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**Report of
YOUTH INC project
WP5
D12**

**MAKIVI virtual monument visual design and
description**

Table of Contents

Youth Inc.....	3
Part I	4
1. A Legacy of Care, Courage and Compassion	5
2. Al-Ghazali: A Life of Knowledge, Faith, and Influence	8
3. Dr. Ismet Avdimetaj: When Lives Were Saved with Bare Hands	13
4. Elfete Humolli: The Girl Who Became the Voice of a Silenced Nation	19
5. Ilmi Reçica: The Silent Hero of Knowledge During Kosovo’s Darkest Days	23
6. Mejdin Malhani: A Vision Carved in Stone and Set in Motion	27
7. Sevasti Qiriazhi (Dako): the torch-bearer who opened every classroom door.....	30
8. There is love in us and it will prevail - Adi Gordon	34
9. Granny Zsuzsa’s Garden, Where the Plants Tell Stories	37
10. Work That Mend, Stories That Heal.....	41
11. Elida Qenami – Books as Windows of Hope and a Lesson in Never Giving Up.....	45
12. Mascha - a temper like mercury	48
13. Maximilian Fritsche - Passionate commitment – A theater maker's path to inclusion	52
14. Villa Berg	55
15. Werapflege.....	57
16. Weraheim	58
17. We Work from the Heart!.....	59
18. Jánosné Dömsödi	63
19. Szilágyi Levente – Kinodomino.....	65
20. Tamás Attila - Episztemé	67
21. Király Réka - Dialóg.....	69
22. Darázs Richárd - Észak-Keleti Átjáró	71
23. RÉŠ Foundation	73
24. Street-lawyer.....	75
25. Harminckettesek square, McDonald’s	77
26. Menhely Foundation.....	79
27. Horváth Mihály Square	81
28. Gólya	83

Youth Inc

The final product, the MAKIVI Virtual Monuments, is accessible online via the IZI Travel platform at the following link:

https://izi.travel/nl/3d5e-youth-inc/en#411aab9e-0672-4007-8b6a-1ccfea46ff9c_3d5edd67-5c8e-455b-aa1a-a4e6e8b46edb

This document serves as an intermediary report, compiling the raw materials developed during the project period in order to illustrate the mid-term status of the deliverable and the progress achieved. It provides an overview of the content produced, including visual designs, textual descriptions prepared for integration into the final platform.

The first part of the document (Part I) is presented in English to ensure international accessibility, while the second part (Part II) contains the MAKIVI Virtual Monuments in the same order in the respective local languages, thereby enhancing accessibility at local level.

For the full user experience—comprising audio tours, an interactive map, and additional functionalities such as sharing and rating—please consult the online version available at the link above.

Part I

1. A Legacy of Care, Courage and Compassion

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Hind al Husseini was a Palestinian woman who is remembered for her courage, compassion, and dedication to helping others. She was born in Jerusalem in 1916 into a respected family. Her father died when she was still a baby, and her mother passed away when she was a teenager. Even though her early life was not easy, Hind grew up to be strong, independent, and full of love for her community. From a young age, she believed in the importance of education and social responsibility.

Hind studied at the Islamic Girls School in Jerusalem and later attended the English College, where she continued her studies. She was very interested in learning and always wanted to help others. As a young woman, she joined social and charitable organizations. She took part in many activities that supported women and children. She believed that education, especially for girls, was key to building a better future.

Her life changed forever in April 1948. That was a very difficult time in the region, and many people were suffering because of violence and war. One day, while she was walking near the Church of the Holy Sepulchre in the Old City of Jerusalem, she found 55 young children sitting on the ground. They were scared, hungry, and alone. These children had survived an attack in the village of Deir Yassin, and they had no families left. Hind did not turn away. She took the children into her own home, even though she did not have much space or money. She gave them food, water, and a place to sleep.

At first, it was very hard. Her house was small and not prepared to host so many children. She had to find ways to feed them, clothe them, and take care of them. But Hind was determined. She believed it was her duty to help. She worked hard and reached out to others in the community for support. With time, she was able to move the children to a larger building, and she created what became known as Dar al-Tifl al-Arabi—"The Arab Children's Home."

Dar al-Tifl started as an orphanage, but it soon became more than that. It was a place where children could feel safe, where they could grow, learn, and heal. Hind understood that children who had suffered so much needed more than just food

and shelter. They needed love, education, and hope. She made sure the orphanage included a school and focused on teaching the children important subjects like language, science, and history, along with values like respect, honesty, and kindness.

Hind al Hussein believed deeply in the power of education. She thought that it could give children a better future, no matter how hard their past had been. She worked to make Dar al-Tifl not only a school but a cultural center as well. Over the years, she added a library, a museum, and spaces for arts and music. She wanted children to learn about their identity and heritage, and to grow into thoughtful and confident adults.

The orphanage became a well-known and respected institution, helping thousands of children over many decades. Even though it began as a response to a crisis, it continued to develop and expand its programs. Hind never saw it only as a place of rescue, but as a home where children could prepare for a full and meaningful life.

In addition to her work at Dar al-Tifl, Hind was also active in other areas of society. She worked with women's organizations and supported efforts to improve the lives of people in Jerusalem and beyond. She was a strong voice for those who were often not heard. Her leadership was based not on power or politics, but on care, understanding, and service. She inspired many people around her.

Hind al Hussein passed away in 1994. But her work did not end with her death. Dar al-Tifl is still active today, continuing to care for and educate children. The institution has grown into a large complex that includes a school, a cultural center, and a museum.



2. Al-Ghazali: A Life of Knowledge, Faith, and Influence

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Abu Hamid Muhammad al-Ghazali was one of the greatest thinkers in Islamic history. He was born in the year 1058 in the city of Tus, in the region of Khorasan (which is in today's Iran). He came from a simple and modest family. His father was a religious man who loved knowledge. Before his death, he asked for his sons to continue learning. So, Al-Ghazali and his brother Ahmad were sent to a religious school. From a young age, Al-Ghazali showed great intelligence, especially in Islamic law, theology, and philosophy.

He studied with many great scholars. His most famous teacher was Imam al-Juwayni, also known as "Imam al-Haramayn." Under him, Al-Ghazali learned about logic, belief, and argumentation. He became one of the top students and was known for his fast memory and deep thinking. After al-Juwayni died, Al-Ghazali became very famous and was chosen to teach at the Nizamiyya school in Baghdad, one of the best schools in the Islamic world at the time. His lessons attracted many students, scholars, and even government leaders.

But even with his high position, Al-Ghazali went through a deep spiritual crisis. He started to question his goals, his love for fame, and the value of debates. He felt anxious and sick and sometimes could not even speak. After a long struggle, he decided to leave everything behind—his job, fame, and wealth—and started a journey to search for spiritual truth.

During his journey, he visited many important Islamic cities, like Damascus, Mecca, Medina, and Jerusalem. His time in Jerusalem was very special. He stayed near Al-Aqsa Mosque, where he spent time praying, meditating, and thinking. Many people believe that he wrote part of his most famous book, *Ihya Ulum al-Din* (The Revival of the Religious Sciences), while he was there. This book became one of the most important works in Islamic thought. It connects religious law with spiritual life. The book has four main parts: worship, daily habits, harmful traits, and saving actions. In it, he teaches how to purify the heart, improve character, and come closer to God.

It is said that Al-Ghazali stayed in a small place near Al-Aqsa called “Zawiyat Al-Ghazali.” This small building still exists today, and people visit it to remember him and his journey.

Another famous book he wrote was *The Incoherence of the Philosophers*. In this book, he criticized some Muslim philosophers who followed Greek ideas too much—especially in topics like whether the world has always existed and how God knows things. While Al-Ghazali respected the mind, he believed the mind has limits. He said true knowledge comes from both reason and spiritual experience (like faith and inner feeling). His ideas started a big debate in the Muslim world about reason and religion.

Later, Al-Ghazali’s books were translated into Latin, and Christian scholars in Europe read them. One of the most famous Christian thinkers, Thomas Aquinas, read and responded to Al-Ghazali’s ideas. Even Jewish philosophers like Maimonides were influenced by him.

After more than 10 years of travel and spiritual reflection, Al-Ghazali returned to his hometown of Tus. He opened a small school near his house, taught students, wrote books, and lived a simple life. He passed away in the year 1111 at the age of 53.

Today, Imam Al-Ghazali is remembered as one of the greatest scholars in Islamic history. He is called “Hujjat al-Islam” (The Proof of Islam) because of his deep knowledge and spiritual wisdom. His books are still taught in schools and universities. People admire him not only for his mind but also for his heart, and for seeking a life that brings a person closer to God.







3. Dr. Ismet Avdimetaj: When Lives Were Saved with Bare Hands

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In the stories of the struggle for freedom, the names that often remain in the shadows are those of professionals who fought not with weapons, but with knowledge, dedication, and hands bound with wounds. One of them is Dr. **Ismet Avdimetaj** from the village of Strelc in the municipality of Deçan, who, during the Kosovo War, gave everything he had to save lives, with minimal tools, in inhumane conditions, and under constant threat of death.

Dr. Avdimetaj was a young doctor when he chose not to seek safety in a faraway country but to remain among his people and join the Kosovo Liberation Army (KLA). His decision was made in May 1998, after Serbian forces massacred the residents of the village of Lubeniq and then attacked Strelc. That day, he left his home with a medical bag on his back to join the fighters, and never looked back.

"Medical bag in one hand, rifle in the other. I was a doctor, but also a soldier. Not by choice, but out of necessity – to survive and to be there when someone called out: 'Doctor, help me.' War wasn't just facing the enemy," he recounts. "It was a battle for survival in every sense – no heat, no food, no proper clothing, no medicine. We would often spend hours in the cold and rain, with no way to properly feed ourselves."

Doctors, he explains, were theoretically protected – but in practice, he and his colleagues stayed on the front lines. Wherever the bullets fell, they were there too. With only a basic medical kit, they faced grenade wounds, irreparable injuries, and bodies destroyed in unimaginable ways. Sometimes, despite all efforts, they simply couldn't save them. *"Some bodies were so damaged it felt like you'd have to 'build a new person' to save them,"* he says with a trembling voice. *"There were moments when we knew we couldn't help. You could see it in their eyes—they were waiting, but help couldn't come. We had no tools, no means. Those moments broke our hearts."*

Even in such conditions, life had to be saved. They turned every available house into a clinic, every shack into a makeshift operating room. *"Many families risked everything by opening their homes for medical treatment. It was silent heroism—but priceless."*

To treat the wounded, KLA doctors used whatever supplies they had—mostly donated by the diaspora or smuggled in secretly through Albania. They were never enough. *“We used everything we had. There was no luxury. It was life or death, every single day.”*

In addition to soldiers, Dr. Avdimetaj treated civilians – men, women, the elderly, and children who were sick or wounded while fleeing through the mountains. *“I saw people so hungry they asked only for a piece of bread. I once shared a single loaf of bread with seven other tired soldiers, who had marched for hours in search of shelter. In those conditions, when all we had was one loaf and a piece of cheese for eight, even hope had to be divided equally.”*

One case that left a deep impression on him was that of a German sniper, a volunteer fighting alongside the KLA, who was seriously wounded. After initial treatment in Kosovo, he was transferred to Tirana for further care, but returned to the front line just five days later, with his wounds still bandaged. *“He told us our treatment in the field was better than what he received at the military hospital. He only asked that we leave his hands free so he could continue fighting.”* Dr. Avdimetaj remembers this case as proof that when a foreigner is willing to die for your country, you have no right to stand aside.

He also experienced the heartbreaking loss of many comrades he couldn't save. *“It's hard to watch a friend you stood beside in the rain and snow die in your hands. But a doctor's heart must stay strong—even when it breaks from within.”*

After the war, he chose not to continue in uniform. Instead, he returned to Deçan as a family doctor, serving his community with no schedule and conditions. His phone is available 24/7 to anyone who needs medical help.

“If I had to go back, I would do it all over again,” he says. “I had opportunities to leave, to go to Germany or France. But I chose to protect my homeland. One life saved in my own country is worth more than any wealth earned elsewhere. Even now, if my country needs me, I'll be there.”

Dr. Ismet Avdimetaj's story is a living reminder that the fight for freedom isn't won only with weapons, but also with the heart, endurance, and hands of those who give life its true meaning. He is a silent hero, a symbol of humanity in inhumane times—and a reminder to future generations that the freedom we enjoy today was once paid for with extraordinary sacrifice.









4. Elfete Humolli: The Girl Who Became the Voice of a Silenced Nation

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History often forgets those who gave everything without ever experiencing the future they dreamed of. One such name that deserves remembrance and honor is **Elfete (commonly referred to as Ylfete) Humolli**, a young woman from the village of Lupç i Poshtëm in the municipality of Podujeva, Kosovo. At just 17 years old, she became a symbol of peaceful resistance during one of the most oppressive periods in Kosovo’s history.

Born on February 15, 1973, into a patriotic family with deep national consciousness, Elfete was raised in an environment shaped by activism and courage. Her father, Isa Humolli, was a former political prisoner and a community organizer. Her family’s dedication to justice and their people’s freedom served as the foundation of Elfete’s values and fueled her desire to contribute to the future of Kosovo.

