



Fall 1997

# SANE News

## Poseta Kolu srpskih sestara u Bawaluci

Stigli smo u Bawaluku 4. avgusta. Posle vrlo kratke posete SRNI obišli smo i Kolo Srpskih Sestara.

Predsednica Kola, Milica Cvijanovi, sekretar Gordana Popovi i još nekoliko članica Kola su nam govorile o bezbrojnim tužnim priama i ogromnoj tragediji koja se poslednjih godina dešavala pred njihovim oči. Objasnila su nam svoj način rada i način raspodela humanitarne pomoći.

U vreme kada su izbeglice iz Krajevine Bosne dolazile u ogromnim talasima, pomoć je stizala od više organizacija. Značajna količina odeljenja je stizala iz Amerike, od strane Fonda za pomoć Istočnoameričke episkopije Srpske pravoslavne crkve, i još predsednik prota Malich.

Bilo nam je vrlo drago to da ujedmo posetimo od novembra 1995 godine SANE i Crkvu svetog Save slali pomoć zajedno, uglavnom odeljenja, ali tako i neke hrane i lekova. Prijatno nam je bilo kad su u razgovoru sestre koje su radile na raspakivanju kazale da se sećaju bostonskih kutija. Jedna od sestara je rekla da se sećala i naših papirića (Uvek smo u kutije stavljali mirisne osveživače).

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Posle dužeg razgovora, sestre su nas provela kroz svoje prostorije.

Prostorija za odeljenja bila skoro prazna. Gđa Cvijanovi je objasnila da je pomoć prestala da stiže:

"Mislili su da prestao je rat, pa ne treba pomoć, a deca sirova i ostali, izbeglica mnogo, hrana se potrošila, a odeljenja se pocepala".

U jednom hodniku su ostala još samo dva rafala kaputa koje je deliti ovezime.

Sledila soba u koju smo ušli je najderaj, gde smo našli koju je neko poslao u humanitarnu pomoć, popravka kad nešto stigne pocepano.

Na zidu je visilo nekoliko tačnica koje su pravčene od kaputa ili odelja koji nisu mogli da se poprave. U tačnicama su stavljene slike, pesme ili priče nekog deteta o kome se Kolo brine. Svako ko je prišlo o 100 dinara za Dečubolnicu u Bawaluci mogao je da dođe sa prižnanim da dobi jednu takvu tačnicu od Kola.

Pored tačnica bile su i izmišlene, opet pravčene i ukrasne stvari koje su stigle u okviru humanitarne pomoći.

*Continued on page 5*

## Visit to Banjaluka

In August 97 I went back to Banjaluka.

This time I went with Gordana and Bata. We picked up Stojan Kojic on the way.

Some things are the same. Stojan and his family are doing very well as before, but Rajko Simeunovic is having trouble.

There is tension in Banjaluka but the nightlife is as lively as before. There are still refugees in the refugee center but they are fewer and doing better. Most importantly we found Kolo Srpskih Sestara and saw that our clothes had arrived and were greatly appreciated.

*Continued on page 2*

## From SANE President

Dear friends,

This Newsletter brings you the information about most of our Summer and Fall activities this year.

Although Jasenovac Conference falls within this period, because of its importance we have decided to bring you an extended coverage in our next Newsletter, rather than a brief report now.

Somewhat different from the previous SANE activities, and yet very well attended, was the Jazz concert organized by Dragan Grujic and Sasa Velickovic. The newly formed group *Vashar*, made up of music students at Berklee, played contemporary Jazz influenced by Balkan ethno music.

During the Summer of 1997, while Mike Pravica was writing and publishing his letters in many newspapers, Kiyoshi and I went to Yugoslavia.

We went to Republika Srpska and visited our old friends Stojan and Rajko who both live near Brcko. We visited the famous Arizona Market and then spent a couple of days in Banjaluka.

A large part of our time in Banjaluka we spent with refugees and members of Kolo srpskih sestara. It was this Kolo that distributed most of the humanitarian aid that we sent (except for the medicine which we sent directly to Dom zdravlja - in Pale).

For the last two years SANE together with our St. Sava Church took part in collecting and sending humanitarian aid through the Church Relief Program of the Eastern American Diocese of the Serbian Orthodox Church, directed by Father Malich. For the same two years, people questioned me: Where does our humanitarian aid go? Does it get to the refugees? How is it distributed? Did they need it? What did they need? Should we do it?

Our visit to Banjaluka convinced us that our determination to send the humanitarian aid was well justified and that we can be only glad that we did it.

*Gordana Todorov*

# Visit to Banjaluka

From page 1

## Arizona Market

Let me start on Sunday, August 4. We got to Stojan's house and the first thing we did after we ate and drank was to go to the Arizona Market. It was not the way it was last year when IFOR protected the market with tanks and Federation police were not allowed inside.

Now the market is dominated by muslims and there is no longer the pretence of "multiethnic tolerance". We are called "aggressors" and asked to leave.

We saw two or three Norwegian SFOR walking around. I couldn't tell whether they were shopping or patrolling but they had their assault rifles strapped to their backs.

