

NEDA (Topole, 1917-2001)

Kako je knjiga organizovana? Knjiga je organizovana kao višeglasje u kojem su dva dominantna glasa: osobe koja priča (Nedin glas), i osobe po kojoj životna priča neobične žene postanje čin delatan nama (Gordane Stojaković). U mešanju ova dva glasa (snimljenih na traku da traju...), preneta tekstom pletu se niti istorije ženskog pokreta, čijeg smo deo: da nije bilo Nede da "ne da" zaboravu da se uvuče u našu istoriju, ne bi bilo ni nas!

Istorijske niti sagovornice ne pletu se hronološkim redosledom, nego po čvorima, ili stožerima, značajnim za epohu - sada već prethodnog nam veka. One raspliće čvorove onih pitanja žene, koja oblikuje život žene: (ne)pričnost ideologiji dokraja (verskoj ili političkoj), stvaranje sistema vrednosti, zatim pacifizam, moral... Žena je u fokusu cele priče, ali u različitim okruženjima: II svetskog rata, izgradnje zemlje i mira, raspada Jugoslavije...

Žensku priču formiraju sagovornice da se vide okolnosti koje su formirale Nedu i ženski pokret u Jugoslaviji, s ciljem da nas nauče onome čega nema u našoj tradiciji, a to je da moramo nositi, jedna drugoj predavati, dosegnuto iskustvo i saznanje o ženama, kako bi ga preuzele one koje dolaze. Mi gradimo kontinuitet i mi smo kontinuitet same, poruka je knjige.

Dominantan je u knjizi Nedin glas u dva modaliteta: jedan koji govori Gordani, zapravo nama (u tekstu označeno masnim slovima), drugi koji je Gordana formirala o Nedi istražujući po literaturi i Nedinim zapisima (u tekstu posebno grafički izdvojeno u napomenama na kraju stranica, štampano sitnijim slovima, a kompletirano neobjavljenim tekstovima u dodatku, na kraju knjige). To Nedino lično višeglasje iz raznih vremena, sakupljeno u tekstu pred nama, podatak je o kontinuitetu jednog

How is the book arranged? The book is orchestrated as *polyphony* in which two dominant voices are heard: one spoken by the narrator (Neda's voice), and the other one by someone who brings the story of this extraordinary woman close to us (Gordana Stojaković). Through the voices (recorded in order to sustain as if they were now with us), conveyed to us as a conversation, they interlace the threads of the women's movement history we are also part of. If Neda had not been there to preserve events from oblivion, there would not have been us either. The historical yarns of the storyteller are not being woven chronologically, but in knots, thus marking the turning points important for an epoch - the century behind us. She is untying the knots of those women's issues that shape a woman's life: by (not) belonging to an ideology to the end (religious or political), by creating a system of values, pacifism, moral. The whole story is focused on women, in various surroundings, though: in the W.W.II, then in the process of recovery of both the country and peace, disintegration of Yugoslavia

The two women talk about female issues discovering both Neda's background and the background of the women's movement in Yugoslavia in order to teach us something our tradition lacks. Namely, that we must carry on and hand over to each other and to those coming next the gained experience and information about women in general. We are responsible for the continuity and we should create it, too, that is the message of the book. Neda's voice is dominant in two variations: one speaks to Gordana and to us at the same time, (in the texts it is in bold letters), the other one is shaped by Gordana, who searched literature and Neda's notes (in the text separated in foot notes, printed in small letters and added to the book as an appendix). The

stava prema životu i ženskom pitanju. Dva glasa ostvarena u sadašnjosti čitanja teksta stapaju se u nama u jedan da nastavimo dalje.

Oko ovih glasova je *venac* istomišljenica i prijateljica, koji je sastavljačica knjige osmisnila, da nam predviđi stalnu Nedinu osobinu: "Neda nas je uvek okupljala". Taj omaž su napravile osobe koje su zapravo bile oko Nede na njenu inicijativu; one simbolišu ovde ne samo način Nedinog druženja, nego i učinak, budući da su one sastavljačice njenog dela i to u različitim aktivističkim domenima. One su hor na način na koji u grčkim tragedijama hor odražava snagu koja konstruiše kontekst življenja pojedine osobe i nosi kolektivno iskustvo koje govorenjem predaju drugima. Ukratko, ovakvom fisionomijom knjige sastavljačica je htela da nas tekstovima poveže. Govorenje Nedino u sadašnjosti teksta i oglašavanje iz prošlosti, kontinuitet je njenog karaktera - javno govorenje je Neda sama. Ali ona je i sam kontinuitet za nas - ona priča priču ženskih stremljenja, u želji da promeni sredinu: pre rata, za vreme rata i nakon njega, sve do kraja života. To je dug period od 80 godina. To višeglasje Nede i hora: govorenje, osluškivanje, delanje na osnovu njenih reči, jeste sadržaj ove knjige.