In 1989, when the Serbian regime revoked Kosovo’s autonomy, a wave of protests swept across the region, soon reaching villages like Lupç i Poshtëm. A dedicated and outstanding student, Elfete joined the peaceful protests alongside her peers. Holding up the "V" sign for victory, marching through the streets, and chanting for “freedom, democracy, and equality,” she demonstrated unwavering resolve.

On February 1, 1990, while preparing to return to school after winter break, Elfete participated in yet another protest right here, in her village, Lupç i Poshtëm. It was a tense day. Due to increasing violence and the growing number of casualties, many were hesitant to continue protesting. But Elfete, with characteristic bravery, refused to stay silent. That day, she was fatally shot by Serbian forces as she stood near a Serbian military armored vehicle. Her death was recorded by a team of foreign journalists from Sarajevo who happened to be present. The footage quickly spread, offering the international community a rare and undeniable glimpse of the brutality unfolding in Kosovo.

“It was like she sensed what was coming,” recalls her sister, Serbeze Humolli. “A few days before her death, she told us about a dream—she saw herself with makeup, surrounded by her friends visiting her as if they were celebrating something. She had never worn makeup before, but in the dream, she stood

proudly, even as her friends looked on with sadness and confusion. It felt like a farewell.”

Elfete’s death shook the entire country. Thousands of people visited her family to pay their respects. Journalists, activists, and ordinary citizens made the journey to honor the girl who had become the voice of an oppressed people. “She became like the case of Reçak,” says Serbeze, “a clear example to the world of what was really happening in Kosovo.”

The pain for the Humolli family did not end with Elfete’s death. They were continuously harassed, surveilled, and provoked by the regime. Police routinely fired tear gas into their yard, and their home was raided on several occasions. “It was a constant state of fear,” Serbeze recalls. “Even our relatives were assaulted. Our lives were under scrutiny because we had dared to speak.”

Their suffering deepened further when Elfete’s younger brother, Mentori Humolli, was killed in the 1999 Battle of Koshare. At just 23 years old, Mentori had joined the Kosovo Liberation Army (KLA), leaving behind a thriving family business and the role of household provider to fight for freedom. Even before joining the armed resistance, he was known in his community for distributing food, clothing, and financial aid to families in need.

“Before he left, he told our mother, ‘Mother, the homeland is calling us.’ Although we were all dependent on him, he felt that his duty to Kosovo was greater,” Serbeze says. “He died in battle after six weeks at the frontlines.”

Elfete had never been a member of any official organization, yet her presence in the protests gave strength and inspiration to others. “She was young, but she had a voice that others followed,” Serbeze says. “As a girl, she broke expectations. Others joined because she dared to step forward.”

Her dream was simple: to finish school, to study, to live a full life. “She once said that when our cousin got married, all the girls should wear the same dress and dance together. Now, whenever I see girls dressed the same way at weddings, I think of her,” her sister reflects.

Today, Elfete’s story is more than a tragic memory—it is a message of hope, a lesson in courage, and a call to action. Elfete and her family and friends were not politicians or generals. They were students, teachers, mothers, and brothers. They were people like Elfete, who stood tall when silence would have been easier.

Their stories remind us that freedom is never given—it is earned. And it is sustained by remembering those who, though invisible in history books, built the very foundations of a free society.





5. Ilmi Reçica: The Silent Hero of Knowledge During Kosovo's Darkest Days

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In a small corner of the Balkans, in a country often left off the maps of the world, one of the most powerful forms of peaceful resistance unfolded at the end of the 20th century: home-based schooling in Kosovo. This underground educational system was built by teachers, parents, and ordinary citizens who refused to surrender to the systemic repression imposed by the Serbian regime in the 1990s. Among them stands Ilmi Reçica, a high school teacher of French and Latin in Prishtina, who became a symbol of dedication and intellectual resistance. This is the house where he taught.

In 1991, the Serbian authorities expelled Albanian students from public schools and banned education in the Albanian language. Overnight, hundreds of thousands of Albanian children were left without access to education. While education is an unquestionable human right for many communities around the world, for Albanians in Kosovo, it became a matter of survival and resistance.

"The people organized themselves. It was clear that if we didn't act, we would lose an entire generation," recalls Reçica. Private homes were transformed into makeshift schools. Bedrooms became classrooms. Children sat on cut pieces of foam, sometimes writing on each other's backs due to a lack of desks. Blackboards were crafted from scrap rubber and industrial waste, and books were a rare luxury. Most teachers relied on old personal textbooks and dictated notes for students to copy by hand.

Reçica taught under these conditions for nine consecutive years without interruption. He walked to school on foot every day, often crossing police checkpoints and risking arrest—or worse. In one particularly haunting memory, a Serbian military helicopter released tear gas over the schoolyard of one of the home schools, where dozens of children were waiting for their lesson to begin. The panic was immediate, but so was the return. *"Those were just kids, but they had the heart of warriors,"* he says.

The will to learn never faded. Despite the cold, hunger, and lack of materials, lessons continued. Heating was often provided by the homeowners, who risked their safety by hosting illegal schools and shared their limited resources with

teachers and students, offering firewood, food, and even financial help. *"Some owners would share their salaries with us,"* Reçica recalls. *"They saw the classroom as sacred ground."*

The risks were immense. Teachers, landlords, and students were regularly targeted by the police. The principal of the "Sami Frashëri" high school, Abdyl Gashi, was arrested and tortured multiple times. Ilmi Reçica himself was beaten and threatened with death. *"They wanted to break our spirit, to eliminate Albanian education entirely,"* he says. *"But we had made our choice."*

For the few teachers who managed to earn some symbolic pay—initially just 20 German Marks per month—money was never the motivation. Teaching became a sacred duty. At one point, Reçica left a well-paying job in Germany to return to Kosovo and continue teaching in the underground network. *"When I saw the children—yellow from the cold, shivering, hungry—I couldn't stay away. I returned immediately."*

This was not a solitary act of sacrifice. It was a collective movement. Parents contributed by helping organize class schedules, sourcing materials, and ensuring safety. Many students from that time are now prominent names in science, politics, and medicine. *"Some of my former students now lead major institutions internationally,"* Reçica says proudly. *"They are living proof that even in the darkest of times, education can shape greatness."*

In addition to his role as a teacher, Reçica later joined the Kosovo Liberation Army (KLA). *"I didn't fight for land—I fought for freedom,"* he says. Many of his colleagues did not survive. He speaks with deep emotion about his close friend, English teacher Ismet Bytyqi, who was shot and killed by Serbian forces while on his way to teach. *"He would bring food for the whole week in his bag, because he couldn't afford to rent a room in the city. He was a teacher—and that was enough reason for them to kill him."*

After the war, Reçica continued his work in education, but now raises his voice for another injustice—the lack of recognition for those who risked everything to preserve education.

His message to today's youth is simple, yet profound: **do not forget.** *"The history we forget is the history we repeat,"* he says. He urges young people to pursue knowledge, to appreciate what they have, and never take freedom for granted. *"We had no heating, no books, no safety. You have everything. Now it's your turn to build a better future."*





6. Mejdin Malhani: A Vision Carved in Stone and Set in Motion

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Growing up in a humble family in Tirana, Albania, Mejdin Malhani was surrounded by vivid hues, swirling lines, and the rhythmic sound of his father's paintbrush. From an early age, he realized that art ran in his blood. His father, an avid painter, could transform a blank canvas into emotional, vibrant worlds—something that captivated young Mejdin. As a child, he would spend hours watching, sketching, and molding clay. His talent quickly became apparent.

Encouraged by his family, Mejdin attended Liceu Artistik in Tirana, specializing in Sculpture and learning to carve both wood and stone. He later earned a degree in Monumental Sculpture from the University of the Arts. For Mejdin, each piece of marble or clay held a story waiting to be released—a chance to move people through beauty. “I find the movement and energy of cycling mirrored in my sculptures,” he would later say, seeing parallels between flowing forms and a bicycle's motion.

But art alone didn't define Mejdin's life. During school, when not sculpting, he was in motion—running, swimming, or cycling. At first, exercise was a way to stay healthy. Over time, it became something more: a space for freedom and clarity, far from the stillness of a studio. The joy he found in shaping stone echoed in the rhythm of wheels spinning on the road.

The Birth of a Community

After years of sculpting and refining his craft, Mejdin felt compelled to share his passion for movement with others. He noticed that many young people in his neighborhood did not have the guidance or space to explore physical activities in a supportive environment. Driven by his desire to create something meaningful, he founded The Cyclist's Home, a one-stop community hub offering indoor cycling classes, bike maintenance workshops, and a place to socialize over shared passions.

But he didn't stop there. Determined to promote Albania's natural beauty and the joy of eco-friendly travel, he also became the Executive Director of We Bike Albania—the very location that now serves as the beating heart of his mission.

Based in Tirana, We Bike Albania is more than a physical space—it’s a movement. Through guided tours and community events, Mejdin introduces locals and visitors alike to the wonders of Albania’s mountainous landscapes, coastal roads, and hidden trails. In doing so, he redefined how people perceive both art and exercise—no longer as separate pursuits but as complementary forces that can change a community for the better.

Challenges and Triumphs

The road wasn’t easy. Mejdin faced limited resources, uncertain funding, and skepticism about cycling’s potential to build community. But he persisted. “Every challenge is part of the daily routine,” he says. “It must be faced with steady devotion.” His persistence paid off—The Cyclist’s Home grew into a thriving space for people of all ages, from curious kids to retirees eager to rediscover movement.

Why We Chose Him for the Makivi Project

Mejdin’s unique blend of creativity, leadership, and dedication made him a natural fit for the Makivi Project—an initiative honoring leaders who uplift through passion and purpose. By championing both health and creative expression, he’s built spaces that empower others to thrive physically, socially, and artistically. His hands-on approach—sculpting, teaching, riding—perfectly embodies Makivi’s mission: to celebrate resilience, unity, and meaningful change.

Passing the Torch

Today, Mejdin’s calm presence and thoughtful insights reflect someone who has found purpose. But he’s not done yet. He dreams of combining sculpture workshops with athletic training under one roof, where people can explore both body and spirit. “Everyone is born in different shapes,” he says. “We should grow into the form we were meant to have.”

His advice to the next generation is clear: trust your instincts, embrace challenges, and push beyond your limits. “Listen to your body,” he encourages. “Let your imagination guide your journey.” Whether you’re sculpting, painting, or riding winding roads, Mejdin believes in the power of passion to build stronger, more creative communities—one pedal stroke and one inspired sculpture at a time.




7. Sevasti Qiriazhi (Dako): the torch-bearer who opened every classroom door

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Born in 1871 in Manastir (today's Bitola), Sevasti grew up in a Protestant-influenced household where education and patriotism were inseparable. The American Board mission school she first attended—and the encouragement of the writer-patriot Naim Frashëri—won her a scholarship to Robert College in Istanbul, making her the first Albanian woman ever to take a modern university degree (1891).

A forbidden dream takes shape in Korçë

Diploma in hand, the 20-year-old refused offers abroad and hurried home. That autumn she and her brother Gjerasim opened the **Korçë Girls' School**—the first Albanian-language school for girls. Ottoman inspectors closed it repeatedly, calling Albanian books “sedition,” yet Sevasti reopened lessons in private homes, teaching grammar by lamplight. Within a decade the roll grew from 4 pupils to more than 200, drawn from Muslim, Orthodox, and Catholic families alike—a quiet revolution in a region divided by creed. Today, that same building still stands, transformed into the **Museum of the First Albanian School for Girls**—a living testament to the courage of opening doors once nailed shut by empire. 
Location: Korçë Girls' School Museum

Pens, primers and an alphabet of emancipation

Because a school without books cannot last, Sevasti wrote Albania's earliest girls' primers (*Abetare*) and grammar texts, insisting that “every daughter must meet her mother tongue on the page.” In 1908 she and her sister Parashqevi advised delegates at the Congress of Manastir that unified Albania's alphabet, arguing that a single script would speed literacy for women. Abroad she edited the diaspora magazine **Yll' i Mëngjesit** and toured U.S. cities from Boston to Chicago to raise scholarships for Balkan girls.

Exile, return and the Kyrias Institute

World War I pushed her family first to Romania, later to the United States; each exile ended with a fresh return. In 1922 Sevasti, her husband Kristo Dako and Parashqevi founded the **Kyrias Institute** near Tirana, a boarding school whose curriculum mixed physics labs with looms so that girls mastered both equations and economic independence. King Zog’s own sisters were alumnae, and by 1931 its graduates filled Albania’s first cohorts of women doctors, lawyers and editors.

War, imprisonment and silence imposed

Fascist Italy occupied Albania in 1939, turning the Kyrias campus into an arms depot; Sevasti hid students who refused to salute. In 1943 pro-Nazi units deported her, Parashqevi and their children to the Banjica concentration camp near Belgrade, where they survived harsh conditions until the Allies approached in 1944. Cited later as a Banjica survivor, she returned to Tirana to find the Institute nationalised, her library ransacked, and her sons soon jailed by the new communist regime.

Last lessons under a hostile sky

Stripped of property and pension, the 73-year-old still tutored neighbourhood girls in secret, telling them, “Knowledge is the one wealth a tyrant cannot confiscate.” She died on 30 August 1949 in poverty but unbowed; her final wish was that every remaining book in her house stay open to local girls.