The market was very crowded, however we didn't run into any of Stojan's friends as we did last year. In fact Stojan estimated that 90% of the people were muslims.

Gordana found one woman who was wearing a very nice satin dress and she asked her where she bought it. The woman said she made it herself and she lifted up the edge of the dress. You could see that the lining was sewn into the inner edge so that the cross section was all puffed up. It was a "dimije". The woman said: "I'll sell it to you, give me 100DM and I'll take it off right now." We didn't buy the dress.

While we were videotaping and taking pictures the muslims were making comments. I heard one shopkeeper say "Can you imagine, we could be on Chinese TV and we would never know it." Stojan heard someone say "Snimaj, snimaj, agresore!" ("Film, aggress-

or, film.")

Later Gordana asked Bata to take a picture of us in front of the map of the Arizona Market. A Federation policeman came up to Bata, waited for him to take the picture and then told him that he was not allowed to take pictures. He asked for his passport and Bata said he didn't have one and he gave the policeman his licna carta. The muslim said that you need a passport to come to the Arizona market. He said it is forbidden to take pictures and he said "Do you know that I can make you leave?" We said we were just on our way out. (And we are not coming back, we were all thinking.)

## Kolo srpskih sestara

We drove to Banjaluka on Monday morning. Stojan's friend Radovan P. was supposed to be waiting for us at the Hotel Bosna but he had an accident and he couldn't get out of bed so he told us just to go to his apartment when we were finished.

We went to all the places that we planned: SRNA, Kolo srpskih sestara, the refugee center, Rose's cousin and finally Radovan's apartment. We also found the place where the famous Ferhadi dzamija used to be.

At Kolo they talked to us for a long time and they said they need aid more than before. Then they showed us their supply rooms. One small room was half filled with boxes of donated milk for children.

Another room had flour and some feminine hygiene products. Finally the clothes room was almost empty although there were two racks of winter clothes in the hallway that the sisters had prepared for winter distribution.

Among the clothes Gordana recognized two of the pieces of clothing that she packed! One was a nice white blouse with extra buttons pinned on. It came from a set of choir girl outfits that the Holy Trinity Armenian Church in Cambridge had given us.

## The Refugee Center

At the refugee center in Banjaluka we met three of the women that were there last year.

There are 33 people at the center, 6 children and 27 grownups. This was a great improvement over last year when there were more than one hundred crowded into the school gymnasium. Also they seemed to be in bet-



ter spirits.

Gordana talked to the refugee women for a long time and we tried to figure out what they needed. They needed clean sheets and underwear. The next day we went to the market and figured out that we didn't have enough money for the sheets but we bought 33 pairs of underpants, 1 kilo of coffee and 5 jars of Eurocream (for the kids) and took it to the center.

## Banjaluka

All in all the people of Banjaluka seem to be doing better.

One couple who was living in a muslim house last year had found their own house in the suburbs.

People were working, albeit mainly in the black market and at night the cafes were full of young people and loud music.

We visited several people in their borrowed homes. One was Dragana S. who lives with her mother. Dragana and her Tetka had both been married to muslim men. Dragana got divorced for personal reasons. But her mother's sister is still married and no longer talks to them.

When the war started it was Dragana's teenage son who "woke up the Serb" in her, she said. Now she thanks the muslims for helping her to remember her cultural identity. She says she has a little picture of Karadzic and whenever she meets any I/SFOR she shoves it

Continued on page 8



## Published Letters to Newspapers

Boston Phoenix  
10/31/1997 p6

### A Misguided Critic?

At one point in his article ["Above ground," Arts, October 17], Gerald Peary states that Emir Kusturica's *Underground* "dwells in part on that ethnic war in the Balkans—which is still incomprehensible to most globally trusting Americans." Based on what Mr. Peary said about the politics of Emir Kusturica and his film, I came to the conclusion that he must be one of these "globally trusting" Americans. Putting aside his own judgment about the artistic merits of the film, Mr. Peary has been ill-informed about the political beliefs of Mr. Kusturica. It was professionally irresponsible of Mr. Peary to rely on the biased opinions of his friends, some of them prominent Yugoslavian directors. Because of their anti-Milosevic stance, these directors have not been able to make films in years. Unfortunately, their frustration at being stifled was vented at their colleague, Emir Kusturica, and this misplaced anger misguided Mr. Peary.

Mr. Peary is fundamentally wrong when he claims that Kusturica "supported Slobodan Milosevic's Serbs." First of all, it is unclear what Mr. Peary means by "Milosevic's Serbs." I assume that the term refers to the Bosnian Serbs, who took part in the Bosnian War, and if that is the case, I must inform him that Mr. Kusturica, a Moslem, condemned on several occasions those who seized and destroyed Sarajevo. When an antiwar Serb speaks against Serb nationalism, it is always welcomed in the Western world. When, suddenly, a prominent figure such as Kusturica starts denouncing the politics of his own people, he becomes a Serb nationalist in the eyes of the Westerners. Some call it a double standard. I call it ignorance by the intellectuals who refuse to acknowledge the complexity of this war—including those who profited from others' misery.

