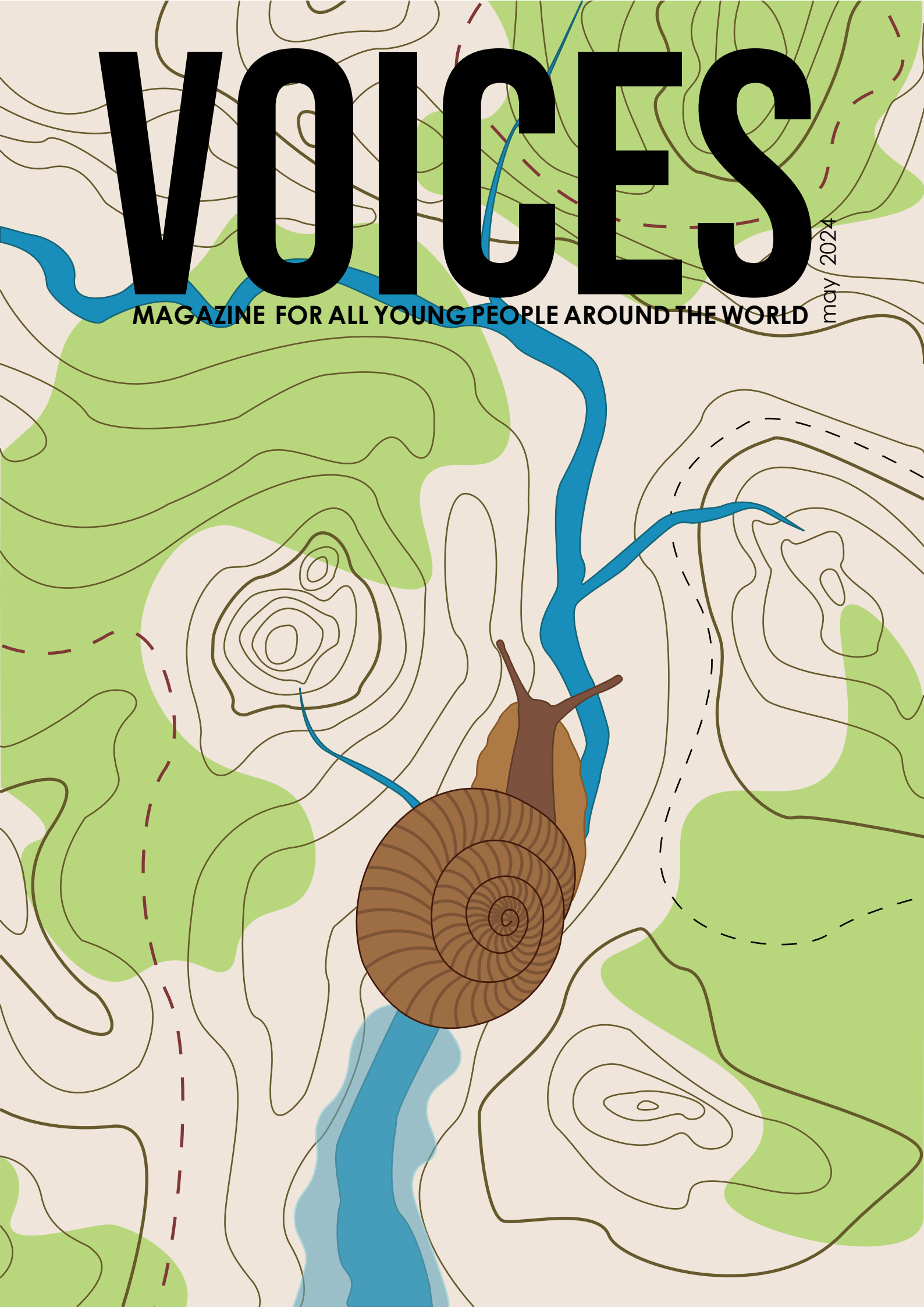


VOICES

MAGAZINE FOR ALL YOUNG PEOPLE AROUND THE WORLD

may 2024





“They look here” or “They would look here” (in Turkish: buraya bakarlar) is a poster you could only find in underground metro stations in Ankara back in the 2000s. It was a red poster that had one big eye and an eyebrow as if it was watching you on your way. Very dystopian at first, I thought it was a huge mystery in my childhood, but it was just a “place your advertisement here” incentive. But no advertisement was placed. “They look here” stood on billboards for years and marked Ankara.

“They look here” still makes me feel something. That poster was so conspicuous in a way that people realized and were very well aware of the advertisement places. It attracted attention because the poster itself was something that made people look at it.

May is an energetic month. Labor Day is celebrated, summer plans are being discussed, and the weather gets much warmer. In the May edition, we propose articles about slow travelling, social change, celebrating spring, plants, art, and pop culture. While enjoying this month, the sun, and the energy, I also hope “they look here”.

Ece Nur Özkaya

„Тие гледаат овде“ или „Тие би погледнале овде“ (на турски: buraya bakarlar) е постер што можевте да го најдете само на подземните метро станици во Анкара во 2000-тите. Тоа беше црвен постер, кој имаше едно големо око и веѓа како да ве гледат. На почетокот многу дистописки, мислеа дека тоа е огромна мистерија во моето детство, но тоа беше само поттик во стилот: „Поставете ја вашата реклама овде“. Но, не беше објавен оглас. „Тие гледаат овде“ стоеше со години на билбордите и ја означуваше Анкара.

„Тие гледаат овде“ сè уште ме тера да чувствувам нешто. Тој постер беше толку впечатлив на начин што луѓето сфатија и беа многу добро запознаени со местата за рекламирање. Привлече внимание, бидејќи самиот постер беше нешто што ги тераше луѓето да го погледнат.

Мај е енергичен месец. Се слави Денот на трудот, се разговара за летните планови, а времето станува многу потопло. Во мајското издание на „Воисес“, предлагаме статии за релаксирано патување, општествени промени, славење на пролетта, растенијата, уметноста и поп културата. Уживајќи во овој месец, сонцето и енергијата, се надевам и дека „И тие гледаат овде“.

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Why should we all slow-travel?

In recent years, the increase in tourism has been huge. The part of the global population which has the resources for taking time off and traveling has also increased. And more, people travel farther and for a shorter duration. Destinations and tourist tours are more standardized: some world-famous places welcome millions of visitors per year, who come from all over the world. Tourist pressure on this spot is considerable and has a very negative impact on its environment. Sometimes, entire cities and countries are concerned by this problem. This is due to the most popular way of doing tourism today: to see a maximum of places in a minimum of time during holidays.

Is it possible to do tourism in another way? How can we limit our impact on the environment if we want to travel? We are going to see that solutions exist. It's possible to travel and to respect the place that we are visiting at the same time. To do this, first, we have to adopt good habits in all places where we come (pick up our trash, respect local traditions, respect

rules and not degrade the environment around us). However, it's also possible to completely rethink our approach to travel by examining our goals and desires regarding tourism. What precisely do we seek when we travel? Do we want to just go where everybody goes, as far as possible and ticking off as many sights as we can? Or do we really want to enjoy the places that we are visiting and take the time to discover them?

A concept is born from this reflection. It's called "slow travel", or "slow tourism". We are going to check what slow travel is and how we can all change our travel habits.

Slow tourism is sustainable tourism, as opposed to traditional tourism. For this kind of tourism, it is important to have respect for places and its residents. So, we have to change our habits and especially question our holiday wishes. The main and first thing to remember is that we have to take our time. Because the only way to really discover a destination is to visit it slowly. In this part, we will check which are the numerous advantages of this new type of more sustainable tourism.

For personal development: In taking our time (fewer visits and less kilometers), we have the possibility to really take a break during our holidays. Take time for yourself, take rest, and decrease our stress and your

mental load. Holidays are for taking a break which allows you to come back to work with more energy. So, it's important to adopt a chiller rhythm if we wish to make our holidays a really relaxing moment.

To better discover visiting places: In moving away from big sightseeing tours and staying longer in places that we are visiting, we have the possibility to really discover destinations. Because if we follow the traditional sightseeing tours, we often just see the tourist showcase, without really discovering the culture and the richness of the country. So, we have to go to different places than all other people, and especially to stop at spots that are less spectacular but more authentic. Each little village or little path hides some passionate secrets!

To meet with people better: To meet with the local community and to communicate with them is also an essential part of the trip. If we really want to meet people, to be able to have real, fascinating discussions with them and help you discover their culture, it's important to reach out to them and especially to meet them in their living space. We also need to move away from big sightseeing tours because places used for mass tourism aren't yet real living spaces but just used for the tourist welcome. So, to get closer to local people we have to get closer to where they live. It's necessary to stop in the visited places and have enough time to create some links. And from the moment that people open their doors to us, the trip experience is complete.

To respect the environment: Moving away from the big sightseeing tours enables us to reduce the pressure on these places which are massively visited. Transport choice also has an impact on the environment. First, it's better to not use the plane because its carbon impact is huge, even for just one journey. Its impact is often more important than all the rest of the trip. Cruises on big liners also have a very bad impact on the environment, because they degrade marine environments and reject a lot of CO₂ in the atmosphere.



When we choose to travel fewer kilometers and when we browse them more slowly, we reduce the CO2 quantity sent in the atmosphere during our trip. Practicing slow travel is also about choosing destinations and touristic services responsibly. To save money: Choosing slow-travel impacts expenses as well, making the trip more affordable. If we reduce the travelling distances, we reduce the transport costs. Besides, moving away from the big sightseeing tours means a discount on the prices of products and services on site. Indeed, in popular tourist places prices are often higher (food, accommodations, visits...).

But what can we concretely change concerning our habits, to make our trip a “slow travel”?

Transportation: As the most important aspect, the most ecological options are trains, bicycles and walking. If we want to do an itinerant trip, cars, motorcycles, or buses can be good alternatives to planes because they pollute less. Van is also a good solution because it allows for transportation and accommodation. Using a donkey, horse, camel or another draught animal is an excellent and very ecological option to get around, as long as we treat them ethically and with respect.

