog, dva ili tri miliona koje je snasao isti udes. Po čemu misliš da imaš prednost pred svima drugima? A onda – što misliš, hoće li to ostati bez reperkusija, nestanu li jednoga dana tri Židova iz ćelije? Oni koji će ostati u zatoru, morat će odmah platiti za vaš nestanak. Tko će to uzeti na svoju odgovornost?” (137-138).

Prema njegovom mišljenju, bilo bi nepravedno osloboditi jednog pojedinca, jer bi se time uzrokovala dvostruka šteta: prvo, bio bi zakinut neki drugi pojedinac koji bi možda “bolje” mogao doprinijeti svijetu, čije bi spašavanje dovelo do nečeg društveno značajnog; drugo, svi koji nisu spašeni bili bi dodatno sankcionirani.

Tarnopolski vidi da je humanitarno djelovanje ipak važno, ali smatra ga nedovoljnim.

“Kad vam ne bih pomogao, ja doista ne bih bio ništa bolji od vaših tamničara. Ali kad bih samo vama pomogao, ja bih prema svima ostalima koji se nalaze u istoj situaciji kao što i vi bio gori od tamničara” (138).

Tarnopolski traži mističnog arhitekta koji je projektirao zgradu zatvora, a zatvor je analogija za državu. Prema tome, on smatra da rješenje nije u oslobađanju jednog, dva ili čak tisuću pojedinaca: trebalo bi čitav “arhitekturni plan” prema kojem društvo funkcionira, svrgnuti nepravedni sustav nacizma koji zatvara nedužne ljude. Cilj je osloboditi *sve*, a ne samo privilegirane pojedince.

“Vi sva trojica očito mislite da ću dobru svoju hiljadarku razbiti u sitniš i novčić po novčić razdati među prosjake. Zašto? Niste li došli na pomisao da je u mojem džepu ključ koji otvara sve tamnice ovoga svijeta?” (88)

Tarnopolski proglašava svoje gotovo-pa-mesijansko poslanje, da bi na koncu nestao kao i trikovi koje je izvodio pred zatvorenima. Budući da je Tarnopolski često govorio o “svojem privatnom kozmosu”, pripovjedač na kraj, primijetivši da je jedna zvijezda svjetlija nego inače, zaključuje da je očito pobjegao među zvijezde.

Humor

Premda je tema vezana uz nacizam i Holokaust (o kojemu zatvorenici u romanu dobro znaju, a ne pretvaraju se da “nitko ništa ne zna” o zbivanjima

u koncentracijskim logorima diljem Europe), autor koristi instrument humora da bi olakšao čitanje. Radnja se zbiva u istražnom zatvoru, a pripovjedač navodi koliko je sretan što može biti ovdje, gdje su tuševi doista tuševi, a ne plinske komore kao u Auschwitzu: “...kad znam da su njemački tuševi u poljskim koncentracijskim logorima umjesto vode puštali cianarsin i ugljikov monoksid u hermetički zatvorene kupaonice, neću da kažem ni jednu daljnju lošu riječ o kupaonici bečkog policijskog zatvora” (59).

Rečenice su vrlo lake i protočne, s mnogo dinamičnih dijaloga, a teme uključuju fiziku i filozofiju. Tarnopolski svoje trikove objašnjava pomoću Einsteinove teorije relativnosti, govoreći da svatko ima svoj “privatni kozmos” u kojem je nedodirljiv. To podsjeća na druge tekstove i svjedočanstva preživjelih Holokausta, koji svjedoče da su preživjeli zahvaljujući kognitivnoj sposobnosti odvojiti se od trenutnog mjesta-i-vremena, teleportirajući se mentalno na neko ljepše mjesto. Čak i Anna Frank tijekom sumornog i depresivnog skrivanja u potkrovlju ne piše o izolaciji i usamljenosti, već o obitelji, prijateljicama, dečkima, planovima i snovima za budućnost. Židovski narod svjedoči da je humor vrlo učinkovit instrument za preživljavanje teških trenutaka, dana i godina – jer omogućuje odmak od stvarnosti.