A legacy that still illuminates desks today

Post-communist Albania has formally named Sevasti and Parashqevi “**Mothers of Albanian Education.**” Schools, a university college, national teacher awards and an annual girls’-literacy festival carry their surname. More than a century after four girls squeezed onto one bench in Korçë, women now make up over half of Albania’s university population—each, in a sense, walking through the doorway Sevasti first unlatched. Her life offers a three-part handbook for change-makers everywhere:

1. **Educate first:** Build the classroom before you build the podium.
2. **Resist quietly:** When power shuts the door, teach in the kitchen.
3. **Rebuild relentlessly:** Exile, war and dictatorship can delay—but never erase—the light of learning.

In every Albanian girl who opens a textbook without fear, another page of Sevasti Qiriazí’s unfinished story is being written, and her pioneering lamp continues to burn.





8. There is love in us and it will prevail - Adi Gordon

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Adi Gordon was born in 1966. As a child, he played tennis, ping pong, and soccer. He was described by his friends as a competitive child who was willing to do anything to avoid losing. At the age of fourteen, he discovered the sport that would change his life - basketball. Gordon decided to specialize in this sport and became a regular basketball player.

When Gordon joined Hapoel Jerusalem, the team was in a poor state both on and off the court. The performance on the court wasn't particularly good, fans were absent from the stands, and the game felt meaningless. Adi Gordon came and brought a different spirit with him. He wanted the fans to return to the courts and for the game to become enjoyable again. Gordon brought a new sporting spirit, along with new values and ideology - and in doing so, brought Hapoel Jerusalem to greatness.

One student once asked Gordon: if you're not competitive, what motivated you to play? His unexpected answer, in my view, forms the basis for a unique worldview worthy of emulation: "Who told you I'm not competitive? It's just that the more I played and went through difficult experiences, I understood that there are things not worth doing for the sake of victory."

In other words, it suddenly became clear to us: Gordon was and remains a very competitive basketball player. He hates to lose and has a constant passion to win. He is willing to do almost anything to win. What changed the basketball world was that he was willing to do almost anything. Gordon wasn't willing to push an opposing team's player or speak disrespectfully to his teammates. He believed that if he stooped to such things, he would no longer win but rather lose because the game would cease to be enjoyable. Gordon changed the worldview of his era, a perception that victory is the most important thing, and that it's legitimate to do anything for it.

Another important element that Gordon brought to Hapoel Jerusalem was the connection with the fans. Adi Gordon coined the concept that Hapoel Jerusalem is not a team that has a crowd, but a crowd that has a team. Moreover: a crowd that carries the team on its back. Gordon believed that the most important thing

for a team is its fans, and that the entire purpose of a sports team is to make the fans happy. This unique relationship led to another uniqueness, which became evident with the loss of the championship in '97. In that year, Hapoel Jerusalem lost the national championship to their sworn rival, Maccabi Tel Aviv. But despite losing, Hapoel fans stayed with the team and loved it. The love of Hapoel fans for the team, it turned out, is not a love dependent on anything, and is not a love dependent on victory - something which clearly distinguishes it from other teams. The roots of this lie in Adi Gordon's spirit, who brought about this change by introducing his special philosophy to the fans' consciousness.

This perception also led to the strong connections between Hapoel and its fans that began then and continue today. Gordon understood that to create strong connections that would last for years, and perhaps even generations (at least, generations of fans) - he needed to take actions for the fans and the community. Therefore, he did things that left a mark on the fans. For example, Gordon flew children who supported the team together with the team to a game in Eilat, or purchased thousands of shirts at his own expense with the inscription "There is love in us and it will triumph."

This quote, which Gordon took from the song by Arik Einstein and Arkadi Duchin, became the motto of Hapoel Jerusalem and the center of its ideology. The love between fans and players and between players and players is what's important, and it's what stands at the center. When there is love, there is high morale, mutual respect, and the players enjoy the game. And a player who enjoys playing, according to Gordon's philosophy of the game, plays better than a player who doesn't enjoy playing."

This ideology, that love is what matters, influenced Israeli basketball and continues to do so today. Unlike Israeli soccer, where teams, players, and fans riot, shout, curse profanely, and insult players - in Israeli basketball today, such incidents occur much less frequently, much of this thanks to Gordon. Of course, there is still violence on basketball courts, and there are still problems between fans, but when comparing the situation to what transpired in the sport before Gordon joined Hapoel Jerusalem - we discover a real change?"

Gordon's ideology extends beyond the boundaries of the court and the game of basketball, and can be applied to any area of our lives. Especially today, when polarization in society is greater than ever, we can take his statements and Gordon's philosophy to our lives and use it to become closer as a people and as a country.



9. Granny Zsuzsa's Garden, Where the Plants Tell Stories

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Everyday heroes are ordinary people who act selflessly in their daily lives, not for recognition, but driven by inner moral values. When we speak of such people, everyone recalls someone who once helped them or supported their community.

In Cristuru Secuiesc and the nearby villages, many think of Vári Zsuzsa when asked about an everyday hero. She was born in Rugănești and has lived there ever since. Her story unfolds in this very place, where she built her family and created her magical garden. Zsuzsa is known in our community by many names: healer, herb lady, mushroom knight, grandmother, and mother – proof of how many people she has touched across different walks of life.

Her deep connection with nature was formed in childhood. Her family spent most of their time outdoors – from work to play, everything was tied to the natural world. At school, she excelled in natural sciences, already showing her deep inner love for nature. She says much of her knowledge comes from this time, learning home remedies and natural healing methods from the elders.

She studied at a technical school for accounting and worked 33 years as an accountant. Although she never planned to change careers, when the opportunity came to retire early at 50, she felt it was time to follow her childhood dream: to fully dedicate herself to nature.

Together with her husband, they decided to start a truffle plantation – a unique initiative in Romania at that time. Despite many obstacles, they persevered. Zsuzsa even trained a dog to search for truffles, which was quite innovative back then. Later, university researchers became interested in her methods and her dog. Behind her success without formal training stood her faith, tireless work, and persistence.

In their garden, they planted a truffle forest using collected spores. After years of dedication, they've been harvesting truffles for nine years now. Her expertise in mushrooms was acknowledged by researchers at ELTE University, and she began collaborating with them. By donating mushroom samples, she contributed to

scientific progress. In recognition of her work, she was knighted in Budapest in 2009 by the Saint Ladislaus Truffle Order.

In 2023, a record-breaking half-kilogram truffle grew in their garden. Sadly, her husband passed away that same year and never saw “the fruit of their labor.” For Zsuzsa, that truffle became her husband’s legacy. Since then, truffle cultivation has spread in Romania — a journey that began in her little forest.

For 25 years, Zsuzsa has been collecting and processing medicinal plants. Her greatest help today is her daughter, with whom she roams the fields and meadows. They never gather large quantities at once, believing that plants would lose their true value. Freshly processed herbs dry full of life, preserving their beneficial properties. From them, they create teas and remedies, believing that nature is “God’s pharmacy,” always open for those in need.

Though she never advertises her products, people visit her daily to buy and ask for advice. Each year, groups of tourists come to learn about herbs and mushrooms from her.

Zsuzsa has never sought fame, yet she is well-known and respected. People admire her dedication, humility, and hard work with nature. Despite her success, she remains modest, and her main goal remains: to preserve and pass on ancient knowledge and values, contributing to her community’s health.

For some members of our team, Zsuzsa is a supportive and inspiring grandmother, and we all feel a close bond with her — as if she were everyone’s grandma. We look up to her story and perseverance with admiration, trying to carry a piece of her wisdom with us. For us, she is a true role model.





10. Work That Mend, Stories That Heal

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Everyday heroes are ordinary people who act selflessly in their daily lives, not for recognition but from an inner moral impulse. When we talk about them, everyone recalls at least one person who has helped or supported them or their community at some point. For those interested in themes such as women's destinies, challenges, and self-understanding, the name of writer Andrea Szilveszter often comes up as an example of an everyday hero.

Literature has always played a special role in Andrea's life. She began writing poems and keeping a diary at a young age, eventually realizing that prose suited her best. During her school years, she studied music, but over time writing became her true means of self-expression. Although her parents didn't always understand her passion for writing, literature has always been a refuge for her.

After university, she traveled to Africa, where she began writing more seriously and sharing her works. Thanks to her knowledge of the language, she got to know the local people's stories up close—especially women's—who openly shared their struggles and hardships. These experiences deeply affected her and reinforced her belief that writing was her true path.

Her manuscripts *Strange Body*, *Makeup*, and *Woman in the Mirror* have all sparked considerable attention, further establishing her literary career. *Strange Body* especially stirred strong reactions, as it fearlessly explores the changes of the female body and their effects on femininity and motherhood. Most feedback comes through her Facebook page *Woman in the Mirror*. While not all reactions are positive, she finds constructive criticism valuable, as it provides an opportunity for growth.

Contemporary writer Zsolt Láng has greatly influenced her, helping her realize that it's not about the likes, but about the deeper message of the writing. She views literature as a helping profession, and many have reached out to her because of her works. She feels closest to stories that portray the fates and struggles of women, though her writing is not limited to this theme. She also writes for children and has penned poems about her family and husband, who attended the launch of her first book.

In her home, Andrea has a special room upstairs she calls the "reading room." It is her retreat when she needs a quiet space to write or think. The room is filled

with books, notebooks, and personal objects that inspire her. Each item holds a memory—some acquired during travels, others given as gifts—each with its own story. This is where she feels truly free, and where inspiration always finds her.

Although she does not plan to write a book series, if she ever did, it would be about her life. Still, she does not wish to pursue writing as a full-time profession, fearing it would lose its essence. However, she is eager to participate in contests, scholarships, and writing clubs to continue developing her craft.

She believes recommending books is a big responsibility, as each reader finds healing in different works. She avoids being too categorical and instead encourages readers to find the books that speak to them. However, she is more comfortable recommending nonfiction books, especially for teenagers or their parents.

Andrea's poems touch on topics that may be taboo for some, but are helpful to many. The emotions and thoughts she conveys offer great emotional support for those dealing with similar struggles. That's why Andrea is seen as an everyday hero—someone whose verses we can turn to for emotional and spiritual relief.

When we discovered Andrea Szilveszter's poetry, we, too, were moved by her honesty and courage in speaking about pain and hardship—yet she never forgets the importance of gratitude. In her poem *Te Deum*, for instance, she gives thanks to God for life's small joys: peaceful sleep, family, faith, and the warmth of home. This simple yet profound message reminded us that happiness is not found in grand things, but in the quiet gifts of everyday life. Her words inspired us to learn gratitude—and to be more present in our own lives.





11. Elida Qenami – Books as Windows of Hope and a Lesson in Never Giving Up

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In the outskirts of Tirana, in a modest apartment wrapped in floor-to-ceiling bookshelves, Elida Qenami's childhood unfolded to the rustle of pages and the scent of worn paper. Her family made a quiet vow: whatever else they lacked, books would never be absent. Birthdays and holidays came not with toys but with titles—Dostoyevsky at nine, Migjeni at eleven, Sartre as soon as she could decode metaphor. This ritual—one new portal to the world each year—sowed the seeds of an intellectual journey that would later reshape classrooms and challenge mindsets.

Claiming a place in a male-dominated world.

Elida pursued literature, only to collide with the gender bias entrenched in academic spaces. "Being a woman means starting the race from behind," she often says in her lectures on equality in higher education. In male-dominated halls, she didn't retreat—she recalibrated the debate. She quoted Virginia Woolf where few quoted women, reintroduced forgotten Albanian women writers into the canon, and critiqued traditional texts with fresh eyes. Her determination led to a doctoral degree in literary studies, now a cornerstone in Albania's academic landscape. Earning the title of Doctor of Science became not just her personal victory but a powerful signal to young women: glass ceilings can be shattered.

Personal trials turned into creative energy.

At the height of her career life dealt its hardest blow: her husband abandoned the family, leaving her alone with an infant daughter later diagnosed with autism. Where society often casts single mothers as stories of misfortune, Elida converted pain into purpose. She plunged into the world of neurodiversity with the same devotion she once reserved for novels—studying teaching methods, attending speech-therapy seminars, and designing daily routines of dialogue, play, and picture books tailored to her daughter's perceptions. These private lessons morphed into inclusive classroom practices: every student, no matter the challenge, now finds an ally in a teacher who refuses the label "unteachable."

A Classroom that Breathes Literature.

Today, Elida teaches at **Besnik Sykja High School**, a public institution nestled in the very same city that shaped her. The school is not just a workplace—it is her canvas. Its corridors feel like an open literary club, echoing with discussion and creativity. Elida has transformed the atmosphere of the school through initiatives like the “Backpack Library” project, where each student reads a chosen title and presents it through creative formats—short videos, paintings, dramatizations. Children who once viewed reading as homework now treat it as a personal obsession.

The setting matters. At **Besnik Sykja**, a diverse mix of students—some from privileged backgrounds, others from more difficult circumstances—find common ground through literature. Alumni drop in, some as philology majors, others as engineers who still text her, “Teacher, I’m quoting Nietzsche in my project.” That is the “Qenami effect”: planting seeds that sprout in unpredictable soil.

Literature as Resilience.

