

Begunci: zakaj in kaj potem?

Večina ljudi pozna le eno plat zgodbe, tudi ko pride do zgodb begunk in beguncev, migrantov in migrantk. Lahko ji rečemo javna plat. A česar nas večina ne ve in ne pozna, je to, kar so begunci preživeli in morali pretrpeti. Tako se lahko širijo tudi negativne ter sovražne ideje in za dosti ljudi so oni – begunci le "potrata prostora" ali pa se jim ne zdi pošteno, da je

"tem ljudem" "dovoljeno" biti in živeti tu.

Zaradi delavnic in projekta Story Valley lahko rečemo, da smo bolje obveščeni o temah, ki se dotikajo begunstva, saj smo izvedeli veliko. To, da vemo več, da bolje poznamo njihove zgodbe, je dobro, saj tako vidimo več plati. In to vsaj malo razbije negativne opise, ki se drugače širijo po družbi in med ljudmi. Če vemo več, lahko te negativne predstave zamenjamo z dobrimi.

Tema begunstva je pomembna, saj se danes premalo ljudi zaveda, s kakšnimi težavami se soočajo begunci in begunke, migranti in migrantke. Njihove zgodbe pa so pomembne in poučne za vse. In nenazadnje se izkaže, da so v resnici morda ljudje manj sovražni do beguncev in begunk, kot si mislimo. Ljudje znamo sočustvovati. Znamo razumeti soljudi in njihove probleme.

Ana Mari Bonča, Nika Grofelnik, Nika Kropivšek, Amadeja Osolnik

Refugees: Why and then what?

Most people only know one side of the story, even when it comes to the stories of refugees and migrants. We can call that the public story. Yet what most of us don't know, is what most refugees have gone through and endured. This is how it's possible for negative and hateful ideas to be spread and for many people they, the refugees, are just "a waste of space"; moreover, they don't think it's fair that "such people" are "allowed" to be and live here.

Thanks to the workshops and the Story Valley project we can say that we are better informed about the issues related to refugees, since we have learned a lot. Finding out more, knowing their stories better, is good, because it helps us see more layers.

Hence, it's possible to break down the negative attitudes spread throughout society at least a little. When we know more, we can replace these unwanted perceptions with those acceptable ones.

The topic of refugees is important because too few people today are aware of the difficulties refugees and migrants have to face. Still, their stories are important and educational for us all. In the end, it turns out that in reality, people may be less hostile to refugees than we think. People know how to empathise. We know how to understand our fellow human beings and their problems.

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Prepoznati sebe in v sebi najti druge

Vsakič po delavnicah z mladimi pride dvom: so se več naučili oni ali sem od druženja in s srečanj več odnesla jaz? Pogled na družbo in svet skozi oči mladih odraslih je vedno med najbolj dragocenimi. Ni vedno prijeten, je pa poučen.

Kaj so sledi in razmisleki z delavnic z dijakinjami in dijaki Srednje medijske in grafične šole?

Morda najprej spoznanje, da navkljub mojemu iskrenemu in globokemu prepričanju, da je novinarstvo najlepši poklic na svetu – in v svojem žlahtnem pomenu, ko izpolnjuje funkcijo zagotavljanja javnega dobra in pravice vseh do obveščeniosti, med tistimi, ki jih kot družba močno potrebujemo –, ni nujno privlačen mladim. Niti nima v njihovih očeh vabljalnosti in prepoznavnosti, da z opravljanjem novinarskega dela nekaj pomembnega prispevamo. Med dvajsetimi udeleženci in udeleženkami sta se le ena ali dve roki dvignili kot odgovor na vprašanje, koga zanima novinarski poklic.

Novinarji in novinarke kot ceh, mediji kot delovna krajina, kjer delamo, bi se ob tem morali zamisliti. Nikoli ni bilo idealno ali zelo drugače – vedno so obstajali zabavljaki mediji, propagandne vsebine in kapitalski interesi, da se z lažmi manipulira ljudi. Vendar, ali bi novinarji leta 2022 lahko delali bolje in bili boljši zgled tega, kaj je novinarstvo? Kam so se umaknili strokovni standardi in zahteve, preverjanje dejstev, zagovarjanje stališč, odgovornost in debatiranje,

preden končamo in oddamo končni prispevek? Kot na večini družbenih področij lahko verjetno tarnamo, da za skupno delo, za skupnost ni več časa.

Naše delo na kateremkoli področju dobi praviloma smisel, ko začne odmevati in komunicirati z okoljem. Ko pridejo odmevi in odzivi, ko se pokažejo morda drobne posledice ali še manj vidni učinki. Tudi šolski časopis ima smisel, če ga šola – profesorji in profesorice, dijaki in dijakinje, šolski delavci in delavke, vrstniki in vrstnice – bere.

“Kako zagotoviti, da bodo opravljeno delo, časopis videli, pogledali, brali, držali v rokah?”

“S kričečimi naslovi, ki šokirajo, v katerih vsaj enkrat omenimo kri in pretiravamo; če je treba, pa si tudi kaj izmislimo.”

Odgovor, prosto povzet po spominu, ponuja najboljši odsev tega, kar mladi prepoznajo v medijski krajini, ki jo danes v veliki meri določa splet – razumejo sistem, kako deluje in kaj je pomembno. Niso nekritični, a okolje jih ne spodbuja zares k ambicioznosti – in sanjanju. Kot da niti nočejo dopustiti možnosti, da so oni lahko tisti, ki stvari spremenijo, naredijo drugače. A tudi če to možnost zaznajo, sta nekje zadaj vedno dilemi: Mi bo uspelo? Se mi splača? Gotovih odgovorov ne more zagotoviti nihče. A morda lahko z zgledi postane drzniti si, upati in tvegati vsaj mikavno. Ker okvirji vrednotenja in razmišljanja, ki jih komunicira družba, v kateri živimo,

vzgajajo predvsem v cinizem in preračunljivost. Mladi so sposobni in dobri učenci. A vedno sta tudi pravi čas in kraj, da se sistemu, ki nam ni všeč in ki v nas ter drugih ne krepi najboljšega možnega, upiramo. Res pa tega ne moremo od nikogar pričakovati, še manj zahtevati, sploh če tega vseskozi in dosledno ne delamo sami.

Zgodbe migrantk in beguncev. Zgodbe ljudi med nami. Najdragocenejše morda ostajajo tiste, ki jih tekom delavnice nismo uspeli zapisati. Izkušnja o diskriminaciji, ki se je zgodila drugim, a je bila zaznana, zapažena. Novinarstvo je – in bi vselej moralo biti – orodje, ki na take krivice opozori in ki jih, idealno, preprečuje v pri-

hodnje: s tem ko jih obelodani, zahteva odgovore in odgovornost pristojnih.

Ter nato zgodbe, ki so se nenadoma izrisale v okoljih dijakov in dijakinj: begunske, migrantske izkušnje, ki morda živijo zraven njih, a se do sedaj o njih niso pogovarjali, jih niso opazili ali jim niso posvetili pozornosti. Cilj novinarstva je prav to: skozi zgodbe, ki jih pripovedujemo, v drugih prepoznati sebe in v sebi najti druge, ustvarjati skupen prostor sodelovanja in učenja drug od drugega.

Naučila sem se ogromno. In sodelovanje je bilo veliko veselje.

Kristina Božič



Novinarica Kristina Božič.

Foto: Tilen Jon Sermek

Identify yourself and find others within yourself

Every time after workshops with young people, doubts appear: did they learn more or did I learn more from socializing and meetings? The sight of society and the world through the eyes of young adults is always among the most precious. It's not always nice, but it's in-training.

What are the clues and reflections from workshops with students of the Ljubljana Multimedia and Graphic Technology Secondary School?

To start with, perhaps the realization that, despite my sincere and profound belief that journalism is the most beautiful profession in the world - and in its most noble sense, when it fulfills the function of ensuring the public good and the right of all to be informed, which we as a society surely need, - it is not necessarily attractive to young people. Nor does it have the lure and recognition in their eyes that doing journalistic work makes a significant contribution. Of the 20 participants, only one or two hands were raised in response to the question of who was interested in the journalism as a profession. Journalists as a guild, the media as a work landscape where we work, should reflect on it. It has never been ideal or very different - there were always entertainment media, propaganda content and capitalistic interests to manipulate people. However, could journalists do better in 2022 and be a better example of what journalism is? Where have professional standards and requirements, fact-checking, advocacy, accountability and debate before finishing and submitting the final work gone? As in most areas of society, we can probably

complain that there is no more time left for the community, for working together.

As a rule, our work, in whatever field, only makes sense when it starts to resonate and interact with the environment. When echoes and reactions come, when the subtle consequences or even less visible effects become apparent. The school newspaper also makes sense, if the school reads it - teachers, students, school workers, peers.

"How do you make sure that the finished work, the newspaper, is seen, looked at, read, held in your hands?"