Na temelju toga, moguće je tvrditi da su trikovi Tarnopolskog u romanu –

sviranje klavira koji potom nestaje, donošenje živog pijetla koji također nestaje, itd. – bili doista trikovi koji su olakšali preživljavanje zatvorenici-ma. No knjiga ne daje konačni odgovor – na čitatelju je da prosudi što je od opisanog bilo stvarno, a što iluzija.

Jedan od ranih prizora u romanu uključuje uživanje četvorice zatvorenika u liker i cigaretama – a u zatvoru, dakako, nisu imali pristup ni jednom ni drugom. Pripovjedač opisuje kako su zatvorenici od višeput upotrijebljenih čikova, u kojima više nije bilo nikotina, uz pomoć novinskog papira i malo mašte izrađivali vlastite “cigarete”, a za vodu su se utvarali da je slatki liker. Međutim, uz pomoć imaginarnog alkohola, prijatelji su se doista uspjeli napiti, zbog čega stražar Weichselbraun sumnja da je netko prošvercao alkohol. Uz pomoć mašte, zatvorenici sebi olakšavaju boravak u zatvoru.



Fotografija ilustracije

Izvor: osobni arhiv

Etička pitanja

Roman otvara i mnoga druga etička pitanja. U jednom trenutku, Tarnopolski teleportira u ćeliju repliku

obiteljske kuće iz predgrađa Varšave, umanju zatvorenike (poput Alise u Zemlji čudesa) te ih odvede na vikend u unutrašnjosti te kuće. Na koncu, Tarnopolski umanjuje zatvorskog čuvara Wechselbrauna te ga zatvara u staklenu čašu, odakle više ne može izići. Taj čuvar ih je tukao i zlostavljao, a kao posljedica nasilja umrlo je mnoštvo zatvorenika među kojima i jedan slabšašni 17-godišnjak. Unatoč svemu tome, pripovjedač suosjeća s njegovom boli:

“Ova na prostor jedne šampanjske čaše reducirana ličnost živa čovjeka bila je grozna stvarnost koja me je do dna srca potresla. Nije mi se radilo o Weichselbraunu. Zaboravio sam ga. Ali ovdje u ovoj šampanjskoj čaši grčio se živ čovjek zahvaćen pandžama nepojmljivog mu udesa. Iz ove su iste čaše jučer, prije tri mjeseca ili tri godine lijepa ženska usta požudno i pomamno srkala ledeni napitak pjenušavog zlata, a danas je u istoj ovoj čaši obuhvaćen i skoncentriran sav strah i užas, očaj i bezizlaznost žive ljudske duše.” (134)

Čak i unatoč monstruožnim zločinima koje je počinio ovaj nacist, pripovjedač osjeća suosjećanje, ne prema konkretnom čovjeku, nego apstraktnom. Premda je svjestan da je taj zločinac zaslužio kaznu koju je dobio, njemu kao ljudskom biću smeta gledati patnju drugog ljudskog bića. Na taj način, roman naglašava važnost humanosti u svakoj situaciji.

“Taj nikoga više neće tući” (136), proklamira Tarnopolski, svjestan da je nacist Weichselbraun zaslužio kaznu, pa ipak, ne želi ga ubiti. “Ja bih ga bio ubio”, rekao je čak i rabin, a Tarnopolski odgovara: “Ali, da sam ubio Weichselbrauna, po čemu bih ja onda bio bolji od njega?” (136). Tarnopolski se protivi ideologiji pacifizma i smatra da se zlu treba aktivno – i oružano – suprotstaviti, pa ipak, etički problem nastaje na mikrorazini, na razini pojedinaca. Da, nacistička ideologija je pobijeđena, ali svi koji su na izravan ili neizravan način sudjelovali u zločinima, ili ih podržavali šutnjom – nacistički vojnici, birokratski djelatnici, zatvorski čuvari, pa i najobičniji građani koji su bez ikakvog otpora živjeli u takvom sustavu – bili su konkretna ljudska bića. Roman postulira da ih je nužno kazniti, pokušati reeducirati ili pak zatvoriti da ne bi dalje nanosili nasilje, ali se ne izživljavati nad njima.