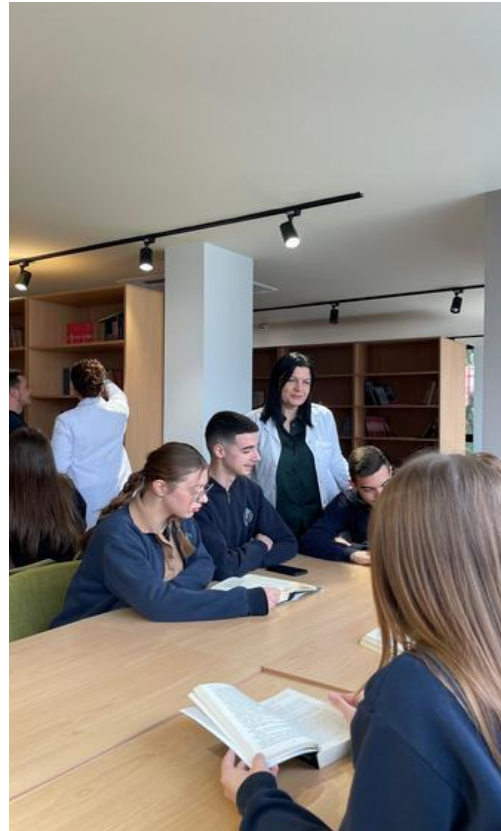
Asked where her strength comes from, Elida is resolute: “Literature taught me not to become a victim of reality. As Nietzsche said, I have art so I don’t die of the truth.” She teaches her students that life’s tragedies need not defeat us—so long as we give them meaning. A verse she often recites comes from poet Ali Podrimja to his son: “Let us test ourselves, my son, as long as we have breath.” For Elida, those words are a life creed: every hardship is a trial, never the end of the story.

Community Work and the Ethics of Influence.

Elida is deeply aware of her impact, and with it, the responsibility. “Who am I to impose my version of truth?” she wonders. She doesn’t teach from a pedestal. Instead, she dismantles traditional classroom hierarchy and fosters dialogue—organizing roundtables with teachers, parents, and psychologists. Her “Read to Listen” campaign sends students to community centers to read Albanian literature aloud and collect oral histories from elders, making literature a bridge between generations.

Words to the Young.

“First, know yourself,” she advises young people. “Then, find your dream and follow it—tired, maybe, but never stripped of dignity.” For Elida, dignity means remaining loyal to your values, even when shortcuts beckon. Her message is simple but unshakable: life is full of storms, but your principles should remain your compass.



12. Mascha - a temper like mercury

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'I'm going back for the elections. If all goes well, I'll be back in September.'

In May 2020, Maryja Kalesnikawa, Masha, left her adopted home of Stuttgart and returned to Belarus to manage the election campaign of opposition candidate Viktor Babaryka. Masha, with her striking short blonde haircut and unshakeable disposition, becomes one of the faces of the mass protests surrounding the 2020 elections. A few weeks later, she is abducted and arrested. She never returns to Stuttgart.

Masha was born in Minsk in 1982. After her soloist studies for flute in Minsk, she emigrated to Germany in 2007. Masha studied early and contemporary music as a scholarship holder at the HMDK (48.77856, 9.18636), the State University of Music and Performing Arts in Stuttgart. Afterwards, she worked as a musician and cultural manager at numerous concerts and festivals in Germany and Belarus.

Masha embodies a unique combination of music and entrepreneurship: she is active in a network of female entrepreneurs and gives a talk at one of the first TEDx events organised in Minsk on promoting creativity in business management through music. Mascha also stands out in her Stuttgart environment as an intelligent, almost explosively good-humoured personality who always shines with her in-depth knowledge. She is a political person but was not directly politically active before the 2020 elections. However, in 2020, she decides to return to Minsk to support the political opposition ahead of the elections. She will play a leading role in the resistance movement. How did this come about?

The 'last dictator of Europe,' Alyaksandr Lukashenka, has uninterruptedly reigned in Belarus since 1994. Since then, he has secured more and more power for himself through constitutional reforms, such as the dissolution of parliament in 1996 and the abolition of presidential term limits in 2004. Lukashenka's government is considered repressive and authoritarian, and the political opposition is in constant danger. The 2020 election is, therefore, also considered a sham. Nevertheless, the election triggered previously unseen mass protests in Belarus, in which Masha played a leading role.

Masha met Viktor Babaryka back in 2017 through her cultural work. In the early summer of 2020, he was considered the most promising opposition figure in the election campaign against Lukashenka and brought Masha onto his team as campaign manager. She returned to Minsk for this role to campaign for a free and democratic Belarus. However, Babaryka was arrested in July on flimsy charges and has been a political prisoner of the Belarusian regime ever since. Other candidates were also either arrested or not allowed to stand for election. The opposition would probably have been on the ground if Masha and two other women, Sviatlana Tsikhanouskaya and Veranika Tsepkala, had not formed a successful opposition trio despite the obvious dangers of the protest.

With Tsikhanouskaya as their joint candidate, they entered the race against Lukashenka and received a lot of support across the country. However, this election was neither free nor fair: according to the official result, Lukashenka won with 81% of the votes. As a result, Tsikhanouskaya and Tsepkala left the country because they felt their lives and those of their families under threat. Masha stayed. For her, it is inconceivable to leave the country while her colleagues and friends are unlawfully imprisoned.

The mass protests continued and were often brutally suppressed by security forces. Over 33,000 people were arrested. Despite the obvious dangers, Masha remained a steadfast part of the opposition and used her reach to call on both the security forces and citizens to protest peacefully. With her tireless energy, she stood up for human rights, democracy and a free Belarus and paid a high price: on 7 September 2020, she is first abducted and then imprisoned.

Since then, it has been difficult to know where Masha is and how she is doing. She is denied contact with her family and lawyers. There are occasional reports that she is in a precarious state of health, is being held incommunicado and is being tortured. Since November 2024, Masha's family and friends in Minsk and Stuttgart have been hoping for the next sign of life from her.





13. Maximilian Fritsche - Passionate commitment – A theater maker's path to inclusion

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An impressive transformation from a teenager with a difficult past to a committed theater maker and advocate of inclusion.

Growing up in a middle-class home, his life was shaped by his parents' divorce and the changes that came with it. Despite his initial success in competitive sport, he found himself in an environment of drugs and crime. But at a crucial point in his life, he asked himself: Which side do I choose? His answer led him away from the streets and towards social work, particularly theater education.

His involvement began with a project to get young people off the streets. He was originally asked to be a dancer, which initially made him uncomfortable. But the collaboration with professional musicians awakened his enthusiasm and he liked the response from the audience. He stayed. He expanded his dance through acting. His first speaking role was a special scene for him: in the play "Der feine Herr P." he played a pizza delivery boy with an Italian dialect. Over time, he went from being a pure participant to an active contributor. Eventually, he took over the management and developed a deep passion for the project out of personal interest. Today, he heads the Kulturinitiative Bohnenviertel e.V., an organization that uses theater to promote inclusion, social change and political education.

The initial aim of the project was to rid Stuttgart's Bohnenviertel district of crime and child prostitution – which was successfully implemented. From 2013, the focus expanded to inclusion: people with disabilities, in particular the blind and people with mental or psychological impairments, were integrated into the theater. This development brought with it challenges, in particular to break down fears of contact between the participants, achieved through playful methods, theater exercises and intensive discussions.

Rehearsals take place in a room in the Bohnenviertel: in the meeting place in the Bischof-Moser-Haus. The performances take place in theaters such as the Theaterhaus Stuttgart, the Friedrichsbau Varieté, the Landesbühne Esslingen or the Kursaal Freudenstadt.

Maximilian has even been to Russia (Ufa and Moscow) with 3 special plays – even under time pressure (only 4 hours rehearsal time) and with mentally handicapped people, the group produced impressive results in front of a large audience (1800 visitors in Ufa). “Die Rapsoden” and the ‘Handicaptions Festival’ are an integral part of Stuttgart’s cultural scene.

Maximilian’s work encompasses far more than just theater productions. He holds talks with politicians and authorities to secure funding, organizes collaborations with the city of Stuttgart and international institutions and campaigns for social issues. He uses theater as a medium to highlight grievances – from inclusion problems to social hotspots. One particular success of his commitment is the successful placement of people with disabilities in the primary labor market.

Art exhibitions and readings have also been added to the theater. Famous and interesting people talk about their lives in the “mit+füreinander gestalten” format. The aim was to give young people from the neighborhood a perspective and introduce them to talents still unknown to them.

Despite the positive developments, the work remains challenging. The biggest hurdle is funding: without sufficient funds from the city, much of the work has to be funded privately. Nevertheless, he remains optimistic and is persevering with his vision – a society in which inclusion is not just a concept, but a living reality.

His message to those interested is clear: if you want to get involved, you need patience and perseverance. The doors of the Bohnenviertel cultural initiative are open to anyone who wants to get involved – whether as an actor, supporter or simply as someone who wants to work towards a more diverse society.



14. Villa Berg

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Born on February 16, 1854 in St. Petersburg/Russia, she grew up with four brothers and a sister, initially with her biological parents. After the assassination attempt on her father in 1862, Wera was sent to live with her aunt and uncle in Württemberg/Germany. Both Wera and her mother were severely traumatized by the assassination. Wera's mother, Grand Duchess Alexandra of Russia, no longer felt able to bring up her erratic, provocative and moody daughter and therefore decided to give her daughter to Württemberg.

Her aunt Queen Olga of Württemberg and her uncle King Karl of Württemberg had a childless marriage and therefore fully embraced Wera. In 1871, they even decided to adopt Wera. During her 8-year stay, Queen Olga managed to gain Wera's trust. As a result, Wera grew into a positive, friendly and very interactive young lady. She owed her transformation to her aunt Queen Olga, who always treated her like her own daughter.

Through the adoption of King Karl and his wife Olga, she now joined the royal line and was a royal daughter. In 1874, Wera married Duke Eugen von Württemberg. Despite their "marriage of convenience", Duchess Wera von Württemberg and Duke Eugen had a very happy and loving marriage. Their son Karl Eugen was born in 1875. However, this happiness did not last long, as their son died after just a few months. A year later, Duchess Wera gave birth to twin daughters, Elsa and Olga. The following year, Duchess Wera suffered another stroke of fate, as her beloved husband Eugen died suddenly. The early death of the Duke (born in 1846) shocked many people and led to much speculation. The cause of death is said to have been a protracted cold that developed into pleurisy.

Duchess Wera decided not to remarry after the death of her husband. She presumably hoped to gain greater independence through her widowhood than through marriage. Not only did she devote herself to raising her daughters, but charity was also very close to her heart. Social welfare and education were her greatest fields of activity, as these were the areas in which duchesses could make the greatest contribution.

Due to her own experiences, single pregnant women were very close to her heart. However, women threatened in other ways could also find short- or long-term protection in the "Wera Houses". She not only donated houses for women, but also a church as a legacy for her foster mother Queen Olga.

After the death of her husband, Duchess Wera led a very bourgeois life. She lived in a simple apartment at the Stuttgart Academy. In summer, she used to live in „Villa Berg“ (48.79204, 9.20755) built by her foster father. She had a taste for poetry and other cultural activities. She was well-liked by the people of Württemberg and greatly appreciated for her many good deeds.

Until today, her charity idea still lives on.



15. Werapflege

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Another establishment donated by Duchess Wera of Württemberg and still in use is „Werapflege“. Established as an early childhood education center, today it is a place for art.



16. Weraheim

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Duchess Wera of Württemberg's charity idea still lives on. "Weraheim" still offers mothers and their children accommodation and care. Even a baby hatch was established to offer help for mothers and their newborns in extremely difficult and seemingly hopeless life situations.



17. We Work from the Heart!

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Have you ever wondered what it's like to be a hero? You don't need superpowers—everyday heroes are those who quietly act with attention and kindness for others. They help, comfort, or brighten our day with a smile.

For us, such a hero is Csaba Balázs, a prominent member of the Red Cross in Odorheiu Secuiesc. That's why we stand here, in front of the Red Cross headquarters. For him, helping is not just a job but a way of life. People trust him because he helps with a pure heart—this is also his motto. He achieved his results through persistent work, and although he has realized many dreams, he feels there's always room to grow and always someone to help. He believes in actions over attention—perhaps that's why he became a true role model.

Csaba's life didn't start easily, even though he was initially raised in a well-off family. However, in the fourth grade, everything changed: his father was arrested, and his mother, being illiterate, couldn't work. Still, she did everything she could: collecting bottles, selling corn, to provide for her children.

Eventually, she couldn't manage alone, and Csaba was placed in state care. The orphanage wasn't easy for him—he couldn't read or write and had a severe stutter. A turning point came with a special teacher, Johanna, who helped him overcome his speech problem in just two weeks. Johanna became not just a teacher but a mother figure and role model—a true everyday hero, thanks to whom Csaba's path began to change. He realized that there are genuinely good-hearted people who selflessly want to help others and give them a chance at a new life.

After Johanna, another change came in Csaba's life: his former neighbors learned he was in an orphanage and decided to take him in. They enrolled him in school and raised him properly, and in return, he helped with household chores. He resolved to one day give back all the good he had received. This experience deepened his commitment to humanity and helping others, which continues to guide his life.

Even as a child, he was drawn to the work of mountain rescuers, police officers, and especially firefighters—he always felt that helping was close to his heart. At thirty, he worked as a sales assistant at a gas station but soon realized it wasn't what he wanted: people were always in a hurry, with no room for genuine

connections. He always found true value in human relationships and helping others.