Travel programming: To limit our carbon impact, we have to avoid far-away destinations. It's better to promote destinations which are not too popular. Avoiding the places which are major tourist attractions is essential. Then, we have to try not to have too many precise wishes about our trip and to let ourselves go. We need to have the possibility to adapt our program depending on what happens during the trip. It's only with this way that we can discover places. The best trips are often those which aren't planned a lot.

Live on site: To fully live the slow-travel experience, it's important to choose our accommodation and our food well. First, for accommodation, we have to encourage housing which has a low impact on the environment. Camping is a perfect way and also bivouac (with a tent or in our vehicle if we are doing an itinerant trip). Accommodation with local people (or at a relative's home if we have the possibility), or in a youth hostel. These are good options if we want to live like local people, discover local culture and save money. To rent an apartment or a house is also a good idea. The ideal is to keep the same accommodation during all the trip, to



have the time to explore the region. And to avoid holiday centers and hostels. About food, the best solutions are local restaurants with local and typical meals. Or we can do some shopping in local shops and cook for ourselves if we have a kitchen in our accommodation. Fast-food brands are mostly always more expensive and food doesn't come from local producers.

Finally, as we saw it, “slow-travel” is more a mindset and a way to travel. There is not just one way to slow-travel, a lot of possibilities exist to make our travel more responsible and relaxing. Everybody who travels can slow-travel. All we have to do is to change some of our choices during the trip, and even if we can't realize the perfect slow-travel, we can put a little bit of this mindset when we plan our trip. The concept is also

linked to other concepts like the “slow-life”, the “slow movement” or the “slow food”. General philosophy is the same but it's about other topics, like food, or more global, like life. I urge you to find out more about these concepts, which are becoming increasingly useful as we all change our lifestyles.

Augustin Magaud

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- MAYDAY MAY DAY -

CELEBRATIONS EVERYWHERE

Nature is blooming, the days are getting longer, and the weather is warmer. Yes, finally, summer is slowly arriving. We can wear something other than hoodies, sit in the park, and go swimming. But just as we are excited, so were our ancestors. There were and are many celebrations on or around May 1st for different reasons, or are they all the same?

BELTANE Beltane is one of the four seasonal Gaelic festivals between the spring equinox on the 21st of March and the summer solstice on the 20th or 21st of June. May 1st is in the middle of those dates and it is supposed to be the day on which the veil between the spirit world and ours is thinnest. Beltane is the festival of fire and fertility, therefore there are many traditions around it. "Beltane" means something like a bright fire, which underlines the meaning: the dark winter is over and the bright half of the year is there, so during celebration there is always a bonfire lit. The Celts believed that the fire and the smoke were healing and had protective powers, so they would move their cattle through the fire to protect them in the field. Coincidentally, sacrifices of animals and humans were common to honour their pagan gods. When the Romans came to the British Islands, the traditions of Beltane and the Roman festival "Floralia" mixed.

FLORALIA Floralia is an ancient Roman festival to honour Flora, the goddess of flowers, vegetation, and fertility. The festivities usually lasted from April 27–28 to May 3, since flowers usually start blooming in April. People would wear crowns made out of flowers during the festival and attend the Ludi Florales, which were performances that

included theatre, mimics, and circus games on the last day, as well as prostitutes. Some thought that the goddess might have been a prostitute herself, because it was a common name for a prostitute. No one celebrates this Roman festival anymore, but many similar traditions can be found today. Many people wear flower crowns and the maypole also survived. The Dance of the Maypole is to celebrate fertility and can be found in many countries for May 1 or midsummer.

Today, there are still people who celebrate Beltane. The biggest festival is the "Beltane Fire Festival" in Edinburgh, where people dress in costumes and watch multiple performances and parades. The main performances are from The Green Man, who is the pagan god of the forest and The May Queen, who historically is the prettiest girl from the region dressed in white and is the lead of the parade.

WALPURGIS NIGHT The night is both for and against witches. The Pagan May Celebration "Beltane" was also celebrated in other parts of Europe, such as Germany. It was believed that witches and other evil spirits would meet at the Brocken (a mountain in Harz, Germany) and dance with the devil. This belief became more popular through Faust Part 2, which was written by Goethe and describes this night. Today's celebrations, from April 30 to May 1, are named Walpurgis Night, which coincidentally stands for the complete opposite of witches. Saint Walpurgis was born in England and studied medicine. She is known for fighting against diseases like pests, rabies, and whooping cough, but mostly witchcraft. May 1, 870, is the day of her canonization, a recognition of her being a saint. Since then, people have celebrated Walpurgis Night, Vappu (Finnish),



Valborg (Swedish), or different names starting with “V”. Similar to Beltane, people would light big bonfires to protect themselves. In this case, from witches or other pagans. This piece of history shows how Christianity took over the pagans. We are still able to find many pagan traditions in our celebrations.

Today, Walpurgis Night is still celebrated. In Germany, it often has the name “Tanz in den Mai,” so dance into May, which is a good excuse for a party and lying in bed on International Workers Day the next day. Towns around the “Broken” people dress up as witches, play pranks on each other, and celebrate with a bonfire. When the flames are low enough, some jump over the fire. On other occasions, like Easter (more common in northern Germany) or Saint John’s Eve, bonfires are also common. Saint John’s Eve is around the summer solstice (June 24), but also shows many similar celebrations like bonfires, wearing flower crowns and having a feast.

EDERLEZI

There are multiple very different names for spring celebrations in Turkey, Macedonia, and other Balkan and Slavic countries. A few of the names are Ederlezi, Hidirellez, Saint Georg’s Day, Ðurðevdan, or ოფობა. Those who use the Julian calendar celebrate the day on May 5–6. After the Georgian calendar, the day falls on the 23rd of April. Both Christians and Muslims celebrate this day, and the festivities are mixed with pagan traditions. For the Romani people, it is one of the most important days of the year. It is a spring festival, but the celebrations go back to the golden legend (by Jacob de Voragine). According to the legend Saint Georg slayed a dragon in order to save a princess. Later, he died for the Christian faith and became a martyr. On this day people visit churches and graveyards. During the festivities on 06.05, friends and family come together, sing songs like “Ederlezi,” which is a song specific to the tradition, and share a sheep. There is often a sheep competition on the 2nd of May, which determines the most beautiful sheep which is then butchered. There are many decorations with flowers and twigs, and people take baths with flowers.

For Muslims, this day celebrates two different people. Hizir, or Al-Chidr, is a holy figure in Islamic belief. He is seen as the personification of the good and the vegetation. İlyas, or Elijah, is an Islamic prophet with the mission to guide the children of Israel and prevent idol-worshipping. Hidirellez is a combination of both of their names, since the day celebrates their meeting on earth. Hizir supposedly has the power to make wishes come true on the night from the 5th to the 6th of May. So people would draw pictures of the things that they wished for on the earth near a rose bush. Additionally, they would bury a coin, which they dug up the next day, and carry it around for the whole next year. In that way, their wish is always with them. Since 2017, the celebrations in Macedonia and Turkey have been on the list of UNESCO’s Intangible Cultural Heritage to preserve.

Throughout history, several ethnic groups have been formed with different traditions and cultures. However, when we look at those traditions now, we can see similarities. On May Day, many celebrations involve making a big bonfire, wearing crowns made out of flowers, hoping for protection against evil, and wishing for a good year to come. After taking a closer look at the history, it turns out that they share similarities but often celebrate completely different things. Even though they have different backgrounds, the spring is the common ground and we can find joy in all of the Traditions.

Fiona Schaumann

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A Tale from folk Culture to Popular Culture VAMPIRES

MOST LIKELY, THE WORD “VAMPIRE” BRINGS UP THESE SAME IMAGES IN OUR BRAINS: BATS, BLOOD, SHARP TEETH, AND VERY PALE SKIN. BUT WHAT MAKES US THINK OF THESE IMAGES? FROM THE “TWILIGHT” SAGA AND THE “BLADE” TRILOGY, TO TEENAGE DRAMAS SUCH AS “BUFFY THE VAMPIRE SLAYER”, THE DEPICTION OF VAMPIRES DIFFERS, BUT THEIR MOST COMMON FEATURES REMAIN: THEY ARE SEDUCTIVE, ELITE, AND INTELLIGENT. THEY CANNOT LIVE UNDER DAYLIGHT, DO NOT HAVE REFLECTIONS, AND THEY CAN TURN OTHER PEOPLE INTO VAMPIRES. IF YOU ARE ALSO INTERESTED IN HORROR AND GOTHIC THEMES LIKE I AM, VAMPIRE CONTENT IS AN ESSENTIAL PART OF YOUR CONSUMPTION OF SPECULATIVE FICTION. I HOPE THIS ARTICLE WILL SUCCEED IN GIVING YOU INSIGHTS INTO VAMPIRES AND THEIR INTERSECTION WITH TODAY’S MEDIA AND CULTURES.

Etymology

Regarding the etymology of the word “vampire”, there are several theories so it can be said that its roots are unclear. The first theory relates the word “vampire” to its Slavic synonyms “upior”, “uper”, and “upyr” which all relate to the old Turkish word “ubir” meaning witch. As a person whose mother tongue is Turkish, I also recently found out about the “ubir” from old Turkish folklore. Apparently, they are reanimated corpses that suck the essence of their victims. The second etymological theory connects the word “vampire” to Greek and Roman words “stryx” and “strigoi”. This theory is considered to be the classical origin of the term. The Serbian origin as “вампир” correlates with Slavic languages, but the source of the word vampire is the Hungarian word “vampir”.

History

Arguing the history of vampires started with Bram Stoker’s “Dracula” would oversimplify this legend which goes back for centuries now. The myths around monsters drinking the essence of living creatures, the blood, were spread across various cultures in different parts of the world. Having different names such as “Lannashtu”, “Striges”, “Manananggal”, and “Ubir”, the ancestors of vampires that we know today travel all the way from Mesopotamia, Ancient Greece, the Philippines, and Turkish communities, respectively.

