



2016

Komoganza, Kauniaro
Sudan

TISTI, KI NE BEŽIJO
THOSE WHO DO NOT RUN AWAY

TOMO KRIŽNAR

FOUNDATION

H.O.P.E.
HUMANITARNA USTANOVA



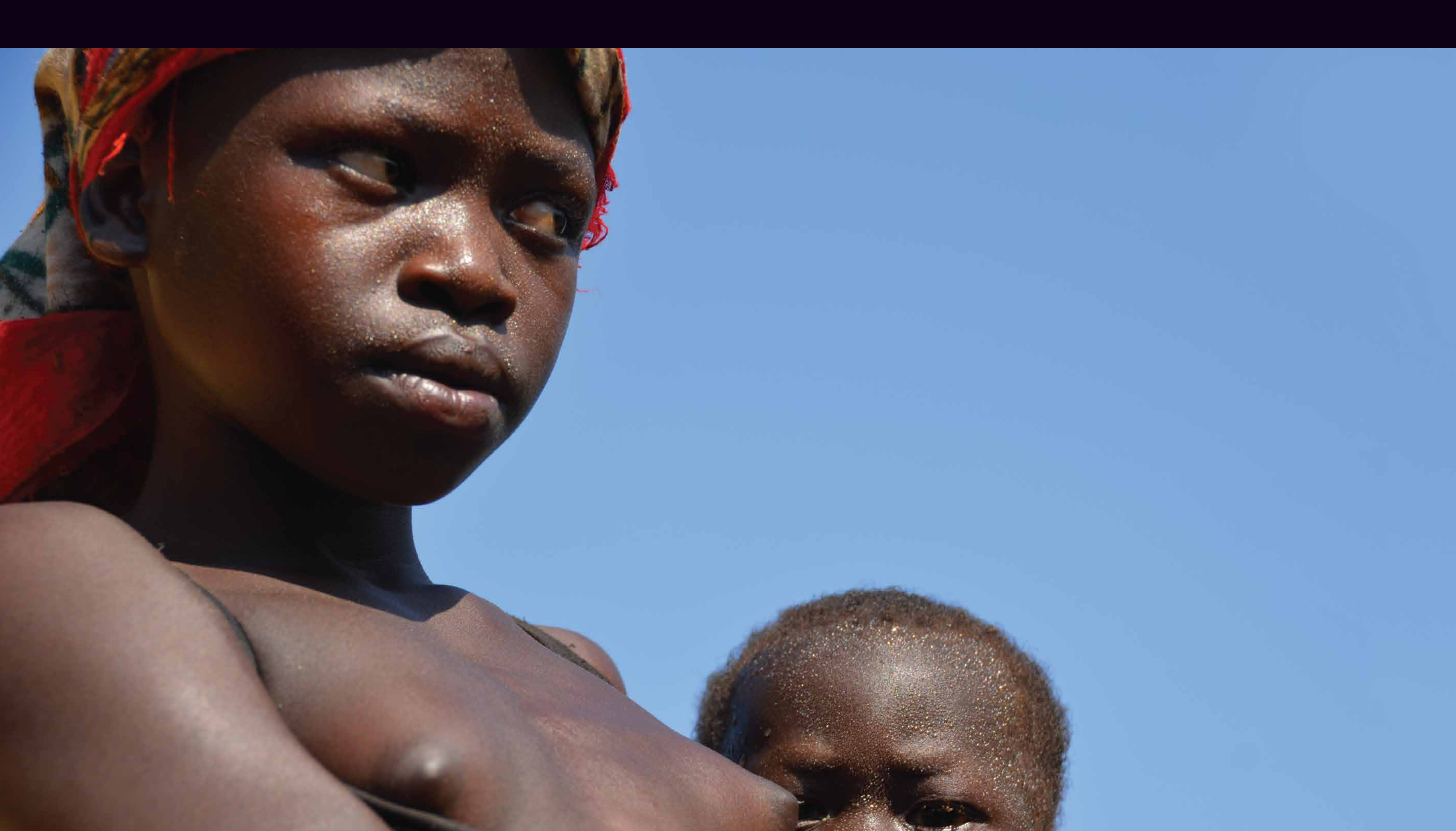
KOMOGANZA: Zgodaj zjutraj v neki koči na plemenskem ozemlju onkraj reke Jabous deklica s kamnom pripravlja kamnit možnar za mletje prosa.
KOMOGANZA: Early in the morning, in a hut on the tribal lands beyond the Jabous river, a girl prepares a millstone for grinding millet.