On a friend's recommendation, Csaba got an opportunity with the newly forming Transylvanian Rescue Group. He immediately felt it was his path and enrolled in a six-month first aid course, spending 480 hours in the emergency department. This experience deeply moved him and confirmed that helping is his calling. Although he wasn't accepted into the team at that time, six years later, he was called back, proving that perseverance paid off. By then, Csaba was already working passionately as an active member of the Red Cross.

A new opportunity arose: he could serve at the downtown Unitarian congregation in Odorheiu Secuiesc, where he also received a service apartment—finally fulfilling his old dream of having a dog. This new role not only provided a home but also allowed for community involvement. He assists in events like the Artz festival and the Omnium sports olympics and actively participates in various community projects of the National Dávid Ferenc Youth Association (ODFIE), inspiring us to help selflessly.

This lifestyle, however, brings significant challenges. In 2024, when the dormitory of the Tamási Áron High School in Odorheiu Secuiesc collapsed, Csaba participated in the rescue operations. He recalled that during such times, he blocks out everything else and focuses solely on helping, even risking his life. That's what happened that day when he fought through fire and water for the students' safety.

Csaba's positive personality and selfless attitude leave a deep impression on people. A good example is his relationship with the Off-Road community: he managed to integrate into the group of rugged, off-road men and motivated them for charitable purposes. Today, they not only drive off-road for fun but also participate in searching for missing persons—thus, the previously aimlessly burned fuel now has purpose. Csaba's pride and joy were evident in the interview—such impact is rare and provides a true example for others.

Recently, Csaba became a member of the national rescue network—meaning he can be deployed immediately in any national emergency. His face showed the quiet pride that comes from being able to help even more people.

He's driven not by heroism but by sincere dedication: day by day, with a pure heart, ready to help in any situation. If necessary, he would risk his life for others—that's what makes him a true hero. Csaba doesn't just work—he LIVES to make the world a better place, and those around him can feel it.





18. Jánosné Dömsödi

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Jánosné Dömsödi (Ilona Sebestyén) was the headmistress of the Eötvös József High School in Budapest between 1984 and 1989. She began her career as a Hungarian language teacher, then, after more than two decades of teaching experience, she worked as the head of the education department of the 5th district.

When István Berek retired, there was no internal candidate within the teaching staff who enjoyed the support of the majority of teachers. After the deputy principals also resigned, it would have been risky to appoint someone who was unfamiliar with the school. In accordance with previous practice, a subordinate working in the Council's education department with a teaching degree was appointed to head one of the district schools. The district leaders felt that Jánosné Dömsödi was the most suitable person for the job, so they appointed her to head Eötvös.

At the start of the school year, she informed the teaching staff that she was playing with open cards and expected the same from others: 'If the door to the principal's office is open, anyone can come in at any time.' In October 1984, Eötvös Student Magazine interviewed her, in which she said: 'Eötvös has a good reputation, but we must prove our school's right to this good reputation with new and new achievements... a little local patriotism is essential.'

Her advisory body was the 'director's board,' whose members were the deputy principals and the leaders of mass organisations.

She encouraged open, honest communication, emphasising the importance of cooperation. She believed that the school's reputation had to be constantly reinforced and that everyone should be proud to belong to the institution.

Several members of the teaching staff remember her as a charismatic, energetic personality. Particularly memorable was a meeting before the spring break, where the last day of school sparked a debate. Many questioned the point of it, but she firmly argued that 'If we don't take our work seriously, how can we expect students to do the same?'

At the time of her appointment as headmistress, reform efforts were underway in public education. Although the 1985 Education Act brought progress, in practice the changes encountered many obstacles: there was not enough money, schools remained under central control, and the curriculum was overly regulated. School autonomy often existed only on paper.

Under the leadership of Jánosné Dömsödi, Eötvös preserved its traditions and good reputation while adapting to the changes.

Her leadership style was characterised by consistency and dedication. She believed it was important for both teachers and students to take responsibility for their own work. She believed in the power of setting an example and set clear expectations. She had a strong and decisive personality, but he was also a community builder: he wanted everyone to feel that they were part of a valuable institution.

Teaching was the most important thing for her, and even her own ideologies, which, looking back from 2025 may have been highly debatable, could not influence this.



19. Szilágyi Levente – Kinodomino

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The name Levente Szilágyi is inextricably linked to the fields of cultural anthropology and documentary filmmaking. He began studying English at the University of Miskolc in Hungary, and was inspired by the company of anthropology students to enrol in cultural and visual anthropology in 1999 – a decision that would ultimately define his life.

As a child, he was interested in archaeology, a fascination that developed into a desire to learn about human cultures and histories. For him, anthropology is a way of viewing the world, life and things, which also led him to documentary filmmaking. His first translation assignment was for a BBC documentary; he later completed a translation course at the same university. He says, “I got a taste of the world of documentary film and realised that it was a fantastic way to tell stories and build relationships.”

According to Levente, documentary film is more than just a genre; it is a tool for understanding human relationships and cultures. “Documentary film is also an anthropological method – it tells stories, reveals worlds, and provides opportunities for understanding.” His anthropological background enables him to evaluate films from aesthetic, technical, social, and cultural perspectives. “Films can reach people who might otherwise never encounter these stories.”

This approach also led to the establishment of the Kinodomino Association. The association aims to foster community engagement by offering free documentary screenings and facilitating discussions on various social issues. After the screenings, there is an opportunity to discuss the films. During these discussions, Levente's anthropological knowledge plays a significant role: “When we connect with the stories and talk about a film after watching it, that's already a step towards understanding.”

However, anthropology plays a broader role in Levente's life than merely selecting and analysing films. He believes that anthropological methods can help us understand social phenomena: “Observing and analysing relationships between people and community dynamics are all part of the knowledge that anthropology provides.” Kinodomino events go beyond providing a passive cinema experience by encouraging genuine interaction between viewers. Screenings are often held in locations that match the theme of the film – for instance, a nature film might be shown in a forest – to create an even more powerful experience. “These

screenings are also about thinking together, understanding the world, and connecting with each other.” Afterwards, Levente asks questions to encourage viewers to relate what they have seen to their own experiences. “The point is not for everyone to think the same, but to create space and opportunity for discussion.” This method ensures the success of the association’s programmes and is an excellent example of the practical application of anthropology. The aim is to encourage critical thinking by bringing different points of view into conflict. “After the films, completely different opinions often clash, and that’s the beauty of it – anthropology is also about the fact that there is no single truth, but rather many different points of view that coexist.”

Levente's work shows that anthropology is a useful field of study in everyday life. He applies it to his research and teaching work, as well as to community building based on documentary films. “The world is full of exciting stories, and it is our job to tell them, understand them, and give others the opportunity to connect with them.”

Kinodomino, which operates mainly on a voluntary basis, is attracting an ever-growing community in Miskolc, Hungary. For Levente, this work is also a kind of mission: “If even one person goes home after a screening feeling differently about something, then it’s worth it.”



20. Tamás Attila - Episztemé

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Tamás is a founding member of the Episztemé Association, established in 2019. Volunteering as a cultural anthropologist, he raises awareness of Roma/Gypsy identities and values within local communities and delivers sensitivity training to non-Roma/Gypsy individuals. His journey to becoming an anthropologist was not easy; he previously studied sociology and theology before completing a Bachelor's degree in Cultural Anthropology at the University of Miskolc in Hungary in 2024. For him, anthropology is an approach: „Thanks to anthropology, I see things differently, and I think I approach things differently” (interview excerpt, March 2025). This mindset is evident in all areas of his life. In his free time, he runs meditation, conflict management and sensitivity training courses at a secondary school, incorporating anthropological principles into his teaching.

The Episztemé association's main tasks include complex research into ethnic groups and minorities living in the Carpathian Basin; implementing community development activities among the local societies studied; promoting Roma/Gypsy social integration; preserving Roma/Gypsy traditions; strengthening their identity; and addressing the issue of Roma/Gypsy cultural representation. The organisation's greatest achievement is also linked to Attila's work. In 2021, in cooperation with local stakeholders and the democratically elected Roma national self-governments of Miskolc, Hungary and the county, they erected a Roma Holocaust memorial in Miskolc, Hungary. This memorial provides a fitting opportunity to commemorate all Roma/Gypsies who were persecuted and victimised by the Nazis in Hungary. Independent Roma/Gypsy organisations participated in the erection of the memorial, cooperating with each other as active organisations seeking to influence memory politics.

Attila, who is of Roma origin himself, is passionate about raising awareness of the diversity of Roma and Gypsy cultures. „When we organise commemorative events or cultural programmes, it is important that we open up the process and make it more accessible, rather than shutting ourselves off. It is therefore crucial that we make good use of social spaces.” Episztemé has also organised programmes on the Hungarian Nationalities' Day in Miskolc on 18 December for the past two years.

Attila organises programmes for people living in deep poverty in segregated areas, including screenings of classic Hungarian films with Roma/Gypsy themes, such as Meztelen and Cséplő Gyuri. Attila's sense of mission and commitment is very

strong. „We do our job because we believe that we can achieve our goals through culture. We do what we love, so it’s not a chore; it’s a voluntary commitment that we love. The issue of authenticity is also very important. What makes what we do authentic? ... Because we love culture and art.”

Thanks to his training as an anthropologist, Attila strives to raise awareness and present new perspectives through the association’s activities and at his workplace. „I try to shed light on social processes with a completely new approach. For example, how things work. Anthropology has given me knowledge and a way of seeing things that allows me to view different ways of thinking from a slightly different perspective.”

Attila’s activities demonstrate the many ways in which anthropology influences his life. Promoting social issues – the ‘Roma issue’ in this case – plays a prominent role in his work with the association, at his workplace and in everyday situations. „With the methods of anthropology or the knowledge I have acquired, I would currently approach a given activity or socialisation process differently and formulate different messages. Having acquired certain skills, anthropology has given me a different perspective on resolving individual problems and conflicts.”



21. Király Réka - Dialóg

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Réka Király graduated with a Master’s degree in Cultural Anthropology from the University of Miskolc in Hungary in 2015. She then began working at the Dialóg Association in Miskolc, Hungary founded in 2002. The association’s main objective is to develop settlements and micro-regions in northern Hungary, strengthening social innovation through community development methods. The association places great importance on a people-oriented approach and believes in the power of community. They support and mentor locals in implementing their own programmes, emphasising participation and promoting dialogue and partnerships between institutions.

Her story clearly illustrates the role of practicing anthropology and the significance of the Dialóg Association in Miskolc. For Réka, cultural anthropology „does not talk about completely intangible and incomprehensible things, but about real, everyday things”. It is a field that provides access to the knowledge and everyday thinking of local people. In other words, „it teaches you to interpret the other side of everyday things – not only the human side, but the scientific side, too. As well as learning to communicate with people from many different cultural and social backgrounds, I learned how to approach them. I can also draw on my knowledge of conducting fieldwork in general and designing questions that elicit relevant answers on the spot.”

During her nearly ten years of employment at the association, Réka has worked in several different roles. Initially, she worked in a social housing development with disadvantaged individuals, focusing on community development and neighbourhood work. At the association’s Avasi Community Café location, she organises community programmes including book launches, events for mums with babies, clothing sales, and creative recycling workshops. These themed events aim to foster the formation of small communities through entertainment and relaxation.

She currently works with young people as a project manager at the association. The projects mainly aim to raise awareness of, and promote, participatory democracy among young people. In fact, the focus is on encouraging participation in the whole city of Miskolc, Hungary. Most recently, she led a mentoring programme for interns, which lasted one and a half years. During this time, the interns took part in a one-year training course in community development, equal opportunities in education, human rights and community organisation. „They then

had six months to implement their own projects in the city of Miskolc, Hungary. „We started with six interns from Miskolc, five of whom ultimately implemented their projects.”

The Dialóg Association plays an integral role in the life of the community in the Avas district of Miskolc, Hungary and is becoming increasingly important for the city as a whole. For example, they organised a 48-hour idea marathon that resulted in support for a waste collection campaign spanning several months. The campaign was so successful that it was also supported by the band Bohemian Betyars. Association members, including Réka, work to raise awareness of a variety of social and public issues while being mindful of the limitations of the association’s activities. Given that the association’s focus is community development, Réka believes that meaningful impact is the result of „a very slow process”.

She first heard this on her first day at the association. „If we want to achieve change, it won’t happen overnight. It may take years before we see even the smallest change.... I don’t think I will achieve major changes, but if we continuously work towards our small missions and goals, we will indeed bring about change. It may be that only the next generation, or even the one after that, will really notice this. However, I am confident that, over time, we will become a much more empathetic society, one whose members are much better at listening to their own and others’ thoughts and feelings.”



22. Darázs Richárd - Észak-Keleti Átjáró

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Richárd Darázs graduated from the University of Miskolc, Hungary in 2007 with MA degrees in cultural anthropology and Hungarian language teaching. He is a founding member and the current president of the North-East Gateway Association, established in the same year, which brings together not only cultural anthropologists, sociologists and historians, but an ecologist and engineers, too. While the organisation does utilise „applied anthropological methods”, it is not an anthropological association. Nevertheless, an anthropological mindset is evident in many areas of the association’s activities, as exemplified by the choice of name. „North-East” refers to the region, while „gateway” has a metaphorical meaning, referring to the creation of connections between different social groups and people, whether within a city, region, or between regions. Richárd works for the association and on other civil projects. He also occasionally teaches and is involved in talent management.