Gde je autorka knjige? Skrivena u mnogim nevidljivim nitima pletiva tuđe životne priče, vezujući i rasplićući čvorove, vezujući pokidane i otklanjavajući predrasude. Ona tka novu potku za novo tkanje ženske istorije. Sličnim metodom u prethodnoj knjizi Gordana Stojaković je (*Znamenite žene Novog Sada*) predstvila biografije znamenitih žena našeg višenacionalnog podneblja i uočila neke zakonitosti. Iskoristila je takvo iskustvo u oformljavanju ove knjige - Neda jeste žena našeg podneblja sazdanog od raznovrsnosti u pogledu vere, nacije, delovanja, življenja.

mentioned Neda's personal polyphony covering various epochs, collected for us in the text, is a testimony about the continuity of an attitude toward life and women's issue in general. The two voices heard while we are reading the text are melting into one, suggesting we must not stop.

The author arranged a *wreath* of lady friends around these voices who think alike and whose role is to present Neda's practice: "Neda had always been gathering us". Those who had been with her on her initiative created that homage; they are symbolizing not only the way Neda was making friends but the results of that friendship as well, because they carried on what she had begun to some extent. They make up the choir just like choirs in Greek tragedies bear the tension upon the content of someone's life and also bear the collective experience handing it over by words. In short, the author wanted to connect us using such a concept in the book. Neda's narration in the present tense along with her report from the past illustrates the continuity of her character – it is the true Neda. For us she represents continuity itself – she talks about women aiming at changing things: before the war, during the war and following it, up until the end of her life. It is a long period lasting for 80 years. The polyphony of Neda's voice and the choir: talking, listening and implementing her words make up the contents of this book.

Where is the author of the book? She is hidden among the many invisible threads weaving the story of the other lady's life. She is tying and undoing knots, binding together torn ones and scattering prejudices. She is weaving a new woof for a new history about women, which is still to be done. By a similar methodology, Gordana Stojaković presented the biographies of significant women from our multinational region and by doing so, she observed more rules than one. She leaned on that experience when creating this book – Neda is a lady from this part of the world bearing

Na samom početku knjige autorka nam nešto kaže o sebi kroz Nedino pismo upućeno njoj, a to je ono što treba da čuju sve one koje naslede ženskog pokreta žele da ponesu dalje. Zato je pismo tu. Gordana sebe vidi iz Nedinog pisma, kao deo Nedinog posla na objavljuvanju podataka o istoriji ženskog pokreta u Jugoslaviji. To je poruka koju je za sebe od Nede ona ponela. Mi smo sve hor koji je Gordana nevidljivom rukom vodila da svaka izusti poruku koju je od Nede ponela. Primer je to organizacije jedne knjige na ženski način, koja je suma kolektivnog i individualnog sećanja na jednu znamenitu ženu čiji je vek trajao u tri vremena - pre, za vreme i posle II svetskog rata.

Kontekst vremena u svakoj životnoj prići, pa i u ovoj, dočaravaju fotografije: način odevanja, frizure, druženja i međuljudski odnosi, otkrivaju porodičnu intimu i, ponajviše, dokumentuju nam osobu u dinamici prolaznosti - od mladosti do starosti. Možemo smatrati da su fotografije *vreme* u kojem nam dva dominantna glasa pripovedaju, uz hor žena u omažu, koje shvatamo kao širu zajednicu sadašnjeg vremena.