"With screaming headlines that shock, in which we mention blood at least once and exaggerate; and, if we have to, we make something up."

The answer, freely summed up from memory, offers the best reflection of what young people recognize in the media landscape, which is now largely defined by the Internet - they understand how the system works and what's important. They are not uncritical, but the environment does not really encourage them to be ambitious - nor to dream. It's as if they don't want to even entertain the possibility that they can be the ones who change things, who do things differently. However, even if that possibility is perceived, there are always two dilemmas behind it: Will I succeed? Is it worth it? There's no one who can provide certain answers. But perhaps, by example, it can at least become tempting to dare, to hope and to risk. Since the frameworks of evaluation and thinking communicated by the society in which we live, above all, bring up cynicism and calculation.

Young people are capable and good students. But there is always a time and place to resist a system that we don't like and that doesn't strengthen what's best in us and others. Yet, we can't expect, much less demand that from anyone, especially if we don't do it all the time and consistently do it ourselves.

Stories of migrant women and refugees. Stories of the people among us. The most valuable ones may remain those that we were not able to write down during the workshops.

An experience of discrimination that has happened to others but has been perceived, noticed. Journalism is - and should always be - a tool that draws attention to such injustices and, ideally, prevents them in the future: by exposing

them, it demands answers and accountability of the authorities.

In addition to this, the stories that suddenly showed themselves in the environments of students: the refugee, migrant experiences that may live next door to them, but which have not been talked about until now, have not been observed or been paid attention to. The goal of journalism is precisely this: to recognize ourselves in others and find others in ourselves through the stories we tell, to create a common space of cooperation and learning from each other.

I've learned a lot. Better still, cooperation was a great joy.

Kristina Božič



Journalist Kristina Božič.

Photo by Tilen Jon Sermek

V podobni situaciji bi se mi počutili enako

Anketa je bila izvedena elektronsko, preko obrazcev Google. Poslana je bila 717 osebam, nanjo jih je odgovorilo 92.

Iz ankete sem ugotovila, da anketirani poznajo o beguncih več zgodb kot beguncev samih. 76 odstotkov anketiranih ne pozna nobenega begunca ali begunke, 64 odstotkov sodelujočih pa pozna o njih kakšno zgodbo iz medijev, knjig, filmov in videoiger. Med primeri, ki so jih zapisali anketirani, sta se me najbolj dotaknili zgodba o punčki iz Sirije, ki je morala zapustiti svoj dom sredi noči z napihljivim čolnom, in zgodba o fantu, ki je moral zbežati iz Sirije, ker so pobili njegovo družino.

88 odstotkov anketiranih misli, da zgodbe, ki jih predstavijo mediji, niso povsem resnične in ne povedo vsega – nekatere migrante olepšujejo ali pa namerno prikazujejo begunce v slabi luči.

61 odstotkov anketiranih meni, da je danes odnos do beguncev iz nekdane Jugoslavije drugačen, kot je bil v preteklosti. Nekateri pravijo, da je boljši, saj smo bolj informirani o njihovih problemih, nekateri pa, da je slabši, saj smo jih nekoč sprejemali odprtih rok in kot brate.

Kot najpogostejše probleme beguncev anketirani prepoznajo odsotnost doma, hrane, zaposlitve, denarja in težave, vezane na razumevanje slovenskega in njihovega materne jezika. Kot tisto, kar begunce najpogosteje razlikuje med seboj – in na podlagi če-

sar jih razlikujejo tudi sami, pa so našli državljanstvo, kulturo, namen in vzrok migracije. 70 odstotkov sodelujočih v anketi je kot vzrok migracij navedlo vojno. 90 odstotkov pa jih pravi, da se ljudje na poti med begom spopadajo z lakoto in s tem, da nimajo prenočišča.

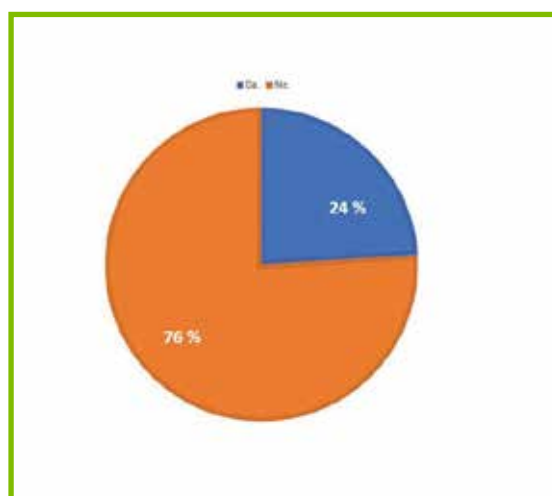
Kar 97 odstotkov anketirancev pravi, da je beguncem v novi družbi, kjer najdejo zatočišče, najtežje zaradi diskri-

minacije, zaradi katere ne dobijo službe, in nepoznavanja oziroma učenja novega jezika. Skoraj 40 odstotkov jih meni, da so begunci sprejeti slabo in da si zaslužijo boljše.

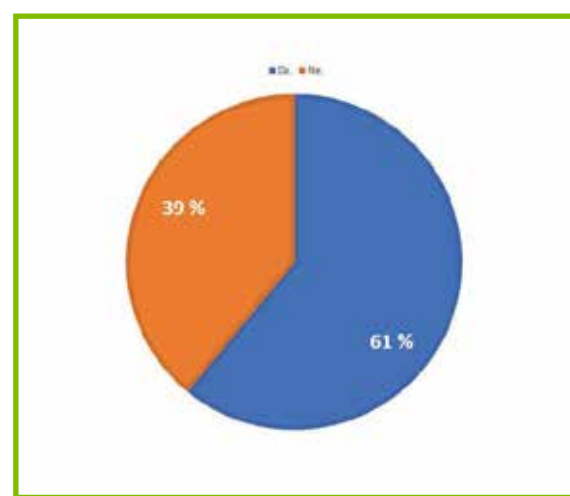
Več kot 90 odstotkov vseh, ki so rešili anketo, je prepričanih, da begunci, ko zapustijo dom, občutijo žalost in strah, in skoraj 99 odstotkov, torej tako rekoč vsi sodelujoči v anketi, jih meni, da bi se v

podobni situaciji tudi sami počutili enako, želeli pa bi si, da bi jih v novi državi sprejeli in bi se tam lahko počutili varne. 98 odstotkov anketiranih je tudi zapisalo, da do beguncev nimajo predsodkov in da jih sprejmejo kot vse ostale ljudi.

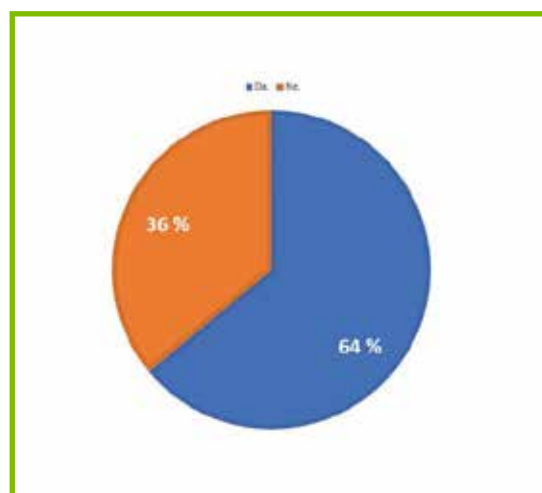
Nika Grofelnik



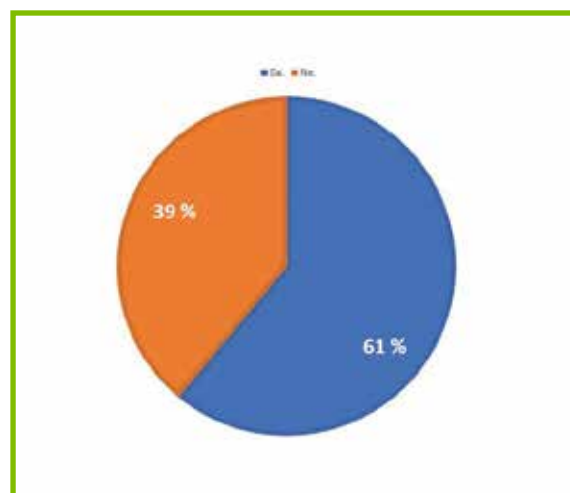
Vprašanje 1: Ali poznate kakšnega tujca?



Vprašanje 3: Ali poznate kakšno zgodbo o beguncih?



Vprašanje 2: Mislite, da zgodbe, ki jih slišimo v medijih in družbi, dobro predstavljajo vse izkušnje beguncev?



Vprašanje 4: Ali je po vašem mnenju danes odnos do beguncev drugačen, kot je bil v devetdesetih letih, ko je veliko begunk in beguncev prišlo iz držav nekdane Jugoslavije?

“In a similar situation, we would feel the same”

The survey was conducted electronically, via Google-forms. It was sent to 717 people, 92 of them answered.

