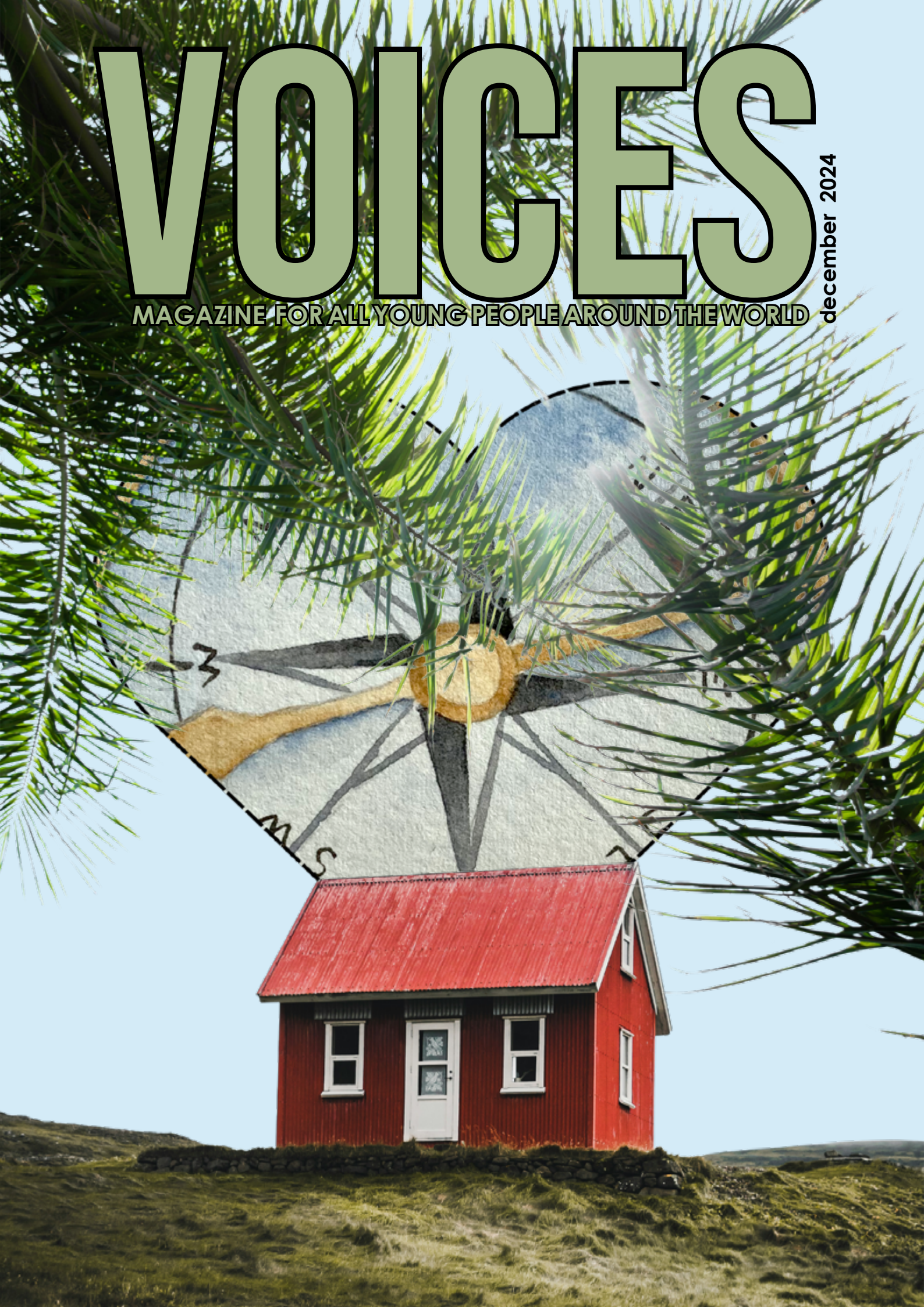


# VOICES

MAGAZINE FOR ALL YOUNG PEOPLE AROUND THE WORLD

december 2024







I remember when I got my first email with an invitation to write for VOICES. I was still at home, in Poland, impatiently waiting for my visa. Now I'm on the other side of the screen, a few published articles later. What about my home? Well, it's been 3 months since I started to call Macedonia like that.

Moving here didn't come without surprises. I quickly learnt that opening hours exist only in theory, you can get run over by a car while peacefully walking on the pavement, and burgers often come without buns. Oh, and let's not forget the fact I'm going to see more monuments in Skopje's city center than in my whole life before.

I wanted to move abroad for a while now, but I never thought it'd be Macedonia. To be honest, I didn't really care – the only thing I knew was that I needed to go somewhere far away from home. I needed a challenge. Or, as a German person would say, I felt painfully *Fernweh*, longing for the unknown. At one of the Erasmus+ projects I've gone to before, I saw a sticker on someone's suitcase saying "I want to go somewhere where nobody knows my name", and I think this quote really stuck with me. I'm not sure what kind of coincidence brought me to Skopje, but I don't think it could've turned out any better than this. Sometimes the most random decisions are truly the best ones.

Ania Wojdziak

Се сеќавам кога го добив мојот прв Е-маил со покана да пишувам за „Воисес“. Сè уште бев дома во Полска и нетрпеливо ја чекав мојата виза. Сега сум од другата страна на екранот и веќе имам објавени неколку свои статии. Мојот дом? Па, поминаа три месеци откако почнав така да ја нарекувам Македонија.

Преселувањето овде си носеше предизвици. Брзо сфатив дека работното време постои само во теорија, па дека автомобил може да ве прегази додека мирно одите по тротоар, а бургерите ќе ви ги послужат без лепче. И да, да не забораваме на фактот дека видов повеќе споменици во центарот на Скопје отколку во целиот мој живот досега.

Веќе некое време сакав да се преселам во странство, но никогаш не мислев дека тоа ќе биде Македонија. Да бидам искрена, ми беше сеедно – единственото што знаев е дека треба да одам некаде далеку од дома. Ми требаше предизвик. Или, што би рекле Германците: болно го почувствував *Fernweh* - копнеж по непознатото. На еден од проектите на „Еразмус+“, на кои бев, видов налепница на нечиј куфер на која пишуваше: „Сакам да одам некаде каде што никој не го знае моето име“, и мислам дека овој цитат навистина ми се залепи во срце. Не сум сигурна каква случајност ме донесе во Скопје, но мислам дека не можеше да испадне подобро од ова. Понекогаш најслучајните одлуки се навистина најдобри.

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# *When lost means* **FOUND**







Have you ever felt this strong longing for the people and places you call “home” when they are too far away and seem out of reach? Have you ever experienced this deep yearning to explore the far-away and unknown when you feel stuck in your routines and a change of scenery seems like the

only remedy? In the German language, there is a very peculiar pair of words that describes these two feelings: “Heimweh” and “Fernweh”. These two words are in fact so unique that they can be translated to English only inaccurately. While “Heimweh” means the longing for home described above and therefore resembles “homesickness”, “Fernweh” as “Heimweh”’s opposite, thus the ache for the far-away and unknown, lacks an English counterpart. Despite having opposing meanings, in reality, these two emotions work closely together.

It does not matter if the strong yearning to explore a new community, a different way of life, and a completely different culture is the first to kick in or if the intense longing for your home, all the familiar places and beloved people takes effect beforehand. Either way, we can be sure that wherever “Fernweh” is around, “Heimweh” is never too far away and the other way around. Hence, “Heimweh” and “Fernweh” can turn our lives easily into an emotional roller-coaster ride. Only after a closer look at the layers beneath and interconnections between those two emotions, their essential meaning and core importance come to light.

When regarding homesickness, the most apparent reason for this feeling is the felt distance from home, that is to say the people, places and things, constituting it. But on closer inspection, the actual source of “Heimweh” reveals itself to be the big step we take out of our comfort zones whenever leaving home. By bringing physical distance between ourselves and the people we are sure to always be able to rely on, the streets we know to navigate blindly, and the things that became essential parts of our haven, we are giving up on parts of the security and safety they have come to mean for us. Even more so, we are giving up on the part of our very own identity that was not only formed by but is deeply ingrained into this complex entity called so simply “home”. At home, we do not need to explain certain things about ourselves. At home, we are easily understood and can easily understand. At home, we have our own place in the greater framework of the world. At home, we belong. Where we are, with whom we are and by what we are surrounded is an essential pillar for our sense of self. When leaving home, this sense of self gets easily distorted, leaving us behind with the feeling of “Heimweh”.