Knjigu, dakle, treba shvatiti kao višeglasje u vremenu za buduće vreme. Sve u horu (Staša, Jasmina, Lepa, Slavica, Toni, Latinka...) priznaju da je Neda inspiracija, učiteljica i da je deo njenog kontinuiteta sadašnjost u svima nama. Da nije bilo Nedinog kazivanja iz ličnog ugla, malo bismo znali o tom važnom momentu saradnje naprednih (komunistički organizovanih) žena sa građankama, što nam je zvanična istorija do danas uskratila. Malo bismo znale o onom važnom aspektu revolucionarne borbe u II svetskom ratu u kojem su žene svedočile kao herojke i borkinje: zatvarane... uništavane... Govori nam žena ilegalka komunističkog pokreta, učesnica rata (bila je major: "Malo je bilo žena sa tim činom"), obnoviteljica zemlje, svedokinja njenog raspada (1990) i sauče-

each and every variety with regard to religion, ethnicity, action and way of life.

At the beginning of the book the author informs us about herself through Neda's letter addressed to her, and the content is about something everyone who wants to carry on the inheritance of the women's movement should know. That is the reason why the letter is in front of us. Gordana can see herself reflected in Neda's letter, as one part of Neda's work done regarding the history of women's movement in Yugoslavia. It is meant to be a message from Neda that the author has closed in her heart. The book is made up in a feminine way, comprising both the collective and individual recollection on a significant woman living in three epochs – before, during and following the W.W.II.

Just like every life story this one, too, is better understood thanks to photographs showing the way people were dressed, hairdos, ways of socializing and relations among people, disclosing family intimacy but, above of all, it is a document about the person, in the course of evanescence – from youth to old age. We may consider the photographs to be *time* in which two dominant voices speak, respectfully accompanied by the female choir representing the broad community of the present time.

The book should be accepted as polyphony in terms of time, aimed at the future. Everyone in the choir (Staa, Jasmina, Lepa, Slavica, Toni, Latinka) admits that Neda has been an inspiration, a teacher and that a portion of her continuity exists in all of us at the present moment. If there had not been Neda's personal story, we would have known little about an important fact, that progressive minded (communist) women did co-operate with those belonging to the bourgeoisie, which fact has been hidden so far by official history. Little we would have learned about that important aspect of the revolution in the W.W.II in which women proved to be heroines and fighters: imprisoned persecu-

nica u stvaranju modernog ženskog pokreta u Jugoslaviji od 1980. do danas. Životna priča kojoj se možemo diviti.

Kako je svet oblikovao Nedu i Neda svet oko nje? Neda detaljnije objašnjava okolnosti pod kojima je izrasla u neobičan ženski lik. Gotovo da je svaki detalj Nedinog života prelomljen u njenom delanju (uslovno ovde podeljenom u tri osnovna perioda): detinjstvo, aktivistički rad, dug gotovo 50 godina i istorijsko osmišljavanje činjenica rasutih okolo.

"Rođena sam u jednom katoličkom bračku" u kojem su osnovne vrednost ono što je inače već sadržano u deset zapovesti: poštenje, častoljubivost, mada je ostala ateistkinja. To će se "zadržati u mojoj svijesti do dana današnjeg". Prepoznajemo deo oblikovanja ličnosti još iz detinjstva u njenom poimanju ljubavi:- "Prava istinska ljubav nije osvetoljubiva" (vidi Pavle, Poslanica Korinćanima 13,1-10), kaže na jednom mestu, da bi samo malo pre toga izjavila da je ateistkinja. Ono što je bila praksa crkve, brzo je Neda kritički odbacila, jer se ideologija - hrišćanska ili komunistička, mora prevazići, ako se želi ostati veran čoveku. Tako njen rano hrišćansko vaspitanja postaje deo moralnog kodeksa u kojem više nema dogme.

Krug u kojem se kretala u srednjoj školi u Kotoru, u znatnoj meri je uticao na njen odnos prema drugima ("Nije bilo razlike između pravoslavnih i katolika") formira kao zajedništvo. Odgajana u ekumenskoj i višenacionalnoj sredini, nosi to iskustvo i u druga mesta u kojima provodi mladost, usvaja ga kao svoj životni stav. Rodjena u hrvatskoj porodici, relativno dobrostojećoj i brojnoj ("Hrvatica - isto kao kad bi rekao neko da imaš crne oči. Nisam ni zasluzila niti sam se za to borila."), ona živi u mnogim višejezičnim i višenacionalnim sredinama i iz njih crpi sve najbolje. Tako pred nama izrasta osoba koja je iz građanskog vaspitanja ponela mudrost, kojom je mogla

ted A woman is talking, member of the communist movement, a participant in the war (she was a major: "Few women were holding that rank"), someone who was rebuilding the country, who was witnessing its disintegration (1990) and someone who was taking part in the creation of the modern women's movement in Yugoslavia from 1980 up to the present. A life story worth admiration.