From the survey I've come to the conclusion that respondents know more stories about refugees than they do refugees themselves. 76 percent of the respondents don't know any refugees while 64 percent of the respondents know some stories about them, be it from the media or books, movies or video games. Among the examples written by the respondents, the two that made the biggest impact, were the story of a little girl from Syria who had to leave her home in the middle of the night in an inflatable boat, and the story of a boy who had to flee Syria because his family had been killed.

88 per cent of those surveyed think the stories presented by the media are not entirely true and don't say everything - some immigrants are embellished while some deliberately portray refugees in a bad light.

61 percent of those surveyed believe that nowadays the attitude towards refugees from the former Yugoslavia is different than it was in the past. Some say it's better because we're better informed about their problems, and some say it's worse because we used to welcome them with open arms and as brothers.

As the most common problems of refugees, respondents identified the absence of home, food, employment, money and problems related to the understanding of Slovenian and their mother tongue. As the most common factors that differenti-

ate refugees - and by which they differentiate themselves - they listed the nationality, culture, purpose and cause of migration. 70 percent of the respondents mentioned war as a cause for migration while 90 percent said people on the way faced hunger and did not have accommodation.

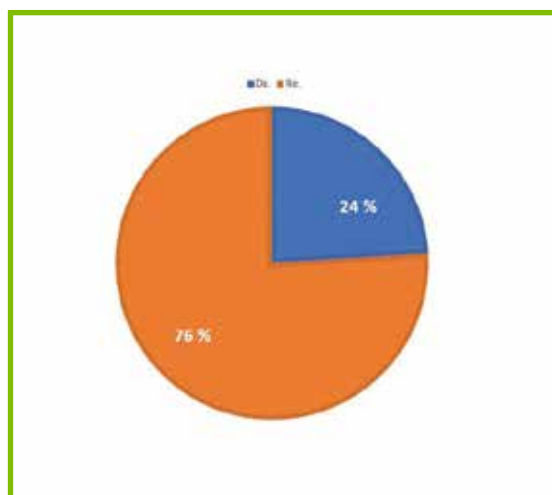
As many as 97 percent of respondents say that the hardest things for refugees in a society, where they find refuge, are di-

scrimination, which makes it difficult for them to get a job, and having to learn a new language. Nearly 40 percent believe refugees are poor and deserve better.

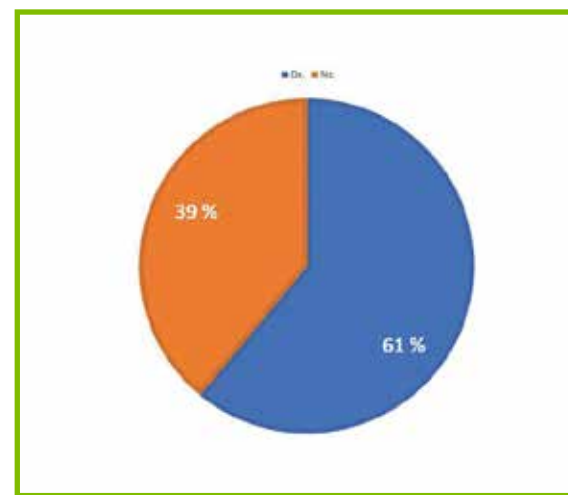
More than 90 percent of those surveyed believe that refugees feel sadness and fear when they leave their home, and almost 99 per cent - virtually all participants in the survey, believe that in a similar situation they would

feel the same way, but would like to see themselves accepted in a new country and be able to feel safe there. 98 percent of the respondents also wrote that they had no prejudice against refugees and that they accepted them like everyone else.

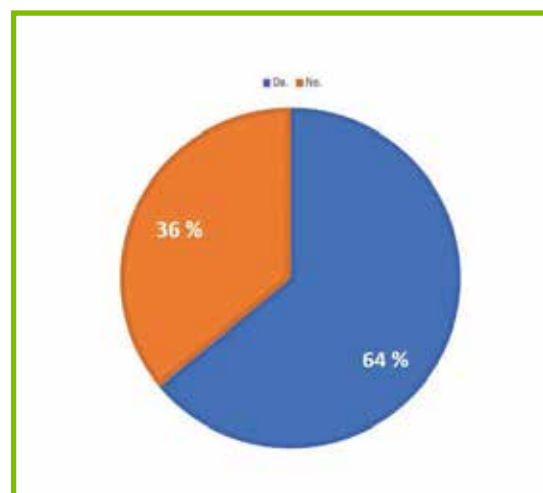
Nika Grofelnik



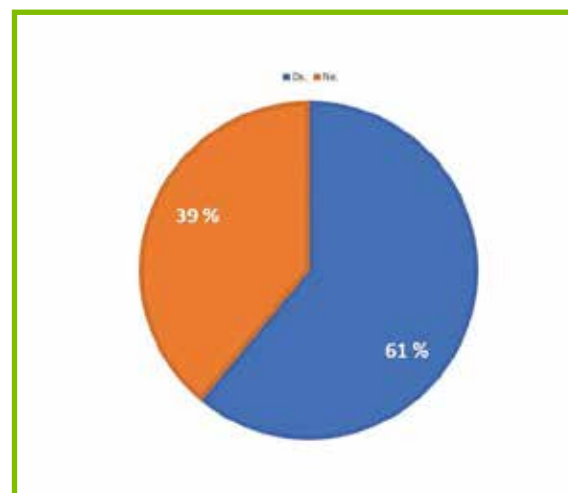
Question 1: Do you know any refugees?



Question 3: Do you know any refugee stories?



Question 2: Do you think that the stories we hear in the media and in society are a good representation of the entire refugee experience?



Question 4: In your opinion, is the attitude towards refugees today different than it was in the 1990s, when many refugees came from the countries of the former Yugoslavia?



Hitra odzivnost, sodelovanje in požrtvovalnost

Elza Majcen je bila vodja izpostave začasnega nastanitvenega centra Vrhnika, ki je v letih 2015 in 2016 nekaj mesecev deloval v okviru Uprave Republike Slovenije za zaščito in reševanje. Tam so sprejemali migrantske družine, begunke in begunce. Center so vzpostavili v objektu brez vodovoda in sprva tudi brez ogrevanja.

Kaj je nastanitveni center Vrhnika?

Nastanitveni center Vrhnika je objekt. Namenjen je začasni nastanitvi in sprejemu večjega števila migrantov, ki so tedaj v jeseni prihajali iz azijskih in tudi afriških držav. Prihajali so zaradi vojn in tudi iz ekonomskih razlogov.

Kdaj je nastanitveni center Vrhnika začel z delovanjem?

Sam center je začel z delovanjem 20. septembra 2015 z odredbo poveljnika Civilne zaščite Republike Slovenije.

Koliko časa je potekala oskrba migrantov? Koliko migrantov je center sprejel?

Samo prisotnost migrantov v centru lahko razdelim na dva dela. Prvi je bil od 19. oktobra do nekje 20. novembra 2015. Drugi del je bil nato od sredine februarja pa do 21. marca 2016. Začasni nastanitveni center Vrhnika je tako v letu 2015 sprejel in oskrbel približno 11.000 migrantov, ki so večinoma le prespali tam, potem pa so z organiziranimi prevozi nadaljevali svojo pot v Republiko Avstrijo. V drugem delu, se pravi v letu 2016, pa je bilo v centru 226 migrantov. Ti so krajši ali daljši čas bivali tam, nekateri so bili tam štirinajst dni, drugi le en teden ... 109 migrantov

je prostovoljno zapustilo center, 12 jih je bilo vrnjenih v Republiko Hrvaško, 115 jih je zaprosilo za azil in so bili nato premeščeni tudi v azilni dom Ljubljana.

Koliko različnih organizacij je sodelovalo pri izvajanju nalog v centru?

Vključenih je bilo več kot 57 organizacij. Osnovno in vodilno vlogo je imela Civilna zaščita, nato Rdeči križ Slovenije, Slovenska Karitas in policija. Potem so se vključevale še organizacije, kot so Unicef, skavti, taborniki, Slovenska filantropija. Zelo pomembno pa je bilo tudi poklicno jedro, ki smo ga uvedli malo kasneje. To so bili udeleženci javnih del, se pravi, da smo vključili v ta proces nastanitve in oskrbe tudi brezposelne osebe.

Ali lahko opišete nekaj glavnih aktivnosti, ki ste jih izvajali v centru?

Delovanje centra lahko na grobo razdelim na tri dele. Prvi del je bilo stanje v pripravljenosti oziroma mirovanju. Center smo začeli vzpostavljati 20. septembra 2015 in od takrat naprej so bile tam pripravljene postelje, voda in nekaj zalog hrane – migrantov pa takrat še ni bilo.