Eastern European folklore constitutes the roots of the modern history of vampires. Real-life incidents happening in the newly taken lands of Austrians from the Ottoman Empire in 1718, which coincides with modern-day

Romania, inspired many gothic writers and poets. During that time, the strange habit of digging up graves and burning dead people's hearts was spreading among the local communities. The reason for this custom in today's Romania was to prevent the dead from rising up and sucking the blood of the living. The events have spread through literary works in the 19th century with "The Vampyre" (1819), "Varney the Vampire" (1840s), and "Carmilla" (1871). These works heavily influenced Bram Stoker's clear and definitive depiction of vampires in "Dracula".

It has been said that "despite the domination by the character of Dracula in both film and fiction during the past hundred years, some of the memorable vampires have been female" (Holt, 1999). As mentioned above, "Carmilla"

Evolution in the Pop Culture

I especially wanted to focus on popular culture since it's a mass media tool that has the power to shape people's ideas, and thus their everyday lives as well. That is why the perception of vampires has evolved with the changing media and societal values. I particularly found it fascinating and ironic that vampires as folklore beings found their way into popular culture. This integration happened due to the popularity of vampires in movies and TV Shows as horror/thriller objects.

Vampires, especially Count Dracula, appeared in the movies for the first time in 1922, in the German production "Nosferatu". Dracula continued to be a part of movie theatres throughout the 20th century, but some parodies of him were also created which caused him

diversity, challenging the old traditional stereotypes. An example is Blade, who is one of the most famous vampire hunters and a human-vampire hybrid (dhampir). My personal favorite vampire character is Marceline the Vampire Queen from the TV Series "Adventure Time". Overall, stories of vampires started to host characters that are more complex and nuanced than ever before.

In the end, what makes the vampires live forever is re-imagining "the vampire" and its continuous storytelling. For this reason, I see that it is possible for vampires, whose history goes way beyond Dracula, to stay in the spotlight for the upcoming generations of fiction lovers as well.

Ece Nur Özkaya



Vampyr by Edward Munch



The Dark Blue by D.H. Friston



Nosferatu (1922)

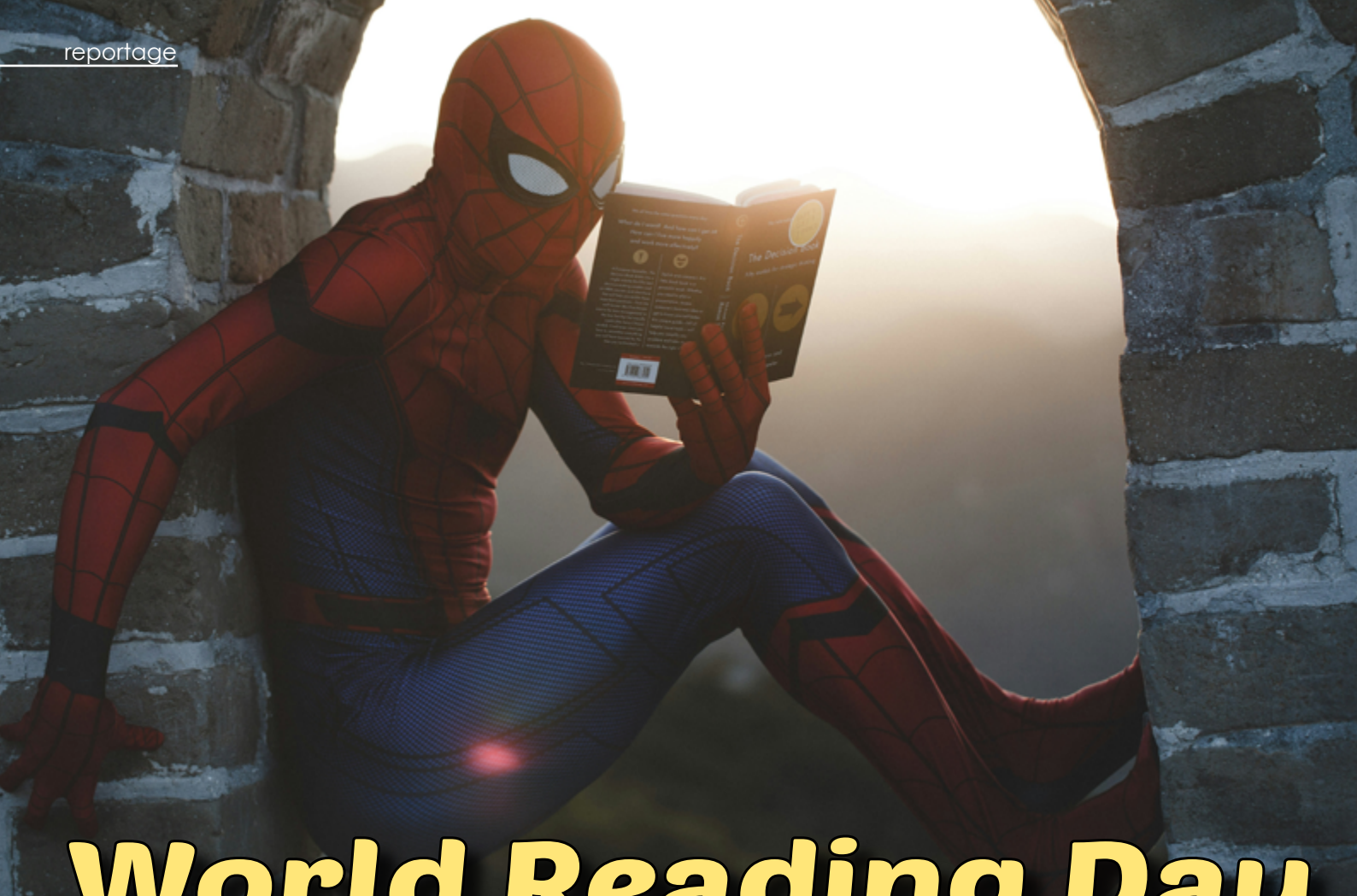
has the most famous female vampire narrative which depicts a vampire who is younger, more aggressive, and more sexually active. Not only unnatural and undead, but female vampires were also lesbian or bisexual. This is an obvious depiction that breaks the traditional Western norms and culture at the time. Thus, their destruction at the end of the stories and movies was a cause to reinforce heteronormativity. Aside from "Carmilla", the life of a Hungarian countess Elizabeth Bathory, born in 1560, was also a major source of inspiration for the female vampire. Bathory was brought to trial for the torture and murder of approximately 650 young women. Her legend of drinking and bathing in her victim's blood inspired numerous literary works and films.

to lose some of his power as people started making jokes and not taking him seriously anymore. Later, in the late 20th-early 21st century vampires in movies were unable to bring the terror of old vampires back, since most of the new stories like "Twilight" and "The Vampire Diaries" romanticised vampire figures. So, the initial vampire figure was taken out of the context of its origins and was turned into either a joke or a desirable figure. I mean, in a way it sounds perfect to marry Edward Cullen and live forever.

On the other hand, we also see a change for the better. Vampire media was dominated by white actors because of the famous description of having pale skin. Later adaptations of movies and TV shows opened space for

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World Reading Day

The idea of celebrating World Book Day dates back to ancient times. The tradition started by Sant Jordi, the patron saint of Catalonia, and has been continued and celebrated since 1436 with the gift of books and roses. The motto is “One rose, one book”. With this pleasant tradition in mind, the Spanish proposal to celebrate the birth of Cervantes was accepted by the UNESCO General Assembly in 1995 and it was decided to celebrate World Book Day on 23 April. This is because this date, 23 April, which has also been declared “World Book Day” by many international organisations and UNESCO, is also the day of birth or death of many famous writers such as Cervantes, Shakespeare, Vega, Nabokov. World Book Day has been celebrated for 28 years in more than 100 countries to promote the habit of reading books and to introduce children to books.

World Book Reading Day emphasises that books are important tools for humanity. Books are seen as a way of sharing knowledge, developing imagination and understanding different ways of thinking. They are also a way of preserving cultural heritage and passing it on to future generations.

Another aim of this celebration is to emphasise the importance of the book and the habit of reading worldwide, to encourage reading, to promote respect for publication, the right to publish, freedom of thought and expression, and to serve world peace through the

quality of books that enable cultural exchange and promote mutual understanding and tolerance.

Before 23 April, the week-long celebrations begin with activities in schools and libraries. Activities are organised to instill a love of reading in students and to introduce them to books, authors, bookshops and libraries. Posters and bookmarks are distributed to encourage reading.

Meetings with authors, reading days and reading competitions are organised. On 23 April, celebrations reach their climax, spread to the streets and take on a festive atmosphere.

World Book Day was first celebrated on 23 April 1995. As an event encouraging book reading, it quickly spread around the world and is now celebrated in schools, libraries and bookshops in more than 100 countries.

The world’s most book-reading countries

Among the top 10 most read countries in the world, there are 6 countries from Asia and 4 countries from Europe. India stands out at the top of the list. In addition, UNESCO designates a new “**World Book Capital**” every year. In this context, the World Book Capital of 2023 was selected as **Accra**, the capital of **Ghana**.

İbrahim Pütrü

Dita Botërore e Leximit të Librit

Idėja e festimit të Ditës Botërore të Librit daton që në kohët e lashta. Tradita filloi nga Sant Jordi, shenjtori mbrojtës i Katalonjës, dhe ka vazhduar dhe festohet që nga viti 1436 me dhurimin e librave dhe trëndafilave. Motoja është “Një trëndafil, një libër”. Me këtë traditë të këndshme të menduar, propozimi spanjoll për të festuar lindjen e Servantes-it u pranua nga Asambleja e Përgjithshme e UNESCO-s në vitin 1995 dhe u vendos që të festohej Dita Botërore e Librit më 23 Prill. Kjo pasi kjo datë, 23 prilli, e cila është shpallur edhe “Dita Botërore e Librit” nga shumë organizata ndërkombëtare dhe UNESCO, është edhe dita e lindjes apo e vdekjes së shumë shkrimtarëve të njohur si Servantes, Shekspir, Vega, Nabokov. Dita Botërore e Librit festohet prej 28 vitesh në më shumë se 100 vende për të promovuar shprehinë e leximit të librave dhe për t’i njohur fëmijët me librat.