Januar/January



KOMOGANZA: Staroselski mami med kajenjem tradicionalne vodne pipe na plemenskem ozemlju onkraj reke Jabous.
KOMOGANZA: Indigenous moms smoking a traditional water pipe on the tribal lands beyond the Jabous river.

Februar/February



KOMOGANZA: »Kaj nas čaka?«
KOMOGANZA: »What awaits us?«

Marec/March

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



KOMOGANZA: Nosački vode na stezi od reke Jabous do osamljenih domaćij pol dneva peš daleč.
KOMOGANZA: Water carriers on the trail from the Jabous river to isolated dwellings half a day away by foot.

April/April



KOMOGANZA: »Kaj bo z nami?«
KOMOGANZA: »What will happen to us?«

Maj/May

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



KOMOGANZA: »Zakaj že se moram obleči?«
KOMOGANZA: »Why is it exactly that I need to dress?«

Junij/June

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30



AUNIARO: Fotografija Antonia Coresa iz leta 1976: fant z okroglimi noži na zapestjih v vasi Kau med okraševanjem za rokoborbo.
KAUNIARO: Photo by Antonio Cores in 1976: boy in the village of Kau decorates himself for wrestling with round wrist knives.

Julij/July



KAUNIARO: Fotografija Antonia Coresa iz leta 1976: po rokoborbah fantov deklice zapeljujejo zmagovalce s plesom in si pred očmi celega plemena izbirajo ljubimce.
KAUNIARO: Photo by Antonio Cores in 1976: after the boys` wrestling matches, girls seduce the winners by dancing, choosing lovers in full view of the tribe.

Avgust/August



KAUNIARO: Štirideset let kasneje: ena od plesalk, ki jih je posnela Leni Riefenstahl in leta 1978 objavila v svoji knjigi »The People of Kau«.
KAUNIARO: Forty years after: one of the dancers, photographed by Leni Riefenstahl and featured in her 1978 book »The People of Kau«.

September/September



KAUNIARO: Brat in sestra v vasi Nyaro. 15. april 2015. »Si nam prišel pomagat, tujec?«
KAUNIARO: Brother and sister in the village of Nyaro. April 15, 2015. »Have you come to help us, foreigner?«

Oktober/October



KAUNIARO: Plesalke v Kauniaru po tridesetih letih nasilne arabizacije in islamizacije.
KAUNIARO: Dancers in Kauniaru after thirty years of violent Arabization and Islamization.

November/November



KAUNIARO: Borec za osnovne človekove pravice in upornik iz vrst SPLA North (Sudan People Liberation Army North) – med sprejemom v krogu svoje družine.
KAUNIARO: Fighter for basic human rights and SPLA North rebel (Sudan People Liberation Army) – received by his family.

December/December



Prizori iz Komoganze / Photos from Komoganza

TISTI, KI NE BEŽIJO

Staroselci v Komoganzu in Kauniaru še vedno nočejo zapustiti svojih plemenskih ozemelj. Vztrajajo na meji med Sudanom in odcepljeno Republiko Južni Sudan ter še naprej z orožjem v rokah trmasto branijo svoje družine pred sudansko vojsko, islamskimi milicami, mudžehedini in džandžavidi. In pred celim svetom, ki še naprej podpira genocidno diktaturo v Kartumu.

Ne bežijo niti čez mejo v Republiko Južni Sudan, niti čez Saharo in Sredozemsko morje ali po »balkanski poti« v obljubljeni Evropo.

Zakaj?