Drugi del je bilo sprejemanje velikega števila migrantov predvsem v večernih in

nočnih urah. Prišli so v okviru organiziranih prihodov, z avtobusi v spremstvu policije. Zagotavljali smo njihov sprejem, namestitve po sobah, zagotovili smo jim obrok, oblačila in za tiste, ki so jo potrebovali, medicinsko oskrbo. V tej fazi so ljudje v glavnem prišli, bili nastanjeni, oskrbljeni in večinoma so v roku enega dne tudi organizirano odšli naprej. Po odhodu skupine migrantov so se v centru večinoma izvajale obsežne aktivnosti za vzpostavitev stanja za nov sprejem. V nekem obdobju smo dobili skupino vsako noč in tako smo imeli zelo malo časa, da smo vse pripravili za nov sprejem. Veliko je bilo prostovoljnega dela, improvizacij. Zaradi takega nerednega prihoda migrantov ni mogoče vzpostaviti nekega normalnega sistema dela. Veliko energije smo vložili v to, da smo zagotovili zadostno število prostovoljcev, ki smo jih ob sprejemih tudi 1000 migrantov na noč zelo potrebovali. A vmes so bila tudi obdobja, ki so lahko trajala več dni, ko migrantov ni bilo, ter smo imeli sodelavce in prostovoljce nekako na čakanju.

Potem je še tretji del. V tem delu govorimo o migrantih, ki so v centru ostali dlje časa. To je bilo v letu 2016, od sredine februarja do sredine marca.

Nekateri so, kot omenjeno, ostali po štirinajst dni, drugi en teden in ta del je zahteval drugačno organizacijo dela. Ker so se pojavila vprašanja glede enoličnosti suhih obrokov, smo jim morali zagotavljati tople obroke; poskrbeti smo morali za animacijo velikega števila otrok, zagotoviti tudi šolo za otroke, organizirati je bilo treba versko dejavnost in manjšo trgovino, saj migranti niso imeli možnosti prostega gibanja, da bi šli ven in se sprehajali izven centra.

Kakšne so bile vaše konkretne dnevne aktivnosti?

Zelo različne. Vodenje začasnega nastanitvenega centra je zahtevalo stalno prisotnost. Potem pa so bili ljudje, ki so sprejemali humanitarno pomoč, ki so jo razvrščali – večinoma oblačila, plenice, higienske pripomočke ... Potrebno je bilo organizirati zagotavljanje prehrane: suho hrano spakirati v manjše pakete, ki so morali biti pripravljene. Treba je bilo zagotavljati namestitvene pogoje, to pomeni, ko je skupina migrantov odšla, smo najprej s pomočjo prostovoljcev, kasneje pa s pomočjo čistilnega servisa, počistili vse sobe, odnesli vse smeti. Torej čiščenje, vzdrževanje in upravljanje objektov. Vedeti moramo, da je šlo za objekt, ki pred

tem ni bil v uporabi, zato so se stvari kvarile, potrebna so bila manjša popravila. Treba je bilo tudi menjati posteljino, očistiti sanitarije, zagotavljati zdravstveno oskrbo in na ustrezen način zagotoviti varnost.

Ali lahko opišete pozitivne izkušnje, ki ste jih opazili in doživeli?

Gre za popolnoma nova znanja in izkušnje, ko se danes soočimo z obvladovanjem problemov, ki so vezani na migrante. V preteklosti smo že imeli nekaj izkušenj z migranti, ki so ob razpadu Jugoslavije prišli iz Bosne, Hrvaške ... Ampak v tej izkušnji, o kateri govorim, gre za čisto drugačno kulturo ljudi, jezikovna prepreka je velika, dejansko se nismo razumeli.

Ti dogodki so povezali ogromno prostovoljcev, se pravi, da sta se pokazali izjemna solidarnost in požrtvovalnost. Tako medicinskega osebja kot prostovoljcev iz različnih organizacij, ki so se vključevale v naše delo ... Vladala je posebna atmosfera. Dobre izkušnje so bile na začetku z mediji, saj so ti sprva zelo pozitivno spremljali to zgodbo, bil pa je tudi zelo dober odziv meščanov in meščank pri darovanju humanitarne pomoči. Potrebovali smo izjemno velike količine oblačil, plenice, stvari za otroke in odrasle – res smo dnevno potrebovali nova oblačila, saj jih niso mogli priti tu pri nas, ampak so jih imeli begunci za enkratno uporabo. Ogromne količine darovanih oblek smo tudi zavrgli, zato smo jih morali nadomestiti z novimi. Odziv občin iz regije je bil zelo dober. V ljubljanski regiji je 23 občin in ko smo objavili prošnjo, da potrebujemo ekipe za pomoč, so se ljudje organizirali – imeli smo

tedenska dežurstva, ekipe pa so se izmenjavale od Kočevja do Kamnika, od Medvod in Domžal do Logatca. Ljudje so bili res zelo požrtvovalni.

Zame, ki sem že zelo dolgo v tem sistemu, je bilo zelo pomembno to, kako hitro smo se sposobni odzvati. Komando smo dobili 20. septembra 2015 in v eni noči smo vzpostavili sistem. Mislim, da smo se takoj prešteli, koliko nas je, kdo bi bil lahko vključen v ta sistem s pomočjo občin, naše uprave, prostovoljcev, Rdečega križa, Karitasa. Tako smo imeli zelo hitro že vse pripravljeno in smo nato mesec dni čakali, da so ljudje prišli. Ta odziv, dobra organizacija našega sistema, to je zame pozitivna izkušnja.

Kakšne so bile težave, s katerimi ste se srečevali?

Težav je bilo več. Ena je bila kadrovska. Morali smo vzpostaviti kadrovske resurse, ugotoviti, koliko nas je. Organizirati smo morali 24-urno dežurstvo. Tako so moški ponoči dežurali 12 ur, ženske, kar nas je bilo zaposlenih, pa smo dežurale čez dan. Vodja centra je bil samo eden in ni mogel biti dežuren ponoči, nato pa še prisoten čez dan. Tako smo zelo hitro opazili omejitve tega, da je vodja centra prisoten vsak dan samo po 8 ur. To je bila ena od pomanjkljivosti, pri kateri smo si med seboj pomagali. Problem, ki smo ga videli, so bila tudi ta "zatišja", ko ni bilo migrantov. Zelo težko je vzdrževati stanje pripravljenosti.

Imaš situacijo, ko sprejmeš 1000 migrantov na noč. To je bila akcija: da smo jih sprejeli, oskrbeli in ko so odšli, da smo vse pospravili. Recimo, da se vrstijo dva, trije dnevi ali teden dni takega evforičnega stanja, potem pa je vse padlo. In je bil teden dni zatišja.

Vzdrževati to pripravljenost na primerni ravni je bil velik izziv.

Tehnične težave so bile vezane predvsem na objekt. V stavbi ni bilo vodovodne napeljave, ker je bil objekt dlje časa zapuščen. Zato smo zapečatili vse kopalnice, ki niso bile v uporabi. Nihče si namreč ni upal spustiti vode v omrežje, saj nismo vedeli, kje bi lahko puščalo. Problem pa je bil tudi v čistosti vode. Nismo želeli težav. Urejeno ni bilo niti ogrevanje objektov. Vedeti moramo, da je bilo že proti koncu oktobra. V novembru smo najprej ogrevali z improviziranimi sredstvi, šele nato se je vzpostavila centralna kurjava, ker so bili radiatorji v različno slabem stanju. Eden od problemov je bila tudi zobozdravstvena oskrba. Za medicinsko oskrbo smo se dogovorili, da so k nam prišli dežurat iz zdravstvenih domov, a zobozdravnikov nismo imeli. Tako smo nato nekatere, ki so potrebovali pomoč, morali voziti v zdravstvene domove.

Kaj bi opredelili kot dobro rešitev?

Kot zelo dobro rešitev bi poudarila vključitev brezposelnih oseb prek sistema javnih del. Dobili smo veliko brezposelnih različnih kategorij. Od tistih, ki so imeli višjo in visoko izobrazbo ter smo jih postavili za nekakšne vodje izmen, pa do ljudi, ki so lahko prevzeli in bili zadolženi za čiščenje, za delitev pomoči. Malo smo jih morali razporediti in moram reči, da se je to zelo dobro obneslo.

Dobra poteza je bila tudi vključitev širokega kroga različnih organizacij, tako vladnih kot nevladnih in prostovoljnih, ki so se vključile v delovanje nastanitvenega centra. Pokazalo se je, da lah-

ko zelo različne organizacije vseh barv sodelujemo pri takem izzivu.