Dita Botërore e Leximit të Librit thekson se librat janë mjete të rëndësishme për njerëzimin. Librat shihen si një mënyrë për të ndarë njohuritë, për të zhvilluar imagjinatën dhe për të kuptuar mënyra të ndryshme të menduarit. Ato janë gjithashtu një mënyrë e ruajtjes së trashëgimisë kulturore dhe përcjelljes së saj tek brezat e ardhshëm.

Një tjetër synim i kësaj feste është të theksojë rëndësinë e librit dhe zakonin e të lexuarit në mbarë botën, të inkurajojë leximin, të promovojë respektin për botimin, të drejtën e botimit, lirinë

e mendimit dhe të shprehjes dhe t’i shërbejë paqes botërore përmes cilësisë së libra që mundësojnë shkëmbimin kulturor dhe nxisin mirëkuptimin dhe tolerancën e ndërsjellë.

Para datës 23 prill, festimet njëjavore fillojnë me aktivitete në shkolla dhe biblioteka. Organizohen aktivitete për të ngjallur te nxënësit dashurinë për të lexuar dhe për t’i njohur ata me libra, autorë, librari dhe biblioteka. Postera dhe faqeshënues për libra shpërndahen për të inkurajuar leximin.

Organizohen takime me autorë, ditë leximi dhe konkurse leximi. Më 23 prill, festimet arrijnë kulmin, përhapen në rrugë dhe marrin një atmosferë festive.

Dita Botërore e Librit u festua për herë të parë më 23 prill 1995. Si një ngjarje që inkurajon leximin e librit, ajo u përhap shpejt në mbarë botën dhe tani festohet në shkolla, biblioteka dhe librari në më shumë se 100 vende.

Vendet që lexojnë më shumë libra në botë

Ndër 10 vendet më të lexuara në botë, janë 6 vende nga Azia dhe 4 vende nga Evropa. India qëndron në krye të listës. Përveç kësaj, UNESCO cakton çdo vit një “Kryeqytet të ri botëror të librit”. Në këtë kontekst, Kryeqyteti Botëror i Librit i vitit 2023 u zgjodh **Akra**, kryeqyteti i **Ganës**.

Ibrahim Pütrü
Përktheu: Dora Arifi

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LA RÉVOLUTION SURREALISTE

THE IMAGINARY

IS WHAT

TENDS



TO BECOME

REAL.

(BRETON)

SOMMAIRE

Surrealism, such as I conceive of it, asserts our complete *nonconformism* clearly enough so that there can be no question of translating it, at the trial of the real world, as evidence for the defense. It could, on the contrary, only serve to justify the complete state of distraction which we hope to achieve here below. Kant's absentmindedness regarding women, Pasteur's

absentmindedness about "grapes," Curie's absentmindedness with respect to vehicles, are in this regard profoundly symptomatic. This world is only very relatively in tune with thought, and incidents of this kind are only the most obvious episodes of a war in which I am proud to be participating. Surrealism is the "invisible ray" which will one day enable us to win out over our opponents. "You

are no longer trembling, carcass." This summer the roses are blue; the wood is of glass. The earth, draped in its verdant cloak, makes as little impression upon me as a ghost. It is living and ceasing to live that are imaginary solutions. Existence is elsewhere.

André Breton - Manifesto of surrealism (1924)

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Beyond the Logical – 100 Years of Surrealism

A hundred years ago, André Breton published the first “Manifeste du Surréalisme”, the surrealist manifesto. It made the case for a new wave of ideas turned into writing and visual arts, including paintings, photography, theatre, and installations. He then became the leading voice in the surrealist movement.

Breton led a group of surrealists based in Paris. They published a magazine called “La Révolution surréaliste” (engl. The Surrealist Revolution). The journal focused on writing, but published artworks as well.

As the names meaning “over real”, the surrealists were concerned with everything beyond the logical. Inspired by Freud and his study of the unconscious, they wanted to unleash the hidden parts of the human mind. At the same time, they responded to the trauma experienced in the First World War. It was a new way to make sense of the world while overthrowing conservative notions of what art even is.

According to surrealists, creativity can be found if you break out of the boundaries of your mind. Any aesthetic ambition, logical thinking or even morale restricts the artists. There is no objective truth, therefore language (or art in general) will never tell the full truth. Instead, “automatism” should reveal the pure thoughts, those we find in dreams, where, as Freud believed, everyone is a poet. Automatism is a technique where the artist creates rapidly and without boundaries, to reach their subconscious. When writing, it resembles a train of thought, but with even fewer restrictions.

Today, one of the most remembered artists of the surrealists is the Spanish

artist Salvador Dalí. He was a painter, author, sculptor, and stage designer. Born on the 11th of May 1904, he was 20 years old, when the first surrealist manifesto was published. In the late 1920s, he created his first surrealist paintings, which gained recognition from Breton and other surrealists. Following their invitation for a solo exhibition, he joined the Surrealists at the beginning of the 1930s.

“The Persistence of Memory” picturing melting clocks in a desert, is maybe the most famous surrealist painting. It can be interpreted as a reaction to Einstein’s relativity theory, which turned every perception of time upside down. Later, he stated he had been inspired by a melting Camembert. Even though very prominent in the movement and to the public, Dalí and the other surrealists parted ways in the late 30s. The reason was an unshared philosophy of surrealism including political views. The surrealists accused Dalí of sympathy for the new rising fascism, a fascination of Hitler and Franco in Spain. This wasn’t compatible with the left and communist views of Breton and the others. Though Dalí rejected all allegations, Breton couldn’t see a common future, since he defined political activism as part of the art.

Nevertheless, Dalí remained a prominent figure and the face of surrealism to this day.

Like the surrealist movement is a philosophy that runs through the entire life, it is also expressed in all art forms. Some other prominent artists are Luis Buñuel, a director, Max Ernst, a painter, and Man Ray, a photographer and installation artist. Lots of artists experimented with different mediums and didn’t restrain themselves to one art form.

Besides surrealism being quite a man-dominated movement, there are women artists as well. Very few joined the tight circle around Breton and some others, usually also partners of the male artists, were part of exhibitions. While a lot of them never gained the same recognition as their male colleagues, the most prominent to this day is Mexican artist Frida Kahlo. Her characteristic

self-portraits depict her in colourful clothes and a monobrow. She dealt with questions of the role of women, identity and Mexican indigenous culture.

She used some surrealist elements in her paintings, nevertheless, she can not be called a surrealist. Even though Breton labelled her a surrealist artist, she never saw herself as such. Her paintings showed her reality, not impulse-led, but intellectually controlled art. Still, she participated in the International Surrealist Exhibition in 1940 in Mexico City.

In addition to France, surrealism spread throughout Europe, especially in Spain, and across the Atlantic to the United States and Mexico. With the “Second Manifeste du Surréalisme” (1930), (Engl. The Second Surrealist Manifesto), Breton added a political orientation to surrealism. This led to a few expulsions from the group, like Dalí later. Only the ones who agreed with his political ambitions were allowed to remain in the group. Some, like Dalí, were still included in exhibitions because of their popularity. For around ten more years, the group was active. Other groups worked after the same principles, like the surrealists in Belgrade around the journal “Nadrealista Danas i Ovde” (Engl. Surrealism Here and Now).

At the beginning of the 1940s, the group around Breton started to fall apart because of political differences. Even though the movement lost its cohesiveness in the following years, there were still active surrealists, even after Breton died in 1966. The movement had a big political influence on the New Left and the French revolt of May 1968 and still influences pop culture. As the surrealists turned more towards politics, the surrealist philosophy was replaced with new philosophies like existentialism.

Johanna Krautkrämer

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WHITE HEAVEN IN TURKEY

Pamukkale, with its attractive snow-white travertine terraces and pools of various size, fascinates anyone who sees. It encompasses the terraces and travertines minerals remaining from flowing waters, known as the City of Thermal Springs. Travertines form through the interaction of various chemicals and appear as nature's mesmerizing masterpiece. Not only for its appearance but also for its reputation for providing relief for many ailments, Pamukkale's travertines are a topic of conversation.

Pamukkale is a natural site located in the Denizli province of Turkey's Aegean region. Situated in the Menderes River valley, belonging to the Denizli province in Turkey's Aegean region, Pamukkale enjoys a mild climate. Just 5 km away lies the village of Karahayit, an international thermal center.

PAMUKKALE

**ATTRACTIVE DESTINATION
FAVORED BY LOTS OF TOURISTS.**

Travertines of Pamukkale are one of the most special and beautiful places in Turkey. In addition to their visual richness with healing thermal springs, they are beneficial for heart conditions, rheumatism, digestion, respiratory, circulatory, and skin ailments. One of Turkey's most popular tourist destinations, the Pamukkale Travertines, along with the nearby ancient city of Hierapolis, are also listed as UNESCO World Heritage Sites. This white paradise in Denizli attracts a flood of local and foreign tourists year-round.

In 2023, Pamukkale was visited by 2.2 million people. Surpassing its own record from 2022, when 1.85 million people visited Pamukkale.

**SO WHAT IS TRAVERTINE AND,
HOW IS IT FORMED?**

Travertines are chemical sedimentary rocks formed by the precipitation of calcium carbonate found in underground water due to conditions such as evaporation, reduction of pressure on the water surface, or contact with oxygen.

At a temperature of 35.6°C emanating from the source, the water containing a high amount of calcium hydrocarbonate comes into contact with oxygen in the air, causing carbon dioxide and carbon monoxide to evaporate, leading to the precipitation of calcium carbonate and the formation of travertine.