The association aims to promote Miskolc’s (in Hungary) cultural heritage and develop local identity through research and presentation of the region’s cultural heritage. Ultimately, the association aims to develop the city and the region and to enrich their cultural and scientific life. Members of the organisation promote the local industrial heritage, which is in a very dilapidated state. The main target areas are the Iron factory district and the Pereces mining settlement of Miskolc, Hungary. The association aims to dispel the associated stereotypes by showing that the Iron factory and Pereces are not Gypsy settlements, despite there being segregated areas in both places. The historical heritage and socio-cultural image are much more complex and colourful.

City tours in Miskolc, such as the tour named after the locally produced TV series *Utánam, srácok!* (Follow Me, Guys!), as well as efforts to make the Avasi Lookout Tower a symbol of Miskolc again, offer an insight into the realities behind the stereotypes.

Richárd and his colleagues explore local values using methods such as oral history and archival research alongside historians. They have conducted various anthropological and sociological surveys in Pereces, including video interviews, and anthropology students from the University of Miskolc, Hungary have visited on field trips.

Another local issue they have addressed is the presentation of Miskolc’s recent private past. They have collected „local stories and legends”, as well as „private stories”, including those of writers and authors, family stories, and stories from as recently as 200 years ago. This approach offers a bottom-up perspective on history, focusing on personal topics related to social history set to music. It is a form of alternative storytelling that is very similar to historical anthropology. Over a period of 10–12 years, the association has published 30 volumes in the Privát Fél múlt Miskolcon (Private Recent Past in Miskolc, Hungary) series. Community development is also one of the association’s concerns. Kama, a special team game played with a ball in Miskolc, is also one of the association’s activities.

When establishing the civil organisation, Richárd and his colleagues consciously defined themselves as a cultural and scientific association, as well as a public benefit organisation, with the aim of effecting social change. To this end, they rejected the classical academic anthropological and other social and human scientific idea that anthropologists and researchers should not intervene. „We not only accept that we intervene; we want to intervene.” This is what shaping attitudes is all about. „In this way, what we do is a kind of applied anthropology and social science.” However, the association works with a wide range of tools from various fields. In addition to anthropology, the association uses sociological, architectural, historical and community development methods.

Feedback is also crucial: „Scientific studies are being prepared, and it is important to bring this knowledge and information back to the community from which it came. This is why we often provide feedback to the target group and informants in the form of exhibitions and publications.”



23. RÉŠ Foundation

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One of the shelters run by the RÉŠ Foundation provides overnight accommodation for homeless women. The services available there—such as showers, laundry and drying facilities, secure storage for valuables and luggage, nurse care, clothing replacement, etc.—can be used free of charge by anyone who arrives. A dedicated social worker is always available to support the clients. Although the number of beds is limited, placement is generally on a first-come, first-served basis. However, even when the shelter reaches full capacity, they always find a way to offer a safe place to sleep for everyone in need.

We visited this shelter multiple times, which gave us the opportunity to gain deeper insight into how such an organization operates. We witnessed many things: rats in the shelter, individuals in urgent need of medical care, and we had conversations with people from very different backgrounds. Perhaps the most surprising realization for us was that the majority of those arriving at the shelter completely defy the common “dirty, smelly” homeless stereotype. That’s also because most clients return every day.

They work during the day, then go back to the shelter in the evening, take a shower, and sleep there. According to many of the social workers we spoke with, they never imagined they would end up working in homeless care. And yet, this is where they “landed,” and over time, they have come to feel that they couldn’t imagine doing anything else. They treat those staying at the shelter with respect, patience, and immense care, some even know the clients’ names and birthdates by heart.



24. Street-lawyer

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On Fridays between 3pm and 5pm, you can meet so-called street lawyers on Blaha Lujza Square, who provide legal advice to homeless people. The legal aid service is free of charge. Their main activity is to provide legal assistance to people living in poverty, especially homeless people or those living in poor housing conditions. This is important because homeless people cannot afford the fees of a lawyer or an attorney. In Budapest, there has been a housing crisis for years, which means that almost anyone can suddenly find themselves without a roof over their head. Rent prices are rising, while wages are not increasing, leaving many people at risk of losing their housing.

This can affect anyone, regardless of their profession. As a result, street lawyers have often followed their clients' journey to becoming homeless. Since 2018, it has been illegal in Hungary to live on the streets as a primary means of survival. As a result, homeless individuals often encounter injustices within the legal system: they are stopped and questioned by the police without a cause and they frequently become victims of street violence.

There are also cases where vulnerable individuals are offered a few thousand forints in exchange for signing documents that allow companies to be registered in their name, or loans to be taken out. Later, when the debts pile up, the "responsible" person (the homeless individual) ends up being held accountable for paying off the company's debt, without their knowledge. This can lead to very serious and complicated legal consequences.



25. Harminckettesek square, McDonald's

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Homeless people can use the bathroom for free in the McDonalds at Harminckettesek tere. This is important because there are only very few public places that allow using toilets without consumption. Homeless people spend most of their day standing in lines, but this is one of the places where they don't have to wait in line.

Most places do not allow “bad-looking” people to go in. Earlier many free bathrooms operated in the city, but now almost all of them are closed, making homeless people's life more difficult. We hope that more and more free bathrooms will open in Budapest and throughout the country.

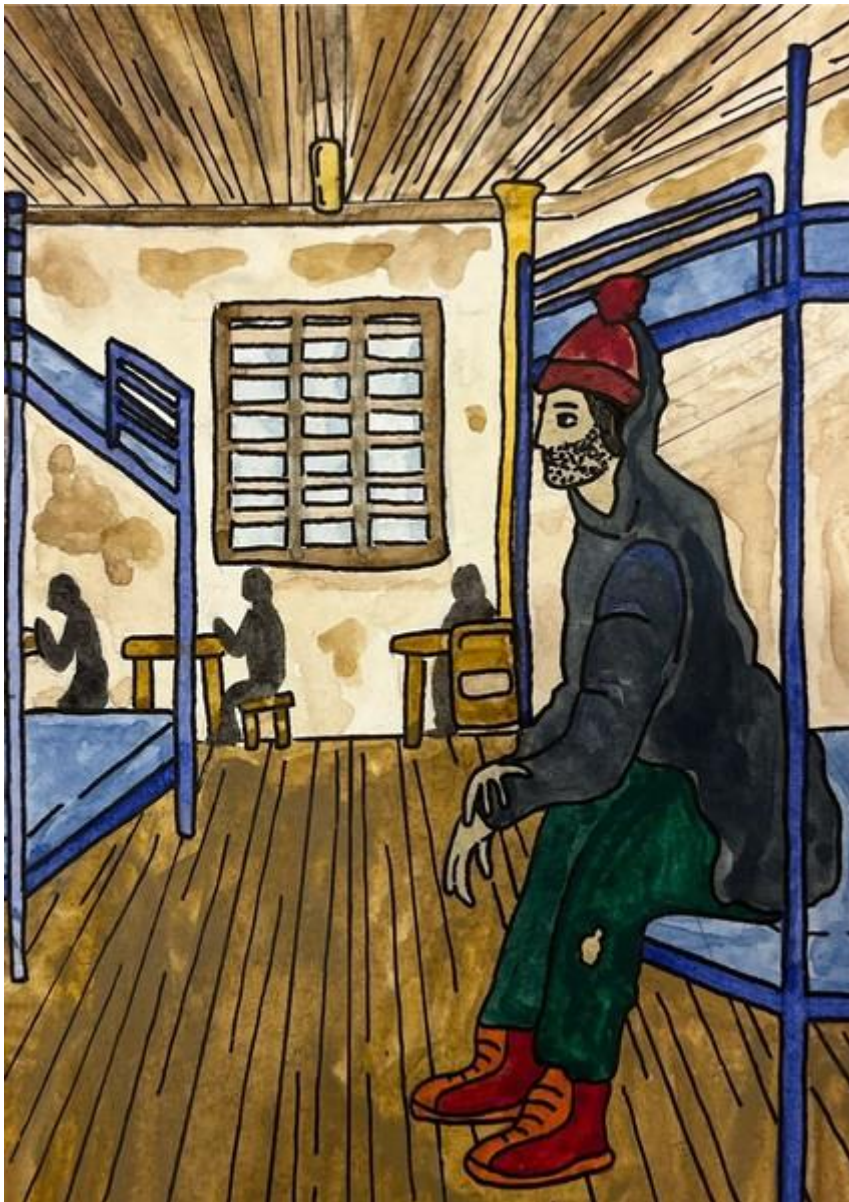


26. Menhely Foundation

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The Menhely Foundation is the first independent non-governmental organization established in Budapest in 1989, with the aim of solving the situation of homeless people, preventing them and alleviating the difficulties associated with this problem. It is the first organization to launch a street newspaper called Fedél Nélkül (Without Shelter) with the participation of homeless people as authors and editors.

Most people have the image in their minds that homeless people don't work, which is mostly not the case, as the majority of them do have jobs, but they don't earn enough to maintain a place to live. The shelter on Vajdahunyad Street is special because it has a luggage storage area specifically for homeless people, where they can store their belongings during the day while they are at work.



27. Horváth Mihály Square

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In Budapest, compared to other large cities, the number of public restrooms does not exceed 100, with around 60-70 restrooms registered. With a few exceptions, most of them require a fee, typically ranging from 1 Euro, though in some places, the fee can exceed 2 Euros. Horváth Mihály Square is unique in several ways, as it offers free access to restrooms and provides facilities for personal hygiene.



28. Gólya

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Gólya is an important part of Budapest. Both young people and the older generation enjoy this ruin pub, which hosts exhibitions, craft activities, several cooperatives, and even a daycare center. Additionally, since May 31, 2015, they have been holding a food distribution event here. Volunteer cooks prepare meals so that 130-140 people, including about 80 children and their parents, can enjoy a warm Sunday meal.

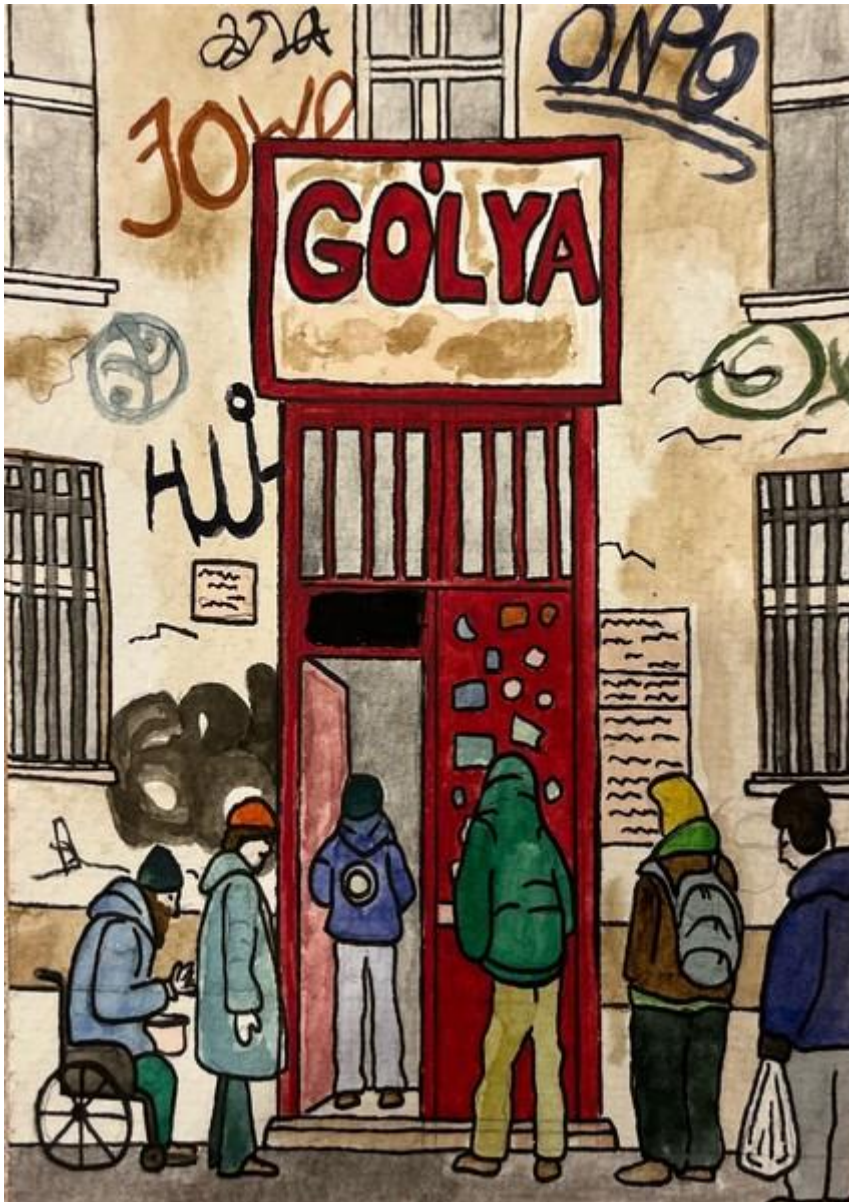


Table of Contents

Part II	2
1. A Legacy of Care, Courage and Compassion	3
2. Al-Ghazali: A Life of Knowledge, Faith, and Influence	6
3. Dr. Ismet Avdimetaj: When Lives Were Saved with Bare Hands	10
4. Elfete Humolli: The Girl Who Became the Voice of a Silenced Nation	16
5. Ilmi Reçica: The Silent Hero of Knowledge During Kosovo’s Darkest Days	20
6. Mejdin Malhani: A Vision Carved in Stone and Set in Motion	24
7. Sevasti Qiriazhi (Dako): the torch-bearer who opened every classroom door.....	26
8. There is love in us and it will prevail - Adi Gordon	30
9. Granny Zsuzsa’s Garden, Where the Plants Tell Stories	34
10. Work That Mend, Stories That Heal.....	38
11. Elida Qenami – Books as Windows of Hope and a Lesson in Never Giving Up.....	42
12. Mascha - a temper like mercury	45
13. Maximilian Fritsche - Passionate commitment – A theater maker's path to inclusion	49
14. Villa Berg	52
15. Werapflege.....	54
16. Weraheim	55
17. We Work from the Heart!.....	56
18. Jánosné Dömsödi	60
19. Szilágyi Levente – Kinodomino.....	62
20. Tamás Attila - Episztemé	64
21. Király Réka - Dialóg.....	66
22. Darázs Richárd - Észak-Keleti Átjáró	68
23. RÉŠ Foundation	70
24. Street-lawyer.....	72
25. Harminckettesek square, McDonald’s	74
26. Menhely Foundation.....	76
27. Horváth Mihály Square	78
28. Gólya	80

