

VOICES

MAGAZINE FOR ALL YOUNG PEOPLE AROUND THE WORLD

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While traveling to a new place and starting a new life, a new job, building new relations, you will always be accompanied by one constant: things are going to change.

Since my arrival in Macedonia, this is what I struggle with the most. I keep telling myself I want to discover as much as possible in this one year, to be open, to see life from different angles. But at the same time, I am also afraid of the new versions of myself that might emerge at the end of this journey.

Here, we can find the beauty of change. Yes, it is scary and new, but what if there's a way better version of ourselves or reality awaiting us at the end?

New styles of music and art, the fight against discrimination and even revolutions always required people who were willing to stand up and say: I want things to change.

In this edition of our VOICES magazine, you will find many stories that talk about the beautiful outcomes change can bring. To me personally, this is a reminder to say "yes" to new things more often. If you also need this push sometimes, let this edition be your motivation as well.

Lea Schwegmann

Кога патувате на некое ново место и започнувате нов живот, нова работа, градите нови односи, секогаш ќе ве следи една константа: работите ќе се променат.

Откако пристигнав во Македонија, тоа е она со што најмногу се борам. Постојано си велам дека сакам да откријам што е можно повеќе во оваа една година, да бидам отворена, да го видам животот од поинакви агли. Но, во исто време, се плашам и од новите верзии од себе што би можеле да се појават на крајот од ова патување.

И тука можеме да ја видиме убавината на промената. Да, тоа е страшно и ново, но што ако на крајот не чека многу подобра верзија од нас самите или од реалноста? Новите стилови на музика и уметност, борбата против дискриминацијата, па дури и револуциите, секогаш бараат луѓе кои се подготвени да застанат цврсто и да кажат: Сакам работите да се сменат!

Во ова издание на нашето списание „ВОИЕС“, ќе најдете многу приказни што зборуваат за прекрасните резултати што можат да ги донесат промените. За мене лично, ова е потсетник почесто да кажувам „да“ на новите работи. Ако и вам ви е потребен овој поттик понекогаш, нека ова издание биде и ваша мотивација.

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ANTIQUÉ

In the US, Aunt Flo comes to visit, in Hungary, it's called the monthly "oil change", and in South Africa, your "granny is stuck in traffic".

So many euphemisms, just to avoid having to utter the dreaded word: menstruation. However, the taboo surrounding menstruation is a quite recent trend in human history.

In ancient India, for instance, menstruation was regarded neither as shameful nor as something to be concealed. Rather, it was considered a divine gift, with the menstrual cycle often compared to the natural rhythms and seasons of Mother Earth. Menstruation was recognized as a natural and significant process, marking the transition into adulthood for the menstruating person. This moment was celebrated through the menarche ceremony.

The menarche is a girl's first menstruation and is celebrated from 11 to 16 days. It was considered the girl's entry into society, as she is now officially seen as a woman. Here, rituals and knowledge about menstruation are passed on to girls. They believed that positive memories of the first menstruation would ensure that all subsequent periods would be pleasant as well. Still, it was a two-sided coin, since the girl's marriage often followed the menarche. In Indian culture at that time, marriage meant that the daughter became part of her husband's family and was no longer permitted to visit her own, making it the last family celebration. Fortunately, nowadays, it is a coming-of-age ceremony that is barely celebrated anyway.

The attitude towards menstruation in ancient Greece was similar, where it was considered an indicator of a woman's fertility and a cleansing for the body. The Greeks did not view menstruation as a purely female process and separated it from gender, as, according to their understanding, men could also menstruate. This menstruation, or rather bleeding, occurred in cases such as bleeding hemorrhoids. Therefore, the position of women in ancient Greece was not specifically linked to menstruation. Sadly, like in India, the girl's marriage followed almost immediately in Greece as well. Furthermore, unlike in India, no special rituals have been handed down, so women mostly went about their daily lives as normal.



MENSTRUATION



So how did we perceive menstruation in modern Europe?

With modernity, the idea of women as physically inferior was finally invented in science. Darwin, being one of the best-known proponents of these beliefs, argued that all physical problems experienced by women should be regarded as a weakness. The male-dominated medical profession gladly accepted this view and used it to label many of the complaints women experienced during menstruation as hysteria. Since none of the men knew what was going on in a woman's body, it was the perfect way of hiding their lack of knowledge.

Fortunately, hysteria is no longer considered a disease today. At that time, it mainly described the symptoms of premenstrual symptoms, ranging from abdominal pain, mood swings, and fatigue to dizziness. The word originates from the Greek "hysteria," meaning uterus. So all these symptoms were supposedly related solely to the fact that women had a womb. Menstruation was no longer considered a simple cleansing process of the body, but stood for the "inferiority" of women. This view was held not only by science but also by the church, where menstruation was considered dirty and unclean. For them, however, it was not the blood that was dirty, but women as individuals who were considered spiritually unclean.

Thus, the image of menstruation changed from a cleansing ritual and indicator of fertility to something disgusting and repulsive.

The taboo surrounding menstruation has not existed since ancient times all over the world, as is often claimed, but only emerged at the beginning of the 18th century and the uprising of the Christian church. Today, this taboo is slowly being broken down. However, there are still many shortcomings, particularly when it comes to understanding menstruation throughout history. People often simply assume that our view of menstruation as disgusting and embarrassing must have always existed and is therefore logical. However, this is not the case and much research still needs to be done, so we could still learn a lot from the knowledge of our ancestors.

Nelli Winzer

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The double fight of women in Esport



Like in the rest of society, the experience in Esport for women can be harsh, seeing a lot of toxicity, gatekeeping, and being overlooked. And, as far as I can remember, I can not name more than three women playing League of Legends competitively (the biggest Esport worldwide, same in Counter Strike). While no corner of the internet is immune, one genre stands apart for its comparatively inclusive environment: the fighting game community (FGC). The “prominence” of women in fighting games isn’t a pure coincidence, even if they still represent around 15% of the players. It’s the direct result of a powerful combination: the 1v1 nature of the game meaning you can’t be blamed for the defeat of others, and every victory is deserved, a deeply rooted community culture that tries to fight toxicity, and a legacy of female pioneers who have made some holes in the glass ceiling, like Kayane who shines worldwide due to her skills in many video games.