**WE HAVE LISTED THE PLACES
TO VISIT AROUND PAMUKKALE
TRAVERTINES FOR YOU:**

1. HIERAPOLIS ANCIENT CITY

The ancient city of Hierapolis is located in the same position as the Pamukkale travertines, just above the terraces. Meaning "Holy City," Hierapolis Ancient City awaits exploration with its bathhouses, the tomb of Saint Philip, one of the 12 apostles of Jesus, the largest agora of its time, an ancient theater where you'll witness a magnificent view, and its bathhouses. Additionally, you can discover the Plutonium (Gate to Hell), found in 2013, considered in the ancient world as the "gateway to the underworld," and one of the original sources of the thermal waters that formed the Pamukkale travertine pools.

2. ANTIQUE POOL

Another precious feature that sets Hierapolis apart from other ancient cities is the Antique Pool, where it is said that Cleopatra herself swam. In the pool, which maintains a temperature of 38 degrees Celsius year-round, you can enjoy swimming among ancient ruins.



3. HIERAPOLIS THEATER

When Hierapolis is mentioned, one of the first structures that comes to mind is the magnificent Ancient Theater, leaning against the hillside in the style of a Greek theater, consisting of 300 feet. Relief statues can be seen on the stage of the theater.

4. HIERAPOLIS ARCHAEOLOGY MUSEUM

In addition to artifacts unearthed from excavations in Hierapolis, the museum also houses artifacts from cities in the Lycos (Çürüksu) Valley such as Laodikeia, Colossai, Tripolis, and Attuda. And it provides some of the finest examples of the Bronze Age.



5. CRYING ROCK

Located approximately 24 kilometers from Pamukkale Travertines, the Yeşildere Waterfall is also known as the "Crying Rock." The reason for the name "Crying Rock" is that the green stream waterfall in the area has created a natural wonder resembling a crying rock. Especially popular among travelers visiting Pamukkale during the hot summer months due to its cool air.

6. KARAHAYIT RED SPRINGS

The temperature of the unique healing thermal water and thermal mud, which emerge from their main source throughout the year, is 58 °C. According to the report by the Institute of Hydroclimatology at Ege University, it is a unique source of health due to its rich mineral content. There is Red-Water Wellness Park for the outdoor visit to the hot springs in Karahayit. The water is known as the cure for rheumatism, sciatica, calcification in the bones, renal stone, neural system, dermatological diseases, muscle pains, gynecological problems, varicose veins, and infertility.



I recommend putting this white paradise, which is one of the places everyone should see at least once in their life, at the top of your travel list. Have a great time in advance!

Süleyman Çelik

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THE NOT-SO SERIOUS GUIDE TO F1



FORMULA 1
FORMULA 1
FORMULA 1
FORMULA 1
FORMULA 1
FORMULA 1

Ever felt the need for speed while dodging traffic cones on your way to work or home? I guess everyone did this even just once. And did you love the feeling of speeding? Also, if you're already a fan of Formula 1 (F1), you may be inspired by Michael Schumacher, Sebastian Vettel, Lewis Hamilton, or our new champion, Max Verstappen. So, come join me, and let's make you a future F1 driver with this so-serious(!) guide (probably we won't succeed, but anyway).



Most of the people who don't watch or know anything about F1 say: "They are just sitting in there and driving a car. I can do that either". But F1 needs commitment. Because F1 is one of the most competitive and one of the most difficult sports to join.



I know that sounds harsh but when you look at how competitive F1 is, it makes sense. I mean, there are only 20 seats that can be filled with the ones who are lucky enough to call themselves F1 drivers. If you are serious enough about F1, you will have to stay on the asphalt and gain as much driving experience as possible. But this means spending less time with your family or having less time for yourself. So probably you are going to miss so many important days like birthdays etc.

Also, you need to consider the cost of becoming a F1 driver. Because in the beginning, you won't have any sponsorships to pay for your kart, helmet, etc. And it gets much more expensive when you improve yourself more. That's the one reason why some of the drivers never reach the F1 level, even if they are extremely talented. As an example, Lewis Hamilton's father Anthony worked multiple jobs to help fund Lewis' racing career at a young age.

First Step: Karting



The first well-known step of F1 is karting. You cannot expect to jump in a F1 car, which costs millions of dollars directly. You need to gain experience to drive a real car. So the best way to do that is karting. With karting, you can learn the fundamentals of racing before moving on to more powerful vehicles. Many of the racers on the grid began their journey in karting. Also, while you are karting, you can consider trying a lot of different circuits, especially circuits in Europe.

Also, while you are karting, you may need to find a good mentor. It's crucial to find a competent mentor because they can help you avoid mistakes that you might make if you don't have enough expertise or knowledge of this sport.

Now you have developed your skills with karting, but it's not over yet. You need a strong foundation of skills if you want to become a F1 driver in the future. Karting will help you get there. But once you move up to lower-level F1 races, you will have the opportunity to develop them even further. You have to stay focused and use every technique in your arsenal to stay safe because F1

is a dangerous sport.

Sweat (Not Included)



The other thing is that you must be fit in mind and body to be able to withstand the G forces while you are driving a F1 car. Today's F1 drivers are some of the best athletes in the world. Racing drivers have to be strong and resilient to be able to race while there is very strong G-force for them. On the other hand, in very hot races, the drivers may become very dehydrated. They also need strong arms and neck muscles to control the vehicle. For example they are wearing HANS (Head and Neck Support) while racing. And it weighs almost 35 kgs. (Picture that when you multiply it with G-force) Additionally, they are doing average 270-280 km/h, so they need to improve their hand-eye coordination and reaction time.

And the most important thing that drivers need to use and develop while racing is their brains. The brain will be running at a very high activity level from the lights of the final straight. Most drivers will enter a near meditative state before the race to focus better on having a perfect lap, and perfect start.

Smiling for Sponsors, Sweating for Seconds: A Driver's Diary



And now, let's check over a week of an F1 driver.

So let's start with Thursday. The driver flies into the circuit and checks the car, attends some press conferences and joins some sponsor-press dinner.

On Friday, practice starts very early in the morning. The driver spends most of the time on the track practising and testing the car. And of course joins more press conferences. Then completes the first qualifying round, which decides the running order for next day's qualifying session.

And Saturday is a very important day because of the qualifying sessions the positions of the drivers will become clear. Qualifying is like a

three-course meal: Q1 (18 minutes) is the appetiser, Q2 (15 minutes) is the main course, and Q3 (12 minutes) is the sweet dessert of speed. The positions from 20th to 11th will choose with Q1 and Q2 and the top will choose with Q3.

Sunday is the race day AKA Grand Prix day. And this is by far the most important and busiest day of the week. After all, the drivers head to the grid after the formation lap, the race will start when the lights are off. According to the race results, championship points are awarded to teams and drivers like this;

1st - 25, 2nd - 18, 3rd - 15, 4th - 12, 5th - 10, 6th - 8, 7th - 6, 8th - 4, 9th - 2, 10th - 1

Also, there is an extra point to the driver and team with the fastest lap of the race as long as they finish in the top 10.

At last but not least, to race in F1, drivers need an FIA Super License. FIA Super License is like unlocking the VIP pass to the ultimate racing party. But it's no walk in the park! You need to be at least 18 years old, hold an international competition licence, flash your regular driver's licence, ace the FIA's F1 rules test, survive 80% of two single-seater championship seasons, rack up 40 Super License Points over three years, and hit the licence score jackpot. It's like the ultimate racing scavenger hunt.

After all these, now you may have a chance to join some F1 junior driver academies to become a real F1 driver, to have a seat in one of the F1 teams.

Tahir Furkan Saridiken



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Зошто да би патувале малку пополека?

Во изминативе години, порастот на туризмот е огромен. Зголемен е и оној дел од глобалната популација која што е во можност да си дозволи слободно време за патување. Луѓето пак, патуваат што подалеку и на пократок период. Дестинациите и туристичките аранжмани се воглавно стандардизирани – па затоа некои светско познати места пречекуваат милијарда посетители годишно кои доаѓаат од широм светот. Притисокот којшто го прави туризмот на едно место е прилично значаен и има значителен негативен ефект на неговата средина. Понекогаш, цели градови па дури и целата земја е засегната од тој проблем. Сето тоа се случува како резултат на најпопуларниот начин на патување во денешницата: да се видат што повеќе места во што е можно пократок период, додека сме на одмор.

Дали постои некој друг начин на кој би можеле да патуваме? Како да би го ограничиле нашето влијание врз средината доколку би сакале да патуваме? Ќе видите и сами дека решенија и тоа како постојат. Возможно е да се патува, а истовремено и да се почитува местото кое што го посетуваме. Најпрво, за да би го оствариле тоа, треба да стекнеме добри навики за сите места кои што ги посетуваме (да ги собираме нашите отпадоци, да ја почитуваме локалната традиција, да ги почитуваме правилата и да не ја загадуваме животната средина околу нас). Меѓутоа, постои и можност да целосно го преосмислиме нашиот пристап кон патувањата со тоа што би ги разгледале нашите цели и желби во однос на туризмот. Што точно очекуваме од нашето патување? Дали би сакале да одиме каде што одат сите, што е можно подалеку и да штиклираме што е можно повеќе посетени места? Или пак би сакале да живееме вистински на местата на кои

што одиме и да си одвоиме време да ги истражине поубаво?

Од оваа ретроспекција се раѓа еден нов концепт. Се нарекува “бавно патување” или “бавен туризам”. Ќе погледнеме што тоа значи и како секој од нас би можел да ги промени своите патувачки навики.

Бавниот туризам е одржлив туризам, во споредба со традиционалниот туризам. Кај овој вид на туризам, од голема важност е да се почитуваат местата и мештаните. Со тоа би требало да ги смениме нашите навики, а особено да ги преиспитаеме нашите желби во однос на патувањето. Првичното и основно нешто кое што треба да го запомниме е да си дадеме време. Бидејќи единствениот начин да вистински истражине една дестинација е да и пристапиме пополека. А сега би ги погледнале и безбројните предности кои што ги носи овој вид на туризам.