Since I have been following Kusturica's public appearances (before the civil war in the Balkans broke out), he has been declaring himself a Yugoslav. When the wars in Slovenia (and then Croatia and Bosnia) started,

Kusturica's fight to preserve the spirit of Yugoslavia, its brotherhood and unity, even intensified. *Underground*, in Kusturica's own words, is "a necrology for Yugoslavia, and for all of those who once lived happily in that country." Even Kusturica's cast and crew is a Yugoslavia in miniature—the cinematographer is a Slovenian, the actors are Serbian, Moslem and Croat. Kusturica is by no means an ultranationalist. He is a Yugoslav nationalist, and as such, he is a target of both the real nationalists of all colors and the "globally trusting" intellectuals from the West.

Peary's objection that the film was funded in "part with money and help from Milosevic's plunderous government" is in the same accusatory yet ignorant spirit. Such a statement is, at best, meaningless. Filmmaking in repressed societies necessarily requires compromise. What then should one say about the films of Iranian Abbas Kiarostami or Chinese Chen Kaige, for example? Yes, *Underground* was partially supported by Serbian Radio Television, which is controlled by Milosevic, but how one can make such an explosive feature without the television industry that owns almost all the filming equipment in the country? How does one film all those airplane and helicopter raids without asking the police and the army for help?

At worst, Mr. Peary's statement is mean. It does injustice to all those who made the film possible. The screenwriter of the film, the great Yugoslav playwright Dusan Kovacevic, has been denouncing Milosevic's regime for years, yet he did not have a problem working with Kusturica. Not to mention all the other distinguished anti-Milosevic actors who starred in the film. Or how about the film's French producer, Ciby 2000? Those French are "collaborating with the Nazis" again.

Sincerely,  
Aleksandar Lekic

Letters  
The Financial Times  
One-sided efforts will not provide solution in Bosnia  
Friday, August 1, 1997.

Sir,

Robin Davies is certainly correct to assert that the proper strategy to be implemented by the international community to help Bosnia should be economic leverage—especially as economic stagnation was a primary cause of the Yugoslav civil wars ("For credibility's sake", July 22).

However, I fail to see where any credible economic leverage exists in Republika Srpska given that most western efforts in Bosnia have alienated Serbs to the extent that most of them do not trust western intentions

to be in any way in support for their national survival.

Of the billions of dollars of aid that have gone to Bosnia to date, less than 1 per cent has reached Republika Srpska. This, coupled with economic sanctions against this tiny entity of some 1.4m misunderstood souls, has so isolated its inhabitants that the potential for spawning terrorism here is very real. To paraphrase a pamphlet threatening Nato occupation troops, "we have very little to lose".

If the international community really desires to heal Bosnia, it must cease its one-sided efforts aimed at punishing only one side in a civil conflict in which all three sides bear some measure of guilt for the horrible suffering endured by all of Bosnia's citizens.

Michael Pravica



Photo by Dragan Grujić

Michael Pravica

Points of View  
The European  
29 May - 4 June, 1997  
Pg. 6

Placing a cross. I am utterly horrified by Chris Duggan's "Footprints on the Sands of Time" cartoon used to illustrate Ustinov at Large (issue 364). How can you possibly justify placing a Christian cross alongside such political symbols of oppression as the swastika, a hammer and sickle, and a handgun?

Would you depict the symbol of any other religion in such a fashion? Weneed to deconstruct stereotypes and rise above them. Instead, mired in ignorance, you all choose to perpetuate hate and stupidity.

Maria Jerinic

If you have a published Letter to the Editor, send us a copy and we will reprint it in our next Newsletter



ПРЕДМЕТ:

Ваши знак: .....

Нови знак: .....

Бања Лука, дана 5. 9. 1997

Serbian-American Alliance of New England  
Inc - SANE  
Boston

Досија Јосифа Јордане Јодоровић нашег  
колу искрено мис је одрадовала.  
Верујем тако да смо много време помислило  
нот рочија и ово крајње време мила  
родиле вредно и све волети коју смо примила  
Моделите очима којима је била намењена.  
Ваша се овај пут искрено захваљујемо  
а Јосифа Јордана мила је прелазу да се  
убери да је потот и ситноне и дивна.  
Ради нашег економског ситуација наше  
људи у Америци су нама далеко да су и  
наше добротне информације ситне смо  
недовољне.

Мени мо вас уживајем да је ваша потот  
сигурна и у Београду. Срећне смо и пототне  
потот излетом и раселеном ситуацијом  
од који су многи изабели без где итеја.  
Ради наше информације мени мо вам саопшћеније  
да је кроз Гроз Београду прошло или се кроз време  
вадрено око 400 килода идејно и раселеном  
ситуацијом ова од 1991 до децембра месеца 1995 из  
Јенос у Београду мени потот некретних 1996  
око 68 000.  
Верујем да ће доћи дана када ће мо ишајем  
примили да вас и ошарније одвесити мо  
о свему мени докунујемо  
Хвала.