Temeljna strategija nacizma bila je dehumanizacija. Kako bi im bilo lakše provoditi zločine, zatvorenike u logorima su nazivali “figurama” ili “objektima”. Nastojali su izbjeći razmišljanje o žrtvama kao o ljudima, jezikom ih označavajući kao predmete, a ne ljudska bića sa svojim osjećajima i razmišljanjima. Dehumanizacija je najučinkovitija strategija za provođenje masovnih zločina. Upravo zbog toga, roman inzistira na važnosti humanizacije. Nakon 2. svjetskog rata, osniva se Europska ekonomska zajednica, što je bio izvorni naziv Europ-

ske Unije, s osnovnim ciljem pomoći Njemačkoj da se vrati na noge. Premda je cijeli svijet osudio nacizam, krivnja nije predbačena narodu kao kolektivu. Počinitelji su (većinom) sankcionirani, ideologija nacionalsocijalizma je svrgnuta – i sad treba ići dalje. Njemačka kao država i dandanas nosi breme prošlosti – a politički lideri trude se ispraviti povijesne nepravde raznim mehanizmima, prije svega edukacijom protiv netolerancije, ali i reparacijom državi Izrael na temelju koje preživjeli Holokausta dobivaju Claims, itd. Čak i nakon što su svijetom počele kružiti šokantne fotografije iz koncentracijskih logora i činjenice o milijunima žrtava, svijet se prema počiniteljima postavio humano.



Fotografija knjige

Izvor: osobni arhiv

Tikkun olam: popravljanje privatnog kozmosa

Predzadnje poglavlje sadrži veliki govor Tarnopolskog o nužnosti svjetske revolucije. Nedvojbeno, najidealnije bi bilo promijeniti sustav. Međutim, humanitarno djelovanje nerijetko je

najbolje što mali čovjek može postići. Što je korisnije – govoriti o revoluciji ili pomoći barem jednom čovjeku?

Neki bi rekli da većina ljudi ne može promijeniti svijet. No treba li odustati ili treba beskompromisno vjerovati u ideale? Ako istinski vjerujemo da je nešto moguće i radimo u tom smjeru, samo je pitanje vremena kad će finalni cilj biti ostvaren.

Ono što je ispravno često je veoma teško. Najlakše je ispunjavati društvena očekivanja i šutjeti, trpjeti nasilje i nepravdu kao što su to mnogi činili za vrijeme zločinačkih režima. Antifašisti su znali da je teško, da je rizično, ali znali su i da će nagrada biti velika. Šačica partizana uspjela je, mimo svih izgleda, pobijediti veliku vojsku zločinaca – jer su istinski vjerovali u svoje ciljeve. Znali su da svatko zaslužuje sreću, slobodu, ispunjenost – a to se može postići jedino tektonskom promjenom. Micanje nasilnog sustava preduvjet je za ostvarivanje novog početka, temeljenog na ljubavi i uvažavanju. Niz prividnih prepreka transformira se u mogućnosti – kad više nema povratka, onda možemo samo nastaviti dalje, poput Abrahama kad mu je rečeno da žrtvuje sina, a što je dovelo do ostvarivanja proročanstva koje mu je obećano.

Kad dođe do konflikta, ne može se vratiti u beskonfliktno stanje. Put do

slobode ispunjen je preprekama, ali ako je konačni cilj vrijedan truda – što nas može zaustaviti? Ne postoji tako velika prepreka koju nije moguće nadići. Želimo djelovati aktivno, djelovati sad: jednog dana osvrnut ćemo se i biti zadovoljni rezultatom. Odahnut ćemo i biti ponosni što smo ustrajali do samog kraja i nismo odustali pred prvom preprekom. Ponekad, prepreka nas motivira još i više – što je nešto zahtjevnije, što je više rada potrebno uložiti, sve smo svjesniji koliko je važno da to i uradimo. Velika odgovornost leži upravo na pojedincu – na snažnom pojedincu, koji se beskompromisno zalaže za ono što zna da mora.