Личен развој: Со самото тоа што си даваме себеси време (помалку посети и помалку километри), добиваме можност да вистински се одмориме на нашиот одмор. Одвојте време за себеси, одморете се, намалете го вашиот стрес и менталната преоптовареност. Одморите се за одмарање, а тоа подоцна ќе ни овозможи да се вратиме на нашите обврски полни со енергија. Да, навистина е важно да чекориме со посмирен ритам доколку би сакале да го направиме нашиот одмор едно релаксирачко доживување.

За подлабоко истражување на посетените места: Избегнувајќи ги турите со поважните знаменитости и останувајќи подолго на местата кои што ги посетуваме, добиваме можност да ја истражине подлабоко нашата дестинација. Бидејќи доколку ги следиме традиционалните тури

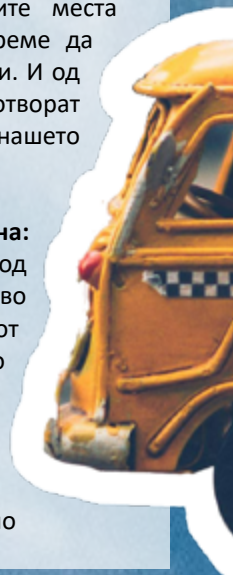
за патување, многу веројатно е да го запознаеме местото само од очите на еден турист, без притоа да вистински ја запознаеме културата и богатството на таа земја. Па затоа, би требало да одиме на места на кои што вообичаено не се оди, а особено да застанеме на местенца кои што не се толку спектакуларни, но затоа повеќе автентични. Едно мало селце или една мала патека понекогаш крие во себе неверојатни тајни.

За подобро запознавање со луѓето:

Запознавањето со локалното население и комуникацијата со нив се исто така дел од едно патување. Доколку би сакале вистински да ги запознаеме луѓето, да имаме една вистинска, воодушевувачка дискусија со нив, запознавајќи ја нивната култура, неопходно е да им пристапиме и да ги запознаеме во нивната животна средина. Уште една причина за оддалечувањето од големите тури е тоа што местата кои што се посетуваат при масовниот туризам, не се вистински животни средини, туку се користат за пречекување на туристите. Па затоа да би се зближиле со мештаните, би требало да се доближиме до онаму каде што тие живеат. Неопходно е да останеме во посетените места и да одвоиме доволно време да воспоставиме некакви врски. И од моментот кога луѓе ќе ги отворат своите домови за нас, нашето патување е комплетно.

Грижа за животната средина:

Оддалечувајќи се од големите тури учествуваме во намалување на притисокот на местата кои што масовно се посетуваат. Изборот во однос на начинот на патување исто така има влијание врз средината. Најпрво, пожелно би било



да не патуваме со авион поради тоа што емисијата на стакленички гасови е поголема, дури и само со едно патување. Тоа влијание некогаш е дури поголемо од целокупното патување. Бродовите за крстарење исто така имаат негативно влијание на средината, бидејќи го уништуваат морскиот екосистем и испуштаат голема количина на јаглерод диоксид во атмосферата. Кога решаваме да патуваме помалку километри, движејќи се низ нив пополека, ја намалуваме количината на CO2 кој што се испушта во атмосферата. Практикувајќи бавно патување е исто така и избирањето на дестинациите и превозните средства со одговорност.

Заштед а: Избирањето на бавното патување како опција влијае и врз нашите трошоци, поточно го прави нашето патување подопустливо. Со намалувањето на растојанието, ги намалуваме и трошоците за патување. Покрај тоа, бегајќи од големите тури веднаш значи поевтини цени на сите продукти. Секако, на популарните туристички места, цените скоро секогаш се повисоки (храна, сместување, посети...).

Но што поконкретно би можеле да замениме во однос на нашите навики да би го направиле нашето патување, „бавно патување“?

Транспорт: Како најглавниот аспект, нај еколошки-одговорните опции се воз, велосипед и пешачење. Доколку пак планираме некое по “надвор од терен” патување,

автомобил, мотор или автобус може да бидат добри алтернативи на авионите бидејќи помалку загадуваат. Комбињата се исто така добро решение бидејќи овозможуваат истовремено и транспорт и сместување. Користењето на магаре, коњ, камила или некое друго животно е одличен начин и вистинска еколошки одговорна опција за движење, секако доколку ги користиме и се однесуваме кон нив одговорно, со грижа и почитување.

Програмирање на патувањето:

За да го ограничиме нашиот удел во емисијата на гасови, треба да избегнуваме далечни дестинации. Подобрно е да промовираме дестинации кои што не се толку многу популарни. Избегнувајќи ги местата кои што се главна туристичка атракција е неопходно. Потоа, би требало да се потрудиме да немаме многу конкретни желби околу нашето патување и да се препуштиме себеси на моментот. Треба да оставиме можност за адаптација на нашиот план во зависност од тоа како ќе се одвиваат настаните. Само на овој начин би можеле да ги истражиме местата. Најдобрите патувања се најчесто оние кои што не ги планираме.

Избирајќи го правото сместување:

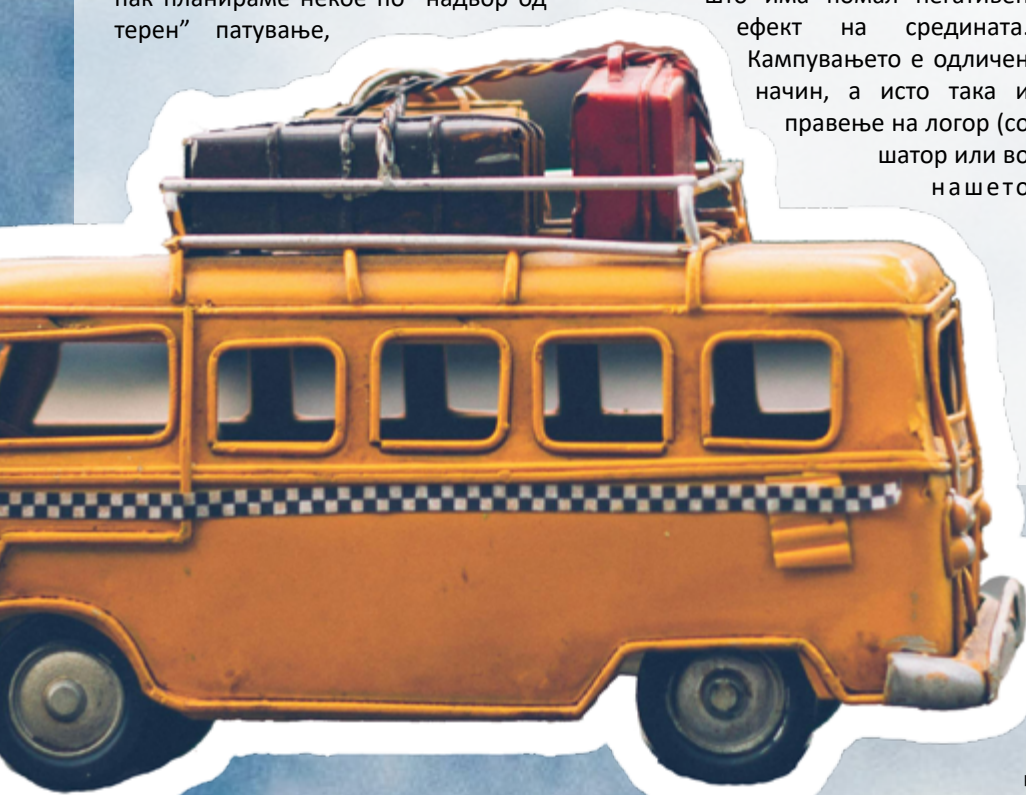
За да целосно се доживее искуството на бавно патување, многу е важно да се избере и соодветно сместување, а секако и храната. Најпрво, во однос на сместувањето, треба да се охрабруваме да го избереме она кое што има помал негативен ефект на средината. Кампувањето е одличен начин, а исто така и правење на логор (со шатор или во нашето

возило). Сместување кај мештаните (или пак во домот на наш роднина доколку постои таа можност), или пак во хостел за млади. Ова се дел од добрите опции доколку би сакале да го доживееме патувањето низ призма на локалното население, откривајќи ја нивната култура, а истовремено штедејќи на пари. Изнајмувањето на апартман или куќа е исто така добра идеја. Најидеално е да бидеме сместени на едно место за време на целото патување за да имаме време да го истражиме целиот регион, а исто така да би ги избегнале туристичките центри и хостели. Во однос на храната, најдоброто решение се локални ресторани со локална и традиционална храна. Или пак, доколку има кујна во нашето сместување, би можеле да испразариме намирници во локалните продавнички и да сизготвиме самите за себе. Брзата храна е претежно поскапа и самите намирници не потекнуваат од локалните произведувачи.

На самиот крај, како што видовме “бавно патување” повеќе претставува начин на однесување и живеење. Не постои единствен начин да патуваш бавно, туку постојат повеќе можности да го направиме нашето патување поодговорно и релаксирачко. Секој кој што патува, може и да патува бавно. Се што треба да направиме е да промениме некои од нашите одлуки за време на нашето патување и дури и да не успееме да го испланираме идеалното бавно патување, би било пожелно да ја имаме таа помисла на ум додека планираме. Концептот е исто така поврзан со останатите концепти од типот “бавно живеење”, “бавното движење”, или “бавна исхрана”. Генерално, филозофијата е иста, но е за други нешта, како храна или нешто поглобално, како што е животот. Ве охрабрувам да истражите повеќе за овие концепти, кои се повеќе и повеќе стануваат покорисни во менувањето на нашите животни навики.

Аугустин Магод
Превод: Стефан Николовски

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Does music affect plants' growing process?

As any gardener will tell you, even the smallest and what we think are the worst seeds can grow into tall and majestic plants with a little care and attention. Of course, it is important to adapt to the needs of a plant: watering on time, pruning and trimming carefully, repotting, etc. There are many tools in a gardener's arsenal. For some, music is considered one of them, and it seems that playing music to a plant can really support its growth.