How was the world shaping Neda and how was Neda shaping the world? Neda meticulously explains details that made her become such an extraordinary female character. Almost each and every aspect in Neda's life is reflected in her deeds (which are here conditionally divided into three basic periods): her childhood, her work as an activist for nearly 50 years and her efforts on the identification of the historical facts dispersed around.

"I was born in a Catholic marriage" and basic values worshiped in her family were those comprised in the Ten Commandments: honesty, ambition, although she remained an atheist. It has "been kept in my mind up to now". We realize how her character was shaped in her childhood as far as understanding of love is concerned: "True love is never vengeful" (Paul, Epistle to Corinthians 13:1-10) she quotes somewhere just after saying she was an atheist. Neda rejected Church practice very soon, because any ideology - Christian or communist, whatever - should be overcome if human values are kept in mind. So, her early Christian education became part of a moral codex left with no dogma.

The composition of people she was meeting at high school in Kotor contributed a lot to creating her relation to others, ("There was no difference between the Orthodox and the Catholics believers), a relation based on community spirit. Brought up in an ecumenical and multiethnic surrounding, she was carrying that experience to other places, too, in which she was spending her youth. She adopted it as a life attitude. Born

lako da se orijentiše u društvu i vremenu, u političkim zbivanjima i lomovima. Nešto što je čovek uvek ju je nanovo dizalo iznad dnevne politike. Zato je bilo sasvim očekivano da se još kao brukoškinja Pravnog fakulteta u Beogradu (1935) opredeli za humanizam, nenasilje, saradnju sa različitima u izgradnji mira, protiv bilo kojeg rata. Postepeno je izgrađivala taj pacifistički stav, iskustvo po kojem je bila prepoznatljiva do kraja života, a koje smo mi upoznali u više smislova. To nam je naročito koristilo u poslednjoj deceniji sejanja mržnje i agresije ovde kod nas... Kad kažemo iskustvo, mislimo na onaj potencijal koji se automatski aktivirao kao mir na vest o agresiji i ratu. Humanizam i pacifizam dve su odrednice Nedine ličnosti, nezavisno od politike.

Neda svojim svedočenjem od razbijenih delova montira okvir koji možemo ponovo da vrednujemo i cenimo ono što nam je danas potrebno kao iskustvo iz prethodnih perioda (1945 - 1990). Nipodaštanju ("Pa šta nam je ovaj socijalizam dao!") Neda suprotstavlja činjenice koje ne treba zaboraviti ("Pogledaj ovaj grad (Novi Beograd) tu je bio pjesak!"): hiljade ljudi, žena i muškaraca radilo je na radnim akcijama posle rata i izgradivalo zemlju. "Patriotizam je da učiniš nešto za svoju zemlju, za njenu slobodu", naglašava Neda. A patriotizam je bio osnova delovanja svih ženskih grupa pre, za vreme i posle II svetskog rata. Žene su gradile.

No, za nas je ipak najvažnije ono što je Neda rekla i zabeležila o razvoju ženskog pokreta u Srbiji u 20. veku. Ona sublimira osnovu onog perioda do 1940. i kaže da su to nacionalna i humanistička ideologija ("Sve su te žene bile patriotkinje"), to je ono što smo sačuvale iz građanskog ženskog pokreta. Posle rata, važna je komponenta antifašizam. Ali i građanke i socijalistkinje i komunistkinje i mi danas, imamo isti cilj: borbu protiv patrijarhata. Da bismo se nosile sa njim, važno je obrazovati žene, tvrdi

in a Croat family, a relatively wealthy and numerous one ("a Croat girl – just as if someone said: look, she has got black eyes. I didn't deserve it, neither did I fight for it, did I?"). She lived in many multilingual and multinational places, drawing all the best from each of them. Thus, we are getting acquainted with a person who gained wisdom from her middle class education, a wisdom that helped her find her way both in society and time, in the course of political events and political breakage. Her humanistic upbringing had always risen her above daily political events. So, it came quite natural that her choice became humanism, non-violence and co-operation with others in peace building and rejection of war whatsoever. She was gradually becoming confident in pacifism, an experience so typical for her till the end of her life, which we have become familiar with in more ways than one. An experience so precious in this last decade full of hatred and aggression By experience we mean a potential desire for peace that got activated as soon as aggression and war became a threat. Humanism and pacifism are the two main features of Neda's personality, no matter what politics may dictate.