Сенјер  
Тор Банја

## Peacemaker

The *Boston Globe* describes Peacemaker, the new Spielberg-Katzenberg-Geffen Dreamworks production, as a "skillfully crafted but thoroughly predictable thriller" with anti-terrorist American heroes "standing between us and a big smoking radioactive crater where the UN used to be."

It could really be called a thoroughly boring thriller, except for what is of interest to us as Serbs, since the terrorist with the bomb is a Serb.

What I want to point out is how this Serb is characterized. He is portrayed as an educated, cultured person and is shown living among other Serbian people in a condition of suffering and sadness.

At two points he delivers a message to explain his actions. This is an inexact paraphrase but it goes roughly like this:

I am a Serb[pause] a Croat and a muslim. Yes, we have had serious problems, but why didn't you leave us alone to work them out. Why did you get involved, and who paid for this war, and who brought the weapons of destruction to us? If the world really wants to see a war, we are going to bring it to you where it really belongs.

The audience is presented with a very curious flashback scene. He is in Sarajevo with his wife and daughter. They are shot by unidentified snipers. He picks up his dying daughter and cries out to a passing UN truck to help her, but the truck driver keeps on going as she dies in his arms.

These are not the scenes or characterizations we might expect from such a "skillfully crafted and predictable thriller." One might ask what the producers and director had in mind and why the situation was presented as it was.

It is perhaps worth seeing and talking about.

Barbara Gruber

## PROGRAM RADA DJE^JE KOLONI JE NADE@DA PETROVI ]

Kada smo pokrenule rad ove kolonije 1996. godine, po{le smo od dva osnovna elementa: obezbediti oporavak i rekreaciju {to ve}em broju djece, a istovremeno formirati nukleus sli karske kolonije.

Veoma skroman smje{tajni kapacitet - jedna velika u-ionica u zgradi seoske {kole - omogu}io nam je da u turnusi ma od po 10 dana obuhvati mo po 20 djevoj-i ca uzrasta od 7 - 14 godina. U svakoj grupi, boravilo je po 4-5 djevojci ca. Na taj na-in smo im omogu}ile da svoja znava pro{ire, jer su s wi ma radili poznati umjetnici.

Paralelno sa slikarstvom, a u

dogovoru s pedagozima, stvorene su grupe, prema uzrastu djece, koje su obra|ivale odre|ene teme kroz tekstove koje su sami sastavqali, a crte`ima ih ilustrovali.

Pokazalo se u praksi da je ovakav vid rada veoma pogodan za psihotraumatska qe-ewa kao i resocijalizaciju.

Treba naglasiti da su u koloniji boravila djeca iz kolektivnih centara, djeca koja su izgubila jednog ili oba roditelja, kao i djeca -iji su roditelji nezaposleni.

Svaka grupa je, pored toga, priredila priredbu koju su prika-

zivali zadweg dana boravka u Koloniji na koju su pozivali djecu iz sela kao goste.

Pripremanje takve dolazak njihovi evnika koji bi s djecom razgovarali, -itali im svoje pjesme, ali ih istovremeno uvodili u tajne pisane tako da bi smo mogli vremenom stvoriti literarnu radionicu.

Pored -lanica kola srpskih sestara koje je kao volonteribridnutio i shrani djece, higijeni i smje{tajni svi ostali: qekari, slikari, pedagozi, muzi-ari radi je ove godine u Koloniji takoe kao volonter.

## Poseta Kol u srpski h sestara u Bawal uci

From page 1

U takve -izmice su stavqane male igra-ki ce iz pomo}i koja je stizala, i decqene si ro-i }i ma.

Na klupi su stajale sa{ i vene i iskrojene sukvice i prsluci od roze somota. Materijal su dobili za { i vewe i sada prave komple te za devoj-i ce koje pevaju u horu.

Sl ede}a soba je bila prili -no mala. U voj je bilo jo{ rol ni materijal



za { i vewe i nekol i ko rafova haqi na i bl uza. Dok sam pregl edala te rafove na{ l a sam jednu bel u bl uza sa karneri ma i za{ i venom mal om kesicom sa rezervni m dugmadi ma.

G|a Cvijanovi } je rekla da su dobili punu kutiju takvih bl uza i da je ona `el el a da ih iskori ste za wi hov hor. Na`al ost bl uze su bile suvi { e vel i ke, a devoj-i ce suvi { e mal e, tako da su ih razdel ile. Tu jednu su sa-ual i kao model da bi Smi cka mogla da { i je takve bl uzi ce za devoj-i ce.

Rekla sam joj kako se se}am kad smo u jermenskoj Crkvi svetog trojstva u Kejmbrixu dobili punu kutiju takvih bl uza i jasno se se}am kad smo ih pakovali .

Dok sam pregledala haqi ne prepoznala sam jo{ jednu haqinu koju sam ja pakovala. G|a Cvijanovi } je objasnil a da su tu ostale samo poneke, specijalne haqi ne. I spril -al a mi je kako su primili jednu te{ ku, vezenu i lepo ukra{ enu haqinu koju su dali za matuski poklon devojci kojoj su poginuli u ratu i otac i brat.