At its core, a fighting game is a digital duel. Two players enter; one leaves victorious. This fundamental format eliminates the most vile barriers women face in team-based esports. In a team-based game, a woman often has to experience many forms of misogyny from her teammates, so much so that, to this day, no woman is playing in the major competitions of League of Legends, in the last World championships, 88 players were fighting for the title, none of them was a woman. The toxic stereotype of being a dead weight for male players is a constant shadow. In a fighting game, that shadow vanishes. There is no team to blame, and no one to carry you. Your skill, your execution, your game knowledge, the way you read

in the mind of your opponent is the only thing that matters, and it’s on full display for all to see. Victory is without a doubt yours, and so is defeat. That creates a form of meritocracy where respect is earned not through gender, but through demonstrated ability.

The FGC was born not in anonymous online matchmaking, but in the vibrant, crowded spaces of arcades and local tournaments. This grassroots origin forged a culture of in-person interaction, sportsmanship, and accountability that persists today. Because players meet face-to-face, being a misogynistic weirdo has real-life social consequences. Such behavior leads to being ostracized from a community that often functions like a family/close community. We know each other, we share strategies, and we help each other improve. When a player, regardless of gender, demonstrates high-level execution or deep strategic understanding, they earn respect. It’s common for competitors, after a tough match, to ask each other for advice or to practice together. This common pursuit of mastery creates an environment where what you can do matters infinitely more than who you are. This environment didn’t create itself; it was forged by Hardworking women who have been pillars of the FGC for decades. Players like Kayane from France have been top competitors and beloved community figures since the early 2000s. Also, she is the one who made me know about Esport when I was 12.

This legacy is crucial. It normalizes the presence of women at the highest level of competition. For a newcomer, seeing a positive representation like Kayane not as an anomaly but as a respected veteran provides an invaluable role model and implicitly states: “You belong here.” To paint the FGC as a perfect haven would be lying. It is essential to acknowledge the counterpoints.

Women are still a small minority within the scene, which remains predominantly male.

However, their proportion and, more importantly, their integration within the top levels of the FGC is significantly greater than in other major esports genres. The FGC’s organic, merit-based integration contrasts with approaches in other scenes, such as Riot Games creating women-only circuits for Valorant and League of Legends. These initiatives are designed to provide a space for women to shine away from systemic barriers, a solution that highlights the depth of the problem elsewhere. The FGC is not immune to online harassment, sexism, or condescension. However, the community’s tight-knit structure and the 1v1 nature often provide better tools and social support to combat it. A harasser can be called out and ostracized by the local community, a powerful tool that doesn’t exist in the anonymous, team-based chaos of other genres.

Women are not more prominent in fighting games due to any inherent affinity for the genre. Instead, it is because the very structure of the games and the culture of the community tends to systematically break the barriers that plague other esports.

The 1v1 format removes toxic team dynamics, forcing a focus on individual skill. The grassroots FGC culture, built on in-person interaction, emphasizes respect for mastery and holds bad actors accountable. And a long-standing legacy of strong female pioneers has paved the way, creating a visible and normalized path for the next generation. This powerful combination makes the fighting game community a uniquely accessible and merit-based competitive space for women, truly offering them an arena of their own.

Arthur Bonhoure--Tolfo

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The cure to all our problems



After reading this heading, you will probably either expect a new and great discovery for a perfect and happy life, or simply think I've gone mad. But neither is what I want to share with you today. I want to remind you of one of the greatest gifts we have on this earth that we sometimes maybe don't appreciate enough: the company of animals and their impact on us humans.



It is hard to find numbers of how many people are living together with an animal in this world. But, what is scientifically proven are the healthy impacts animals can have on us humans. Petting an animal releases endorphins in our body, and lowers our blood pressure. Our bodies calm down and can relax better. Animals can even reduce our feeling of loneliness and train our social skills.

As I read article after article about the impact of animals on us humans, I could not help but think of homeless people I had seen on the streets accompanied by a dog. In times of great struggles, animals can become an anchor to hold on to, a source of warmth and real friendship.

I also thought about our school dog in my old primary school, with whom we always played and had fun. On the other hand, he also taught me to accept when it was my friends turn to play with him, and I had to wait patiently for them to finish, so I could enjoy my time with him.

Then I remembered the riding stable where I used to ride, which also offered therapy riding to people with mental or physical disabilities. Here I had seen the impact of the horses on humans in its biggest extent. Loud and uncontrollable children suddenly turned quiet and attentive. Quiet and shy children started to exceed their own personal limits, discovering they can do way more than they had believed before.

I'm convinced that I, too, would be a very different person if I hadn't grown up surrounded by animals. When I was around eight years old, my grandfather gave me three rabbits. Caring for them - feeding, cleaning, petting - became part of my daily routine. Through them, I

learned responsibility, structure, and what it means to look after another living being.

Of course, animals are not the cure for everything. They will not suddenly change the whole personality of a person. But with time and patience, they offer so much potential for growth.

A study in the US taught teenagers with diabetes to connect the checking of their blood glucose with feeding and taking care of fish that were entrusted to them. The results showed that they were actually more disciplined in checking their blood sugar level than the teenagers that were not tracking their blood glucose with the help of the fish.

And these are just a few of the ways where animals can actually have a major impact on our lives. There are animals brightening the days of people in hospitals, retirement homes or even hospices.

The possibilities for including animals to improve the well-being of humans are vast. The connection to a living, breathing being and the gentle reminder to be more present, can benefit everyone.

Still, seeing animals only as a tool to make us feel better would be wrong. They depend on our care, and on us having their best interest at heart. A horse that is used in therapeutic riding deserves time to graze on the field and play with other horses. A school dog surrounded by noise all day needs time to run outside or relax in a calm surrounding.



Finding this balance is the key to establishing the beautiful bond between humans and animals. It enables everyone involved to benefit the most from this relationship. Maybe animals can "cure" some of our problems, and maybe, we can even let their lives shine a little more too.