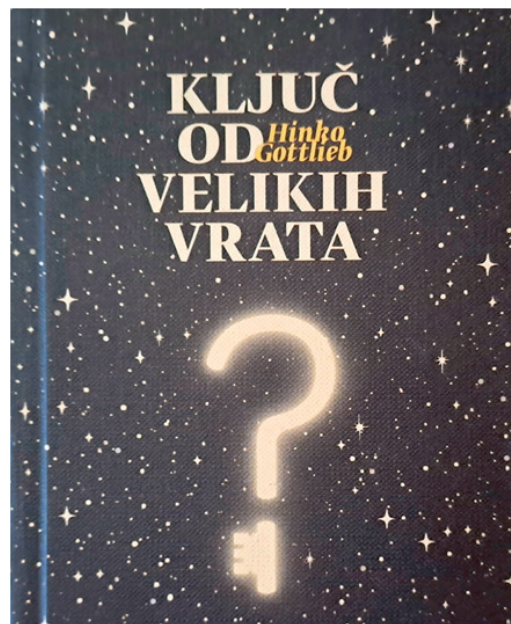
Roman Hinka Gottlieba upravo nas podsjeća da svaki pojedinac može popraviti svijet – *svoj svijet*. Talmud poručuje da je svaki čovjek kozmos: popravljanje osobnog kozmosa ekvivalentno je popravljaju svijeta. Ako je privatni kozmos urušen, valja ga izgraditi ispočetka. Ako maknemo komadiće onoga što je pokidano, otvara se prostor za novi život, ostvarivanje osobnog mesijanskog doba. Na taj način činimo tikkun olam, ispunjavamo svoju svrhu. Shvaćamo da je cjelokupni zatvor iluzoran: u bilo kojem trenutku, moguće je izići putem *ključa od velikih vrata*.

Paula Rem

Tikkun olam – Repairing the Private Cosmos, “The Key to a Great Gate” by Hinko Gottlieb

“Whoever saves a life, saves the whole world,” says the Talmud. However, many prominent Jews, including the philosopher Karl Marx, did not have a positive opinion of the phenomenon of humanitarianism. How is this possible, we will ask, why would anyone have something against action that helps people - not only people, but also a specific individual? In the sense of Dostoevsky, not only “abstract”, but also a concrete individual. Although the basic Christian principles originate from Judaism, the method of their application is different, so the principle of humanitarianism throughout history has primarily acquired a Christian undertone. It is Christian to help, according to the New Testament instructions that one should feed the hungry, clothe the poor, warm the frozen... and so on. Ancient Judaism had a highly developed system of humanitarian donations, so it was common - and socially expected - to regularly pay donations to the Jerusalem Temple, which served as a kind of state treasury.

Of course, there were compulsory taxes that financed the state appara-



Cover of the book, photo
Source: personal archive

tus (the king and officials) and the religious administration (the priesthood was actually separated from the state authority and, according to the original division of the territory among the tribes of Israel, had no property and therefore depended on the funding of the citizens, who charged for the service of ritual sacrifice). Apart from these legally regulated obligations, there was an informal obligation of humanitarian action. From middle-class citizens to those with better incomes, it was socially

expected to make donations. Money from donations went to the poor, primarily orphans or widows who do not have a permanent source of income. It is a bit absurd - that quite often it was the poor, who themselves were living on the edge of existence, who paid, relatively speaking, high donations. One parable from the New Testament, which illustrated life in ancient Judea during the 1st century. n. e., speaks of a poor woman who has only one coin, but takes it as a donation to the Temple, believing that there are always poorer people who need that coin more. What later happened to that coin - whether it reached its destination or was taken by the (unfortunately, often corrupt) temple elite - remains unknown. However, the point of that story is that the principles of humanitarianism expect the small man, who is often poor himself, to pay donations (for which we are not sure where they go), while the corporations with the highest incomes (even today) are actually exempted from paying taxes (under explaining that they employ many people), and many do not even engage in humanitarian activities. In this way, the gap between the rich and the poor deepens. Another problem with humanitarianism is that actually humanitarian action perpetuates social injustices. Instead of working to eliminate the system that causes such injustices, the focus is on micro-action, helping individuals, often at the expense of larger groups.