Tudi tehnične rešitve so bile predvsem stvar organizacije, na primer kemična stranišča. Omenila sem, da nismo imeli vode, a nato smo zagotovili zadostno število kemičnih stranišč, tudi kopalnic v kontejnerjih, tako da je bila topla voda. Pod šotorom smo imeli razdelilnike, da voda ne bi zmrzovala. Upoštevali smo kulturo in navade migrantov, ki so bili večinoma muslimani, so bila kemična stranišča primerna rešitev. Če bi imeli stranišča v objektu, bi lahko imeli veliko težav z zamašitvami. Vseposod smo nastavliali dodatne vreče za smeti, tudi po sobah. Pakiranje obrokov je pripomoglo k večji čistoti in lažjemu pospravljanju, saj so vsaj nekaj dali v te vreče za smeti. Table z napisom s prevodi in z osnovnimi informacijami ter navodili v arabščini in jeziku farsi – to je bilo zanje dobro. Malo smo se znašli in iskali vseh vrst rešitev.

Katere ključne izboljšave bi predlagali, če bi bilo potrebno center ponovno zagrtati?

Že prej sem omenila, da je za delovanje centra zelo pomembna stalna prisotnost vodje centra, se pravi v dnevnem času. V mesecih delovanja smo tudi ugotovili, da bi morali imeti stalno delujočo nekašno varnostno-administrativno službo, ki bi spremljala prihode in odhode iz centra ter s tem zagotavljala stalno obveščenost o osebah, ki so v center vstopale in iz njega izstopale.

Ana Mari Bonča

Rapid response, cooperation and sacrifice

Elza Majcen was the head of the branch of the temporary Accommodation Centre Vrhnika, which operated within the Administration of the Republic of Slovenia for Civil Protection and Disaster Relief for several months in 2015 and 2016. It was there that migrant families and refugees were received to stay. The centre was set up in a building without plumbing and initially without heating.

What is the Vrhnika Accommodation Centre?

The Vrhnika Accommodation Centre is a facility intended for the temporary accommodation and reception of a large number of migrants who, at that time in autumn, came from Asian and African countries. They came there due to the war and for economic reasons.

When did the Accommodation Centre Vrhnika start operating?

The centre itself started operating on September 20th 2015 by order of the Republic of Slovenia Civil Protection Commander.

How long did the care of migrants take? How many migrants did the centre accept?

The migrants' presence in the centre can be divided into two parts. The first was from October 19th to somewhere around November 20th. The second part was from mid-February to March 21th 2016. In 2015, the temporary Accommodation Centre Vrhnika received and cared for approximately 11,000 migrants, most of whom spent the night there before continuing their journey to Austria by organized transport. In the second part, in 2016, there were 226 migrants at the centre. They stayed there for a short or long time, some stayed there for a fortnight, others only for a week ...

109 migrants left the centre voluntarily, 12 were returned to the Republic of Croatia, 115 applied for asylum and were then transferred to the Ljubljana Asylum Centre.

How many different organizations were involved in carrying out the tasks at the centre?

More than 57 organizations were involved. Civil Protection played the main and leading role, followed by the Slovenian Red Cross, Slovenian Caritas and the police. They were later joined by organizations such as Unicef, scouts, Slovenian Philanthropy. The professional core, which would be introduced a little later, was also very important. These were community work placements, that is to say, we included the unemployed in this process of housing and care.

Can you describe some of the main activities you carried out at the centre?

The work of the Centre can be roughly divided into three parts. The first part was the standby or dormant state. We started setting up the centre on September 20th, and from then on there were beds, water and some food supplies prepared there - but there were no migrants present at that time.

The second part was the reception of a large number of mi-

grants, especially in the evenings and at night. They arrived as part of organised arrivals, with buses escorted by the police. We provided for their reception, accommodation in rooms, meals, clothing and, for those who needed it, medical care. At this stage, people mostly came, were accommodated, provided with care, and, for the most part, left in an organised manner within one day. After the departure of a group of migrants, the centre mostly carried out extensive activities to set up the situation for a new reception. For a while, we received a group every night so we had very little time to get everything ready for a new reception. There was a lot of volunteer work, improvisation. Due to such irregular arrivals of migrants, it was not possible to establish a normal system of work. We invested a lot of energy into providing a sufficient number of volunteers, who were very much needed with the reception of 1,000 migrants per night. However, in between, there were also periods of several days when there were no migrants, and we had staff and volunteers on standby.

Then there is the third part. In this part, we talk about migrants who had stayed at the centre for a long time. That was in 2016, from mid-February to mid-March. Some, as mentioned, stayed for a fortnight, some for a week, and this part requi-

red a different organisation of work. As questions arose about the uniformity of the dry meals, we had to provide them with hot meals; we had to provide animation for a large number of children, establish a school for children, organize religious activities and a small shop, as migrants did not have the opportunity to move freely and walk outside the centre.

What were the daily activities you carried out?

They varied. Running a temporary accommodation centre required a constant presence. Then there were people accepting the humanitarian aid which had to be sorted - mostly clothes, nappies, hygiene products, etc. It was necessary to organise the provision of food: dry food had to be packed in small parcels which had to be ready to be delivered. Then it was necessary to provide accommodation routine, i.e. when a group of immigrants left, first with the help of volunteers and later with the help of a cleaning service, we cleaned the rooms and took out the garbage. Essentially, we did the cleaning, maintenance and management of the facilities. We have to remember that this was a building that hadn't been used prior to this and equipment got broken down, so there were minor repairs needed. It was also important to change the bedding, clean the bathrooms,

provide medical care and ensure safety in an appropriate way.

Can you describe positive experiences you noticed?

It is a matter of completely new experience and knowledge, when we are faced with the management of problems related to migrants today. In the past, we have already had some experience with migrants coming from Bosnia and Croatia at the time of the break-up of Yugoslavia. But this time, it was a completely different culture and the language barrier was simply too great, we didn't really understand each other.

These events brought together a huge number of volunteers who showed amazing solidarity and sacrifice. Both the medical staff and the volunteers from different organizations that have been involved in our work helped create the special atmosphere. We also had good experience with the media, because they followed the story very positively at the beginning, and there was a very good response from the local community as far as donating humanitarian aid goes. We needed an extremely large amount of clothes, nappies, things for children and adults - we really needed new clothes on a daily basis, because they couldn't be washed here, they had to be disposable ones. We threw away huge amounts of donated clothes and replaced them with new ones.

The response from municipalities in the region was very good. There are 23 municipalities in the Ljubljana region and when we posted the request for help, people quickly organised themselves - we had weekly shifts, and teams took turns from Kočevje to Kamnik, from Medvode and Domžale to Logatec. People were really very self-sacrificing.

For me, having been in this system for a long time, it was important how quickly we were able to respond. We got the command on September 20th and set up the system overnight. I think we immediately counted how many of us there were, who could be involved in this system with the help of municipalities, our administration, volunteers, the Red Cross, Karitas. So we had everything ready very quickly and then waited for a month for people to come. This response, the good organization of our system, is a positive experience for me.

What were the problems you encountered along the way?

We encountered several problems. One of them was staff. We had to establish human resources, figure out how many of us there were. We had to organize a 24-hour on-call service. The men were on night duty for 12 hours, and all the women who were employed, were on duty during the day. There was only one head of the centre and he couldn't be on duty at night and then also be present during the day. We very quickly noticed the limitations of having the head of the centre only present for 8 hours each day. That was one of the shortcomings that we had to overcome by helping each other. Another problem was, we had these so-called "lulls", where there were no migrants. It was very difficult to maintain a state of readiness.

There were situations, where you accept 1000 immigrants a night. This is what we did: we took them in, took care of them and when they left, we cleaned the place up. Let us say that there were two, three days or even a week of such a euphoric state, then it all fell apart. And then again there was a week of calm. It was a big challenge to maintain this level of readiness.

Technical problems were mainly related to the facility. There wasn't any plumbing installed in the building, because it had been abandoned for a long time. We therefore sealed all the bathrooms that were not in use. No one actually dared to run the water into the network, because we didn't know where it would leak and also because of the potential impurity of the water. We absolutely didn't want any problems on our hands. Even the heating of the building was not sorted out. It's important to know that it was almost the end of October. In November we first heated the place up with improvised means, and only later the central heating was put in place, because the radiators were in various states of disrepair. One of the problems was dental care. For medical care, we arranged workers from the hospitals to come on duty, but we had no dentists. As a result, we then had to drive some individuals who needed help to hospitals.

What would you define as a good solution?

I would highlight the involvement of unemployed people through the system of community work placement as a good solution. There were a lot of unemployed people, from different categories, from people with higher levels of education that we positioned to be a sort of shift leader, to people who took over and were put in charge of cleaning. We had to assign them different tasks and, honestly speaking, it went really well.

It was also a good move to involve a wide range of organisations, both governmental, non-governmental and voluntary, in the running of the accommodation centre. It turned out that a wide variety of organisations can work together on such a challenge.

Even the technical problems were mainly a matter of organisation, such as chemical toilets for example. I've mentioned that we did not have water, but then we made sure that we had enough chemical toilets, as well as bathrooms in containers, so that there was hot water. We had dispensers under a tent so that the water would not freeze. Taking into account the culture and habits of the immigrants who were mostly Muslims, the chemical toilets were an adequate solution. If we had toilets in the building, we could have had a lot of issues with clogging. We also set up extra garbage bags everywhere, even in the rooms. The packing of the meals helped make the place cleaner and easier to clean up, as at least some of it was put in these garbage bags. There were boards with translations, basic information and instructions in Arabic and Farsi ... That was good for them. We worked our way around many problems and found clever solutions.