Following this understanding of “Heimweh”, “Fernweh” does in fact not work as its opposite but rather its counterpart. Like the second side to a coin, the deeper reasons beneath the feeling of “Fernweh” are in their core connected to identity. The longing to break out of the known and delve into the big, wide world is obviously a consequence of our need for new impressions. It is

rooted in our childlike curiosity for everything new and our very adult feeling of being stuck. It is driven by our desire to live new experiences and to leave our from-time-to-time tiring everyday life behind. Consequently, “Fernweh” is the call of our need for change – change that cannot happen when it is too easy to hide behind the safety and security of home. When our inner change and the change of the outer world are incongruent, “Fernweh” lets us feel the drive to set sails to unknown shores. At unknown shores, everything is not only unfamiliar for us, but we are unfamiliar for everybody and everything. In order to be able to evolve and let change happen, we need to embrace the sides of our identity that had not yet had the opportunity to get formed and explored. So, in the distance, we can find a new sense of self.

Putting these single pieces of analysing “Heimweh” and “Fernweh” together to create a greater, more general picture of their interconnection, it becomes evident that they are more than the mere feelings that make us explore the world and return home. Most importantly, “Heimweh” and “Fernweh” exemplify how life, or the quest for who we are, is deeply rooted in the axes between change and stability as well as between the appeal of the future and the appeal of the past. Upon closer inspection, “Heimweh” is the longing for the person we were and the life we had as this person in the past. In contrast, “Fernweh” reveals itself to be the urge to chase the person we could become and the life we could have in the future. The emotional rollercoaster of these two sentiments runs between the glowing beauty of the familiar, the stability of our home, of the past on the one side, and the thrilling prospects of the unfamiliar, the change of the distance, of our future, on the other side.

When trying to resolve this paradox of so closely related feelings indicating such opposing calls of action, the only solution comes down to one single realisation: Sometimes we need to first lose something to be able to find it again. Despite inhering almost overly basic logic as a theoretical statement, it is a challenge of its own kind to apply this realisation to reality, especially when regarding “Heimweh” and “Fernweh”. Aligning this realisation with these two emotions, we need to conclude that sometimes it is necessary to let go of the stability of our home, in order to gain a new sense of stability in another environment that bears the potential to be our future. Equally, we need to conclude that sometimes, we need to let go of the thrill of the change, the endless prospects of the future to make one of the futures our prospective pasts.

In the end, “Heimweh” and “Fernweh” are not merely confusing and complicated emotions but rather valuable companions that offer much-needed guidance through life. They help us to get lost, to lose ourselves, in order to be able to find us again.

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Sophia Abegg



# Unwrapping the Reality of Christmas Markets

Over the decades Strasbourg has become famous worldwide as the “Capital of Christmas” thanks to its Christmas Market and its picturesque scenery and fairytale spirit. But do you really know how the Christmas market tradition started? Or, how Strasbourg gained its nickname?

Before diving in the enchanted world of Strasbourg’s Christmas market, let’s go back in time and focus on the origins of the practice. At first, Christmas markets didn’t exist in the same form as we know them today. In fact they were closer to some “December fairs” that had nothing to do with any particular celebration and originated in the German speaking world. There

are also traces of the existence of “Saint Nicholas markets” taking place around the 6th of December, which makes sense as he was the one to be associated with gift giving before Santa Claus became such a prominent feature of Christmas celebrations.

As for Strasbourg it is commonly known that the Christmas market, or rather Christkindelsmärik (Christ child market), started in 1570. As mentioned previously, it is likely that this market evolved from a “Saint Nicholas” market that had to develop and change its name mostly due to the impact of the Reformation that discouraged the worshipping of saints.

Now let’s focus on Strasbourg. First, it is important to know that the market started to resemble its current form during the 19th century after changing locations in the city several times. In addition, something that not many people may know is that the “Capital of Christmas” nickname was created in 1992, as a way to attract tourists again after a period of decline in the previous decades. This new strategy also impacted the rest of the region, as many small Christmas markets started to appear in smaller towns. One of the symbols of the Christmas market also made its appearance in 1994, as the giant Christmas tree emerged on Strasbourg’s main square Place Kléber for the first time.







However, even though each year thousands of tourists come to Strasbourg to feel the magic of Christmas, not everything is so festive in its organisation. We can, for example, mention the scandal around the “banned items”, and indeed, in an effort to preserve traditions of the region some products are forbidden from being sold on the market. The problem is the logic behind this list of products, as it seems quite inexistent by moments. Why would dishes like tartiflette be prohibited from being sold, while Italian products and hot-dogs are authorised under some conditions. Some general Christmas souvenirs and articles are also supposedly banned, though from what I remember of my experience at the Christmas market in the previous years, they were still sold at some stands.

Whilst the municipality claims its trying to preserve the traditional ambience of the market, one of the main complaints of locals is the over-commercial and overdone aspect that has now

taken the market, which makes it lose all its traditional aspect. Indeed, the market has nothing to do with a magical event for many, as it just prevents them from living their usual lives. The complaint doesn't only come from the excess of tourists present in the city in December, but also from the security measures that for some are just too much. Even though we can all agree that security plays a significant part in the organisation of such an event.

However, it's also important to point out the good initiatives that were put in place to try to make the market more sustainable. For example, we can mention the reduction of light pollution with the Christmas lights only being turned on during a specific period of time. We can also talk about the “Sharing Village”, a small market dedicated to voluntary organisations which allows them to make their missions and work known to more people.

As we can see, the history of Strasbourg's Christmas market is very long and complicated. After changing its locations and forms many times, it finally found its current one, which will also have to change sooner or later if we want it to continue existing. Its organisation needs to evolve in order for it to be pleasant both for touristic purposes and most importantly for the locals. However, despite all the issues with the Christmas market it is still a symbol for the city, and will hopefully continue to be one for a long time.

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Chloé Gaschy

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# VCS NEWS

## IMPACT OF THE COLOURS ON OUR EMOTIONS





**H**ave you heard about the relationship between colours and emotions? Artists and interior designers believe that colours affect emotions. For example, when you look at an object, a wall, a clothing that is blue you feel calm. But when you look at something red you feel nervous, excited, or powerful. THAT is the impact of the colours on our emotions!

Sounds cool, right? But the most important question is...

### Who discovered this?

Carl Jung has been credited as one of the pioneers in this field for his research on the properties and meanings of colour in our lives. His studies and writings on colour symbolism cover a broad range of topics, from mandalas to the works of Picasso to the near-universal sovereignty of the colour gold. Jung attempted to unlock and develop a language, or code, the ciphers of which would be colours.

But before that, colour has been used for centuries as a method of treatment by the ancient Egyptians. There are documented "cures" by the colour using painted rooms or sunlight shining through crystals as therapy.

### Does it really work?

For instance, red is used to stimulate the body and mind and to increase circulation. Yellow is thought to stimulate the nerves and purify the body. Orange is used to heal the lungs and to increase energy levels. Other examples, studies show that colours increase blood pressure, increase metabolism and cause eyestrain in a lot of cases. It's necessary to know that in places with different colours the emotions could change but a person's perception of colour can be influenced by their own preferences, experiences, and associations and it can depend on the culture too.

### School and marketing

Now let's see how the colours could affect so many things...

In school, educators and educational institutions must take into account

the psychological impacts of colour when planning classrooms, choosing instructional materials, and building digital learning platforms. The colour can improve readability of a text by 40% and the colour increases attention rate and assimilation of the reader by 82%.

In the marketing, up to 90% of people base their first impressions of a product on colour alone. And the wrong colours could send the wrong message, like using white to convey freshness in a culture where it represents death.

To show the importance of the colours in marketing let's look into the colours the most bought by the consumers.

First: **Red**. Red is the most common colour that consumers buy. But why? In reality, this colour gets people's attention and holds it. It tends to increase the heart rate and create a sense of urgency.

Second: **Blue**. Blue by its feeling calm, its stability, and its serenity, boosts sales. This colour inspires confidence and security, it's used most of the time in the medical world and banking sector.