By her testimony, Neda puts together a frame from broken fragments, and through that frame we can revalue everything we need today as an experience from the past (1945 – 1990). To the scorn ("What did socialism give us?") she opposes facts that should not be forgotten ("Look at this city – Novi Beograd – there was sand all over!"): thousands of people, women and men were working as volunteers following the war to rebuild the country. "Patriotism means to do something for your country, for its freedom", points out Neda. And it was patriotism that motivated women's groups before, during and after W.W.II. Women were building.

The most important thing for us is what Neda said and wrote down about the development of the women's movement in Ser-

Neda. Nije to nova, to je stara zapovest za žene da se moraju obrazovati, samo je ponovo dobila na aktuelnosti, kao obavezan kontinuitet ženskog pokreta. Samo su oblici obrazovanja žena saobraženi potrebama nekada i sada: nakon II svetskog rada u Jugoslaviji je bilo oko 70% nepismenih žena, pa su držani analfabetski tečajevi za nepismene žene. Danas žene obrazuju žene da vode male biznise, da pronađu donatore, da se politički opismene i ekonomski osamostale. Obrazovanje, obrazovanje, obrazovanje... poručuje Neda.

I onda i sada važno je da žene jedna drugu pomažu, da sve zajedno pleti i čine mrežu. Na primer, žene građanke su bile članice Međunarodnog udruženja univerziteski obrazovanih žena pre rata. Tada su veze sa ženama u inostranstvu bile intenzivne na raznim nivoima. Mi smo bile u međunarodnom pokretu i tada, tvrdi Neda.. Naravno da je spoljna politika uvek uticala na intenzitet takve saradnje, pa su već početkom pedesetih godina, kada je Jugoslavija bila izolovana, veze labavile. To nam se dogodilo i u protekoj deceniji. Može se reći da se politički diskontinuitet prisustva Jugoslavije u Evropi snažno odrazio na gubljenje veza žena sa ženskim pokretom u nekim zemljama (Nemačka, Engleska, Francuska) sa kojima su postojali konkretni oblici saradnje.

Ovim svedočenjem Neda pokazuje kako je ženski pokret fragilan i uvek zavisan od dešavanja u zemlji i stavova sveta prema toj zemlji u inostranstvu. Isto važi i za dešavanja unutar zemlje: ženska prava se prva ukidaju. I kad ih ima, žena teško može da ostvari svoje pravo (na alimentaciju, na primer). To su sve pitanja koja su otvorena pred sadašnjim ženskim pokretom, a upravo nam nedostaje znanje o ovom kontinuitetu da žene mogu učiti za budućnost iz prošlosti.

Nadalje, Neda vidi elemente diskontinuiteta u našem ženskom pokretu i u tome što naše teoretičarke nisu pisale o pokretu, kako bi se prenosilo iskustvo putem pisane

bija in the 20 century. She sublimates the essentials from the period up until 1940 saying that the nationalistic and humanistic ideology marked that age ("all women were patriots"), that is what we have kept from the middle class women's movement. After the war, antifascism was an important component. But no matter if we belong to the middle class, socialist or communist ideology or we are just women of today, we all have one task in common: fight against patriarchal attitude. In order to fight against it we should educate women, says Neda. It is nothing new, though, it is a well-known commandment for women that they should educate themselves, it has just been up-dated as an obligatory precondition for the ongoing women's movement. Naturally, the forms of education should be in accordance with the need of the past and today: after W.W. II there were 70% illiterate women in Yugoslavia, so training courses were held for women. Today, women teach other women how to start up small business, to find donors, to gain political literacy and economic independence. Education, education, education is the message Neda sends.