Ker so še vedno tesno povezani s svojo naravo. In ker te svoje narave ne morejo odnesti s seboj. Njihova narava ni knjiga, kot so Talmud, Sveto pismo ali Koran, ki jih lahko prenašajo s seboj.

Večina ljudi, ki sva jih letos srečala, nama je zatrjevala, da raje umrejo v vojni, kot zapustijo svoje naravne trdnjave. Granitne gore in savane med njimi, plodno zemljo in sezonske potoke, stoletja stara drevesa in posebne kraje, ki so jim sveti. Sveti ne samo zato, ker tam počivajo kosti njihovih ljubljenih prednikov, ki so vso zgodovino bili podoben boj z lovci na sužnje. Ampak tudi zato, ker so v naravnih spomenikih in svetih krajih zapisane in zapomnjene tudi vse legende, tabuji, plemenite vrednote in žlahtni nasveti njihovih starešin.

Ne zaupajo niti begunskim taboriščem niti navidezni varnosti v »conah udobja«, v katerih otroci izgubijo zvezo z izkušnjami in modrostjo kulture, ki se je razvijala dolga tisočletja kot najboljši odgovor na najpomembnejša vprašanja preživetja v sožitju z ostalimi vrstami življenja v zahtevnih naravnih pogojih med največjo puščavo in največjimi močvirji na Zemlji.

Kdo spoštuje posebno ekološko, socialno in duhovno naravnost staroselskih kultur?

Domorodne ljudi v Komoganzu in Kauniaru lahko reši le solidarnost tistega človeštva, ki prepozna v teh ljudeh svoje korenine in semena.

Somišljeniki se zato zavzemamo za razglasitev nekakšnih nadnarodnih naravnih parkov, v katerih bi domorodni ljudje lahko ostali zaščiteni podobno kot gorile v narodnih parkih v DR Kongo in sloni v Južnoafriški republiki, ki jih varujejo pred divjimi lovci droni – brezpilotna letala.

V Komoganzu je zelo težko priti. V Kauniaru pa skoraj nemogoče. Zaradi obleganja z vseh strani sva midva letos uspela priti tja šele s podporo, ki je ne smeja izdati. Prostovoljci v Ustanovi Tomo Križnar in humanitarni organizaciji Hope zato pripravljamo dokumentarni film »Droni nad koreninami človeštva«, ki bo skušal še občutljivi del človeštva prepričati, da z reševanjem staroselcev rešujemo tudi sami sebe.



Prizori iz Kauniara / Photos from Kauniaru

THOSE WHO DO NOT RUN AWAY

The indigenous people in Komoganza and Kauniaru still refuse to abandon their tribal lands. They persist on the border between Sudan and the seceded Republic of South Sudan and stubbornly, with weapons in their hands, defend their families from the Sudanese army, Islamic militias, mujahideen and the janjaweed. And from the whole world that still supports the genocidal dictatorship in Khartoum.

They are not fleeing, neither across the border into the Republic of South Sudan, nor across the Sahara and the Mediterranean Sea, nor along the »Balkans Route« to the promised land of Europe.

Why?

Because they are still closely connected with their nature. And because they cannot carry this nature with them. Their nature is not a book like the Talmud, the Holy Bible or the Quran, that you can carry around.

Most of the people we met this year claimed they would rather die in war than abandon their natural fortresses. Granite mountains and savannas between them, fertile soil and seasonal streams, hundreds of years old trees and special places, sacred to them. Not only because the bones of their beloved ancestors rest there, who have fought a similar battle throughout history with slave hunters. But also because the natural monuments and holy places bear the inscriptions and memories of all the legends, taboos, noble values and cherished advice of their elders.