About the author

Hinko Gottlieb (1886-1948), lawyer, translator and writer who was an active member of the Jewish Community Zagreb and president of the youth literary section called "Literary Meetings" and editor of "Omanua", one of the long-standing Jewish magazines after World War II which is still published today, also writes about the problem of humanitarianism. Gottlieb's novel "The Key to the Great Gate" was written during the Second World War, and was published again in 2021 by **Natka Badurina and Bodoni**. The plot follows the arrival in the Gestapo prison in Vienna of the Jewish illusionist and kabbalist (although this is not explicitly stated) Tarnopolski, who brings to the prison a lot of science fiction devices with the help of which he can create something out of nothing if necessary ("yesh" from "ayin" in Jewish Kabbalah) and reduce relations in space or increase them. Through a kind of wormhole, Tarnopolski pulls out drinks and cigarettes, a living rooster, a piano, even a miniature replica of the family home, which the reduced versions of the prisoners enjoy for a few days - and yet, after a while, everything that was created disappears again, so it remains unclear whether that the situation was real or just an illusion. In the end, Tarnopolski himself disappears - therefore his existence is not certain - but this mysterious man defies all physical laws in front of other prisoners.

Hinko Gottlieb wrote this science fiction novel during his stay in prison in Vienna, after which he became an active participant in the resistance movement in the Italian internment camps (Kraljevica and then Rab), where Jews were not free, but protected from Nazi persecution. The original manuscript was lost during the Nazi offensive, so it was “reconstructed” based on memories after the war. Through his magazine “Omanut”, Gottlieb actively fought against anti-Semitism already during the Kingdom of Yugoslavia. He was a communist by political conviction, which got him into trouble with the government, and his literature is ideologically colored. He bravely and actively opposed all the regimes he considered unjust, from the Kingdom of SHS to the Nazi and Fascist regimes. He was in the Gestapo’s remand prison because of his anti-Nazi texts, not because of his Jewish origin: he did not allow himself to be made a victim. He was a soldier in the First World War, survived different regimes, was imprisoned and interned many times in different places, suffered after the death of his sons (one was killed by Ustasas and the other died in a motorcycle accident while trying to escape from the country), fought among partisans, waiting for freedom. As Cohen would write, “Freedom soon will come”, but he lived only three years after liberation from Nazism. After the end of the Second World War, he moved to what was then British Palestine and

died only a few months after the declaration of the State of Israel. Even posthumously, his books are translated into Hebrew and English and published in Israel and America.



Photo of the book
Source: personal archive

The Key to a Great Gate

The plot follows the science-fiction events inside a prison cell, actually a solitary cell, in which, due to saving space, there are as many as four prisoners: a newly arrived mystic from Tarnopol, an unnamed storyteller originally from Zagreb, a doctor Dr. Strauss and a nadrabbin from Warsaw. After the three prisoners ask Tarnopolski if he can free them using his sci-fi instruments, he replies that he can, but isn’t sure if he should. He also emphasizes the importance of accepting

individual responsibility and says that everyone would act differently in that situation.

“I cannot go from cell to cell. I cannot let you individuals through the small door. My key is to the great gate” (138). Tarnopolski explains that rescuing individuals means opening “the small gate”, which does not bring about systemic change but actually perpetuates the status quo. In order for society to progress, the unjust system needs to be overthrown and a new one introduced, because helping an individual will not help the majority of individuals, in fact, it might even discourage them.

Mechanical devices, more like alchemical instruments than pieces of technology, give Tarnopolski a certain “power”, or “possibility” to do something. He understands the weight of responsibility that “power” brings with him and does not want to make rash decisions based on subjective feelings. Although he likes his colleagues with whom he spends time in solitary confinement, he has a “bigger picture” in mind and claims that they cannot understand his true purpose.

“Do you think it would be excessive enjoyment of power to help an innocent man thrown into prison?” asks Doctor Strauss (137).

“Yes, and that would be an unreasonable use of power. As for the three of you, I have already told you that I

may do you that favor. I say perhaps, because the matter is delicate and because a way must be found so that I do not do more harm than good by your liberation benefits. (...) You are one of the one, two or three million who have suffered the same fate. What makes you think you have an advantage over everyone else? And then - what do you think, will it remain without repercussions, if one person disappears three Jews from the cell? Those who remain in prison will have to pay immediately for your disappearance. Who will take responsibility for this?” (137-138).

According to his opinion, it would be unfair to release one individual, because this would cause double damage: first, another individual would be deprived who could perhaps “better” contribute to the world, whose saving would lead to something socially significant; secondly, all who were not saved would be further sanctioned.

Tarnopolski sees that humanitarian action is still important, but considers it insufficient: “If I did not help you, I would indeed be no better than your jailers. But if I only helped you, I would be worse than the jailers to everyone else who is in the same situation as you” (138).