And the third: **Yellow**. Associated with the sun and at the light, yellow is a vector of positivity, energy and happiness. It's the first colour to which babies react. For that, producers use this colour on products and toys for children.

Enough talking about humans, now let's turn to our animal friends!

### Animals and colours

First, animals use colour for a variety of communication purposes, including to attract mates, parent-young communication, recognizing individuals, defending territories, exhibiting aggression, camouflage, and warning predators of secondary defences such as poisons. In general, our pets are stimulated by yellow and calmed like us by blue. Colours haven't a specific effect on animals, they just see less than we do, but colour theory works the same way. Both cats and dogs can see a variety of shades in grey, possibly more

than we do, because their eyes are more rod-dependent. Having rod-dependent eyes also means that they see better at night.

How can colours be used in the animal world? Let's see an example on one of the canine sports: dog agility course. In the canine sports, dogs must have a maximum of agility to take the obstacles in a certain sequence. Agility is where the handler has to guide a dog through an obstacle course as fast and as accurately as possible. An important thing to know: agility is open to all dogs! During the run, obstacles are the biggest part of the time. There are blue/purple (interesting fact: blue and purple looks identical for dogs) to struggle against anxiety and yellow to stimulate them. Thanks to this and the good indications of the handler, the dogs know which obstacle to take and finish in the best possible time.

### Colours and emotions

A quick summary to know which emotions are represented by which colour:

**Green:** Harmony, nature, growth

**Purple:** Cool, spiritual, calm

**Yellow:** Positivity, enthusiasm, happiness

**Pink:** Fresh, feminine, playful, young

**Blue:** Loyalty, professionalism, trust, sadness

**Orange:** Optimism, friendly, warm

**Red:** Strength, passion, love, danger

Now, try to do the test where you are, look at some colours and ask yourself in what mood you are.

Mathieu Trupin

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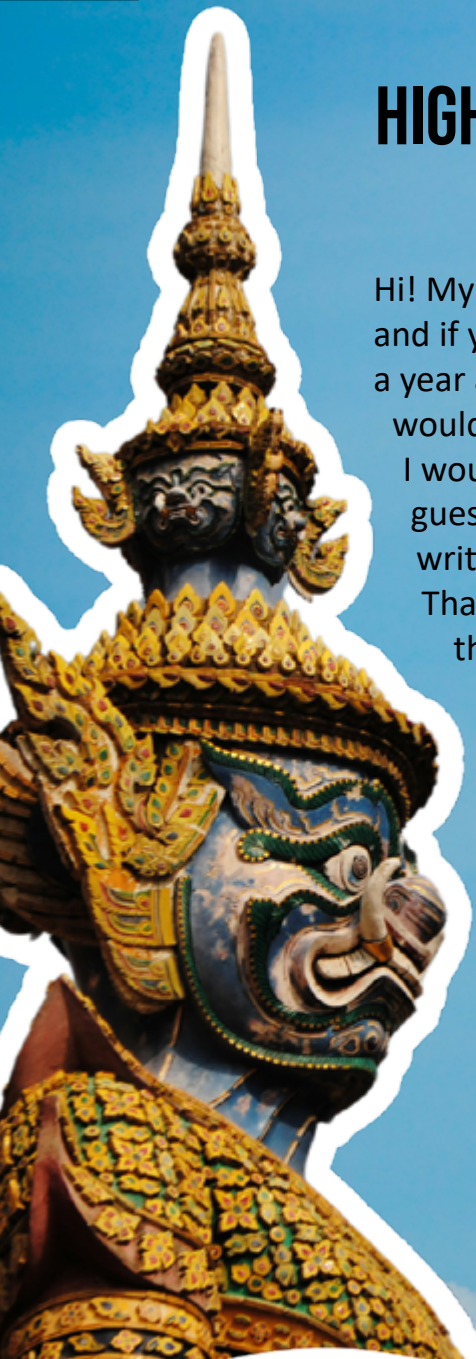
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# HIGH SCHOOL 8000 KILOMETERS FROM HOME



Hi! My name is Dimitar, and if you'd asked me a year ago what my life would look like now, I would've never guessed. I am currently writing from Phuket, Thailand – one of the most beautiful places on Earth. This is where I am studying, currently in my third year of high school, 8000 kilometers from home.

## HOW IT STARTED

Two years ago, my mom told me about an opportunity to study abroad. Being a bit stubborn and comfortable with life as it was, I dismissed her suggestions every time. After a whole month of me not even looking into it, the application deadline passed.

A year later, my mom mentioned the same opportunity again. Out of habit, I dismissed all of her attempts at making me consider it. The original deadline passed without me doing anything. However, it was extended until next Sunday, and my mom mentioned it to me again. Once more, I dismissed the idea immediately.

It was now the Thursday before the new deadline. I had just returned

from school. I was finishing some homework when I received a text from my friend saying he couldn't make it to the gym with me that day. Feeling a bit lazy myself, I decided to stay home. Very bored, I turned on my computer, looking for something entertaining to do. That's when I remembered that the deadline had been extended. I opened the application and kept overthinking if I should start filling it in.

An hour later I went and told my parents that I had decided to apply.





## WHAT IS IT?

What I had just decided to apply to is UWC (United World Colleges). A franchise of 18 schools in different corners of the world with students from all places. They are globally prominent boarding high schools that follow the IB (International baccalaureate) program. Their mission is to make education a force to unite people, nations and cultures for peace and a sustainable future. Their student bodies are diverse in every aspect, having students from completely different backgrounds, meaning that the schools offer need-based scholarships. Students, studying in their 2nd or 3rd year of high school from every country in the world, are selected by the UWC national committee for their country and are given the opportunity to finish their last two years of high school in one of the 18 UWC schools. For Macedonia, the selection process was carried out by the Macedonian national committee (UWC Macedonia).

## THE JOURNEY/SELECTION PROCESS

Going back to that Thursday before the deadline, I was sitting in front of an extensive application that I needed to fill out. That became my focus for the following few days. After a lot of effort, I finished the application on the day of the deadline. But that was just the first round. Three weeks later, I received an email invitation for the second round of the selection process which consisted of a two day selection camp in early January. In the meantime, my desire for studying at UWC kept growing stronger. The second round was very interesting. I was together with all of the remaining applicants, which passed through the first round, in Etno Selo near Kumanovo. We had two in-person interviews and four group activities through which we were assessed by the national committee. The results from the second round came in early February.

I got woken up from a nap by the email I received – I was invited to the third and final round of the selection process which consisted of one final online interview. UWC was closer to becoming a reality than ever. In early March, I received an email from the committee – I was nominated to continue my education at UWC. The school I was nominated to was UWC Thailand. I had never considered the possibility of getting nominated to a school so far away from home, but it suddenly became my reality.

## HOW IS IT NOW?

After a couple of months of administrative preparation, the day finally came. In the middle of August this year, I departed for Thailand. My life has changed a lot since. I am living in Phuket which is one of the most beautiful places on Earth. I am in a school with people from more than 90 countries and I have friends from places I didn't know existed. I have taken part in activities that I could have never guessed I would – weekly beach cleanups on the island,

debates modeled by the United Nations, working in an elephant sanctuary, kayaking, volleyball etc. I take subjects like Global Politics that I would have never gotten the chance to study back home. I immerse myself into a culture totally different from ours. Of course, from time to time I miss my family, my friends and parts of my life in Macedonia. But this is a story about trying new things and growing by stepping out of your comfort zone.

## FINAL WORDS

I feel that my story is a prime example of why we should never pass on opportunities that come up in our lives. If it weren't for my friend canceling our gym session on that random Thursday last year, none of this would have been real. Yet so much has come from it. That's why I encourage everyone reading this to say "yes" to whatever opportunity is lurking in their life. What may come from it may be exactly what you need.

Dimitar Fidanovski





# NON-VIOLENCE

## AS THE STRONGEST WEAPON FOR CHANGE

The main question we can have in our century is: How to deal with violence in 2024? This is asked every year by a lot of historians, scientists, and teachers, who meet to talk about how much violence is present in our lives unconsciously. In this way, they try, by their research, to make people understand that even if we know violence exists we aren't aware of that in our own life. Indeed, every day and everywhere, violence is around us, and to understand why, some answers have been found.