Part II

1. A Legacy of Care, Courage and Compassion

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ارث من العطاء، الشجاعة والرحمة

عام 1916 في عائلة مرموقة. توفي والدها وهي لا تزال رضيعاً، ثم فقدت والدتها في سن المراهقة. رغم صعوبة حياتها في وقت مبكر، نشأت هند قوية، مستقلة، ومليئة بالحب تجاه مجتمعها. منذ صغرها، آمنت بأهمية التعليم والمسؤولية الاجتماعية.

درست هند في المدرسة الإسلامية للبنات في القدس، ثم تابعت دراستها في "الكلية الإنجليزية". كانت محبة للتعلم وشغوفة بمساعدة الآخرين. في شبابها، انضمت إلى منظمات اجتماعية وخيرية، وشاركت في أنشطة عديدة دعمت النساء والأطفال. كانت تؤمن أن التعليم، خاصة للفتيات، هو المفتاح لبناء مستقبل أفضل.

تغيرت حياتها إلى الأبد في أبريل عام 1948. كان ذلك وقتاً عصيباً في المنطقة، حيث كان الناس يعانون من العنف والحرب. في أحد الأيام، بينما كانت تسير بالقرب من كنيسة القيامة بالقدس، وجدت 55 طفلاً يجلسون على الأرض، خائفين، جائعين، ووحيدين. كانوا من الناجين من مجزرة دير ياسين، وفقدوا عائلاتهم بالكامل. لم تتجاهلهم هند. أخذتهم إلى بيتها، رغم ضيق المساحة وقلة الموارد. قدمت لهم الطعام والماء ومكاناً للنوم.

في البداية، كانت المهمة صعبة جداً. كان بيتها صغيراً وغير مجهز لاستضافة هذا العدد من الأطفال. كان عليها أن تجد طرقاً لإطعامهم وكسوتهم ورعايتهم. لكنها كانت مصممة، وآمنت أن من واجبها أن تساعد. عملت بجد، وطلبت الدعم من المجتمع المحيط بها. ومع مرور الوقت، تمكنت من نقل الأطفال إلى مبنى أكبر، وأسست ما أصبح يُعرف باسم دار الطفل العربي.

بدأت دار الطفل كملجأ للأيتام، لكنها تحولت إلى ما هو أعمق من ذلك. أصبحت مكاناً يوفر الأمان، والنمو والتعليم، والشفاء للأطفال. كانت هند تدرك أن الأطفال الذين مروا بمآسي كبيرة يحتاجون أكثر من مجرد مأوى وطعام. كانوا بحاجة إلى الحب، والتعليم، والأمل. ولهذا، أدرجت في الدار مدرسة وحرصت على تعليم الأطفال مواد مهمة مثل اللغة، والعلوم، والتاريخ، إلى جانب القيم كاحترام الآخرين، والصدق، واللطف.

كانت هند الحسيني تؤمن بشدة بقوة التعليم. اعتقدت أنه يمكن أن يمنح الأطفال مستقبلاً أفضل، مهما كانت ماضيهم صعباً. عملت على تحويل دار الطفل إلى مركز ثقافي أيضاً. وعلى مدار السنوات، أضافت مكتبة، ومتحف ومساحات للفنون والموسيقى. أرادت أن يتعرف الأطفال على هويتهم وتراثهم، وأن ينمووا ليصبحوا أشخاصاً واثقين وواعين.

تحولت الدار إلى مؤسسة مشهورة وموثوقة، قدمت الدعم لآلاف الأطفال على مدى عقود. ورغم أنها بدأت كرد فعل على أزمة، إلا أنها تطورت مع الوقت ووسعت برامجها. لم تكن هند تراها فقط كملجأ، بل كبيت حقيقي يُعد الأطفال لحياة مليئة بالمعنى.

إلى جانب عملها في دار الطفل، كانت هند ناشطة في مجالات أخرى أيضاً. تعاونت مع منظمات نسائية ودعمت جهود تحسين حياة الناس في القدس وخارجها. كان صوتها قوياً دفاعاً عن الفئات المهمشة. وكانت قيادتها تقوم على الرعاية، والفهم، والخدمة، وليس على السلطة أو السياسة. ألهمت الكثير من الناس من حولها.

توفيت هند الحسيني عام 1994، لكن إرثها لم ينته بوفاتها. لا تزال دار الطفل العربي تعمل حتى اليوم، تواصل رعايته وتعليم الأطفال. وقد نمت المؤسسة لتصبح مجمعًا كبيرًا يضم مدرسة، ومركزًا ثقافيًا، ومتحفًا.

מורשת של דאגה, אומץ וחמלה

הינד אל חוסייני הייתה אישה פלסטינית הזכורה בזכות אומץ ליבה, חמלתה ומסירותה לעזור לאחרים. היא נולדה בירושלים בשנת 1916 למשפחה מכובדת. אביה נפטר כשהייתה עדיין תינוקת, ואמה נפטרה כשהייתה נערה. למרות שחייה המוקדמים לא היו קלים, הינד גדלה להיות חזקה, עצמאית ומלאת אהבה לקהילה שלה. מגיל צעיר, היא האמינה בחשיבות החינוך והאחריות החברתית.

הינד למדה בבית הספר האסלאמי לבנות בירושלים ולאחר מכן למדה במכללה האנגלית, שם המשיכה את לימודיה. היא גילתה עניין רב בלמידה ותמיד רצתה לעזור לאחרים. כאישה צעירה היא הצטרפה לארגונים חברתיים וצדקה. היא השתתפה בפעילויות רבות שתמכו בנשים ובילדים. היא האמינה שחינוך, במיוחד עבור בנות, הוא המפתח לבניית עתיד טוב יותר.

חייה השתנו לנצח באפריל 1948. זו הייתה תקופה קשה מאוד באזור, ואנשים רבים סבלו בגלל אלימות ומלחמה. יום אחד, בזמן שהלכה ליד כנסיית הקבר בעיר העתיקה של ירושלים, היא מצאה 55 ילדים קטנים יושבים על הקרקע. הם היו מפוחדים, רעבים ובודדים. הילדים הללו שרדו מתקפה על כפר דיר יאסין, ולא נותרו להם משפחות. הינד לא פנתה לאחור. היא לקחה את הילדים לביתה, למרות שלא היה לה הרבה מקום או כסף. היא נתנה להם אוכל, מים ומקום לישון.

בהתחלה, זה היה קשה מאוד. ביתה היה קטן ולא מוכן לארח כל כך הרבה ילדים. היא הייתה צריכה למצוא דרכים להאכיל אותם, להלביש אותם ולטפל בהם. אבל הינד הייתה נחושה. היא האמינה שזו חובתה לעזור. היא עבדה קשה ופנתה לאחרים בקהילה לתמיכה. עם הזמן, היא הצליחה להעביר את הילדים לבניין גדול יותר, והיא הקימה את מה שנודע לימים בשם דאר אל-טיפל אל-ערבי - "בית הילדים הערבי".

דאר אל-טיפל התחיל כבית יתומים, אך עד מהרה הוא הפך ליותר מזה. זה היה מקום שבו ילדים יכלו להרגיש בטוחים, מקום שבו הם יכלו לצמוח, ללמוד ולהירפא. הינד הבינה שילדים שסבלו כל כך זקוקים ליותר מאוכל ומחסה בלבד. הם זקוקים לאהבה, חינוך ותקווה. היא דאגה, שבית היתומים יכלול בית ספר והתמקדה בלימוד נושאים חשובים כמו שפה, מדע והיסטוריה, יחד עם ערכים כמו כבוד, יושר וחסד.

הינד אל חוסייני האמינה עמוקות בכוחו של החינוך. היא חשבה שהוא יכול לתת לילדים עתיד טוב יותר, לא משנה כמה קשה היה עברם. היא עבדה כדי להפוך את דאר אל-טיפל לא רק לבית ספר אלא גם למרכז תרבותי. במהלך השנים, היא הוסיפה ספרייה, מוזיאון ומרחבים לאמנויות ומוזיקה. היא רצתה שילדים ילמדו על זהותם ומורשתם, ויגדלו למבוגרים מתחשבים ובטוחים בעצמם.

בית היתומים הפך למוסד ידוע ומכובד, שעזר לאלפי ילדים במשך עשורים רבים. למרות שהחל כתגובה למשבר, הוא המשיך לפתח ולהרחיב את תוכניותיו. הינד מעולם לא ראתה בו רק מקום הצלה, אלא בית שבו ילדים יוכלו להתכונן לחיים מלאים ומשמעותיים.

בנוסף לעבודתה בדאר אל-טיפל, הינד הייתה פעילה גם בתחומים אחרים בחברה. היא עבדה עם ארגוני נשים ותמכה במאמצים לשיפור חייהם של אנשים בירושלים ומחוצה לה. היא הייתה קול חזק עבור אלו שלעתים קרובות לא נשמעו. מנהיגותה לא התבססה על כוח או פוליטיקה, אלא על אכפתיות, הבנה ושירות. היא עוררה השראה בקרב אנשים רבים סביבה.

הינד אל חוסייני נפטרה בשנת 1994. אך עבודתה לא הסתיימה עם מותה. דאר אל-טיפל עדיין פעיל כיום, וממשיך לטפל ולחנך ילדים. המוסד גדל למתחם גדול הכולל בית ספר, מרכז תרבות ומוזיאון.



2. Al-Ghazali: A Life of Knowledge, Faith, and Influence

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الإمام الغزالي سيرة علم وإيمان وتأثير

أبو حامد محمد بن محمد الغزالي، يُعد من أعظم المفكرين في التاريخ الإسلامي، وُلد عام 1058م في مدينة طوس الواقعة في إقليم خراسان (في إيران حاليًا). نشأ في أسرة متواضعة، وكان والده رجلاً صالحًا محبًا للعلم، أوصى قبل وفاته بأن يكمل ولده طريق طلب العلم. وبالفعل، تم إرسال الغزالي وأخوه أحمد إلى مدرسة دينية، حيث ظهرت عليه علامات النبوغ منذ صغره، خاصة في الفقه، وعلم الكلام، والفلسفة.

تتلذذ الغزالي على يد كبار العلماء في عصره، وأبرزهم الإمام الحرمين الجويني، أحد أئمة الأشاعرة وعلماء عصره. تلقى على يديه أصول العقيدة والمنطق والجدل، وتميز بسرعة الحفظ وعمق الفهم، حتى أصبح من أشهر طلابه. وبعد وفاة الجويني، ذاع صيت الغزالي حتى عُيّن في سن مبكرة أستاذًا في المدرسة النظامية ببغداد، التي كانت من أرقى مؤسسات التعليم الإسلامي في العالم آنذاك. جذبت دروسه العلماء، والطلاب، والوزراء، بل وحتى قادة الدولة.

لكن على الرغم من مكانته العلمية والاجتماعية، مرّ الغزالي بأزمة روحية عميقة. فقد بدأ يشكّ في جدوى سعيه وراء الشهرة والمناظرات العقلية المجردة، وأصيب بحالة من القلق والاضطراب، أثرت في صحته الجسدية والنفسية، حتى فقد القدرة على الكلام في بعض الأحيان. وبعد صراع داخلي طويل، قرر ترك منصبه وكل ما يرتبط به من جاه ومكانة، وخرج في رحلة طويلة للبحث عن الحقيقة والصفاء الروحي.