Lea Schwegmann

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Happiness equals longevity

There is an island on the Mediterranean sea that has a recipe for longevity. Maybe this recipe is connected with the recipe for happiness? It seems like Sardinia has them both, but what if both are actually one and the equation would be simply:
happiness = longevity

One November week in Sardinia can give you a glimpse of how things go on this island. And that it is far beyond the amazing coastline with azure waters and sandy beaches. To understand this, you have to go inland, to the heart of Sardinia, and not just as a tourist but part of a community. People there will be kindly curious. They will ask you questions and understand your answers even when the language barrier occurs. The gestures are beyond any spoken words. And the offerings are in any form you can imagine, and they

can give: a smile, a glass of wine, a recipe for malloreddus (which are not gnocchi!), an invitation to one's home.

The study visit "VOLUME Up!" organised by SIEDAS and TDM2000, taking place from 13 to 19 November in Sardinia, took a group of youth workers on a journey that started in Cagliari. Leaving the familiar and expected by your typical tourist, the seaside, we moved to the places that we can call hidden gems of an island: Nurri, Escolca and Seulo.



Nurri shared secrets about flour and Sardinian pasta. We visited a flour mill with traditions dating back to 1931. In the hotel located at the lake Lago Basso del Flumendosa, directed by the team of six lady chiefs, we made traditional bread and sweets, and learned the craft of preparing the famous malloreddus and fregula, the most typical Sardinian pasta. Escolca offered a degustation of the finest olive oil and let us discover that it can be spicy, which comes as a surprise but is tasty. We were invited to a wine festival and welcomed by the locals like we were just next-door neighbours, becoming a part of the community for merely an evening. We were amazed to learn how the products they offer, from cheese to a slice of pizza, are their passion and pride. Uphill Seulo, we visited an animal sanctuary where we came back to the roots, when humans, animals, and nature are one. Arrexini Asula is an organisation that created this little piece of paradise, where they take care of rescued animals, but they also implement youth education in nature. Downhill, in the village, we learned how a weaving loom works and even tried to make a piece of a rug. We visited a Trashop, which one can enter empty-handed and leave with a precious finding, either left by someone who doesn't need it any longer or crafted from the materials found in the shop, be it a keychain or earrings. Evening Seulo captured us with blue streetlights. This region of the world is actually one of the blue zones, meaning a place where people live exceptionally long, thus my reference in the introduction to this article.

Coming back to Cagliari, we felt like we had already touched the secrets and the wisdom of the island. Yet, it had still more to show. Different organisations in the city opened their doors to us to share their good practices, but also to talk openly about their struggles and hopes for the future. Locanda dei Buoni e Cattivi (Guest house "Good & Bad") is a place where people from difficult backgrounds are given an opportunity

to be reintegrated into society. There, ex-offenders can enter the job market again and learn to empathize through working with people with disabilities. Because everybody deserves a life that is worth living. Sucania is a fair-trade shop, where you can buy a sweet or a small souvenir, made by caring hands, as a promise of respect, justice, and honest work. And such places are important as they send the message that a small choice becomes a small revolution. Unica Radio is a student radio of the University of Cagliari, where by sharing the content about Sardinian culture, students can learn good practices to become future journalists. Giving space to grow for youth is the first step to empowering literacy.

Half of the island we saw left us with a feeling of appetite satisfied, but also a slight hunger for more of what was still undiscovered. But what was the point of this study visit, and where is Erasmus+ in all of this? Why was it important to go deeper, to become part of the community, to hear the stories, to learn how to make pasta? Because cultural heritage is an endless source of inspiration. Because, despite the struggles, there is potential. And we can build on that, to preserve the things that are important. To not be forgotten. We've learned good examples of solidarity projects implemented in the rural areas, and we came back inspired. We have seen with our own eyes how cooperation between creativity and kindness can lead to perfect outcomes.

But why did I mention longevity and happiness at the start? Because it is how I first met Sardinia and how it will be remembered. The island welcomed us with a warm embrace. Not rushing but offering a lot in a small time. Inspiring. Teaching how happiness can be found in tiny everyday things. And how we can turn the potential into a project that will keep the circle of inspiration strong. At the end of the day, to be inspired means to be alive.

I give back my warm embrace to Sardinia. Where longevity is just happiness away.

Ewelina Chańska

Animal sanctuary



Activities in nature



Flour mill visit



Pasta making



The Lucky Cigarette

The first cigarette of the pack

I started turning upside down

With the promise of a wish

That by the pack's end

I hoped would come true

Wishes burned like cigarettes

One after another hastily

Days passed... weeks, months...

Packs replaced one another

The ritual lost its meaning

Now I no longer turn the cigarette

Neither the first nor the last

Yet wishes live on

Hope, like a premature infant

Died in my hands...

Jona Cenameri



Cigarja Me Fat

Cigaren e parë të paketës
Nisa ta ktheja përmbys
Me premtimin e një dëshire
Që bashkë me fundin e paketës
Shpresoja të plotësohej

Dëshirat u dogjën si cigaret
Njëra pas tjetrës rrëmbimthi
Kaluan... ditë, javë, muaj...
Paketat zëvendësonin njëra tjetrën
Rituali s'kishte më kuptim

Tani nuk e kthej më cigaren
As të parën e as të fundit
Dëshirat akoma rrojnë
Shpresa, si foshnje prematurë
Më vdiq në duar...

Jona Cenameri



When the Beginning Is No Longer a Game

The first month of university is not just the start of a new cycle – it is a time to confront freedom, pace, and responsibility that come with a new rhythm of life. In this phase, every step is a lesson, and every decision shapes the maturity and awareness with which we move toward the future.

One enters a new pace, a system no longer guided by external rules but by personal will and self-discipline. It is a period of adjustment, but also of self-examination: how prepared are we to bear the weight of our own choices?

The freedom that comes with university life seems alluring, but it is not absolute – it is a test. A test of discipline, of the skill to organize one's day, and of the ability to remain consistent in an environment without strict boundaries. Facing this new autonomy is not easy, as it demands learning the hardest lesson of all: that true freedom cannot exist without responsibility.

The first month is also a clash of rhythms: the inner drive for speed versus the slow tempo of reality. This contrast sometimes creates unease, but also clarity. Within that unease, the ability to be patient is built, and within that clarity – the awareness that maturity is not an achievement, but a process.

Life begins to be written with one's own handwriting. There is no longer a path paved in advance – there is only freedom that demands direction and decisions that must be renewed every day. And here emerges the new thought of the adult: progress is not in speed, but in the awareness with which we navigate our own future.