Sa zadovoljstvom su nam pokazali i ven-ani ce koje su dobili . Neke od ven-ani ca su poklonili , a neke su pozajmqival i . Sada planiraju da ih pozajmquju i iznajmquju.

Sa izuzetno lepim haqinama planiraju da naprave modnu reviju kako bi pokazali svim stanovnicima Bawal uke kakve su sve stvari dobjali

u okviru humanitarne pomo}i .

Kad smo pro{ li kroz prostorije sa hranom, pokazali su nam zal i he koje i maju. Ugl avnom je bilo hrane za mal u decu, kao i ne{ to bra{ na i konzervi . Prostorija sa higijenskim stvarima je isto bila slabo opremljena. I mali su na pol icama jo{ i krevetni nu }ebad.

Pokazali su nam i apoteku Kol a koja je sada i zuzetno slabo opremljena.

Dok smo pri -ali , do{ l a je jedna vrlo mlada `ena da dobi je hranu za svoje

dvoje male dece. Rodila je dvojke za vreme rata, u vreme kada je ve} sve svoje rojake izgubila. Mlada mama je do{ l a pravo iz porodil i{ ta u Kolo. Sestre iz Kol a su je te { i l e , obja{ wavale joj da zbog bebi ca ne sme da bude tu` na i naravno spremile su joj paket. Ona i daqe nastavqa da dolazi za pomo}.

Devojka iz Jajca je pri -al a kako

su napustile Jajce na brzini, a da ni su ni shvatal e da napu{ taju sve zauvek.

I sta pri -a se -uje i kad se pri -a sa qudi ma iz Sanskog Mosta i mnogi h drugi h mesta, koja su sva na isti na-i n pal a u jesen 1995 godi ne, ubrzo posl e pada Kraji ne.

Razgovor je prekidan nekol i ko puta zbog diskusija o transportu hrane u de-ju kol oniju "Nade" da Petrovi }".

I sto ve-e smo Kijo{ i, Bata, Stojan i ja zakqu-ili da su sve -lani ce Kol a ostavile vrlo lep uti sak na sve nas. Sve su one radi le i pomagale qudi ma zato { to su veroval e da treba pomo}i .

Predsednica Kol a, koja radi kao sudija, je i pored svog posl a dolazila da radi u Kol u. Sekretar, penzi onisani advokat, je uporedo sa svim drugim sestrama radi l a po ceo dan kada se pomo} delila.

"Najte` e je bilo vi deti 300 `ena u crni ni , i sve stoje pred vratima i -ekaju pomoc", se}a se Gordana Popovi }.

Obi -no su primali i po nekol i ko qudi u prostoriju sa ode}om koji su tada mogli sebi da i zaberu nekol i ko stvari koje su im potrebne. Tako je sa mi sestree rekla da su ponekad ne{ to spremili za nekog bolesnog ili mamu sa

decom, ako su znali da im je ne{ to potrebno, a ne mogu da do| u.

I nterasantno je bilo da su i mali problema kada je neka ode}a stizala potpuno nova, sa etiketama. De{ avalo se da su qudi koji su primili ne{ to potpuno novo odlazili na pijacu i prodavali . Po-el o je da se govorka po Bawal uci , a i daqe, kako se humanitarna pomo} prodaje na pijacama i vrlo -esto je Kolo krivqeno za to. Ja sam se setila da smo mi u SANE di skutoval i da je lepo ako po{ acqemo potpuno nove stvari , pa ako neke i zbeglice mogu da ih prodaju i da i maju hrane za nekol i ko dana da je to opet lepa pomo} . Setila sam se da smo mi i mali sli -ni h di skusija i o krzneni m bundama i sestree su rekla da su i one imale sli -ni h problema.

Sutradan smo odl u-ili da se vratimo u Kolo i da u ime SANE damo \$300 u fond za decu. Tom prilikom smo opet sreli nekol i ko i zbeglica. Jedna `ena je do{ l a da tra` i ne{ to od obu}e, ali nazal ost, Kolo nije imalo ni { ta da joj da.

Drugi -ovek koji je do{ ao dobi o je igra-ku za svoje dete. I sestree, a tako je i izbeglice, su imale vrlo poziti van stav prema svemu { to su dobili , i na sve mogu}e na-i ne su poku{ ali da iskori ste stvari .

Pokazali su nam igra-ke -vel i ke puwene `i voti we koje su sa-ual i da ukrase sobe kad i maju specijalne proslave za decu. Pri -ali su kako su dobili i -ar{ ave i sal vete pa su lepo mogli da proslave te dane sa decom.

I sada kada me neko pit a da li je na{ a pomo} stizala, da li je decqena i zbeglica, da li im je jo{ potrebna, da li treba slati -arsave i zavese i igra-ke znam { ta da odgovorim.

Najlep e bi bilo kada bi se stave popravilo i kada narodu vi { e ne bila potrebna pomo} , ali na`al ost za sada im je jo{ uvek potrebna.