Our current society increasingly sees the question of living together coexisting with current societal violence. This is due to different elements of fractures that we have seen accumulating for some years, it's what Roland Javier, a French social scientist, explains. First, we have the gender fractures, with the MeToo movement which revealed to the general public the sexual and gender violence present in the world, which are silent violence but they are violence. Second, geopolitical fractures, like wars, occur in many countries worldwide (eg. Ukraine and Russia war). Third, joins the second fracture, the religious fractures because the relations between religious communities are more and more violent, as we can see with the War in Palestine and the Israeli-Palestinian conflict. Fourth, the territorial fractures, at the level

of housing for example with the different territorial inequalities. Fifth, the social fractures which are the widest but nevertheless the most present in the world. Sixth, technological divides with complicated access to digital as well as access to services for people without digital knowledge or equipment. Finally, environmental divides as we often reduce this question because of the difficulties and costs related to climate change, however, this question remains very important.

These fractures, according to scientists, show the degradation of a near and certain future. The whole society must build a new narrative and societal project that advocates equality, support, and solidarity. However, despite this urgency and ambition, it is necessary now to face ruptures historical and individualistic.

There is also the breakdown of trust, which is important to note. Worldwide citizens no longer have confidence in institutions, in all political or social themes, which are much questioned on their legitimacy. This is why social work is important because social intervention practices are part of new forms of action within these institutions that no longer carry within them the myth of a perfect society. From researchers, the challenge would then be that, in social intervention practices, society assumes its biodiversity as well as its institutional violence.

To do this, it would be necessary to establish an inclusive society in which inclusion is based on the premise that all people, whatever their particularity, are a social resource. Thus, everyone must defend this inclusion. This



is possible by opening spaces for debate to deliberate collectively on the paths of solidarity, on how to act concretely in the territories to demonstrate that discussion with everyone about the violence present in our lives, is today an important investment, even essential to our society. It's also necessary to succeed in working on the empowerment of all the population and actors through non-violence to move towards human and collective security. Moreover, the change in the mentalities of society, regarding the subject of non-violence and violence, is important and can be done gradually by sharing experiences and memories. The strength of this action is the common vision of an inclusive and relational society. In addition, the importance is to speak directly about the current problems that the populations are experiencing. It is necessary to have a discussion with everyone with all these points of view as well as the usefulness of finding a compromise (we agree to put aside certain things to find an "agreement").

This discussion with everyone can make us realize the place of violence in our lives. When we hear violence, we don't often think about ourselves, because for us violence is necessarily physical, with visible damage to our bodies, but what we forget it's that, most of the time, the violence leaves invisible marks inside of our souls. However, we cannot deny that violence exists and is there, which is why we find the word "violence" in the term non-violence. We cannot deny that violence is deeply rooted in our daily lives, but we can try personally to fix that in our routines. For this, we try to apply non-violent communication. That's why going to the conflict is an important thing to apply. We don't talk about violence and physical conflict, but more about idea's conflict. When you do not agree with someone the most important thing is to talk with them. But how to do this without violence? This is the goal of non-violent communication and it's to avoid as much as possible that

the conflict leads to aggression or violence. Indeed, the conflict is neither good nor bad in itself, it is positive when it leads to dialogue, negotiations, or new agreements. Conflict is nevertheless something necessary in human relations, it allows to highlight the emotions and feelings of everyone, in order to find a compromise. We must not wait for the crisis to manifest itself, it is one of the doctrines of non-violence.

Another doctrine of non-violence is to admit that the escape doesn't represent weakness. It simply shows that we were not prepared to respond, so we do not flee; we withdraw in order to move away to come back to face the situation or the crisis better.

This shows the importance of the emotions that enter into the strategy of non-violence, in particular, love, which is the heart as well as the starting point of non-violence. Love allows respect but also the opportunity for others to listen to us. In addition, emotions are very important to understand the conflict. What causes them is the personal analysis that we make of it. When faced with the same situation, according to the analysis that we make of it, we do not experience it the same way, which is why we cannot blame someone for the emotion that they make us feel. So, to defuse a conflict and calm a situation, we must enter the other person's emotional level, to establish non-violent communication. We must distinguish between the person's fundamental needs and the solutions found. The bases of this reflection are emotional intelligence and active listening: we must understand their emotions, and those of others and collect them, then take into account the point of view of the person opposite to succeed in bringing them to our point of view and understanding them. What is major in non-

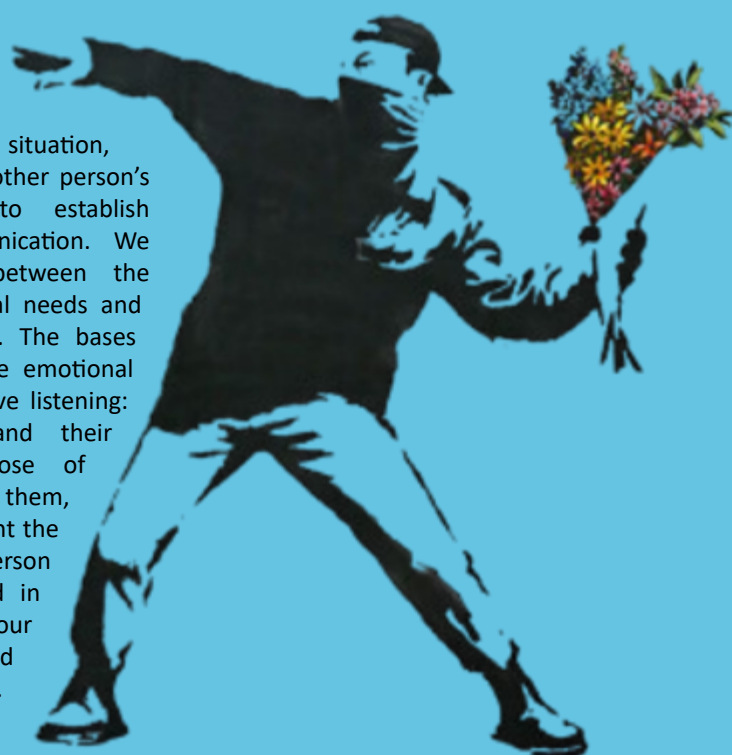
violent communication is listening when we use it to gain perspective and talk about our emotions.

To conclude, we have understood that emotions are the main thing to understand to allow us to communicate non violently with everyone. By understanding each other's feelings, we can talk calmly about what is going on and settle the conflict.

But we must be careful about how we want to do it because we take the risk of identifying the other with ourselves, which is not good on our part. Indeed, by doing this we reduce the other to our posture and our profile, we do not identify him as a full-fledged individual. In this way, we do violence to his integrity and his person by imposing our vision of his life, his experience, and his emotions. That's why, non-violent communication is a lifetime's work, we need to push ourselves in this mindset to start to apply it. Even if this is special work, it's, for me, the only way to start living in a better society; a society that takes care of everyone, where every human finds their place where they want to be, a society founded on solidarity and equality.

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Lilou Baudin



# Кога изгубено значи

# ПРОНАЈДЕНО



Дали некогаш сте почувствувале таков силен копнеж за луѓето и местата што ги нарекувате „дом“, кога тие се далеку и недостижни? Дали некогаш сте ја почувствувале оваа силна желба да го истражувате далечното и непознатото, кога се чувствувате заглавени во вашата рутина, и промената на средината изгледа како единствениот лек? Во германскиот јазик, постои многу необичен пар на зборови што ги опишуваат овие две чувства: „Heimweh“ and „Fernweh“. Овие два збора се, всушност, толку уникатни што може само погрешно да се преведат на англиски. Додека „Heimweh“ го означува копнежот по домот опишан погоре, па така и наликува на „носталгија за домот“, - „Fernweh“, како спротивност на „Heimweh“, што би значело дека е болката за далечното и непознатото, нема соодветен еквивалент на англиски. И покрај спротивните значења, во реалноста, овие две емоции се тесно поврзани.





Не е важно дали силниот копнеж да се истражи нова заедница, поинаков начин на живот и сосема поинаква култура е првиот што се појавува или силната желба за вашиот дом, сите познати места и сакани луѓе ќе настапи прва. Во секој случај, може да бидеме сигурни дека секогаш кога „Fernweh“ ќе се појави, „Heimweh“ е тука некаде блиску, и обратно. Оттука, „Heimweh“ и „Fernweh“ можат лесно да ни го претворат животот во една емоционална луда железница. Само по повнимателен поглед на подлабоките слоеви и на меѓусебните врски помеѓу тие две емоции, нивното суштинско значење и основна важност излегуваат на светлина.