Both in the past and today women should help each other, should weave the network and make one up. For example, middle-class women were members of the International Association of Women with University Degrees before the war. At that time links with women abroad were intensive on all levels. We were part of the international movement even in those days, claims Neda Of course, foreign policy had always influenced the intensity of such a connection, therefore, at the beginning of the fifties, when Yugoslavia became isolated, those links faded. The same thing happened in the latest decade. Generally speaking, political discontinuity of the presence of Yugoslavia in Europe had a strong influence on losing connections with the women's movement in some countries (Germany, England, France) with which

reći, a ne samo ličnim iskustvom, kako bi se stvarala suma znanja o događajima značajnim za sve nas. Pisanjem ćemo jedna drugu podržavati, ostaje nam poruka za budućnost.

Sada kada Nede više nema, nestala je poslednja osobna veza, poslednja nit koja nas je spajala direktno sa ženskom prošlosti. Ona je činila kontinuitet, duhovno i fizički prebivala među nama, u njoj smo videli sva tri istorijska perioda, ali i put kojim treba još da idemo. Ona je to negovala u kontinuitetu na taj način što je u poslednjoj deceniji nesobično predavala svoje iskustvo novoj generaciji pisanjem.

Neda nas podseća, na više mesta i na više načina, da država uvek manipuliše ženama u funkciji sopstvenih ciljeva. U doba nacionalsocijalizma u Nemačkoj posebnim programom su žene bile uvučene u Hitlerov plan nadmoći rase (da se setimo samo jednog drastičnog primera iz istorije), a u poslednjoj deceniji kod nas mnoge su podržavale nacionalistički trend. Primera manipulacije ženama u funkciji državne politike mnogo je. Na primer, zazirale smo od komunistkinja nakon 1990, a one od građanki nakon II svetskog rata, kao da od njih nema šta dobro da se nauči i zajednički gradi. Zašto? Zato što je poverenje prema njima pojela parola "Dole buržoazija" koju su neki drugi napisali, a žene se pod nju podvukle.

Šta nam je još ostavila Neda? Osnovno načelo da je ljubav prema drugima važnija od nacije, da je patriotizam "da nešto učiniš za svoju zemlju". Od Nede doznaјemo koliko su mnogo žene i muškarci zajedno učinili u izgradnji novog društva, što je danas utkano i podrazumevano u svakodnevnom življenju, kao da je tu uvek postojalo. Njena disciplina i odanost onome u šta iskreno veruje: Nedine saradnice ponavljaju da je Neda u poslednjih deset godina bila najredovnija na sastancima ženskih grupa i da je uvek diskutovala, pogotovo na javnim

concrete forms of co-operation existed.

By this testimony, Neda proves how fragile women's movement is and how dependent it is on the events in the country and on the attitude of the world toward that country abroad. The same happens in the country: women's rights get abolished first. Even when there are ones, women can hardly accomplish their rights (the alimony for example). These are the issues before the women's movement today. What we are missing is knowledge about this continuity, knowledge about the possibility that women can learn from the past for the future. Neda can see a discontinuity in our women's movement because women theoreticians did not write about the movement, so they failed to convey experience through written words, but they did so just by personal experience, in order to accumulate knowledge about the events bearing importance for us all. We shall support each other by writing, says the message for the future.

Now that Neda is not with us any more, the last personal link that directly connected us with the women's past broke. She was the one that meant continuity, the one who lived with us both physically and in spirits, she was the one who reflected all the three historical periods, also showing us the path we still should pass. In the last decade she cherished that continuity by writing, unselfishly transferring her experience to young generations.

Neda reminds us, in several places and in several ways that states - in order to achieve their aims - always manipulate women. It was the case during National Socialism in Germany, women were involved into Hitler's plan of racial superiority by a separate program (let us just recall a drastic example from history), and during the last decade, many women were supporting the nationalistic trend. Examples for manipulation of women by state politics are many. For example, after 1990, an aversion was felt for former women communist party members, just as they disliked women be-

sastancima. Šta to znači za one sa manje iskustva: čuti iskusnu borkinju za ženska ljudska prava znači dati polet onima koje ga tek stiču.

Na promociji Nedine knjige u Novom Sadu 1996. rekla mi je Neda: "Imate toliko materijala u Matici o ženskom pokretu, neko od vas to mora da iskoristi". Tada mi je ta rečenica zvučala kao podatak o njenom znanju (tj. mom neznanju) šta sve postoji kao materijal, a danas je čujem kao poziv za akciju. Budući da sam rečenicu do danas zapamtila, znači da je postala program rada. Deo ostvarenog Nedinog podsticaja, u samo toj jednoj rečenici, ostvarila je ovom knjigom Gordana Stojaković.