At the Beginning of the Path,
Anastasija Gjorgjievska



ИНТЕРДИСЦИПЛИНАРНА СТУДЕНТСКА КОНФЕРЕНЦИЈА

ОХРИД
25-26.10.2025

РЕСОРТ МЕТРОПОЛ ★★★★★

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Фондација
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TRAVEL & EVENTS

Vladimir

ХЕРА

А МЕДИУМ ПРОДЖЕКТ И
GIPPF

Dauti

НАСА

Ladna

Dobra Voda

100

SAVA

triglav

Кога почетокот веќе не е игра

Првиот месец на факултет не е само почеток на нов циклус – тој е време на соочување со слободата, темпото и одговорноста што доаѓаат со новиот животен ритам. Во оваа фаза, секој чекор е учење, а секоја одлука ја обликува зрелоста и свесноста со која чекориме кон иднината.

Се влегува во ново темпо, во систем што повеќе не се води од надворешни правила, туку од лична волја и самоконтрола. Тоа е период на прилагодување, но и на самоиспитување: колку сме подготвени да ја носиме тежината на сопствените избори?

Слободата што доаѓа со студиите не е апсолутна – таа е испит. Испит на дисциплина,

на умешноста да се организира сопствениот ден, на способноста да се остане доследен во средина без строги граници. Соочувањето со таа автономија не е лесно, бидејќи бара да се научи најтешката лекција од сите: дека нема вистинска слобода без одговорност.

Првиот месец е и судир на темпа: внатрешниот порив за брзина наспроти бавниот ритам на реалноста. Тој контраст понекогаш создава немир, но и јасност. Во тој немир се гради способноста за трпение, а во таа јасност – свеста дека зрелоста не е постигнување, туку процес.

Животот почнува да се пишува со сопствен почерк. Веќе нема патека што некој ја трасирал однапред – има само слобода што бара насока и одлука што секој ден се обновува. И токму тука се раѓа новата мисла на возрасниот човек: дека напредокот не е во брзината, туку во свесноста со која чекориме низ сопствената иднина.

На почетокот на патот,
Анастасија Ѓорѓиевска



Techno was born far from the spotlight in Detroit, in the 1980s, in a city collapsing under economic pressure but overflowing with invisible creativity. In this landscape of abandoned factories and metallic echoes, three young American musicians: Juan Atkins, Derrick May, and Kevin Saunderson, later known as the Belleville Three, crafted a new sound. A sound shaped by futurism, by machines, by the dream of something better. A sound that felt like rebellion and hope at the same time.

They probably didn't expect it to leave the basements. Techno was intimate, experimental, a secret pulse shared among those who didn't quite fit the world as it was. It belonged to the night: raw, strange, hypnotic. It became a refuge for people searching for a place with no judgement like queers, misfits, artists, kids who wanted to be someone else for a few hours. In the beginning, techno wasn't a genre. It was a shelter.

I still remember the first time I heard it, how I felt something inside me unfolded. It was strange and familiar at the same time. For me, techno became a way to let everything spill out, not through words but through movement. When I dance, I stop performing. I stop apologizing. The beat holds me, and suddenly I'm allowed to exist exactly as I am. That's the soul of techno: a space where freedom is not negotiated but assumed.

How techno escaped the underground

Its rise into the public sphere didn't happen overnight. It wasn't a marketing plan. It was more like a slow migration from Detroit to Europe, from abandoned warehouses to cultural institutions, from secret raves to international festivals.

In the late 1980s and early 1990s, techno travelled across the Atlantic and found an unexpected home in Berlin. After the fall of the Wall, the city was full of empty buildings: forgotten, full of potential, waiting for new meaning. Young people took them over and created the first European techno clubs. "Tresor", built inside the vault of a former department store, became the beating heart of this movement. What Detroit invented, Berlin amplified.

From there, techno spread like a whispered truth: first Paris, then London, then Amsterdam. Illegal raves popped up in fields, tunnels, forests, parking lots. The music wasn't just heard but it was lived. It became political. It challenged norms about nightlife, public space, and identity. Techno transformed from a marginalized subculture to a global cultural force.

The moment techno became "public"

By the early 2000s, techno had stepped into the mainstream. Festivals like "Love Parade" drew millions. Big artists collaborated with pop stars. Brands tried to commercialize the aesthetic that once belonged only to abandoned factories.

Some say techno lost something in that process like its mystery, its danger, its intimacy.

But I don't believe techno ever really stopped being what it was.

Because at its core, techno is not defined by how many people listen to it, but why they listen. Its democratic rise simply revealed that millions of people needed the same thing:

a space without judgement,
a moment without pressure,
a rhythm that feels like freedom.

Even now, whether you're in a tiny basement with twenty strangers or at a massive festival with thousands, the essence stays the same: you dance to reconnect with yourself. You dance to let go. You dance to remember you're alive.

Techno didn't just become public.

It became universal.

Because the desire to be free is universal.

And every time I step onto the dancefloor, whether I'm surrounded by friends or complete strangers, I feel the same truth rising through the bass:

I am allowed to exist. Fully.

Techno taught me that.

Cassandre Journoud


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I Am Not One Who Seeks Salvation





I am not one who seeks salvation,
Nor one who clings to guilt's persuasion.
My heart's a field in autumn's reign,
Where silence grows across the plain.

I never called the storms to start,
I only knew to love the spark.
And when you stopped before the brink —
I turned aside, I didn't sink.