Што се однесува до носталгијата за домот, најочигледната причина за ова чувство е почувствуваната оддалеченост од домот, односно луѓето, местата и нештата кои го сочинуваат истиот. Но, кога ќе погледнеме подобро, вистинскиот извор на „Heimweh“ се открива дека е големиот чекор што го правиме надвор од нашата удобна зона секогаш кога ќе го напуштиме домот. Со воведување физичка дистанца помеѓу нас и луѓето на кои со сигурност можеме секогаш да се потпреме, улиците низ кои знаеме да се движиме и со мижење и нештата кои станале суштински дел од нашето засолниште, ние се откажуваме од делови од безбедноста и сигурноста што тие ни ја носат. Уште повеќе, се откажуваме од делот на нашиот сопствен идентитет кој не само што е формиран, туку е и длабоко вкоренет во овој комплексен ентитет, така едноставно наречен „дом“. Дома, не треба да објаснуваме одредени работи за себе. Дома, лесно сме разбрани и лесно може да разбереме. Дома, имаме свое место во пошироката рамка на светот. Дома, припаѓаме. Каде сме, со кого сме и со што сме опкружени е суштинскиот столб на нашето чувство за себе. Кога го напуштаме домот, ова чувство за себе лесно се искривува оставајќи нè со чувството на „Heimweh“.

Следејќи го ова разбирање за „Heimweh“, „Fernweh“ всушност не функционира како спротивност туку како двојник. Како втората страна на паричката, подлабоките причини за чувството на „Fernweh“, во својата основа, се поврзани со идентитетот. Копнежот да се излезе од познатото и да се навлезе во големиот и широк свет очигледно е последица од нашата потреба за нови впечатоци. Тоа е вкоренето во нашата детска љубопитност за сè што ни е ново и нашето „возрасно“ чувство дека сме заглавени. Тоа е поттикнуто од нашата желба да живееме нови искуства и да го оставиме зад себе нашето, одвреме-навреме, напорно секојдневие. Следствено, „Fernweh“ е повикот на нашата потреба за промена - промена што не може да се случи кога е премногу лесно да се сокриеме зад сигурноста и безбедноста на домот. Кога нашата внатрешна промена и промената на надворешниот свет не се усогласени, „Fernweh“ ни дозволува да го почувствуваме нагонот да пловиме кон непознати брегови. На непознатите брегови,

не само што сè ни е непознато, туку и ние сме им непознати на сите и на сè. За да може да созреваеме и да дозволиме промените да се случат, треба да ги прифатиме страните на нашиот идентитет кои сè уште немале можност да се формираат и да се истражат. Значи, во далечината може да најдеме ново чувство за себе.

Спојувајќи ги заедно овие поединечни делови од анализата на „Heimweh“ и „Fernweh“ за да се создаде една поголема, поопшта слика за нивната меѓусебна поврзаност, станува очигледно дека тие се повеќе од обични чувства што нè тераат да го истражуваме светот и да се вратиме дома. Уште поважно, „Heimweh“ и „Fernweh“ даваат пример за тоа како животот, или потрагата по тоа кои сме ние, се длабоко вкоренети во оските помеѓу промената и стабилноста, како и помеѓу привлечноста на иднината и привлечноста на минатото. Кога ќе погледнеме подобро, „Heimweh“ е копнежот по личноста која сме биле и животот што сме го имале како таква личноста во минатото. Спротивно на тоа, „Fernweh“ се открива како поттик да ја „итаме“ кон личноста која би можеле да станеме и животот што би можеле да го имаме во иднина. Емоционалната луда железница од овие две чувства се протега помеѓу блескавата убавина на познатото, стабилноста на нашиот дом, минатото од една страна, и возбудливиот изглед на непознатото, промената на далечината, и нашата иднина од другата страна.

Кога се обидуваме да ја решиме оваа дилема на толку тесно поврзани чувства што укажуваат на толку спротивставени повици за акција, единственото решение се сведува на едно единствено сознание: Понекогаш треба прво да изгубиме нешто за да можеме повторно да го најдеме. И покрај наследувањето на речиси премногу основната логика како теоретска изјава, предизвик сам по себе е да се примени оваа реализација во реалноста, особено кога се работи за „Heimweh“ и „Fernweh“. Усогласувајќи го ова сознание со овие две емоции, треба да заклучиме дека понекогаш е неопходно да се ослободиме од стабилноста на нашиот дом со цел да стекнеме ново чувство на стабилност во нова средина која носи потенцијал да биде наша иднина. Подеднакво, треба да заклучиме дека понекогаш, треба да се ослободиме од возбудата која ја носи промената и бескрајните изгледи на иднината, за да направиме една од иднините наше потенцијално минато.

На крајот, „Heimweh“ и „Fernweh“ не се само збунувачки и комплицирани емоции, туку прилично вредни придружници кои нудат многу потребно водство низ животот. Ни помагаат да лутаме, да се изгубиме себе си, за да може повторно да се пронајдеме.

Софија Абер  
Превод: Теодора Димитријевска





# INTERNET MAKES YOU MAD

(on purpose)

**H**ave you ever stumbled upon a video so outrageous, so annoying, that you just *had* to leave a comment? Or maybe you shared it with friends just to say “Look how stupid this is!”. If so, you might have fallen for something called rage-bait.

## What is rage-bait?

Rage-bait, also known as rage-farming, is all about... making people mad. On purpose. It's a manipulative tactic designed to make viewers so angry that they engage with the content – either by leaving a comment, sharing it, or reacting in some way. And why would anyone want to intentionally make people angry? The answer is simple: strong emotions mean engagement, which in the social media world equals money. Algorithms don't care if the attention is positive or negative. To them, a comment is a comment, a view is a view. This means that creators who use rage-bait get rewarded, even if people are just there to hate on them.





## Examples of rage-bait

Maybe you've seen some of these rage-bait tactics before. Take food-wasting videos on TikTok. Disguised as "recipe" videos, the most outrageous food combinations you'll ever see are made in enormous portions (that will all probably end up in the trash). They often include cooking with absurdly long nails, hair added to food just to bother the viewers, spilling the ingredients all around, or incorrectly naming food being made. Don't even get me started on cooking in weird unhygienic places like hotel sinks or toilets...

Another common rage-bait "trend" was cheating videos, where someone catches their significant other in an affair. It's safe to say that most of these videos were staged to make viewers feel furious on behalf of the "victim", and create a storm of sympathetic comments. Or perhaps you've seen these customer service stories, where someone records an interaction with a ridiculously rude waitress or boss. These clips are crafted to make you feel sorry for the person posting, but they're often simply fake.

Some other examples would be the clips from street interviews or podcasts featuring extreme opinions, such as someone casually saying something wildly sexist. Oh, and let's not forget about the viral "man vs bear" trend, where women were asked if they would rather run into a man or a bear while being alone in the woods, making the TikTok audience furious with choosing mostly the second option.

It got to the point where rage-bait is used not only by "influencers", but even in advertisements. If you've spent some time on YouTube, you've probably seen these annoying game ads. They make it look like someone is struggling with an easy puzzle, so people think "ugh, I could do that easily!" and download the app.

## It gets more problematic...

Sometimes creators openly admit to rage-baiting, but more often they hide

behind "satire" and "parody" hashtags. The fine line between the comedy content and the one just meant to make you mad is questionable. Is it really a parody, if most of your audience don't know you're joking, and they take it seriously? Is it comedy, if it gets views by enraging people?

Another part of the problem is YouTube creators who make reaction videos to rage-bait content. On one hand, they're calling out the ridiculousness and – what can I say – it's simply entertaining to hear someone's comment about whatever is happening in social media at the moment. On the other hand, by reacting, they keep the cycle going.

## Signs you're watching rage-bait content

So, how can you tell if a video is trying to rage-bait you? First, look for very bold and controversial statements, for example sexist, racist, or extremely offensive in other ways. If someone's opinion seems way over the top, it might be rage-bait. Similarly, if a video seems too ridiculous to be true – like someone tossing food around in a luxury car – it's usually staged. Videos with suspicious cuts, like rapid jumps in street interviews, often hide the fact that the answers are taken out of context. If you see someone overreacting or underreacting to a wild situation, this could be a sign that they're acting. Watch out for videos where something seems perfectly captured with convenient angles, the person recorded seems to be blind to the camera pointed right at their face, or someone looks like they're reading off a script. Keep in mind that most people don't think about recording a tiktok in an actual crisis situation.