Tarnopolski is looking for a mystical architect who designed the prison building, and the prison is an analogy for the state. Therefore, he believes that the solution is not to free one,

two or even a thousand individuals: the entire “architectural plan” according to which society functions should be overthrown, the unjust system of Nazism that imprisons innocent people. The goal is to free everyone, not just privileged individuals.

“All three of you obviously think that I’m going to break my good thousand into change and give it away, coin by coin, among the beggars. Why? Haven’t you come to think that in my pocket is the key that opens all the dungeons of this world?” (88)

Tarnopolski proclaims his almost-messianic mission, only to eventually disappear along with the tricks he performed in front of the prisoners. Since Tarnopolski often spoke of “his private cosmos”, the narrator finally, noticing that one star is brighter than usual, concludes that he has apparently escaped among the stars.

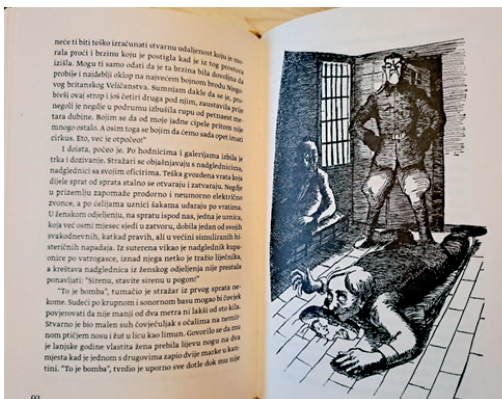


Photo of the book
Source: personal archive

Humor

Although the topic is related to Nazism and the Holocaust (which the

prisoners in the novel know well, and do not pretend that “no one knows anything” about the events in concentration camps throughout Europe), the author uses the instrument of humor to make reading easier. The action takes place in a remand prison, and the narrator states how happy he is to be here, where the showers are really showers and not gas chambers like in Auschwitz: “..when I know that the German showers in the Polish concentration camps released cyanarsin instead of water and carbon monoxide into hermetically sealed bathrooms, I will not say a single bad word about the bathroom of the Viennese police prison” (59).

The sentences are very easy and flowing, with lots of dynamic dialogue, and the topics include physics and philosophy. Tarnapolski explains his tricks using Einstein’s theory of relativity, saying that everyone has their own “private cosmos” in which they are untouchable. This is reminiscent of other texts and testimonies of Holocaust survivors, who testify that they survived thanks to the cognitive ability to detach from the current place-and-time, teleporting mentally to some more beautiful place. Even Anna Frank during her gloomy and depressed hiding in the attic does not write about isolation and loneliness, but about family, friends, boyfriends, plans and dreams for the future. The Jewish people testify that humor is a very effective instrument for surviv-