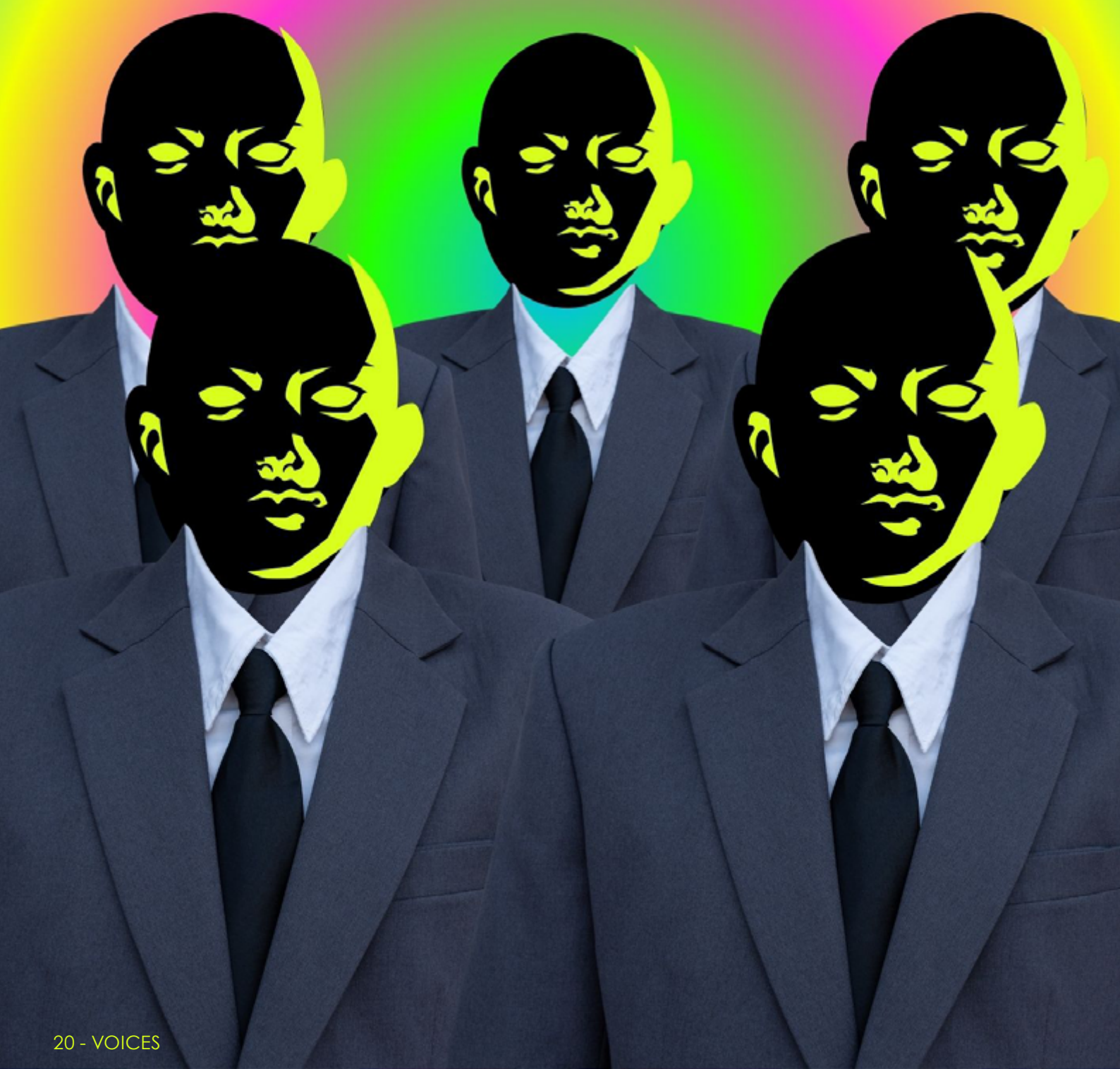
I will not be your spring's delight,
Nor wander through your dreams at night.
Yet when you'll think of what has been,
The flame will fade — your final scene.

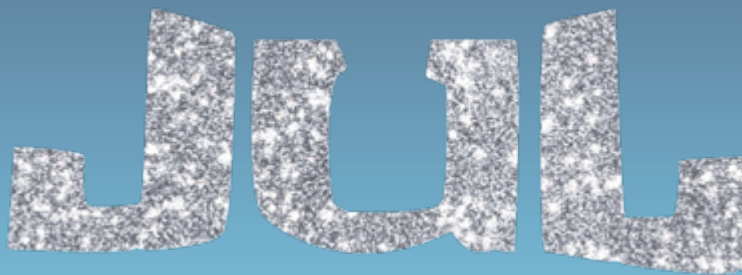
Unspoken light, so strange, so clear,
That warms the night, then disappears.
I am no captive, no decree —
I was — and goodness stays with me.

Elisa Ryschkow



POPULAR MUSIC IS BREAKING THE RULES





Have you ever heard someone say that a song was not real music, or that a certain work could not be considered art? I'm sure that has happened to you, and if so, it is because legitimate culture has won, but the people haven't said their last word.

Legitimate culture, as defined by Pierre Bourdieu, is the set of knowledge, tastes, and behaviors that are valued and recognized as superior by society's institutions, particularly in education and the arts. It is often referred to as "high culture" and is distinct from other cultural forms. Bourdieu argued that this form of cultural capital is not neutral, but is actively used to maintain social class distinctions by favoring those who possess it.

A study conducted by Higher Education and Research shows that the social conditions in which a child grows up have a huge influence on their career path and success in a society that values a very specific culture, one that could be described as "legitimate" through the learning of the same codes and an almost innate social reproduction.

However, some artists such as Jul and Theodora are breaking with this idea by remaining true to their roots and origins, allowing another form of art and cultural legitimacy to emerge on the modern musical and cultural horizon. By embracing their own codes rather than those promoted by society, they allow social classes that were previously devalued to be seen in a new light.

Jul has been a rapper since 2010. I remember that in middle school, almost everyone hated him because he used too much autotune and his lyrics weren't deep at all. It was trendy to hate him, and I remember listening to him in secret for months. When I got to high school, the trend reversed, and it was no longer cool not to listen to him or to criticize him. But later, when I got to literature prep school, where

legitimate culture reigned supreme, people judged me for liking this kind of music, as if listening to him made me lose value or vocabulary.

Grégoire Simpson released a YouTube video called "Why was Jul so hated in the first place? (Sociology of Class Contempt)" in which he explains that Jul was not only hated for his music, but also because of a certain social contempt, considering him vulgar and incompetent in his field.

Jul represents what Claude Lévi-Strauss theorized in his 1959 book "Entretien avec George Charbonnier" (Interview with George Charbonnier). In his work, the anthropologist differentiates between "cold" societies, which seek stability and traditions, and "warm" societies, which are more inclined towards movement and change. The rapper clearly belongs to movement and change. He is representative of this vibrant society, since the majority of his audience comes from a working-class background, challenging the elitist codes of a bourgeoisie whose cultural boundaries have been defined for centuries.