## Why not engaging is the best strategy

If you come across content that makes you mad, it's tempting to leave

a comment or share it to vent your frustration. But remember, every view, comment, and share boosts that content in the algorithm. For creators who are monetized, views equal money, so every time you engage, you're helping them get paid. Even if it's hate, the engagement is valuable. The best way to deal with rage-bait? Don't engage. Just scroll past, block, or mute the creator if you don't want to see their content anymore. By ignoring it, you send a signal to the algorithm that this content isn't worth promoting.

## Don't let the rage-bait win

Rage-bait is doing so well on social media because it uses a simple truth – it's easier to make people mad than to make them love you, and nothing unites people more than a shared enemy. Using this tactic is kind of like cheating a system.

In a world filled with rage-bait, it's more important than ever to be media literate. Understanding how algorithms work and why content creators use certain tactics can help you navigate social media without falling for every trick. It's all about recognizing that not everything you see is real or genuine – and that a lot of what gets posted online is designed to manipulate your emotions.

So, next time you see a video that gets your blood boiling, take a moment. Is it worth your reaction? Or are you just helping someone achieve their goals for the price of your emotions? Sometimes the best response is no response at all.

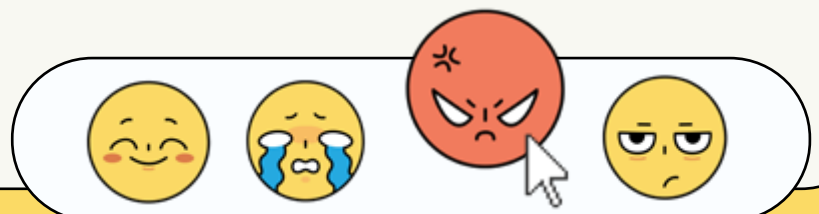
Anna Wojdziak

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# NDIKIMI I NGJYRAVE NË EMOCIONET TONA

**A**keni dëgjuar për marrëdhëniet midis ngjyrave dhe emocioneve? Artistët dhe stilistët e brendshëm besojnë se ngjyrat ndikojnë në emocione. Për shembull, kur shikoni një objekt, një mur ose veshje që është blu, ndiheni të qetë. Por kur shikoni diçka të kuqe, ndiheni nervoz, të emocionuar ose të fuqishëm. Ky është ndikimi i ngjyrave në emocionet tona!

Tingëllon bukur, apo jo? Por pyetja më e rëndësishme është...

## Kush e zbuloi këtë?

Karl Jung është vlerësuar si një nga pionierët në këtë fushë për kërkimin e tij mbi vetitë dhe kuptimet e ngjyrës në jetën tonë. Studimet dhe shkrimet e tij mbi simbolizmin e ngjyrave mbulojnë një gamë të gjerë temash, nga mandalat te veprat e Picasso-s deri te sovraniteti pothuajse universal i ngjyrës së arit. Jung u përpoq të zhbllokonte dhe zhvillonte një gjuhë, ose kod, shifrat e së cilës do të ishin ngjyrat.

Por para kësaj, ngjyra është përdorur për shekuj si një metodë trajtimi nga egjiptianët e lashtë. Ka “kura apo shërime” të dokumentuara nga ngjyra duke përdorur dhoma të lyera ose rrezet e diellit që shkëlqejnë përmes kristaleve si terapi.

## A funksionon vërtet?

Për shembull, e kuqja përdoret për të stimuluar trupin dhe mendjen dhe për të rritur qarkullimin. E verdha mendohet se stimulon nervat dhe pastron trupin.

Portokalli përdoret për të shëruar mushkëritë dhe për të rritur nivelet e energjisë. Shembuj të tjerë, studime tregojnë se ngjyrat rrisin presionin e gjakut, rrisin metabolizmin dhe shkaktojnë lodhje të syve në shumë raste. Është e nevojshme të dihet se në vende me ngjyra të ndryshme emocionet mund të ndryshojnë, por perceptimi i një personi për ngjyrën mund të ndikohet nga preferencat, përvojat dhe shoqatat e tyre dhe mund të varet edhe nga kultura.

## Shkolla dhe marketingu

Tani le të shohim se si ngjyrat mund të ndikojnë në kaq shumë gjëra...

Në shkollë, edukatorët dhe institucionet arsimore duhet të marrin parasysh ndikimet psikologjike të ngjyrave kur planifikojnë klasat, zgjedhin materialet mësimore dhe ndërtimin e platformave dixhitale të të mësuarit. Ngjyra mund të përmirësojë lexueshmërinë e një teksti me 40% dhe ngjyra rrit shkallën e vëmendjes dhe asimilimin e lexuesit me 82%.

Në marketing, deri në 90% e njerëzve i bazojnë përshtypjet e tyre të para për një produkt vetëm në ngjyrë. Dhe ngjyrat e gabuara mund të dërgojnë mesazhin e gabuar, si përdorimi i së bardhës për të përcjellë freski në një kulturë ku ajo përfaqëson vdekjen.

Për të treguar rëndësinë e ngjyrave në marketing, le të shohim ngjyrat më të blera nga konsumatorët.



E para: **E kuqe.** E kuqja është ngjyra më e zakonshme që konsumatorët blejnë. Por pse? Në realitet, kjo ngjyrë tërheq vëmendjen e njerëzve dhe e mban atë. Ka tendencë të rrisë rrahjet e zemrës dhe të krijojë një ndjenjë urgjence.

E dyta: **Blu.** Blu me ndjenjën e qetësisë, stabilitetit dhe qetësisë së saj, rrit shitjet. Kjo ngjyrë frymëzon besim dhe siguri, përdoret shumicën e kohës në botën e mjekësisë dhe sektorin bankar.

Dhe e treta: **E verdha.** E lidhur me diellin dhe dritën, e verdha është një vektor pozitiviteti, energjie dhe lumturie. Është ngjyra e parë ndaj së cilës reagojnë foshnjat. Për këtë, prodhuesit përdorin këtë ngjyrë në produkte dhe lodra për fëmijë. Mjaft të flasim për njerëzit, tani le të kthehemi te miqtë tanë të kafshëve!

### Kafshët dhe ngjyrat

Së pari, kafshët përdorin ngjyrën për një sërë qëllimesh komunikimi, duke përfshirë tërheqjen e kafshëve çifte, komunikimin prindër-të posalindur, njohjen e individëve, mbrojtjen e territoreve, shfaqjen e agresionit, kamuflimin dhe paralajmërimin e grabitqarëve për mbrojtje dytësore. Në përgjithësi, kafshët tona shtëpiake stimulohen nga e verdha dhe qetësohen si ne nga bluja. Ngjyrat nuk kanë një efekt specifik te kafshët, ato thjesht shohin më pak se ne, por teoria e ngjyrave funksionon në të njëjtën mënyrë. Si macet ashtu edhe qentë mund të shohin një sërë nuancash në gri, ndoshta më shumë se ne, sepse sytë e tyre janë më të varur nga shufra. Të kesh sy të varur nga shufra do të thotë gjithashtu se ata shohin më mirë gjatë natës.

Si mund të përdoren ngjyrat në botën e kafshëve? Le të shohim një shembull në një nga sportet e qenit: kursi i shkathtësisë së qenve.

Në sportet e qenit, qentë duhet të kenë një shkathtësi maksimale për të përballuar pengesat në një sekuençë të caktuar. Shkathtësia është vendi ku mbajtësi duhet të drejtojë një qen përmes një kursi me pengesa sa më shpejt dhe sa më saktë që të jetë e mundur. Një gjë e rëndësishme për të ditur: shkathtësia është e hapur për të gjithë qentë! Gjatë vrapimit, pengesat janë pjesa më e madhe e kohës. Ka blu/vjollcë (fakt interesant: bluja dhe vjollca duken identike për qentë) për të luftuar kundër ankthit dhe e verdha për t'i stimuluar ato. Falë kësaj dhe indikacioneve të mira të mbajtësit, qentë e dinë se cilën pengesë të marrin dhe të përfundojnë në kohën më të mirë të mundshme.