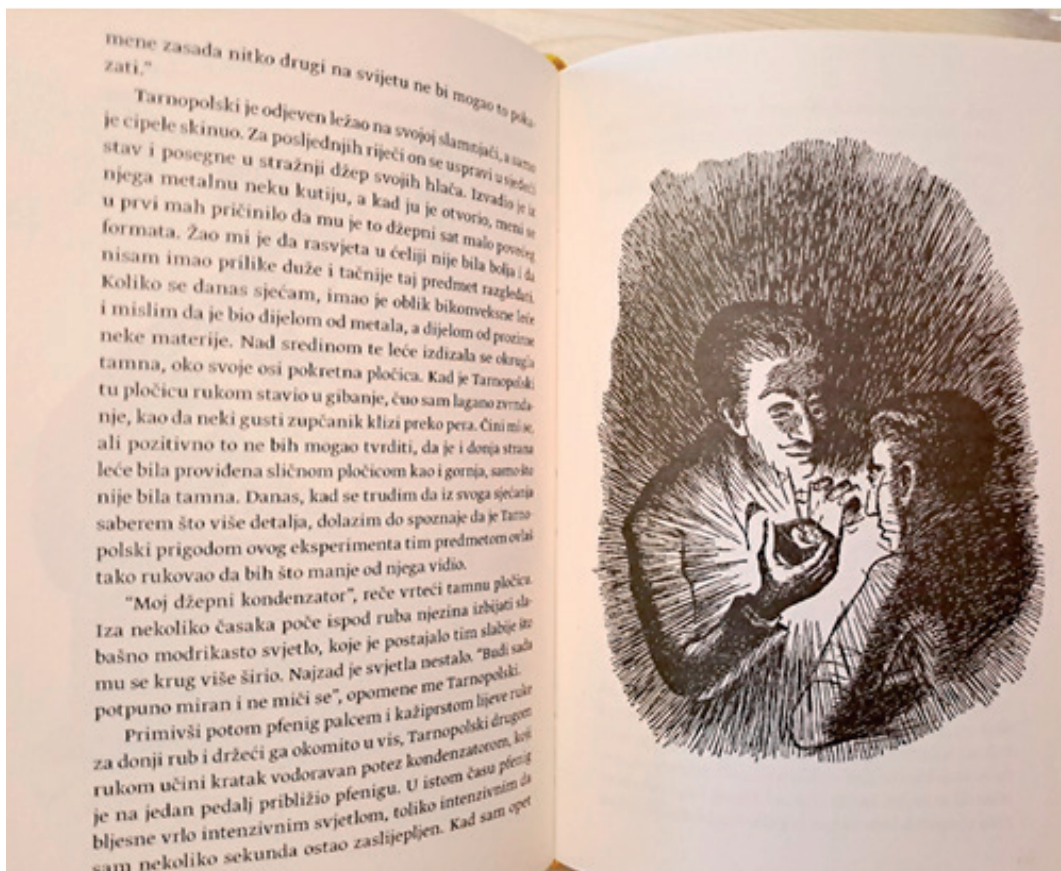


Photo of the book

Source: personal archive

ing difficult moments, days and years - because it enables a break from reality.

Based on this, it is possible to argue that Tarnopolsky's tricks in the novel - playing a piano that then disappears, bringing a live rooster that also disappears, etc. - were indeed tricks that made it easier for the prisoners to survive. But the book does not give a final answer - it is up to the reader to judge what was described was real and what was an illusion.

One of the early scenes in the novel involves four prisoners enjoying liq-

uor and cigarettes - and in prison, of course, they had access to neither. The narrator describes how the prisoners, with the help of newspaper and a little imagination, made their own "cigarettes" from repeatedly used cigarettes, which no longer contained nicotine, and they pretended that the water was sweet liquor. However, with the help of imaginary alcohol, the friends really managed to get drunk, which made the guard Weichselbraun suspect that someone had smuggled alcohol. With the help of imagination, prisoners make their stay in prison easier.

Ethical issues

The novel also opens up many other ethical questions. At one point, Tarnopolski teleports into a cell a replica of a family house in the suburbs of Warsaw, shrinks the prisoners (like Alice in Wonderland) and takes them for a weekend inside the house. In the end, Tarnopolski belittles the prison guard Wechselbraun and locks him in a glass cup, from where he can no longer get out. That guard beat and abused them, and as a result of the violence, many prisoners died, including a weak 17-year-old. Despite all this, the narrator sympathizes with his pain:

“This person of a living man reduced to the space of a champagne glass was a terrible reality that shook me to the core. It was not about Wechselbraun. I had forgotten him. But here in this champagne glass was a living man writhing in the claws of an inconceivable fate. From this same glass yesterday, three months or three years ago, a beautiful woman’s mouth lustfully and frantically sipped an icy drink of sparkling gold, and today in this same glass all the fear and horror, despair and hopelessness of the living human soul are encompassed and concentrated” (134).

Even despite the monstrous crimes committed by this Nazi, the narrator feels compassion, not for a concrete man, but for an abstract one. Although he is aware that this crim-

inal deserved the punishment he received, as a human being it bothers him to see the suffering of another human being. In this way, the novel emphasizes the importance of humanity in every situation.

“He won’t beat anyone again” (136), Tarnopolski proclaims, aware that the Nazi Wechselbraun deserved punishment, and yet he does not want to kill him. “I would have killed him,” said even the rabbi, and Tarnopolski replies: “But if I had killed Wechselbraun, then how would I be better than him?” (136). Tarnopolski opposes the ideology of pacifism and believes that evil should be actively - and armed - opposed, and yet, the ethical problem arises at the micro level, at the level of individuals. Yes, the Nazi ideology was defeated, but all those who directly or indirectly participated in the atrocities, or supported them by silence - Nazi soldiers, bureaucratic workers, prison guards, and even the most ordinary citizens who lived in such a system without any resistance - were concrete human beings. The novel postulates that it is necessary to punish them, try to re-educate them, or even imprison them so that they do not cause further violence, but not to feel sorry for them.