Gradually, Jul began to grow in popularity and his audience expanded to include all social classes. Yet, he always remained authentic and did not want to sign with a record label in order to keep full creative freedom. In 2015, he created his own label, "D'or et de platine", in order to maintain this freedom. The rapper has also released eight free albums so that everyone can have access to them, and he is the only one to have done it so many times.

Today, Jul is an integral part of French culture and brings together all social classes, to such an extent that he lit the first cauldron of the Olympic Games in Marseille, his hometown.

Theodora, on the other hand, has only recently appeared on the music scene, but she is already considered an artistic pillar in France. She is not content with simply succeeding in

pop culture, she is building her own codes based on popular diaspora. By mixing identity, style, and discourse, she once again redefined what we call "legitimate culture".

Theodora preserves her identity and her origins, transposing them into an eclectic musical universe that combines rap, amapiano, pop, and bouyon. She refused to leave these styles behind, considered "unserious" or even "too popular", in order to appeal to the masses or fit into a box. Today, even culturally legitimate media outlets such as "Le Monde" are embracing her career and describing her as a "pop phenomenon".

Five years ago, no media of this stature would have given so much importance to styles considered "underground" or popular. This means that this artist exists outside the circuits validated by the elite: her legitimacy comes from the people, not from critics.

Today, mainstream culture dominates, but the media has understood that times are changing, and that if they do not participate in popular movements, they will lose both legitimacy and audience.

Thanks to these independent and creative artists, the trend is reversing, proving that mainstream culture is not a matter of taste, but above all a matter of power. Like Jul, Theodora is breaking this system by succeeding in an aesthetic that "cold" culture has not recognized until now.

We are entering a new era full of artistic freedom and the reversal of codes, while remaining true to our roots, and this is surely one of the most beautiful things of our time.

Luna Serrano

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АНТИЧКА



Во САД, тетка Фло доаѓа на посета, во Унгарија се вика месечна „промена на масло“, а во Јужна Африка твојата „баба е заглавена во сообраќај“.

Премногу еуфемизми само за да се избегне да се изусти тој страотен збор: менструација. Но табуто околу менструацијата е мошне неодамнешен тренд во човековата историја.

На пример, во античка Индија менструацијата не била сметана ниту како срамна, ниту како нешто што се потиснува. Наместо тоа, таа била божествен дар, со тоа што менструалниот циклус често се споредувал со природниот ритам и годишните времиња на мајката Земја. Менструацијата била призната како природен

и важен процес, означувајќи ја транзицијата во зрелоста за личноста што менструира. Овој момент бил прославуван преку церемонијата менарха.

Менархата е првата менструација на девојката и се слави во тек од 11 до 16 дена. Таа била сметана како влезот на девојката во општеството, со тоа што таа е официјално призната како жена. Тука ритуалите и знаењата за менструацијата се пренесуваат на девојките. Верувале дека позитивни сеќавања на првата менструација ќе овозможат следните менструации да бидат исто толку пријатни. Сепак, ова било нож со две острици, затоа што после менархата следела венчавката на девојката.

МЕНСТРУАЦИЈА

Во индиската култура од тој период венчавката означувало тоа дека ќерката станувала дел од семејството на нејзиниот маж и дека не ѝ било повеќе дозволено да го посети нејзиното, правејќи ја менархата последната семејна прослава. Во денешно време, за среќа, таа е церемонија за созревање што и така ретко се прославува.

Мислењата кон менструацијата биле слични во античка Грција, каде била сметана за показател на плодноста на жената и како прочистување на телото. Грците не ја гледале менструацијата како само процес за жени и таа ја одвојувале од родот, затоа што според нивното разбирање и мажите можеле да менструираат. Оваа менструација, или крварење, се појавувала во случаи како хемороиди со крварење. Според тоа, положбата на жените во античка Грција не била специфично поврзана со менструацијата. За жал, како и во Индија, во Грција речиси веднаш следела венчавката на девојката. Згора на тоа, не биле наследени посебни ритуали како во Индија, па жените претежно си продолжувале со нивното секојдневие како и обично. Но, како тие го правеле тоа додека крвареле?

Тампонот и влошката се модерен изум како и табуата околу менструацијата. Па повеќето од времето само врзувале стара облека околу половата област. Но, во повеќето случаи слободното крварење било стандард и воопшто не биле користени хигиенски средства. Иако често има дискусија за митот на предвесникот на тампонот, не е најдено доказ за да се поддржи тоа. Па најверојатно било грешка при превод.

Со подемот на религиите како христијанството, нашиот поглед кон менструацијата постепено се смени. Менструацијата стана нечиста, но не во научна смисла, туку во религиозната идеја за да се биде чист. Јудаизмот и исламот исто така ја сметаат како ритуално нечиста, воведувајќи до препреки во религиозниот живот. И хиндуизмот забранува посета во храм, што значи исклучување на жените од важен дел на нивниот социјален живот. Концептите за чистота до ден денес се држат цврсто во нашите општества, а иако нема повеќе виши свештеници, храмови и жртвени ритуали, сè уште се бориме да се отргнеме од срамот што се прилепува за нас, долготрајна мрачна сенка фрлена од нашите предци.

Па, како ја гледаме менструацијата во модерна Европа?

Со модерноста, идејата на жената како физички потчинета била конечно создадена во науката. Дарвин, како еден од најпознатите поборници за овие верувања, тврдел дека сите физички проблеми почувствувани од жените требале да

се гледаат како слабост. Медицинската професија доминирана од мажи со милост го прифатиле ова гледиште и го користеле за да ги именуват многу од жалбите на жените низ кои минувале за време на менструациите како хистерија. Затоа што никој маж не знаел што се случува во женското тело, тоа било одличен начин за да се скрие нивниот недостаток на знаење.

За среќа, хистеријата денес не е сметана за болест. Во тоа време најмногу ги појаснувала симптомите на тие за предменструацијата, почнувајќи од болка во абдоменот, промени во расположението и замор до вртоглавица. Зборот потекнува од грчкото „хистерија“, што значи матка. Па сите овие симптоми наводно биле поврзани најмногу поради тоа што жените имале утроба. Менструацијата не била повеќе гледана како едноставен процес на прочистување на телото, туку стоела зад „потчинетоста“ на жените. Ова гледиште не било брането само од науката, туку и од црквата каде менструацијата била валкана и нечиста. Но, за нив не била крвта валкана, туку жените како личности кои биле духовно нечисти. Затоа, сликата на менструацијата се сменила од ритуал за прочистување и показател на плодност во нешто грозно и одбегнувачко.