Music is known to have a profound effect on humans. But plants cannot understand or react to music because they lack a nervous system, some scientists believe. Plants don't have eyes or ears, but they can still feel things. Researchers have shown that plants can learn and adapt to their environment. Current studies do not show that a tree or flower can feel pain, but plants can sense when you eat them. Although they lack nervous systems, they have an intelligence of their own. When we think of senses, we usually think of the five human senses of sight, smell, taste, touch, and hearing. But plants have different ways of perceiving the world. Even without brains and nervous systems, they can react to their environment.

Researchers have uncovered intriguing findings regarding plants' ability to perceive and respond to their surroundings. Despite lacking nerve cells or neural networks, plants seem capable of sensing when they're being eaten by insects, possibly through electrical signals and neurotransmitters akin to those found in humans. While they can react to environmental stresses by changing shape, closing flowers, or bolstering defenses like releasing extra mustard oil when under attack, researchers don't believe plants experience pain when consumed.

Moreover, plants exhibit a form of memory, as demonstrated by Monica Gagliano's experiment with mimosa pudica plants. These plants seemed to learn from past experiences, ceasing their response to harmless drops after repeated exposure. While the notion of plant intelligence sparks controversy due to their lack of brains and animal-like cognition, plants display their own unique form of intelligence. They can learn from their environment, apply knowledge, and adapt to different situations, even though they can't engage in philosophical discourse like humans. Appreciating their ability to survive and thrive adds a layer of admiration for these fascinating organisms.

The idea that plants might be smart is debated. They don't have brains or think like animals do. They can't make decisions or sense things like humans. But that doesn't mean they don't have their own kind of smarts.

A 2015 study by Anindita Roy Chowdhury and her team titled "The Effect of

Music on Plants: A General Review," published on ResearchGate, states that functionality and live streaming as a loop with methods respond to this. Research reveals that people's personal voices are energized by certain types of sounds. In the experiments, plants were exposed to listening to classical or rock music and the results were compared. Although both types of music had positive aspects for the plant, classical music encouraged more vigorous growth. In contrast, those who listen to rock music grow slower and are healthier.

In the article, it is reported that an experiment was carried out on marigolds. Plants are divided into three groups. One group was made to listen to "Light Indian Music" for four hours every day for a month, while the other group was given no sound at all. A second pair of plants was listened to "Meditation Music" for the same period, while the other two groups were not listened to a compatible frequency as "Noise". Water and light levels were kept constant, and growth was documented weekly. The findings were quite enlightening. Flowers listening to "Light Indian Music" grew longer than those growing in freedom. Additionally, "Bud and flower numbers were always higher in plants grown with music. A higher increase was shown when a leaf experienced another exposure to music marked for growth monitoring purposes." The same goes for "Meditation Music" flowers.

The study showed that the application grew more effectively when it was listened to on both music channels. The plant exposed to the "noise" began to spread in a similar manner, but its growth rate soon decreased. The appearance of the growth has changed dramatically: the length of the developments from which the sound comes is correct. These results indicate that a preference for persistently congruent music persists, but persistently incongruent sounds may have a negative effect.

This information can be very useful for those who want to grow plants and love to listen to some music. You should be careful what you let your plants listen to.

Ayşe Berfin Göçtü

Sources:
Anindita Roy Chowdhury and Anshu Gupta - Effect of Music on Plants – An Overview



WATERMELONS ***ARE SO TASTY***





I think the main reason why watermelons are sweet and attractive is that you can eat them in many ways you want. I mean, sometimes I meet with people who don't like watermelon. But I never understood why they didn't like it. A fruit that is sweet enough, healthy, red and huge. How much better could it be? Going back to the topic of why people don't like watermelon, I think everyone has the right to have their own opinion, no matter how ridiculous it is. So, what if it was different?

I guess I don't have a definitive answer to this question. For example, if I ask myself why I like this fruit so much, of course I have an answer. But why do I think the answer I gave is the most understandable and logical?

For example, if we think about it, we can't always love life, right? Consider this situation just as an example. When we compare Watermelon and Life, of course everyone understands the difference between them. But if we think of the concept of Life as just a word and an object, we cannot love life all the time, right? So why can't I, who has always loved watermelon and am sure that I love watermelon, feel the same when I think about the concept of life?

Sometimes, even though I act the way I want, the way I am comfortable, my thoughts restrict my actions. When life hurts a little, I immediately withdraw. I think several times when taking responsibility. Then taking responsibility becomes a big thing for me. I guess I'm making it too big in my head.



Does happiness last forever? If they asked me, I would say it won't last. Even though I don't even remember why I said that or why I thought so much about the question I was asked at that moment, a small part of my brain believed that happiness could last forever. It seems like we attach great importance to sentences and words. We attach too much meaning to it. I don't mean to say it doesn't make sense. Although I don't want to explain anything to anyone reading this article and say that you should do this or that it would be better if you did that. When I think of myself as just a human being, I think of everyone as connected. Just think about it, we know that there are many reasons for many diseases or problems or depression we experience today, right? Because before, a person in another part of the world already felt like us. For this reason, famous thinkers wrote down their own thoughts. - By the way, I don't see myself as a "thinker"- I think I want to continue the sharing that words have brought to us.

Even though I know that I am bad at memory and that my head is in the clouds most of the time, there are many situations and moments that I cannot forget or that I try hard not to forget. Even though I don't remember every moment when I felt happy and comfortable, at least I think I lived my life happily enough and in my own way. I think living according to yourself is the greatest favor you can do for yourself. Watermelons are one of the great favors you can do for yourself. Just give this fruit a chance, I'm sure you'll understand what I mean when you eat or taste it. You don't need to finish all the fruit or force yourself, just try to enjoy this beautiful gift.

Ismail Eren Demirtekin



MEDIUM OF THE COMMUNITY



When I was in high school, I wrote extensively and was published in both online media, such as blogs, as well as traditional outlets, like magazines, collections of essays and poetry. Having taken a gap year in-between high school and college, I've had the time to reflect on my earlier work and on the purpose of my writing, becoming interested in media as a concept rather than a form of my own self-expression.

I interviewed the lead editor of Radio Youth Educational Forum (Radio YEF), Bojan Shashevski, on the topic of his work and while we were talking, he mentioned the term "medium of the community". At first, I thought he was creatively describing the platform he worked for, but when I looked up the term, I was surprised by the definition. In today's world, where we can't be sure if the information that we're receiving from our media is unbiased and factual, community media is an interesting alternative to private-owned or state-owned media.

What is Radio YEF?

One such community medium is Radio YEF – an alternative online medium, focusing on topics relevant to youth and marginalized groups, as explained by Shashevski. Their primary focus is the written medium, but they also have radio programs. He emphasizes the role of Radio YEF as a medium of the community meant to serve the interests of the people and lead to positive change through providing information and calling for action so as to motivate citizens and the government to solve collective problems.

According to Shashevski, twelve years ago a group of young people gathered in a cramped up, dusty basement in Kapishtec, Skopje. Their goal? Creating a space for young people’s self-expression, a medium which caters primarily to young people and reports on topics like youth culture (youth festivals, art), events (workshops, projects, opportunities), activism, human rights, ecology, science, etc. They didn’t have much professional experience, but with time their skills and knowledge developed and professional journalists started working for Radio YEF. The medium now employs five journalists, two radio technicians and a coordinator, as stated by their website. They encourage young people to write to them and contribute articles or opinion pieces. They also offer internships and some previous interns have even started working full time for Radio YEF.

Examples of Radio YEF’s influential work

About 400 children from the Macedonian villages of Lojane and Vaksince attended classes at “Rilindja” school, Lipkovo municipality. Their school yard was located just a hundred meters from the Lojane chrome, antimony and arsenic mine dump, which ceased operations in 1979. Since then, the carcinogenic substances from the former mine and arsenic dump had been left in the open, unprotected and polluting everything around them. Mr. Shashevski conducted his own research in the area and elaborated on this issue in his award-winning 2021 article on Radio YEF, which influenced a 2023 public call to find a concessionaire to remove arsenic and other waste mineral resources from the former “Lojane” mine.

Another example is the State Student Dormitory “Stiv Naumov” situation. Anonymous students had called Radio YEF, explaining the miserable conditions in the Skopje dormitory. Water from the toilet bowls spilling onto the tiles, leaking sewage pipes, large periods of time with no water in certain buildings, problems with heating, especially during night. The covering of these issues by Radio YEF had contributed to the announcing of reconstruction and renovation plans by the governing bodies of various dormitories and an increase in the quality of the dormitory food.

Radio YEF has also focused on issues like the lack of transport to schools for students from rural areas, ecological actions against environmentally harmful initiatives in local communities, poverty-stricken communities unable to afford medical care, national LGBTQ+ rights violations and others. Radio YEF also covers topics of cultural significance, particularly independent, alternative and activist art.



What should be the role of a medium in society?

In Mr. Shashevski’s opinion, a medium should have multiple roles in society. It should be informative (informing about current occurrences or noteworthy newly acquired information), educational (educating about science, society, culture and other topics), entertaining and contributing to the culture/art in society (attracting consumers to the medium and providing fun). A medium should also be guided by ethical principles in their work. Radio YEF makes certain that they follow the codex of journalists – a set of ethical principles for journalists including honesty and objectivity in reporting.

He notes that formal education, especially middle and high school, is often based on gaining knowledge, but not necessarily on gaining skills. Nowadays, anyone can search up anything on the internet and acquire new knowledge with one click. He believes education should be supplemented by developing people’s curiosity and passion, ability to articulate valid opinions, social skills and conscience, media literacy, critical thinking and other life competences. This is what he and his colleagues are trying to provide for young people tuning into Radio YEF.