### Ngjyrat dhe emocionet

Një përmbledhje e shpejtë për të ditur se cilat emocione përfaqësohen me cilën ngjyrë:

**Jeshile:** Harmony, nature, growth

**Vjollce:** Cool, spiritual, calm

**E verdhë:** Positivity, enthusiasm, happiness

**Roze:** Fresh, feminine, playful, young

**E kaltër:** Loyalty, professionalism, trust, sadness

**Portokalle:** Optimism, friendly, warm

**E kuqe:** Strength, passion, love, danger

Tani, përpikuni të bëni testin ku jeni, shikoni disa ngjyra dhe pyesni veten në çfarë humori jeni.

Mathieu Trupin

Përktheu: Dora Arifi

Burimet:

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# The importance of tradition



Word “tradition” means something else for everyone. The word comes from Latin (trado, tradere) and means “passing”. Before the internet, most of the things have been passed by speaking. Nowadays, tradition seems to be something too old and have a bit of a negative meaning to some people, but in fact it is important in our daily lives.

There are different traditions to everyone, sometimes it can be going to some places when we are in the specific city but also repetition of activity in time of the year. Now, all of you (readers) can think about traditions from your country, region or home. The function of the tradition is important - during the year, for different occasions, we use it to deal with emotions or situations. If we think about all ceremonies without context, these can seem ridiculous, but in fact can be also helpful in our lives.

In Poland, on the 2nd of November, people celebrate All Souls’ day. They go to the cemetery to clean the grave, light a candle, and put flowers. Of course, some of the people go more often, but this day is a special time for remembrance, giving our life rhythm. In fact, for the dearly departed it hasn’t changed anything, but on a deeper level, for us who keep on living, it can make a change.



Actually, it is just a tradition to go to the cemetery and pray, think and talk about the person, but people need it. Our lives happen in a hurry and it is hard to dedicate time during our daily routines. Having a day like this in a year can help us to stop for a moment, re-think some things and practise remembrance about those that left us.



Tradition can also have practical sense, so similar to All Souls' day we practise other traditions connected to religion. In Poland, in Catholicism, nowadays, there is no obligation of fasting during Christmas Eve. But me, my family and many others are still practising it. Why? Because we can spend the day better. We start fasting in the beginning of the day by eating a small meal in the morning and then in the evening we eat a special dinner that starts the celebration of Christmas. During the day we also don't eat meat. Reducing food can spiritually prepare us for feast. By reducing food and controlling ourselves, we can be more countious with what will happen.

I think that tradition is not something that is definitely fixed and we can create our traditions. I have few of them that I like to follow. Every time when I go to Cracow I like to go to my favourite cafe. Of course, it's not like that if I didn't go I would feel that I made some mistake and it's a must to do it. I just like to follow it because it's a place where I feel safe, nice and I enjoy it.



Tradition can as well give us a feeling of being part of a community. In most of the countries, there are few days in a year that remind us about some important happenings from the past. Some of them for sure changed our lives, maybe not that much directly, but celebration can give opportunity to think about belonging to something bigger. When I think about national holidays in my country, it makes me feel grateful, gives me a chance to spend time with family or friends and reminds me that I am not alone and I am part of something much bigger.

Tradition is something that literally exists in our lives. Sometimes can be just an occasion for remembrance, sometimes can make us feel special emotions or just make our lives routine. I think passing the activity, story or anything else can be useful. This way we can create a tradition that will help us to live our lives to the fullest. If something helped previous generations and was worth keeping, maybe it has a deeper sense that we need to pass to the next ones.

Jakub Pokuciński

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# GWADLOUP HISTORY

from the Arawak to the Kréyòl

## LA GUADELOUPE

### DÉPENDANCES



Terry Ruart



**G**uadeloupe (Gwadeloup in Guadeloupean Creole, also known as Karukéra in Kali'na language) is a French-Caribbean archipelago, shaped like a butterfly, mostly populated by African and Indian descendants, with native influences. The country has been inhabited since 3000 BC by the natives (Arawaks, then Kali'na) and has been living on income from fishing or hunting before the arrival of the Europeans.

Christopher Columbus landed on the island of Marie Galante on 3rd of November 1493, and the next day on the "continental" Guadeloupe (the principal main island). He decided to call the archipelago "Guadalupe" because of a monastery in Spain where he went to pray before the colonization of the Americas. The Spaniards stayed in Guadeloupe until 1635.

The French already colonized the archipelago of St Kitts and Nevis, then they arrived in Guadeloupe to expand their territories. They enslaved natives to cultivate tobacco and sugar cane. The natives started to fight with the settlers, but because of diseases and forced labor, most of them died, and others escaped to Dominica. At the same time, the French already started to bring West and Central African people to the Americas. They were Wolof, Fulani, Kongo, Igbo, Yoruba, Bamileke. From 1635 to 1664 they deported more than 6300 Africans. The British and the French began a fight about the control of Guadeloupe, and between 1666 to 1763 the country was bombed. For the country to be rebuilt, almost 78000 Africans have been deported by French settlers.

At the end of the XVIII century, the French revolution was in full swing. Then, the deported Africans began rioting. From 1792 to 1794, the Africans guillotined all the slave owners, and the governor of Guadeloupe and Haiti declared the abolition of the slavery. But Napoleon took power in France. He was married to Josephine de Beauharnais, a Béké (name of the white slave owners) and she asked Napoleon to re-enslave the Africans. So, the Haitian and the Guadeloupean started a revolution.

In Haiti, they reached to have independence, but France imposed an embargo and a huge debt (almost 100B\$, 25B\$ initially, +75B with the taxes). In Guadeloupe, there were not enough revolutionaries, and Delgres, the chief of the revolution, with other people (Solitude, Ignace...) decided to commit suicide in a powder keg. It was at this moment the Guadeloupean motto was created: "Live free or die".

The slavery continued until 1848. After another riot, the slave owners stopped the "traditional" slavery to deport Asian people - especially Anamese, Japanese, Cantonese, Tamils, and Bengali people - to forced work with a contract for 3 to 7 years. Most of them couldn't go back to their countries. They were officially almost 50,000; now they are part of the Guadeloupean population. They obtained French nationality in 1925 thanks to Henry Sidambarom.

We are at the beginning of the XX century, and the last population to immigrate to Guadeloupe was the Levantine people - Lebanese, Syrians, Jordanians,

and Palestinians who fled the Ottoman Empire as they were Christians.

Finally, the Guadeloupean people are a mix of 4 continents: Africa, America, Asia and Europe. We can see all the influences everywhere; the names of the animals, vegetables, fruits, and plants are from the natives. They also gave us some dishes, like the kasav, cassava flour or hot chocolate. From the African influence, we have music (Gwoka), kyenbwa (syncretism with Christianity and animism) Mayolè (martial art) accras (cod fritters), kalalou (dish with yam leaves or cassava leaves and rice). From the Indian influence, we have kolonmbo (curry goat), dal, loti a pouli (potato roti), vadè (lentils fritters), pannalon (sweet fritters), nadrom (musical theater), holi, deepavali, samblani, mayenmen (hindu celebrations) mango, spices, madras fabric and Hinduism. The Europeans left Christianity, carnival, marzuka (Mazurek), Quadrille, boudin, chodo (eggnog), French language and more.

When we mix all of this, it gives us Guadeloupean-Creole culture. My culture. Made by us, for everybody. And the most popular thing we gave to the world is Zouk. Maybe we can talk about it another day...