What key improvements would you suggest, if it was necessary to re-open the centre again?

As mentioned before, it was very important to have a constant presence of a centre leader during the day. In the months of operation, we also realised that we should have had some kind of security and administrative service in place at all times to monitor arrivals at and departures from the centre, thus ensuring that we were constantly informed of the people entering and leaving the centre.

Ana Mari Bonča

Beg iz vojne v Bosni na Madžarsko

V času vojne v Bosni in tudi po vojni je moralo več kot 2 milijona ljudi zapustiti svoje domove. Med njimi sta bila tudi moja starša.

Oba starša sta prebegnila na Madžarsko leta 1994. Vendar je bila njuna izkušnja z vojno pred tem zelo različna.

Oče je moral opravljati prisilno delo, kot večina moških, starejših od 18 let – kasneje je to postalo obvezno tudi za ženske. Prisilno delo je vključevalo gradnjo cest v večini srbskih vaseh in kopanje jarkov za bojevanje. Nekaj časa je opravljal tudi delo izmenjevalca trupel umrlih srbskih vojakov na bosanskem ozemlju (ki so jih med vojno "zamenjali" za bosanske vojaške, ubite na srbskem ozemlju, op. ur.).

Mami je bilo malo lažje kot očetu, saj je bila večino časa doma. Njo je bilo strah za očeta, ker so vojaki velikokrat hodili po hišah in brez razlo-

ga pobijali domačine. V hiši je ostala sama z mačeho, saj so prišli po očeta in ga odpeljali na prisilno delo. To ji je bilo najhuje, kajti ni vedela, ali je živ ali mrtev. Kasneje so prišli tudi po njo, saj so, ko je naraščal pritisk, k opravljanju prisilnega dela priključili tudi ženske. Vendar je tedaj njena soseda uspela prepričati vojake, da je ni, ker da je odšla v Nemčijo.

Ko sta odšla iz Bosne, sta morala plačati vsak med 700 in 1000 evri ter pustiti za seboj vse, kar sta imela, razen najbolj osnovnih stvari. Samo tako sta lahko sploh šla čez mejo. Očetu je denar priskrbel sestra, mami pa oče, ki je že prej odšel na Madžarsko.

Očetovo skupino so ob prihodu nastanili v taborišče za begunce. Po nekaj mesecih se

je taborišče razpustilo. Poslan je bil v begunski center. Razdelili so jih po sobah, po največ 10 ljudi na sobo. Mama je kasneje prispela v isti center. Tam so bili seveda tudi drugi begunci, ki so pobegnili iz krajev pod okupacijo. Zaradi pomanjkanja denarja so se lahko zaposlili v centru in opravljali manjša dela, kot je bilo na primer pobiranje smeti. V centru so bili tudi Hrvati in Srbi, a to ni povzročilo preprirov med ljudmi. V centru so imeli celo klub, kjer so poslušali glasbo, prirejali skeče, predstave, si pripovedovali zgodbe in anekdote iz Bosne. Ta klub je bil najbolj aktiven v zimskem času. Če so želeli iti ven, so morali dobiti prepustnico, ki jim je dovoljevala prost izhod iz centra. Delo jim je bilo omo-

gočeno tudi izven centra. Moja mama je delala v kuhinji v centru, oče pa v gradbeništvu.

Zaradi svoje narodnosti na Madžarskem nista imela problemov. Tako delodajalci kot na splošno tamkajšnji prebivalci so ju, kot ostale begunce, dobro sprejeli, pravita. Vsi so imeli možnost prevoza, če so morali k zdravniku, imeli so tudi spremljevalce, ki so z njimi počakali in jih peljali nazaj, se spomnita. Z njimi pa so bili po potrebi tudi prevajalci.

Po letu 1995 se je večina bosanskega prebivalstva vrnila v Bosno ali pa so odšli naprej v bolj zahodne države. Moja starša sta leta 2000 odšla v Bosno, vsak na svojo stran – a nato sta se seveda spet našla.

Lejla Huskić



Družaben večer.

Foto: arhiv družine Huskić



Delovna akcija.

Foto: arhiv družine Huskić

Escape from the war in Bosnia to Hungary

During and after the war in Bosnia, more than 2 million people had to flee their homes. My parents were among them.

Both my parents fled to Hungary in 1994. But their experience of the war was very different.

My father had to do forced labour, like most of the men over the age of 18 - later it became mandatory for women, too. Forced labour included building roads in mostly Serbian villages and digging trenches needed for fighting. For a while, he worked as a "body-exchanger", exchanging the bodies of Serbian soldiers killed on Bosnian territory (who were "exchanged" for the Bosnian soldiers who died on Serbian territory, Ed.).

It was a bit easier for my mother than it was for my father, since she was at home most of the time. She was scared for my father because the soldiers would often go around the houses and kill the locals without a reason. Her father

having been taken away to forced labour, she was left alone in the house with her stepmother. That was the worst thing for her, not knowing if he was dead or alive. Later they came for her too, as women were also brought in to do forced labor due to the growing pressure. However, her neighbour managed to convince the soldiers that she wasn't there, because she had gone to Germany.

When my parents left Bosnia, they had to pay between €700 and €1000 each and leave behind everything except the bare necessities. It was the only way they could cross the border. My father's sister provided the money for him, while my mother got it from her father, who had already left for Hungary.

Upon arrival, my father's group was placed in a refugee camp.

After a few months the camp was dismantled and he was sent to a refugee centre. There they were divided into rooms, with a maximum of 10 people per room. Later, my mother arrived at the same center. There were, of course, other refugees who had fled from places under occupation. Due to a lack of money, they were able to find work in the center doing smaller tasks, such as picking up garbage. There were also Croats and Serbs in the centre, but that didn't cause quarrels among people. The centre also had a club where they could listen to music, organize sketches, performances, tell each other stories and anecdotes from Bosnia. This club was most active in winter time. If they wanted to go out, they had to get a pass that allowed them to leave the centre freely. It was also pos-

sible to work outside the centre. My mother worked in the kitchen in the centre and my father worked in construction.

Regarding their nationality, my parents had no problems in Hungary. They were well received by employers and the general population, as were other refugees. They remember that they all had the option of transportation, if they needed to see a doctor they had escorts who would wait for them and take them back. There were also translators with them now and then.

After 1995, most of the Bosnian population either returned to Bosnia or moved on to one of the countries to the west. My parents left for Bosnia in 2000, each to their own place - but they, of course, met again.

Lejla Huskić



Group photo.

Photo: family Huskić archive



Mother and father.

Photo: family Huskić archive

Čigav si: Saša Stanišić

Avtobiografski roman Čigav si nemškega pisatelja bosanskega rodu Saše Stanišića je bil izdan leta 2019 v Nemčiji. Govori o obujanju otroških spominov, o družbi iz časa avtorjevega odraščanja ter odpira vprašanja osebne in družinske identitete.

Zaradi kriznih vojnih razmer v svoji domovini Bosni je bil avtor prisiljen zapustiti svoj rojstni kraj Višegrad. Oče ju je z mamo pospremil do srbske meje, od tam pa sta se sama napotila proti Nemčiji. Tja sta prispela 24. avgusta 1992. V svojem prvem domu sta sobivala s šestimi begunskimi družinami. Njihova že tako nizka pričakovanja o normalnem življenju so bila neprestano neuresničena. Razočarani so bili nad uradniki, nad cenami, nad tem, da sta delovali samo dve kuhinjski plošči, nad samimi sabo. Kasneje sta se preselila k sorodnikom v atrijsko hišo in poskušala živeti kar se da normalno življenje glede na dano situacijo.

Knjiga z očarljivim slogom pisanja pritegne že od samega začetka, najbolj pa preseneti predstavitev že po naravi težkih in temačnih tem s humoristične, z ironične in neusmiljeno iskrene plati. Avtor od začetka do konca zavzeto vzdržuje junaške like svojih najbližjih, kar bralcu sicer oteži kompleksno razumevanje njihovih značajev, saj so ves čas predstavljeni le v dobri luči, njihove pomanjkljivosti pa so zamolčane.

Večji del knjige se nanaša na naslov romana, in sicer na

vprašanje, čigav si. Kam pripadaš, potem ko že v zgodnjih najstniških letih izgubiš dom in vse, kar ti je bilo do takrat poznano in ljubo? V enem delu knjige se otroci podpisujejo v ustrezne stolpiče: Musliman, Srb, Hrvat. Vsi so se obotavljali, nekaj se jih je v stolpiče že vpisalo, nekaj še ne, ko nato eden od otrok naposled ustvari novo rubriko: Ne vem.