According to Mr. Shashevski, considering recent events, the youth here has lost interest in going outside to do change-inducing work like volunteering, going to events and workshops, participating in projects and local actions and in cultural events like festivals and concerts. Many organizations focused on youth seem to be losing their clientele. He states that this is due to the lack of a youth voice in this sector and the current apathy of youth to represent their opinions and perspectives.

Mr. Shashevski’s view is that mediums should venture to inspire people to do something for others, not just for their individual gain. His view is that from a young age, people should be taught not to work solely for one’s own interests, but also to think of the interests of one’s peers and society. Mediums help by providing the support and education that youth often lack getting from other sources.

Radio YEF as a platform and its individual journalists have been awarded numerous accolades. Some of the awards include: the 2020 “Jean Monet” award for the best journalistic story and the first place of the regional award from the European Union for Investigative Journalism. Community media can be very well-respected within their fields, despite oftentimes having very humble beginnings, without the funding from the state or providing corporations/wealthy individuals. And this is, ultimately, my reason for writing this article. I want to showcase a real example of a solid medium of the community that I have personally followed for a long time.

Bisera Gjurovska

Sources:
Bojan Shashevski, Lead Editor at Radio Youth Educational Forum
radiomof.mk

A LOOK INTO THE TURKISH CUISINE

Turks have a long history of having delicious traditional food made of various spices and ingredients. We would have to look really deep into the history to see where the Turkish food generates from, but one thing we know is that there are centuries poured into the food that now comes to our tables on meals. Setting aside the foundation of all these amazing Turkish dishes, there are also vast differences between different regions of the country. In this article, I want to talk to you a bit more about food habits and different recipes of the people of different regions of the Republic of Turkey.

Let's start our tour with the Aegean region, which is along the coast side of the Mediterranean. The food can be described as not too heavy when it comes to Aegean, they are not as meat-based as the food of other regions. And the frying that is usually very present in Turkish cuisine is not so present, it is possible to say the cuisine of Aegean is mainly focused on vegetables of all sorts and olive oil that is used with nearly every dish in Aegean. Those dishes give out a very fresh taste, which is fitting for a region so close to the sea. Of course when it comes to Aegean, we would also need to mention one food group that is an absolute favorite in the region. Fish. The locals love the fish so much that they have come up with creative ways to make the taste more delicious and savory.

Now, I believe it would also be appropriate to give honorable mention to the Mediterranean region even though it is reasonable to say that the food is similar to that of the Aegean region. But there are certain differences that can help you distinguish between the two regions quite easily. For starters, in the Mediterranean region, we start seeing a lot more dishes made by tahini. Turkey has a famous "meze" culture. Meze is a Turkish word that can be roughly translated as appetizers. Especially in the Mediterranean region, we have many different side dishes and appetizers made by uncommon ingredients, tahini being one of them. In the Mediterranean, kebabs and dishes made with meat are also seen more often.

When you go along the coast side of the Mediterranean towards the southeast of Turkey, that is when the kebabs and anything and everything made with meat get introduced into the cuisine. It is impossible to go to the east of Turkey and not taste the delicious "kebabs". The food also gets progressively spicier, the more to the east you go. The use of oil and spices and sugar is an essential for Turkish cuisine wherever you go, but it is more prominent in the east. The east of Turkey has colorful culinary choices and in the east the food is not just food, it is also a lifestyle.

There is always a spectacle that comes with the meals, be that the music or traditional dances or even different serving styles. In the southeast there is a cultural event called "sıra gecesi" which entails traditional eastern food such as "lahmacun, kebab, içli köfte" and « şalgam » which is a traditional drink that is made of turnips, and traditional live music during the meal. The tradition tends to make the food tastier in our eyes and it is a joy to be able to dance the traditional dances in between different dishes.

There is also a region of Turkey that is infamous for its people. The Black Sea region is a mountainous and challenging landscape, which is said to make people more stubborn and more aggressive compared to other regions. The cuisine in the region is also very different compared to other regions in Turkey. Since the region is not fit to grow regular crops like fruits and vegetables that you would see everyday, people of the Black Sea region have gotten very creative with their food choices. The dishes in the region are mainly made of corn flour, fish and kale. Some famous dishes in the region are "hamsili pilav" which is anchovy rice, "cornbread" which is eaten as a side dish with nearly every meal instead of regular bread and "kara lahana çorbası" which is a soup made out of kale. This region's food is not to everyone's taste but it still adds a certain variety to Turkish cuisine.

In conclusion, Turkish cuisine has many different sides and everyone can find a little something in it to enjoy. Our food was molded by decades of cultural exchange and social conduct, so it would be unfair to call it just food. For us, our food is Turkish history and tradition.

Berna Yilmaz

Source:

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Never Forget That You Are Happiest Only At Home

This title is not just a simple verse from a song by the beautiful Nina Spirova. This verse is a motto and value. However, reality can often be different.

In her song "Speak of Skopje" she tells us how much we talk about loving our "home". No matter what it means to us, the reality is that we often forget one thing, happiness comes from there. I wonder why that is. We are flooded with negative information about what is happening around us, we read constant tragic news every time we open our phones, but despite the black chronicle that surrounds us, there is one bright spot that tries to prevail. That bright spot is ourselves.

In the last period, I find out that an increasing number of young people, artists, through their work and creativity create changes in what is home for them. In conversations with my peers, I constantly refute the theory that we cannot change anything, precisely by showing these creations. And of course not only in Skopje. I also start from myself, I find my urge in art and the creation that it enables us.

Especially due to the fact that I am studying theater art, which also requires a sense of community from me, everything that is created there is in the spirit of community. I have witnessed performances with young people who express what society is afraid to say, exhibitions of paintings, photographs that carry their own weight and story, a large selection of Macedonian music from local bands whose concerts you can feel the love with which the same thing was done. Young motivated people who go out to protests to keep culture, art, harmony.

All of us who create something that can be called art, and all those who support us and enjoy what is created, make our "collective home" a nicer place to live. So that it is not forgotten, so that wherever we go we know that we have left something behind. Even if it's just an attempt.

Martina Danilovska



НИКОГАШ НЕ ЗАБОРАВАЈ ДЕКА НАЈСРЕЌЕН СИ САМО ДОМА

Овој наслов не е само обичен стих од песна на прекрасната Нина Спирова. Овој стих е мото и вредност. Но, сепак, реалноста често знае да биде различна.

Во нејзината песна „Зборувај за Скопје“, таа ни кажува колку, всушност, забораваме да го сакаме нашето „дома“. Без разлика на тоа што претставува за нас - реалноста е дека често забораваме една работа: среќата доаѓа токму оттаму. Се прашувам зошто е тоа така? Преплавени сме со негативни информации за она што се случува околу нас, постојано читаме за трагични вести на нашите телефони, но и покрај таа црна хроника која нè опкружува, има една светла точка која се обидува да надвлее. Таа светла точка сме самите ние.

Во последниов период дознавам дека сè поголем број млади луѓе, уметници, преку својата работа и креативност создаваат промени во она што за нив претставува дом. Во разговорите со моите врсници постојано ја побивам теоријата дека ние не можеме да смениме ништо, токму покажувајќи ги овие креации. И се разбира не само во Скопје. Тргнувам и од себеси, мојот порив го наоѓам во уметноста и креирањето кое ни го овозможува таа.

Особено поради фактот што студирам театарска уметност која од мене бара и чувство за заедништво, сè она што таму се создава е во духот на заедницата. Сведок сум на претстави со млади луѓе кои го искажуваат она што општеството се плаши да го каже, изложби на слики, фотографии кои носат своја тежина и приказна, голем избор на македонска музика од локални бендови на чии свирки се чувствува љубовта со која е направена. Млади мотивирани луѓе кои излегуваат на протести за да се задржи културата, уметноста, хармонијата.

Сите ние кои создаваме нешто кое може да се нарече уметност, и сите оние кои се наша поддршка и уживаат во тоа што е создадено, го правиме нашето „колективно дома“ да биде поубаво место за живеење. За да не се заборава, па каде и да одиме да знаеме дека нешто сме оставиле зад нас. Дури и тоа да е само обид.

Мартина Даниловска



HOW TO WRITE ARTICLES FOR VOICES



TOPIC

Anything, except politics or hate speech

Think of topics that would interest **our audience** (youth)

Maybe a **current event or trend** that you could write about?

RESEARCH

Use **credible sources** when researching your topic

Double-check any information you include in your article to ensure **accuracy**

Don't plagiarize

Link the sources at the end of your article

STRUCTURE

Use **short**, attention-grabbing **headline**

Write an **introduction** at the beginning (what, who, when, why, how)

Include **body** and **conclusion** in your article, maintain a logical flow

Write your **full name** at the end

WRITING

Use **clear and concise language** that your audience will understand

Avoid too technical terms and **hard language** unless necessary

Be engaging and try to make your article interesting to read

FEW RULES

The article should be around **500 - 1000 words**

Don't include images or illustrations in the document

Send possible **photos separately** (with sources and assured they're **free of copyrights**)

Edit and revise (clarity, grammar, and spelling error)

WHAT ELSE?

You can write in **English, Macedonian** and **Albanian**

You don't need to be pro, VOICES is **open for everyone!**

Writing to the magazine is **voluntary**

We can provide you with a **certificate** if you become a writer for VOICES magazine





Our monthly magazine has a very simple, yet powerful, mission - to be the voice of youth. And how do we do that?

We encourage young people to take an active part in today's society through journalism and designing by giving them a platform to express themselves. VOICES is produced in Skopje, Macedonia, and published online every month and four times per year as a printed edition.

Join VOICES team!

Contact us in our social media pages or write us an e-mail. What would you be interested in doing?



Writing articles

VOICES accepts articles about anything, except politics or hate speech. Brainstorm your ideas with us and write articles once, twice, or every month!



Translating articles

VOICES is published in three languages: English, Macedonian and Albanian. If you are a native speaker or fluent in these languages, join our translation team!



Featuring your work

If you are an artist, photographer, designer or other, your work can be presented in the magazine. Send us your method of art and a short bio of yourself!



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