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Terry Ruart

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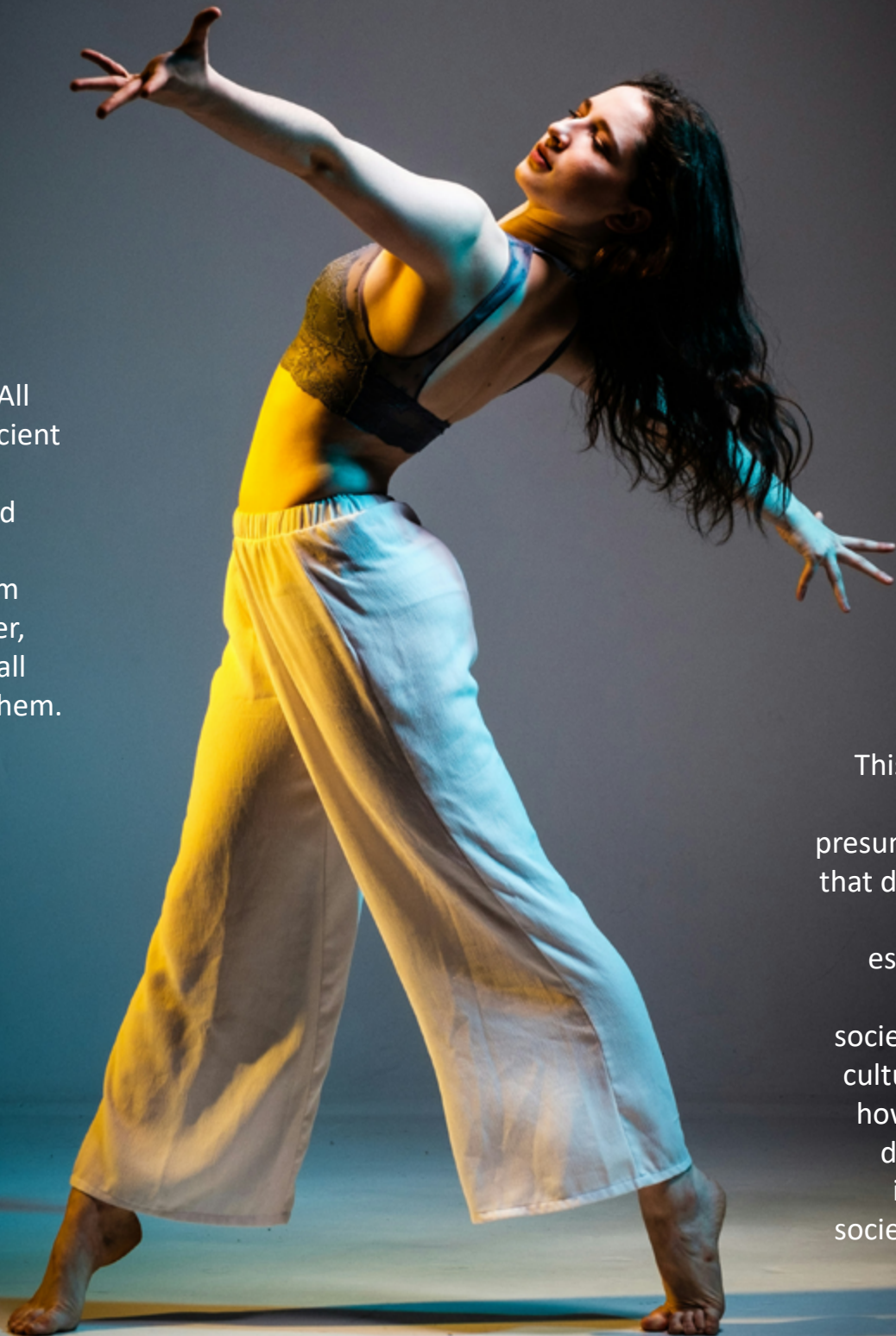




# *The impact of dance on society*

There is barely a culture without dancing. All of the ancient cultures developed dances apart from each other, but they all created them.

This leads to the presumption that dancing is an essential part of society and culture. So how does dancing impact society and why?







The first sign of dancing was found in a wall painting in India, that can be dated to 9000 years ago. The Indian dance mirrors their culture and spiritual ideas. Also, ancient Greece and Egypt had their dances. While the Egyptian dance was mostly a religious dance, the ancient Greeks started storytelling with dance by including it into their theatres. As Aristotle describes: "Dance is a rhythmic movement whose purpose is to represent men's characters as well as what they do and suffer".

Firstly, dance and society are impossible to separate from each other. Dance started together with society. When society changes, the change is mirrored in the evolution of dance and also the other way around. Therefore, the first use of dance is that it shows the state of the society and it reflects views and problems in the society.

Dance is a form of communication. In the early ages, people used dance as communication before they developed a verbal language. Through this unique way of expression dance still communicates on levels that a verbal language can't reach. It touches the observer in an emotional way, but also automatically makes them think about what they see. With this, dance has unique abilities that have influences on society.

Dance is often used to address social problems or inequalities and to advocate for human rights. This kind of dance is called protesting dance. It unites activism and the art form of dance and has a great impact on society. For example, Hip-hop dance was founded in 1970 in Afro-American communities as an expression for the resistance against social inequality and discrimination. Dance is a powerful medium for empowerment and raising awareness. It gives people the possibility to express their feelings and opinion on a problem, so it increases social and political participation as well

as the impact of these participations. That's why dance is also described as a catalyst of social change.

Another important use of dance is storytelling. With dance you can express stories and feelings or emotions in a deep way. Already the ancient Greeks used to dance in theatre, because it conveys a lot of feeling to the audience. This has many different impacts on society. On the one hand, people can escape from reality (as it was done in the early ages of Ballet), and on the other hand, they get united, because they all feel similar emotions. Additionally, stories are staying alive when expressed in dancing, and even getting improved because new dancers involve new aspects in the story.

Not only the preservation of stories is a use of dance, but also in general the preservation of culture and tradition. Dance is an important part of most traditions and cultures and sometimes religions. Dancing together builds community. This can result in separation from other cultures as well as in a positive impact on society, made by living their traditions or cultural exchange. When globalisation happened, dance was exchanged and new dance forms combining different dance styles like contemporary were invented. Dancing made cultural exchange easy and it profited from it through getting more diverse and innovative.

Through dance the community is built or strengthened. Dancing in a group, you get a feeling of belonging, support and solidarity. It unites you, because while dancing everybody is feeling similar. People communicate with each other through dancing and you grow closer to them. During dancing, you exchange emotions and experiences. It is scientifically proven that you feel closer to people when you have danced with them. Regarding that, dance leads to more social interaction, which supports the community on the one hand and helps individuals find new friends or deepen relationships.

This uniting aspect of dancing even crosses social borders. Tango for example was founded in the late 19th century in poor districts of Buenos Aires. It spread quickly and united people from different social backgrounds and overcame the social barriers.

Finally, what can't be forgotten about are the individual benefits of dancing, that inferences society indirectly, because you have physically and mentally healthier individual people. Through exercising while dancing physical health is improved. Additionally, dancing should be an activity that is fun or ventilates feelings, which is really good for your mental health. Also, the automatically increased social interactions contribute to that.

Dancing is a basic human form of behaving, either to communicate, have fun or express feelings or a message. It is impossible to separate it from society, because it is an essential part of expression (communication) and culture. With dancing, you can tell a story or express feelings in a unique way. It can be used to advocate for human rights or other topics, or to help people feel emotions and escape from reality. Dancing unites people and strengthens a community by overcoming social borders and improving solidarity. Through traditional dances people feel more as part of a community. With personal benefits, society is supported indirectly. So overall dance is strongly intertwined with society and in total has an important positive impact on it. Dance will always be a part of society and culture. It's gonna adapt and change, but it will always be an important form of expression and a fun, uniting activity.

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Maike Seuffert

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## STARS

We look at the world,  
And tonight I see it through my window.  
The stars are shining in the sky,  
It's beautiful,  
It's calm.

The sound of the wind echoes through the  
room,  
Every corner is touched by the night breeze.

The Milky Way is above me.

From where you are I know you see it too.  
My eyes are riveted on these lights,  
I watch them light up in the sky,

It's as if I'm admiring them with you.

## ETOILES

On regarde le monde,  
Et ce soir c'est à travers ma fenêtre que je  
le vois.

Les étoiles brillent dans le ciel,  
C'est beau,  
C'est calme.

Le bruit du vent résonne dans la chambre,  
Chaque coin est touché par cette brise  
nocturne.

La voie lactée est au dessus de moi.

De là où tu es je sais que tu la vois aussi.  
Les yeux rivés sur ces lumières,  
Je les regarde s'illuminer dans le ciel,

C'est comme si je les admirais avec toi.





### ON COURAGE

I think of infinities  
with a coffee in my hand

countless scenarios  
of the day, theatre in my mind  
I think of time passed, of time to come  
my thoughts, colliding like atoms  
breaking apart,  
a part of me breaks  
everytime I think of possibilities,

with a coffee in my hand  
I think of infinities,

and in some of them  
I am brave.



# 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







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