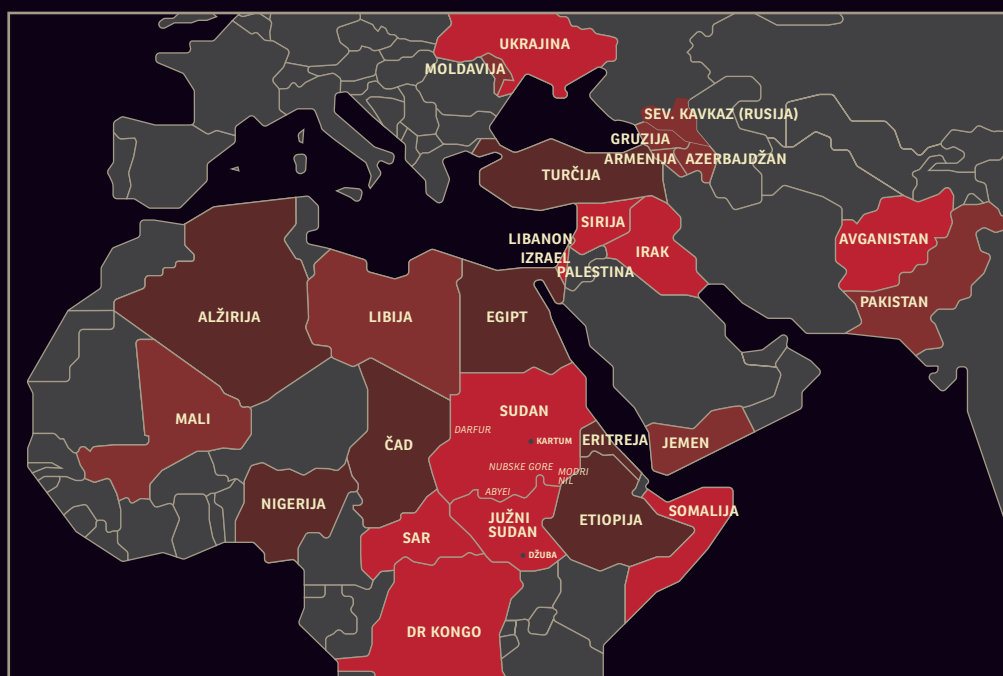
They have no confidence in refugee camps or the apparent security of comfort zones, where children lose contact with the experiences of their ancestors and the wisdom of tribal cultures that have developed through long millennia as best answers to the most important questions of survival in coexistence with other forms of life in the demanding natural conditions between the largest desert and the largest wetlands on Earth.

Who respects their special ecological, social, spiritual stance?

The indigenous people in Komoganza and Kauniaru can only be saved by the solidarity of a humanity that recognizes its own roots and seeds in them.

We advocate the establishment of a sort of transnational natural reserves where indigenous people would be protected, the way gorillas in national parks in DR Congo and elephants in South Africa are protected from poachers by drones – pilotless planes.

Komoganza is very hard to reach. Kauniaru almost impossible. Because of the siege on all sides, we only managed to reach them this year, with help that we may not reveal. Our team of volunteers of the Tomo Križnar Foundation and the humanitarian organization Hope is producing a documentary movie »Drones above the roots of mankind«, to try to convince the remaining sensitive part of humanity that in saving indigenous peoples we are also saving ourselves.



Področja od koder se kri v žilah beguncev zliva proti Sredozemlju in čez. / Areas from which blood in the veins of refugees pours towards the Mediterranean and beyond.



Osvojenjena ozemlja v Sudanu. / Liberated areas in Sudan.

**PROSIMO PRISPEVAJTE IN NAM POMAGAJTE DOKONČATI FILM.
/ PLEASE DONATE AND HELP US TO FINISH THE PRODUCTION OF DOCUMENTARY FILM.**

**TOMO KRIŽNAR
FOUNDATION**

**DONACIJE ZA PRODUKCIJO DOKUMENTARNEGA FILMA
/ DONATIONS FOR PRODUCTION OF DOCUMENTARY FILM**

**TRR: SI56 0510 0801 3175 987
BIC: ABANSI2X**

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H.O.P.E.
HUMANITARNA USTANOVA

**DONACIJE ZA DRONE IN KAMERE
/ DONATIONS FOR DRONES AND CAMERAS**

**IBAN: SI56 6100 0000 1846 742
BIC/SWIFT: HDELSI22**

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JANJA BAZNIK
VIZUALNE KOMUNIKACIJE
IN ILUSTRACIJE