The fundamental strategy of Nazism was dehumanization. In order to make it easier for them to carry out crimes, prisoners in the camps were called “figures” or “objects”. They tried to avoid thinking about the vic-

tims as people, using language to mark them as objects rather than human beings with their own feelings and thoughts. Dehumanization is the most effective strategy for carrying out mass crimes. Precisely because of this, the novel insists on the importance of humanization. After World War II, the European Economic Community, which was the original name of the European Union, was founded, with the basic goal of helping Germany get back on its feet. Although the whole world condemned Nazism, the blame was not laid on the people as a collective. The perpetrators have (mostly) been sanctioned, the ideology of National Socialism has been overthrown - and now we need to move on. Germany as a country still carries the burden of the past today - and political leaders are trying to correct historical injustices through various mechanisms, primarily through education against intolerance, but also through reparations to the state of Israel, on the basis of which Holocaust survivors receive Claims, etc. Even after shocking photos from concentration camps and the facts about millions of victims began to circulate around the world, the world was humane towards the perpetrators.

Tikkun Olam: Repairing the Private Cosmos

The penultimate chapter contains Tarnopolski's great speech about the necessity of a world revolution. Undoubtedly, the most ideal would be to

change the system. However, humanitarian action is often the best that a small person can achieve. What is more useful - to talk about the revolution or to help at least one person?

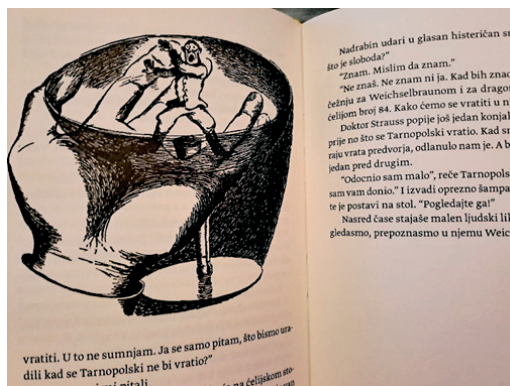


Photo of the book

Source: personal archive

Some would say that most people cannot change the world. But should we give up or should we uncompromisingly believe in ideals? If we truly believe that something is possible and work in that direction, it is only a matter of time before the final goal is achieved.

What is right is often very difficult. It is easiest to fulfill social expectations and remain silent, to suffer violence and injustice as many did during the criminal regimes. The anti-fascists knew that it was difficult, that it was risky, but they also knew that the reward would be great. A handful of partisans managed, against all odds, to defeat a large army of criminals - because they truly believed in their goals. They knew that everyone deserves happiness, freedom, fulfillment - and this can only be achieved

through tectonic change. Dismantling the violent system is a prerequisite for realizing a new beginning, based on love and respect. A series of apparent obstacles are transformed into possibilities - when there is no turning back, then we can just keep going, like Abraham when he was told to sacrifice his son, which led to the fulfillment of the prophecy that was promised to him.

When a conflict occurs, it cannot return to a conflict-free state. The road to freedom is filled with obstacles, but if the final goal is worth the effort - what can stop us? There is no obstacle so great that it is impossible to overcome. We want to act actively, act now: one day we will look back and be satisfied with the result. We will breathe a sigh of relief and be proud that we persevered until the very end and did not give up at the first obstacle. Sometimes, an obstacle motivates

us even more - the more demanding something is, the more work we need to invest, the more aware we are of how important it is to do it. The great responsibility lies precisely on the individual - on the strong individual, who uncompromisingly stands up for what he knows he must.

Hinko Gottlieb's novel reminds us that every individual can fix the world - his world. The Talmud says that every man is a cosmos: fixing the personal cosmos is equivalent to fixing the world. If the private cosmos has collapsed, it should be rebuilt from scratch. If we remove the pieces of what was torn, space opens up for a new life, the realization of a personal messianic age. In this way, we make tikkun olam, we fulfill our purpose. We realize that the entire prison is illusory: at any moment, it is possible to get out through the key of the big door.