Zdi se, da se avtor s konkretnim odgovorom na vprašanje, čigav si, ni želel zameriti ne svoji nekdanji domovini in njenim prebivalcem kot tudi ne njegovi sedanjosti domovini Nemčiji, saj ga je sprejela v času krize. Vsak odgovor na vprašanje, čigav si, bi lahko bil napačen. Z avtorjevimi besedami: "Ni važno, od kod si. Čigav si. Važno je, kam greš."

Ana Blažič



Foto: Freepik.com

Where you come from by Saša Stanišić

The autobiographical novel *Where you come from* by the Bosnian-born German writer Saša Stanišić was published in Germany in 2019. It is about remembering events from childhood and the society at the time of the author's upbringing; further on, it raises questions of personal and family identity.

Due to the crisis of the war in Bosnia, his home country, the author was forced to leave his hometown Višegrad. His father accompanied him and his mother to the Serbian border, from where they headed towards Germany on their own. They arrived there on August 24th, 1992. In their first home, they lived with six refugee families, where their already low expectations of a normal life were constantly unfulfilled. They

were frustrated with the officials, with the prices, with the fact that there were only two working stoves, and with themselves. Later they moved in with relatives to an atrium house and tried to live as normal a life as possible given the situation.

The book's charming writing style draws you in from the start, but what is most striking is the

presentation of inherently difficult and dark themes in a humorous, ironic and ruthlessly honest way. From beginning to end, the author is committed to maintaining the heroism in characters of those closest to him, despite the fact how that makes it more difficult for the reader to understand the complexity of their characters, as they are only presented in a good light, their flaws glossed over.

A big part of the book relates to its title, namely the question of where you come from. Where do you belong after losing your home and everything familiar and dear to you in your early teens? In one part of the book, children sign their names in the appropriate columns: Muslim, Serb, Croat. Most are hesitant, some have already filled out their columns, while others are still waiting, when one of the children finally makes a new column: I don't know.

It seems that the author does not want to offend his former homeland and its inhabitants by giving a concrete answer to the question of where you belong, nor his current homeland, Germany, which took him in at the time of crisis. Any answer to this question could be wrong. In the author's words, "It does not matter where you are from. It doesn't matter where you belong. What matters is where you are going."

Ana Blažič

Ukulele jam: Alen Mešković

Fikcijski roman, ki temelji na lastni avtorjevi izkušnji, Ukulele jam govori o tragikomičnem življenju bosanskega najstnika v hrvaškem begunskem centru poleti 1992. Doživljanje glavnega lika Mikija odraža tudi pisateljevo izkušnjo oziroma razmišljanje, kar je pisatelj razkril v pogovoru ob izidu knjige.

»Neno naj bi končno dokončal fakulteto in se vrnil domov. Jaz naj bi končal osemletko in šel na gimnazijo. Oče naj bi šel v zaslužen predčasen pokoj. Kot pika na i pa naj bi Neno obljubil, da me bo naučil voziti avto.«

Načrti, ki jih je prekrizala vojna, in ki je Mikijevo družino prisilila v evakuacijo v begunski center ob hrvaški obali v naselju Majbule, kjer Miki izkusi diskriminacijo, denarno stisko in postane apatrid ... Njegov brat Neno pa konča v srbskem ujetništvu, medtem

ko zaskrbljena starša še vedno ne vesta točno, kaj se je zgodilo z njim. Mlajši brat Miki v spomin na starejšega brata posluša njegovo najljubšo glasbo, ki mu služi tudi kot dober odmik od resničnosti. Kasneje pa začne poslušati tudi heavy metal v priljubljenem klubu Ukulele, po katerem knjiga dobi naslov. Življenje se mu obrne na bolje poleti 1994, ko prejmejo pismo iz Švedske.

Knjiga je dragocena, ker najstnikom približa najstniško življenje beguncev iz različnih zornih kotov. Pokaže nam, da se življenje ne ustavi kljub grozotam, ki se dogajajo okoli nas. Tematika begunstva pa je v tem trenutku spet zelo na udaru, čeprav nikoli ne izgine. Na žalost je ta problematika stalnica in bo to tudi ostala, zato bo knjiga vedno aktualna.

Ita Sieberer

Ukulele-jam by Alen Mešković

A fictional novel based on the author's own experience; Ukulele Jam is about the tragicomic life of a Bosnian teenager in a Croatian refugee centre in the summer of 1992. The experience of the main character, Miki, also reflects the writer's own experience or thoughts, which he reveals in a conversation at the book's release.

"Neno was finally going to finish his studies and move home. I was going to complete primary school and start secondary school. Dad was going to enjoy his hard-earned early retirement. Last but not least, Neno had promised to teach me how to drive."

Plans get interrupted by the war, which forces them to evacuate to a refugee centre on the Croatian coast in the village of Majbule, where Miki experiences discrimination, financial hardship and becomes stateless. His brother Neno ends up in Ser-

bian captivity, while his worried parents still don't know exactly what has happened to him. Miki tries to keep Neno's memory alive by listening to his brother's favourite music, which also serves as a good distraction from reality. Later, he also starts listening to heavy metal at the popular Ukulele club and that's where the book gets the title from. His life takes a turn for the better in the summer of 1994 when he receives a letter from Sweden.

The book is valuable because refugee life from different angles is introduced to teenagers. It shows us that life does not stop, despite the horrors happening around us. The subject of refugees is very much back on the agenda at the moment, although it never goes away. Unfortunately, this issue is a constant and will remain so, hence the book will remain relevant.

Ita Sieberer



Ukulele.

Foto: Ita Sieberer



Ukulele.

Photo by Ita Sieberer

Od skice do univerzalnega jezika

Profesorji in študentje s Škotske, iz Nizozemske in Slovenije smo v Ljubljani skupaj snovali internetno stran projekta, ki želi ponuditi dolino zgodb.

Od 9. 3. 2022 do 11. 3. 2022 smo na šoli v sklopu projekta Story Valley gostili študente in profesorje s Škotske in Nizozemske. Po začetnih aktivnostih, skozi katere smo se bolje spoznali, smo si izmenjali tipične sladkarije iz posameznih držav ter si ogledali

Muzej novejšje zgodovine Slovenije. Kdor je želel, pa se je lahko udeležil tudi delavnice kolaž animacije.

Nato smo pričeli s procesom oblikovanja spletne strani. Začeli smo s tehniko "design sprint", kar je v bistvu proces, ki nam pove, kaj je pomembno in katere probleme moramo rešiti, da bo naša spletna stran dobro tekla. Profesor Richard Bisset iz Škotske nas je usmerjal z različnimi vprašanji, ki so se navezovala na iz-

zive pri projektu Story Valley, na primer: kako bomo rešili problem jezikovnih ovir, kako pridobiti financiranje ... Svoje odgovore smo morali napisati na listke in jih nato prilepiti na steno. Na koncu smo glasovali in s tem odločili, katere težave se nam zdijo najpomembnejše.

Ob koncu obiska smo delali predvsem na načrtovanju spletne strani. Narisati smo morali osem skic v osmih minutah, torej po eno skico v eni

minuti. Naučila sem se veliko – tako o poteku kot načrtovanju spletnih strani. Profesorji in študentje iz obeh gostujočih držav so se mi zdeli zelo simpatični, pa ne samo zato, ker so nas zelo hvalili. Navsezadnje mi je bila izkušnja izjemno všeč in če bi še enkrat dobila priložnost, bi se je z veseljem ponovno udeležila.

Anja Siter



Ekipa SMGŠ Story Valley z gosti.

Foto: Tilen Jon Sermek



Tuji gostje na ogledu šole.

Foto: Tilen Jon Sermek



Dijaki na delavnici.

Foto: Tilen Jon Sermek



Uvodno srečanje s tujimi gosti.

Foto: Tilen Jon Sermek

From a sketch to universal language

Professors and students from Scotland, the Netherlands and Slovenia met in Ljubljana to design the project website, where they wish to share a valley full of stories.

From March 9th to 11th, our school hosted students and professors from Scotland and the Netherlands as part of the Story Valley project. On our first day we got to know each other, exchanged treats and visited the National Museum of Contemporary History in Ljubljana. There was

also an option to attend the collage animation workshop.

The second day started with the process of designing the Story valley website. We began a design sprint, which is basically a process that helps you decide what is important and what problems you must solve so your website will run smoothly. Professor Richard Bisset from Scotland guided us through the process by asking questions on how we are going to solve the language barrier, how to get funding,

etc. We had to write the answers down on sticky notes and stick them to a wall. We later voted on the best ideas and that's how we came upon our biggest and most important problems.

On the third day we worked more on the actual design of the website. We had to draw eight different wireframes in eight minutes, which means we had one minute for each drawing. All in all, I learned a lot about planning and designing websites. The professors and students

were very nice and not just because they praised us a lot. Overall, I really enjoyed this experience and given the chance, I would happily do it again. All in all, I learned a lot about planning and designing websites. The professors and students were very nice (and not just because they praised us a lot :)). Overall, I really enjoyed this experience and given the chance, I would happily do it again.