O čemu nam Neda ne govori? O dubokoj ženskoj intimi i privatnosti. Mlada devojka se zaljubljuje u daje, venčava, mnogo toga što su odnosi između muža i nje ostaje njena tajna. Starost? O njoj ona govori kroz potrebe unuka, ali svoje potrebe nam nije otkrila. Do kraja nam je dogradila svoju zamisao o ženi borcu. Celog života je bila borkinja. Ona, kao i mnoge vršnjakinje, pripada generaciji, koja nije znala za privatnost. Važna su dela, ne privatni život, tako su formirane. Zato slažemo jednu za drugom poruku iz koje isčitavamo kako je privatni život mogao izgledati u svakodnevici burnog javnog života: briga oko odrastanja dece, školovanje njihovo, bolesti, nadanja...

Neda nas "ne da" da odemo u nevidljivu sferu, ona nas povezuje sa predratnim, ratnim i posleratnim ženskim pokretom njom samom i svedočenjem o drugima. Šta je to trajno u njemu što ostaje i za budućnost: to su humanizam, antifašizam i mir (u sadašnjoj terminologiji - nenasilje i mir).

Ona nas uči da ne dozvolimo ubuduće diskontinuitet, isključivanje žena iz promene ("Posmatrala sam ... njihov rad, zapošljavanje, školovanje, i to je bilo fantastično, na svakom koraku se video napredak. Sve je na kraju palo u vodu").

longing to the middle-class after the W.W. II, as if there was nothing good to learn from them and as if there was no chance to build up the future together. Why? Because confidence in them was destroyed by the slogan "Down with the bourgeoisie!" written by others and women just approved.

What else did Neda leave us? The basic principle that love for others is more important than nation, that patriotism means "to do something for your country". We learn from Neda how much women and men have done together while building the new society achieving results that have become just natural. Her discipline and devotion to everything she truly believes in: Neda's female associates keep saying that in the last ten years Neda regularly attended women's gatherings and took part in the discussions, especially in public. What does it mean to those less experienced? To hear an experienced fighter for women's human rights means to enhance enthusiasm among those who are still acquiring it. At the promotion of her book in Novi Sad back in 1996, Neda told me: "You have so much material at the Matica (Cultural Institute) on the women's movement, some of you has got to use it". At that moment that sentence meant just an information about her knowledge (and my ignorance) about the existing material, but today it sounds to me as an invitation for action. Since I can remember the sentence even today, it means that it has become part of the work. A part of Neda's motivation, comprised just in that single sentence, has been realized in this book brought about by Gordana Stojaković.

What is Neda not telling us? She is not talking about female intimacy and privacy. A young girl falls in love, gets married and many things between her husband and herself are kept in secret. Old age? She is referring to old age talking about her grandchildren's needs only, while not disclosing her own needs. She completed her image about a female fighter. All her life she

Jedan od razloga za diskontinuitet je i nepisanje, ne ostavljanje traga za budućnost. Podaci su svuda oko nas, neko mora da ih poveže i iznese na videlo. U tom smislu smo prihvatile njen savet i ovom knjigom pokazujemo koliko je širok kontekst događanja koji moramo same osmišljavati.

Svenka Savić

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was a fighter. She, like many other women of her age, belonged to a generation that simply did not have privacy. Deeds are important, not private life - that is how they thought. So, we are silently arranging messages reading from them what private life could look like in the turbulent public everyday life: care for children, their education, illnesses, hopes

Neda simply does not let us slip into the invisible sphere; she connects us with the women's movement in the pre-war period, during the war and after it, connects us personally and through testimonies about others. The permanent values staying for the future is humanism, anti-fascism and peace.

She teaches us not to allow discontinuity any more, saying we should not allow excluding women from changes ("I was observing their work, ways of getting employed, their education and I found it fantastic, improvements at every step. In the end everything failed").

One of the things that can cause discontinuity is non-writing, not leaving any trace for the future generations. There are data all around us, someone has to collect them and make public. In that sense we have accepted her advice and by this book we are showing how well aware we are of the abundance of the events that we should contemplate.

Svenka Savić