Табуто околу менструацијата не постоело од антички времиња секаде во светот, како што се тврди обично, тоа се појавило во почетокот на 18-от век и со подемот на христијанската црква. Денес ова табу постепено се распаѓа. Сепак, сè уште има многу недостатоци, најмногу кога станува збор за разбирање на менструацијата преку историјата. Луѓето често само претпоставуваат дека нашиот поглед кон менструацијата како грозна и срамна сигурно постоел отсекогаш, па затоа е логичен. Но, ова не е случајот и сè уште треба повеќе да се истражи, за сепак да научиме многу од знаењата на нашите предци.

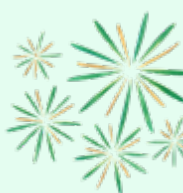
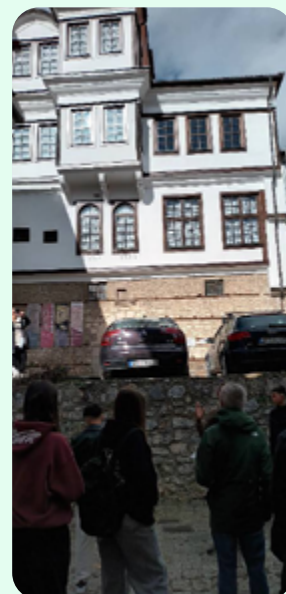
Нели Винзер
Превод: Симона Јолеска

Извори:
Wieso wurde Menstruation so negativ gesehen? | fragen. evangelisch.de
Bullshit-Begriffe für das Wort "Menstruation" | woman.at
Periode im antiken Griechenland: Was war anders? - Vulvani
From Riches to Rags: The Evolution of Menstrual Taboos in India | The Swaddle





From the Green Ireland



*“experience that created
lifelong memories and
friendships across borders”*

When curiosity meets courage and friendship crosses borders – magic happens. That’s exactly what happened as young people from Ireland and Macedonia set out on a journey that turned strangers into friends and landscapes into lifelong memories.

Macedonia-Ireland Limerick Youth Center Exchange brought together 24 young adventurers for a two-part Erasmus+ exchange - first in Limerick, Ireland (June 2025), and then in Struga, Macedonia (October 2025), two countries and a journey that explored the magic of Macedonia, from treasure hunt to traditional feasts and discovered how culture, nature and laughter can create memories that last lifetime.

The reunion was filled with heartfelt hugs and joyful tears as participants from both countries met again. This inspiring exchange unfolded among the breathtaking landscapes of Ohrid and Struga, combining outdoor adventure, cultural discovery, and personal growth, was an experience that created lifelong memories and friendships across borders, adventure where friendship blooms, cultures collide and every moment is a story waiting to be told!

During the exchange, participants shared experiences, good practices, and creative activities - from cultural tours of Skopje and Treasure Hunt challenges in Struga, by which



they explored the most fascinating places in Struga, to visits at the Youth Center in Ohrid and its inspiring local initiatives and activities.

Cultural exploration continued with a visit to Ohrid – the Pearl of the Balkan, the Antic Amphitheater and a magical boat tour to the monastery of St. Naum.

The program’s activities focused on cultural heritage, social values, traditions, languages, inclusion, equality, youth migration, digital creativity, leadership, and civic participation. Each activity was designed to foster teamwork, leadership, intercultural understanding, and cultural awareness.

Workshops and group discussions deepened participants’ understanding of each other’s cultures. These sessions offered valuable moments to reflect on similarities, celebrate differences, and strengthen the spirit of European unity.



to the Blue Ohrid Lake



Another unforgettable highlight was the visit to Kaneo, St. Naum and the Bay of Bones, the Vevchani Springs - experiences that enriched everyone's appreciation about Macedonian rich history and cultural legacy.

At the closing ceremony in Struga, participants received their Youthpass certificates - a meaningful recognition of the skills, knowledge, and experiences they gained. The evening concluded with a joyful Macedonian Night, featuring traditional dishes, music, and dancing. It marked not only the end of a youth exchange but also the beginning of new opportunities for learning, growth, and lifelong friendships.

Among all the achievements, the bonds formed between Irish and Macedonian participants stood out as truly special. Despite differences in language or culture, everyone discovered how much they shared

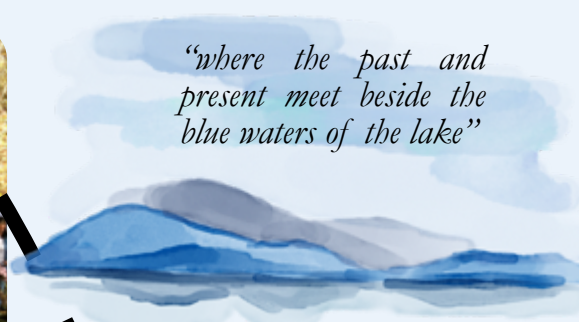
— dreams, values, and a desire to make a positive impact in the world.

This Erasmus+ experience in Macedonia became more than just an exchange — it was a journey of discovery, empathy, and transformation. It reminded us of the beauty of nature, the importance of understanding others, and the joy of stepping beyond our comfort zones.

As we returned home, we carried not only photographs and souvenirs, but also new perspectives, friendships, and lessons that will stay with us for a lifetime. The Irish participants left amazed by the beauty of Ohrid and Struga — places where history breathes through every stone and where the past and present meet beside the blue waters of the lake.

“We arrived as travelers, but left as a family — with hearts full of stories and dreams for the next adventure.”

Ilina Minoska



“where the past and present meet beside the blue waters of the lake”



Од зелената Ирска

Кога љубопитноста се среќава со храброста, а пријателството ги преминува границите - се случува магија. Токму тоа се случи кога млади луѓе од Ирска и од Македонија тргнаа на патување кое ги претвори странците во пријатели, а пејзажите во доживотни спомени.

Размената на Младинскиот центар Лимерик помеѓу Македонија и Ирска собра 24 млади авантуристи за дводелна размена преку програмата „Еразмус+“: прво во Лимерик, Ирска (јуни 2025 година), а потоа во Струга, (октомври 2025 година), две земји и патување кое ја истражуваше магијата на Македонија, од лов на богатство до традиционални гозби, кои открија како културата, природата и смеата можат да создадат спомени што траат цел живот.