Anja Siter



Guided tour of the school.

Photo by Tilen Jon Sermek



A tour of the National Museum of Contemporary History. Photo by Tilen Jon Sermek



Workshop.

Photo by Tilen Jon Sermek



Workshop.

Photo by Tilen Jon Sermek

Fuli in policaja

Fuli je ravno prišel nazaj v Slovenijo, en dan po tem, ko so ga prepeljali na Madžarsko zaradi ilegalnega dela. Skrajšal si je tudi lase, zato recimo, da je bil nekako neprepoznaven.



Medtem ko je hodil v nek random hrib, se za njim pripele policijski avto. Eden od policajev odpre šipo in Fuliju reče, naj se ustavi. Fuli naredi, kot mu je rečeno, nato pa ga policaj še enkrat dobro pogleda. On je poznal policaja, ampak policaj ni bil prepričan, da je on, zato ga vpraša: "A se midva poznava?"

"Ne znava, ne znava."

Policaj mu nato reče za dokumente, zato začne Fuli brskati po svojih žepih in vmes momlja: "Mam papirje, papirji ..."

Ampak preden bi kaj našel, suddenly steče v drugo smer in nazaj dol po klanecu, medtem pa se obviously reži policajema. Ampak seveda nato se spotakne in se skobali dol po hribu. Policaja ga dobita, ga peljeta na postajo, ampak medtem ko se pretvarjata, da sta busy, Fuli "nelegalne papirje" strga in jih vrže v kanto.



Potem ko policaj pride nazaj in mu reče, naj izprazne žepe, so vse, kar potegne ven, pač razna pisma. To seveda policaja razjezi, ampak ker ne najde papirjev, ki jih je hotel, ne more narediti ničesar, zato Fulija izpusti.

Fuli and the police

Fuli just arrived back in Slovenia, one day after he was transported to Hungary for illegal work, or something. He'd also cut his hair, so let's say he was somewhat unrecognisable.



While he was walking up a random hill, a police car pulled up behind him. One of the officers opened the window and told him to stop. Fuli did as he was told and then the officer took another, good, look at him. He knew the officer, but the cop wasn't sure if he was the one who he thought he was, so he asked him: "Do we know each other?"

Fuli started shaking his head and in a rather retarded voice started "We not know, we not know." The policeman then asked for his papers, so Fuli started to rummage through his pockets, mumbling "I have papers, papers..." or something.

But before he could pull anything out, he decided to run the other way and back down the hill, while he was obviously laughing at the officers. But of course, on the way down he stumbled and rolled over. The officers grabbed him and took him to the police station, but while they were doing whatever they do to look busy, he ripped up the "illegal papers" and threw them away.



Then when the officer came back and told him to empty his pockets, all he pulled were like letters and stuff. Obviously, the policeman got mad, but since he couldn't find the papers they wanted, there was nothing they could do, so they let Fuli go.

Hrepenenje

Maida Džinič, novinarka, rojena v Bosni in Hercegovini, je ena tistih, ki so leta 1992 uspeli pobegniti iz Sarajeva.

»Leto se je začelo enako kot vsa moja študentska leta. Niti v sanjah si nismo predstavljali, da se bo začela vojna,« se je spomnila časa izpred tridesetih let. »Počilo je 6. aprila 1992 v Sarajevu, na srečo sem tisti vikend prišla domov v severno Bosno, ker je bil ravno takrat praznik.«

Začetek vojne. Dogodek, ki ga marsikdo ne bo nikoli pozabil. »Čez noč smo izgubili vse, kar smo imeli,« pravi sedaj Ljubljanka.

Najprej so organizirano prešli na sosednjo Hrvaško. V Zagrebu so se usedli na vlak in sredi noči prispeli v Postojno. Prve noči so prenočevali v bivši vojašnici.

»Bila je čisto prazna, mrzla, nismo imeli ne odej, ne vzglavnikov, jokali smo ...« Naslednji dan so začeli greti ... Dobili so pomoč Rdečega križa in Karitasa ter v roku enega tedna so že imeli urejene sobe za nekakšno normalno življenje.

Izkušnje iz begunskega centra so bogate in so vključevale veliko selitev. Iz vojašnice so šli v motel in na koncu so jih preselili v Ljubljano

na Šmartinsko cesto, saj si je Maida želela tudi, da bi lahko končala zadnji letnik novinarstva. Poleg vseh izgub je v Sloveniji vseeno našla tudi možnost življenja, da je končala še zadnji letnik študija novinarstva, delala je za begunski časopis in begunsko televizijo, pela v glasbeni skupini.

»Nisem imela časa razmišljati, ali je oče še živ ali ne,« je opisala.

Nato so se po mesecu in pol odločili, da se vrnejo domov v Bosno, saj so jim ljudje sporočali, da vojne sploh ni. A zgodilo se je obratno. Ko so prišli nazaj domov, se je šele začelo.

lo. Vrnili so se nazaj v Slovenijo in hrepeneli po domu.

»Po štirih, petih mesecih še vedno nisem verjela, da bo trajalo tako dolgo,« se spomni Maida še danes. »Glasbena skupina Dertum je nastala zaradi nostalgije, ker smo pogrešali dom,« doda. Dertum pomeni ljubzensko hrepenenje. Pesem je nastala v sobici v begunskem centru in postala znana tudi po Evropi. Začeli so leta 1995 in že kmalu posneli tudi svoj prvi CD. Nastopali so od Nemčije do Bosne in Hercegovine.

Luka Detiček



Novinarka Maida Džinič.

Foto: Timotej Špehar Pakj



Novinarka Maida Džinič.

Foto: Timotej Špehar Pakj



Predavanje Maide Džinič.

Foto: Timotej Špehar Pakj



Predavanje Maide Džinič.

Foto: Timotej Špehar Pakj

Longing

Maida Džinić, a newsreporter born in Bosnia and Herzegovina, is one of the many who were able to escape Sarajevo in the year 1992.

“The year began just like all my student years. Not even in our dreams could we imagine that a war would start,” she remembered the time from thirty years ago. “It all started on April 6th 1992. I consider myself lucky because I spent that weekend at home, which is in the northern part of Bosnia, since it happened to be a holiday.”

Many will not be able to forget the start of the war. “We lost everything we had overnight.”

Firstly, they came to Croatia with an organized migration, afterwards got on a train in Zagreb, and arrived in Postojna in the middle of the night. Their first nights were spent in an ex-military shelter.

“It was completely empty, cold, and we did not have any pillows let alone blankets... we cried.” They began to heat the place the next day. Getting some help from the Red Cross and Karitas, enabled them to set up their rooms for a somewhat normal life in one week.

The experience from the immigrant centre was rich and included a lot of moving. From the ex-military shelter to a motel

and then they moved to Ljubljana, to Šmartinska cesta, because she wanted to finish the last year of studying. Despite all the loss she had, she began a new life here in Ljubljana by graduating from university. Working for the immigrant newspaper and television, she also sang in a band and more.

“I did not have the time to think about my father, if he was alive or not,” she described. After a month of living here they decided to go back home to Bosnia, because the men told them that there was no war. However, things took a turn. They came back to Slovenia and longed for home.

“After four, five months I still did not believe that the war would last that long,” Maida remembers to this day. “The band Dertum was established because of the nostalgia, because we missed home,” she added. Dertum means love longing. It was created in a small room, in the immigrant centre and became well-known all over Europe. They began in the year 1995 and really soon recorded their first CD. Moreover, they performed all over Europe from Germany to Bosnia and Herzegovina.

Luka Detiček



A lecture by journalist Maida Džinić.

Photo by Timotej Špehar Pajk



A lecture by journalist Maida Džinić.

Photo by Timotej Špehar Pajk



A lecture by journalist Maida Džinić.

Photo by Timotej Špehar Pajk



Filming crew.

Photo by Timotej Špehar Pajk

Fototrinki z delavnic



Uvodna delavnica s Kristino Božič.
First workshop with journalist Kristina Božič.

Foto: Tilen Jon Sermek
Photo by Tilen Jon Sermek



Zavzeta dijakinja.
Dedicated student.

Foto: Tilen Jon Sermek
Photo by Tilen Jon Sermek



Video o izkušnji beguncev.
A video about a refugee experience.

Foto: Timotej Špehar Pajk
Photo by Timotej Špehar Pajk



Uvodna predstavitev prof. Miha Goloba.
Introductory presentation by prof. Miha Golob.

Foto: Timotej Špehar Pajk
Photo by Timotej Špehar Pajk



Predavanje Maide Džinić.
A lecture by Maida Džinić.

Foto: Timotej Špehar Pajk
Photo by Timotej Špehar Pajk



Načrtovanje spletne strani.
Designing the website.

Foto: Tilen Jon Sermek
Photo by Tilen Jon Sermek