Gordana Todorov



## Va{ ar i “Moj gol ube” u ri tmu Xeza



Photo by Charles Jevremovich

U ponedeljak 17. novembra, sa po-etkom u 8:30, grupa Va{ ar zawi hal a je “**Tam O`Shanter**” bar u ri tmu xeza.

Pod pokrovi teqstvom SANE, u organi zaciji Dragana Gruji }a i Aleksandra Vel i -kovi }a, nastup grupe Va{ ar nas je o-arao.

Grupu -i ne studenti sa **Berklee College of Music**: Rati bor Ral e Mi ci } na gi tari , Vl adi mi r Samarxi } na basu, Mi lan Mi lanovi } na kl avi ru, Rastko Ra{ i } na bubwevi ma i Al ma Vu-i ni } vokal .

Pod vo|stvom Vl adi mi ra Samarxi }a, Va{ ar je sjedi ni o savremeni xez sa bal kanski m mel osom. Na odu{ evqewe svi h, odsvi ral i su i pesmu “Moj gol ube” u, { to bi vokal Al ma Vu-i ni } rekla, f anki -xez verzi ji .

Publ i ka mul ti -naci onal nog porekla (Rusi ja, Gr-ka, Japan, Tanzani ja, bi v{ e i sada{ we republ i ke Jugosl avi je) u` i val a je u odl i -nom xezu. Ba{ kao { to i va{ arska { atra sjedi ni sve od i gl e do l okomoti ve, tako je i grupa Va{ ar sjedi ni la sve nas u “**Tam O`Shanter**” baru.

Dobre vibracije su nam omogu}ile prijatne razgovore, opu{ tawe uz xez muzi ku i dosta dobrog raspol o`ewa.

*I vana Vawa \uki }*

## I zbegl i ce u Bawal uci govore

Slede}i tekst se sastoji od komentara i mi { qewa i zbegl i ca. Svaka i zjava i svaki stav i maju vi { e strana sa koji h se mogu sagl edati . Po{ to ni kada ni sam bi la u si tuaciji u kojoj se nal aze ovi qudi , smatram da nemam prava da presu|ujem ko je u pravu, a ko ni je i prenosi m i h onako kako sam i h -ul a.

I zbegl i -ki centar je sme{ en u f i skul turno j sal i jedne { kole. Taj isti centar su pro{ le godine posetili Kijo{ i, Bata, Stojan i Neboj{ a. Mada je zvani -no trebalo da dobjemo odobrew e od vl asti za posetu, mi smo presko-ili taj deo i oti { li pravo u Centar.

Neke od `ena su odmah prepoznale Kijo{ i ja i Stojana. Stawe u centru i zgl eda znatno boq e nego pro{ le godi ne. Znatno se smawi o broj qudi . Ba{ kad smo mi stigli dobjali su pomo} od Komesarijata za izbegl i ce. Po` al i li su se da jako mal o dobi jaju.

Te{ ko je `iveti u jednoj prostori ji sa vi { e od dvadeset qudi . Jedna `ena u crnom je po-el a da nam pri -a: U Sanskom Mostu su joj pogi nul i i mu` i si ni i { est -lanova f amil i je. Po-el a je da pl a-e. Vi { e nema snage ni za{ ta. Nema ni snage ni voqe da radi .

Obja{ waval e su mi `ene da neki qudi uspevaju da na|u stanove i `ive u stanovi ma za nekol i ko stoti na maraka mese-no. Ali neki to ne mogu. Oni koji su i zgubili brata, mu` a, si na u borbi za wi hovu ku}u, wi hovo sel o, grad, wi hovu Kraji nu, ose}aju da bi sada trebalo vl ada Republ i ke Srpske da i m obezbedi bar neke usl ove za `i vot. Na` al ost, to se ne de{ ava.

Sutradan smo oti { li na pi jacu da kupi mo ne{ to doweg ve{ a i da odnesemo u Centar. Odl u-ili smo da kupi mo ve{ kod jedne `ene koja nam je i spri -al a da je i ona i zbegl i ca iz Sanskog mosta. Ne{ to pre ovog rata vratila se iz Austral i je sa dosta novca, i zgradila vel i ku}u, a sad je i zbegl i ca. Putuje do Suboti ce, kupuje na pi jaci ve{ , i opet nazad u Bawa Luku da bi to sve prodaval a za jedan ili dva di nara vi { e (ja sam prepoznala isti ve{ koji se u Novom Sadu prodaje za 4 di nara, a u Suboti ci za 3, koji je ona prodaval a u Bawal uci za 5).

Kri ti koval a je i zbegl i ce u Centru { to sede i ne rade. I zbegl i ce, s druge strane, kri ti kuju preprodavce na pi jacama: “Kupe tamo po toli ko, a prodaju ovde po ovoli ko.” `i ni mi se da su i jedni i drugi pomalo u pravu.