Соединувањето беше исполнето со срдечни прегратки и солзи радосници кога учесниците од двете земји повторно се сретнаа. Оваа инспиративна размена се одвиваше меѓу прекрасните пејзажи на Охрид и Струга, комбинирајќи авантура на отворено, културни откритија и личен раст, беше искуство кое создаде доживотни спомени и пријателства преку границите, авантура каде што цвета пријателството, се судираат културите и секој момент е приказна што чека да биде раскажана!

За време на размената, учесниците споделија искуства, добри практики и креативни активности - од културни тури низ Скопје и предизвиците на „Лов на богатство“ во Струга, преку истражување на најфасцинантните места во тој град, до посети на Младинскиот центар во Охрид и неговите инспиративни локални иницијативи и активности.

Културното истражување продолжи со посета на Охрид - Бисерот на Балканот, Античкиот Амфитеатар и магична тура со брод до манастирот Свети Наум.

Активностите на програмата се фокусираа на културното наследство, општествените вредности, традициите, јазиците, инклузијата, еднаквоста, миграцијата на младите, дигиталната креативност, лидерството и граѓанското учество. Секоја активност беше дизајнирана да поттикне тимска работа, лидерство, меѓукултурно разбирање и културна свест.

до синото Охридско Езеро

Работилниците и групните дискусии го продлабочија разбирањето на учесниците за културите на другите. Овие сесии понудија вредни моменти за размислување за сличностите, славење на разликите и зајакнување на духот на европското единство.

Друг незаборавен настан беше посетата на Канео, Свети Наум и Заливот на коските, изворите на Вевчани - искуства што го збогатија ценењето на сите за богатата историја и културно наследство на Македонија.

На завршната церемонија во Струга, учесниците ги добија своите „Youthpass“-сертификати: значајно признание за вештините, знаењето и искуствата што ги стекнаа. Вечерта заврши со весела Македонска вечер, со традиционални јадења, музика и танцување. Тоа го означи не само крајот на младинската размена, туку и почетокот на нови можности за учење, раст и доживотни пријателства.

Меѓу сите достигнувања, врските формирани меѓу ирските и македонските учесници се издвоија како навистина посебни. И покрај разликите во јазикот или културата, сите открија колку многу делат - соништа, вредности и заедничка желба да направат позитивно влијание во светот.

Ова искуство стана повеќе од само размена - тоа беше патување на откривање, емпатија и трансформација. Нè потсети на убавината на природата, важноста на разбирањето на другите и радоста од надминувањето на нашите зони на удобност.

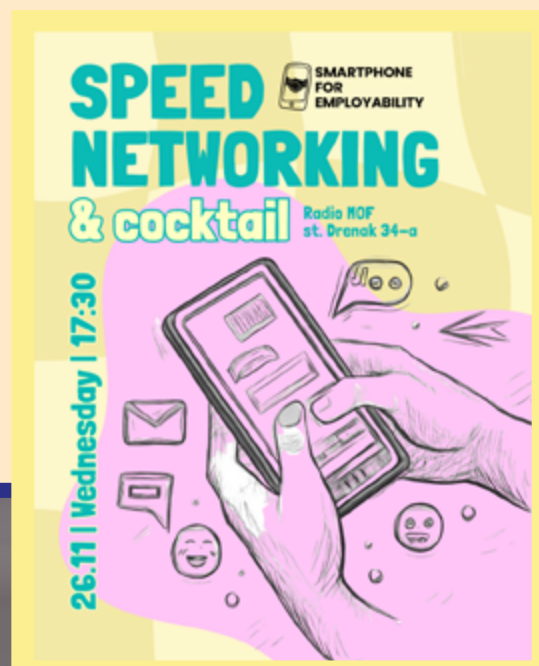
Кога се враќавме дома, понесовме не само фотографии и сувенири, туку и нови перспективи, пријателства и лекции што ќе останат со нас цел живот. Ирските учесници си заминаа воодушевени од убавината на Охрид и Струга - места каде што историјата дише низ секој камен и каде што минатото и сегашноста се среќаваат покрај сините води на езерото.

„Пристигнавме како патници, но си заминавме како семејство - со срца полни со приказни и соништа за следната авантура.“

Илина Миноска



SMARTPHONE FOR EMPLOYABILITY



With a multiplier, dissemination event for our Erasmus+ KA2 project "SMARTPHONE FOR EMPLOYABILITY" we officially closed our project activities. The event was attended by our local collaborators, volunteers, friends but also representatives from our local partner organizations, to whom we presented the idea that this application came from, as well as all the activities, partners and events related to the project. In the informal part, with cocktail snacks, we talked, networked and shared ideas for possible new projects and collaborations.

Thank you to everyone who took the time to attend and hang out with us!

The project "SMARTPHONE FOR EMPLOYABILITY" aims to enhance the opportunities of the young people for employment by equipping them with the necessary digital skills for creating their motivational video CVs and better promotion on the labour market.

Project partners: Mladoevropani z.s. - Young Europeans (Czechia) | Asociatia Tinerii 3D (Romania)

Со настанот за дисеминација на нашиот Еразмус+ КА2 проект „ПАМЕТЕН ТЕЛЕФОН ЗА ВРАБОТЛИВОСТ“ официјално ги затворивме проектните активности. На настанот присуствуваа наши локални соработници, волонтери, пријатели но и претставници од локални партнерски организации пред кои ја претставивме идејата од која потекна оваа апликација, како и сите активности, партнери и настани поврзани со проектот. Во неформалниот дел, со пригоден коктел закуска, разговаравме, се вмрежувавме и споделувавме идеи за можни нови проекти и соработки.

Ви благодариме на сите што одвоивте време да присуствувате и да се дружите со нас!

Проектот „ПАМЕТЕН ТЕЛЕФОН ЗА ВРАБОТЛИВОСТ“ има за цел да ги зголеми можностите на младите луѓе за вработување преку зајакнување на потребните дигитални вештини за креирање на мотивациона видео-биографија и подобра промоција на пазарот на трудот.

Проектни партнери: Mlaoevropani z.s. (Чешка) | Asociatia Tinerii 3D (Романија)



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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