Vel i ki broj preprodavaca su i zbegl i ce i prognanci (prognanci su qudi koji su 1995 do{ li posle pada Kraji ne). Kol i ko je ti h koji su spremni da kri ti kuju, a ni su spremni da ceo dan putuju do neke pi jace, da sa strahom sede u vozu i -ekaju da li }e do}i mi l i ci ja da i m oduzme sve, i opet na pi jaci da strepe od mi l i ci je i kriju i bacaju stvari kad do|e kontrol a.

Kakav je to `ivot za biv{ e pedagoge i profesore i qude mnogi h drugi h struka koji ma su se pre bavili .

Onda se pojavquju na pi jacama stvari iz humani tarne pomo}i . Neki zato komentari { u: “Ne treba i m ni sl ati humani tarnu pomo} kad to zavr{ i na pi jaci .”

Me|uti m, i zbegl i ci je boqe da

proda uqe, pa da kupi za jef ti ni je mast od koje mo` e du` e da `i vi . Tako|e, `ena koja je dobi la lepu bluzu ili bundu iz humani tarne pomo}i pa je odl u-ila da to proda i kupi deci ml eka ne mo` e bi ti za osudu.

I sto tako se -uju optu` be sa strane i zbegl i ca da oni koji del e pomo} otvaraju pakete i kradu. I to je mogu}e, ali je tako|e isti na da je broj paketa bio mawi nego broj qudi kojima je trebalo pomo}i , pa su paketi otvarani i prepaki vani da bi vi { e qudi dobi lo bar neku pomo}.

Mnogo je tu` nih pri -a i jako mnogo nezadovoljstva sa svi h strana. Setila sam se na{ e pro{ logodi { we posete drugom i zbegl i -kom centru u Vojvodini . Nemogu}e je bilo ne saose}ati sa qudi ma koji `ive u i zbegl i -kom centru u Oml adinskom domu, gde 72 osobe del e jednu prostori ju. `ovek mora da shvati wi hovo ogor-ewe i ose}aj prevarenosti { to su se uop{ te na{ li u takvoj si tuaciji . Ali je nemogu}e bilo ne saose}ati i sa -ovekom koji ve} godi nama poma` e i zbegl i cama kada ka` e: “Umori o sam se, kao `eqe zo kad se umori .”

Lepo je bilo vi deti osmeh mame koja ponosno dr` i dete koje se rodilo u centru i koja se trudi sa osmehom da -uva jo{ -etvoru mal e dece dok joj je mu` oti { ao da radi . Dobi o je neki posao, ni je dovoljno da i znajme stan, ali i pak zara|uje ne{ to da popravi uslove `i vota.

*Gordana Todorov*

## Refugees in Banjaluka Speak

The following text consists of various commentaries and thoughts by refugees. Each statement and each viewpoint has many sides from which it can be perceived. Because I have never been in these people's situation, I don't consider that I have the right to prejudge who is right and who isn't. I am telling it the way I've heard it.

Refugee Center is located in a school gymnasium. Kiyoshi, Bata, Stojan, and Nebojsa visited the same center last year. I had only seen that refugee center on video tape. Although we were supposed to get some government permission for the visit, we skipped that part and went directly to the center.

Some of the women immediately recognized Kiyoshi and Stojan. Conditions in the center look considerably better than last year; there are considerably fewer people. Just as we arrived, they received aid from the Commissary for Refugees. They complained that they receive very little.

It is difficult to live in one space with more than 20 people. One woman in black began to talk to us. In Sanski Most, her husband, son, and six other family members were killed. She began to cry. She no longer has the strength for anything. She has neither the strength nor the will to work. How can a person not understand that? The women explained to me that some people manage to find apartments and are living in apartments costing several hundred Marks per month. But some are not able to do this. Those who lost brothers, husbands, sons fighting for their house, their village, city — their Krajina, feel (and with great justification) that the government of Republika Srpska should now provide them at least some prerequisites for life. Unfortunately, that is not happening.

The next day we went to the marketplace to buy some underwear to take to the Center. (Many things are bought at outdoor marketplaces in both Yugoslavia and Republika Srpska). We decided to buy underwear from a woman (I recognized the same underwear that sells for 4 dinars in Novi Sad, for 3 dinars in Subotica, and for 5 dinars in Banjaluka). The woman told us that she is also a refugee from Sanski Most.

Sometime before this war, she returned from Australia with considerable money, built a large house — and now is a refugee. She travels to Subotica, buys underwear at the marketplace, and then goes back to Banjaluka to sell it for one or two dinars more. From that, she lives.

She criticized the refugees in the Center because they sit and don't work. She is right. And the refugees in the Center are also right. Other people criticize the re-seller at the marketplace. "They buy there for that much, and sell here for this much." Many of the re-sellers are refugees and exiles. (Exiles are people who came in 1995 after the fall of Krajina). How many of those who are ready

to criticize are ready to travel a whole day to some marketplace, to sit fearfully on a train and wait for the police to come and take it all, and again at the marketplace, to fear the police and hide or throw away their goods when the inspector comes.

What kind of life is this for former teachers, professors, and people who worked in many other fields?

Then items from humanitarian aid appear on the marketplaces. Again the commentary: "Humanitarian aid shouldn't be sent when it ends up at the marketplace."

But shouldn't we ask ourselves: "What if it is better for a refugee to sell oil in order to buy cheaper lard and be able to live longer from that aid?" Or: "If a mama received a pretty blouse or winter coat from humanitarian aid and decided to sell it to buy her children milk, what's wrong with that?"

Then commentaries are heard from refugees: "Look at those who distribute aid, they open the packages to steal." And that is possible. But it is just as likely that there were fewer packages than people who needed aid, so that the packages were opened and repackaged so more people would get at least some aid.

There are many sad stories and there is very much dissatisfaction on all sides. I remembered our visit last year to another refugee center in Vojvodina. It was impossible not to sympathize with people who live in the refugee center in the youth center where 72 persons share one room. A person must comprehend their bitterness and their feeling of betrayal at finding themselves in such a situation. But it is impossible not to sympathize with the man who has already helped refugees for years when he says: "I am fatigued, like iron gets fatigued."

It is beautiful to see the smile of the mama who proudly holds the child who was born in the center, and who tries to care for four more small children with a smile while her husband is away at work. He found some work; it isn't enough to rent an apartment, but he is still earning something to improve their living conditions.

*Gordana Todorov*

## Rajko Simeunovic Case

When we saw Rajko this summer he had recently returned from a four month trip to a hospital in Athens where he had a special operation to help him control his continuous pain.

Rajko had lost weight. He wasn't eating and his mother was very worried about him. When Rajko, acting the host, pushed us to eat more of the tomato and sausages on the table Gordana said "I'll eat as much as you eat" and they had an eating contest. Rajko kept eating sausages and told Gordana "now you." His mother started to cry and said Rajko had not eaten so well since he had returned from Greece.

In Athens Rajko had a special operation to implant a device in his abdomen with a wire into his spine to electronically block the pain from reaching his brain. It doesn't work completely. It has to be programmed with a hand-held magnetic device run by a 9 volt battery. The maximum intensity of the device is programmed by the doctor. The patient has to have regular visits to the doctor to monitor his progress and to increase the dosage. The implanted device seems to be similar to a pacemaker. It has a battery which will eventually wear out and need to be replaced by surgery but Rajko doesn't know that.

Rajko's father said he sold his tractor and his truck to pay for this medical treatment. Rajko told me he will have to sell his car.

Later we visited IOM headquarters in Belgrade and talked to the director, Edwin McLain. He encouraged us to make a formal request for assistance but the result was disappointing. They had forwarded our request to Sarajevo and indicated that there was little chance of a positive response.

Several people have expressed an interest in helping Rajko and his family through these difficult times. We have therefore reopened the Rajko Simeunovic Fund. If you would like to help Rajko, please send your tax deductible contribution to SANE, for Rajko Simeunovic Fund.

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## Two Year Relief Effort Comes to a Close

When SANE president Gordana Todorov returned from her visit to Banjaluka and made her report on the humanitarian situation in Republika Srpska and when Father Malich of the Eastern Diocese of the Serbian Orthodox Church of America called on a renewed effort to send aid to Bosnia, SANE and the St Sava Church decided to collect one final shipment of humanitarian aid at the end of October. This last shipment consisted of 7,161 items in 119 boxes weighing a total of 4,586 pounds.

In total SANE and the St. Sava Church organized 7 shipments of humanitarian relief to Yugoslavia since the fall of Krajina. More than a thousand boxes containing 50,000 items weighing more than 30,000 pounds were sent to Banjaluka and Pale through Belgrade.

Although the difficulties of storage and transportation of our associates in New Jersey make it impossible for us to continue we can all feel proud that our two year effort has helped many grateful refugees. We can say that we did our share to help those in need.

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## Danijela Djokic Case Successfully Concluded

This Fall Danijela Djokic turned 18. She graduated from High School and will be going to college in Portsmouth, New Hampshire.

SANE has closed the Danijela Djokic Fund and turned over the remainder of the fund to Danijela to begin college.

We wish her the best in her new life and we consider this case to be successfully concluded.

## Visit to Banjaluka

*From page 2*

in their face. Then she proudly showed us a giant picture of Radovan Karadzic.

Dragana's son who keeps the last name Hadzimujic lives in Germany. He ran away during the war because he said whichever side he fought on he would be shooting his brothers.

We spent the night with Radovan P, a wounded older man who was in the hospital with Stojan in Belgrade. He lost his left leg. On Sunday night he fell down on the stairs and his right arm and shoulder were all swollen. On his wall he keeps pictures of the Greek monasteries where he stayed for therapy and old pictures of himself and his exwife when they were young, handsome and healthy. (His exwife got sick and died.) Radovan was a volunteer who was wounded at the beginning of the war. His sister lives in Banjaluka and she comes to take care of him and clean his small apartment.

Finally we went to the Serbian graveyard. Most of the graves are from 1992. There are engravings of young men on tanks and jeeps. One gravestone said "He gave his young life so that his Serbian people could be free."

*Kiyoshi Igusa*



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