خلال رحلته، زار الغزالي العديد من المدن الإسلامية الكبرى مثل دمشق، ومكة، والمدينة، وبيت المقدس. وتُعد إقامته في القدس مرحلة مفصلية في حياته. فقد أقام قرب المسجد الأقصى، وتفرغ للعبادة، والخلوة، والتأمل. ويُعتقد أن جزءًا كبيرًا من كتابه الأشهر "إحياء علوم الدين" قد كُتب في تلك الفترة. هذا الكتاب يُعد من أعظم المؤلفات في الفكر الإسلامي، إذ جمع بين الشريعة والتصوف، وربط بين ظاهر الدين وباطنه. وقد قسّمه إلى أربعة أقسام: العبادات، والعبادات، والمهلكات، والمنجيات — متناولًا فيها كيفية تهذيب النفس، وتركيز القلب، وتحقيق القرب من الله.

ويُروى أن الغزالي أقام في مكان يُعرف اليوم بـ "زاوية الغزالي"، وهو مبنى صغير بجوار المسجد الأقصى، لا يزال يُزار إلى اليوم. يرى البعض أنه كان موضع خلوته ومكان عبادته خلال إقامته في القدس.

ومن أعظم آثار الغزالي أيضًا كتابه "تهافت الفلاسفة"، الذي نقد فيه آراء بعض الفلاسفة المسلمين الذين تأثروا بالفكر اليوناني، وخصوصًا في قضايا مثل قدم العالم وعلم الله. فرغم تقديره للعقل، بيّن الغزالي أن هناك حدودًا للعقل البشري، وأن الوحي والنزوح الروحي هما الطريقان إلى معرفة الحقيقة المطلقة. وقد أثار هذا الكتاب جدلاً واسعًا في العالم الإسلامي، بين مؤيديه ومعارضيه، وفتح بابًا جديدًا لفهم العلاقة بين العقل والنقل.

اللافت أن مؤلفات الغزالي تُرجمت إلى اللاتينية في العصور الوسطى، واطّلع عليها كبار مفكري أوروبا. وقد تأثر به بعض فلاسفة المسيحية مثل توما الأكويني، كما تفاعل مع أفكاره مفكرون يهود مثل ابن ميمون.

وبعد أكثر من عشر سنوات من الرحلة والعزلة، عاد الغزالي إلى مسقط رأسه في طوس، حيث أسس مدرسة صغيرة قرب منزله، وانشغل بتعليم طلابه، والكتابة، والعبادة. وظل على هذا الحال حتى توفي سنة 1111م عن عمر يناهز 53 عامًا.

واليوم، يُعد الإمام الغزالي من أعظم علماء الإسلام، ويُلقب بـ "حجة الإسلام"، لما جمعه من علم شرعي وروحانية صوفية وفكر فلسفي تقدي. وتُدرس كتبه في المعاهد والجامعات إلى اليوم، ويُحتفى به كمثل للعالم الذي لم يكتفِ بالعلم النظري، بل سعى إلى تطهير النفس والارتقاء بها نحو الله.

אל-ע'זאלי: חיים של ידע, אמונה והשפעה

אבו חמיד מוחמד אל-ע'זאלי היה אחד ההוגים הגדולים בהיסטוריה האסלאמית. הוא נולד בשנת בעיר טוס, באזור ח'וראסאן (האשר נמצא באיראן של ימינו). הוא הגיע ממשפחה פשוטה 1058 וצנועה. אביו היה אדם דתי שאהב ידע. לפני מותו, הוא ביקש מבניו להמשיך ללמוד. לכן, אל-זאלי ואחיו אחמד נשלחו לבית ספר דתי. מגיל צעיר, אל-ע'זאלי גילה אינטליגנציה רבה'ע במיוחד במשפט האסלאמי, תאולוגיה ופילוסופיה.

הוא למד אצל מלומדים גדולים רבים. מורו המפורסם ביותר היה האימאם אל-ג'וויני, המכונה גם אימאם אל-חרמיין". תחתיו, אל-ע'זאלי למד על לוגיקה, אמונה וטיעון. הוא הפך לאחד התלמידים המובילים והיה ידוע בזיכרוננו המהיר ובחשיבתו המעמיקה. לאחר מותו של אל-ג'וויני אל-ע'זאלי התפרסם מאוד ונבחר ללמד בבית הספר ניזמיה בבגדד, אחד מבתי הספר הטובים בעולם האסלאמי באותה תקופה. שיעוריו משכו תלמידים רבים, מלומדים ואפילו מנהיגי ממשל.

אך אפילו עם מעמדו הרם, אל-ע'זאלי עבר משבר רוחני עמוק. הוא החל להטיל ספק במטרותיו באהבתו לתהילה ובערך הוויכוחים. הוא הרגיש חרדה וחולה ולפעמים אפילו לא היה מסוגל לדבר. לאחר מאבק ארוך, הוא החליט להשאיר הכל מאחור - את עבודתו, תהילתו ועושרו והחל במסע לחיפוש אחר אמת רוחנית.

במהלך מסעו, הוא ביקר בערים אסלאמיות חשובות רבות, כמו דמשק, מכה, מדינה וירושלים. זמנו בירושלים היה מיוחד מאוד. הוא שהה ליד מסגד אל-אקצא, שם בילה זמן בתפילה מדיטציה ומחשבה. אנשים רבים מאמינים שהוא כתב חלק מספרו המפורסם ביותר, *איחיא עולם אל-דין* (תחיית מדעי הדת), בזמן שהותו שם. ספר זה הפך לאחת היצירות החשובות ביותר במחשבה האסלאמית. הוא מחבר בין חוקים דתיים לחיים רוחניים. לספר ארבעה חלקים עיקריים: פולחן, הרגלים יומיומיים, תכונות מזיקות ופעולות הצלה. בו הוא מלמד כיצד לטהר את הלב, לשפר את האופי ולהתקרב לאלוהים.

נאמר שאל-ע'זאלי שהה במקום קטן ליד אל-אקצא בשם "זאוויאת אל-ע'זאלי". בניין קטן זה עדיין קיים כיום, ואנשים מבקרים בו כדי לזכור אותו ואת מסעו.

ספר מפורסם נוסף שכתב היה *חוסר הקוהרנטיות של הפילוסופים*. בספר זה הוא מתח ביקורת על כמה פילוסופים מוסלמים שעקבו אחר רעיונות יוניים יתר על המידה - במיוחד בנושאים כמו האם העולם תמיד היה קיים וכיצד אלוהים יודע דברים. בעוד שאל-ע'זאלי כיבד את התודעה, הוא האמין שלתודעה יש גבולות. הוא אמר שידע אמיתי נובע הן מהיגיון והן מחוויה רוחנית (כמו אמונה ורגש פנימי). רעיונותיו פתחו בוויכוח גדול בעולם המוסלמי על תבונה ודת.

מאוחר יותר, ספריו של אל-ע'זאלי תורגמו ללטינית, וחוקרים נוצרים באירופה קראו אותם. אחד ההוגים הנוצרים המפורסמים ביותר, תומאס אקווינס, קרא והגיב לרעיונותיו של אל-ע'זאלי אפילו פילוסופים יהודים כמו הרמב"ם הושפעו ממנו.

לאחר יותר מ-10 שנים של מסעות והרהורים רוחניים, אל-ע'זאלי חזר לעיר הולדתו טוס. הוא פתח בית ספר קטן ליד ביתו, לימד תלמידים, כתב ספרים וחי חיים פשוטים. הוא נפטר בשנת 1111 53 בגיל.

כיום, האימאם אל-ע'זאלי זכור כאחד החוקרים הגדולים ביותר בהיסטוריה האסלאמית. הוא נקרא "חוג'את אל-אסלאם" (הוכחת האסלאם) בשל ידיעותיו העמוקות וחוכמתו הרוחנית. ספריו עדיין נלמדים בבתי ספר ובאוניברסיטאות. אנשים מעריצים אותו לא רק בשל שכלו אלא גם בשל ליבו, ובשל חיפושו אחר חיים המקרבים את האדם לאלוהים.





3. Dr. Ismet Avdimetaj: When Lives Were Saved with Bare Hands

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Dr. Ismet Avdimetaj: Kur jeta shpëtohej me duar të zbrazëta

Në rrëfimet e luftës për liri, emrat që shpesh mbesin në hije janë ata të profesionistëve që luftuan jo me armë, por me dije, përkushtim dhe duar të lidhura me plagë. Një prej tyre është Dr. **Ismet Avdimetaj** nga fshati Strelc i komunës së Deçanit, i cili gjatë luftës së Kosovës dha gjithçka që kishte për të shpëtuar jetë – me mjete minimale, në kushte çnjerëzore dhe nën kërcënimin e përhershëm të vdekjes.

Dr. Avdimetaj ishte mjek i ri kur zgjodhi të mos e kërkonte sigurinë në ndonjë vend të largët, por të qëndronte në mesin e popullit të tij dhe të bashkohej me Ushtrinë Çlirimtare të Kosovës. Vendimi i tij u mor në maj të vitit 1998, kur forcat serbe masakruan banorët e fshatit Lubeniç dhe më pas sulmuan edhe Strelcin. Atë ditë, ai doli nga shtëpia me çantën mjekësore në shpinë, për t'u bashkuar me luftëtarët – dhe nuk u kthye më pas.

“Çanta me pajisje mjekësore në një dorë, pushka në tjetrën. Isha mjek, por edhe ushtar. Jo nga dëshira, por nga nevoja për të mbijetuar dhe për të qenë aty kur dikush më thërriste: Doktor, shpëtomë. Lufta nuk ishte vetëm ballë për ballë me armikun,” tregon ai. *“Ishte betejë për mbijetesë në çdo kuptim – pa ngrohje, pa ushqim, pa veshmbathje, pa ilaçe. Shpesh, kemi qëndruar me orë të tëra në shi e acar, pa asnjë mundësi për t'u ushqyer si duhet.”*

Mjekët, sipas tij, ruheshin në teori – por në praktikë, ai dhe kolegët e tij qëndronin në vijën e parë. Aty ku binin plumbat, aty ishin edhe ata. Me një çantë të thjeshtë, përballeshin me plagë nga granatat, me gjymtime të pariparueshme, me trupa të shkatërruar në mënyrë të papërshkrueshme. Kishte raste kur, me gjithë përpjekjet, nuk mund të bënin asgjë. *“Disa trupa kanë qenë aq të dëmtuar, sa që është dashur të ‘krijosh një njeri të ri për t'i shpëtuar,’”* thotë ai me zë të dridhur. *“Kemi pasë raste ku e kemi ditur se nuk mund t'i shpëtojmë. Shihje në sytë e tyre që prisnin, por ndihma nuk vinte dot. S’kishim mjete, s’kishim mundësi. Ato raste na e kanë thy zemrën.”*

Por edhe në këto kushte, jeta duhej shpëtuar. Ata e kishin kthyer çdo shtëpi të hapur në ordinancë, çdo kasolle në dhomë operimi. *“Shumë familje rrezikuan gjithçka duke na ofruar shtëpitë e tyre për trajtime. Ishte heroizëm i heshtur, por i paçmueshëm.”*

Për të trajtuar të plagosurit, mjekët e UÇK-së përdornin mjetet që kishin, të ardhura kryesisht nga donacionet e bashkatdhetarëve në diasporë ose kontrabanduar në

mënyrë të fshehtë përmes Shqipërisë. Asnjëherë nuk ishin të mjaftueshme. *“Kemi përdorur gjithçka që kishim. Nuk kishte luks. Ishte jeta ose vdekja, çdo ditë.”*

Përveç ushtarëve, ai trajtonte edhe civilë – burra, gra, të moshuar e fëmijë të sëmurë ose të plagosur gjatë largimit përmes maleve. *“Kam parë njerëz që, të uritur, lypnin vetëm një copë bukë. Kam ndarë një bukë në tetë pjesë me ushtarë të lodhur, që ecën me orë për të gjetur strehim. Në ato kushte, kur për 8 ushtarë kishim vetëm një bukë dhe një copë djathë, edhe shpresa ndahej në pjesë të barabarta.”*

Një rast që e ka prekur thellë ishte ai i një snajperisti gjerman, vullnetar në radhët e UÇK-së, i cili u plagos rëndë. Pas trajtimit të parë në Kosovë, ai u dërgua në Tiranë për shërim, por pas vetëm pesë ditësh u rikthye në front – me plagët ende të lidhura. *“Na tha që trajtimi jonë në front ishte më i mirë se ai në spitalin ushtarak. Na kërkoi vetëm t’ia linim duart e lira për të vazhduar betejën.”* Dr. Ismeti kujton këtë rast si një dëshmi se kur dikush i huaj është gati të vdesë për vendin tënd, ti nuk ke të drejtë të qëndrosh mënjane.









4. Elfete Humolli: The Girl Who Became the Voice of a Silenced Nation

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Elfete Humolli: Vajza që u bë Zëri i një Kombi të Shtypur

Në histori, shpesh mbesin në hije ata që dhanë gjithçka për të tjerët, pa pasur mundësi ta jetojnë vetë lirinë që e ëndërruan. Një nga këta emra që duhet të kujtohet me nderim është ai i Elfete (Ylfete) Humollit, një vajzë nga fshati Lupç i Poshtëm në komunën e Podujevës, e cila në moshën vetëm 17-vjeçare u bë simbol i rezistencës paqësore kundër shtypjes së regjimit serb në Kosovë.

E lindur më 15 shkurt 1973 në një familje të njohur për angazhimin e saj patriotik, frymëzimi i Elfetes ishte i hershëm. Babai i saj, Isa Humolli, kishte qenë i burgosur politik dhe aktivist i paepur për të drejtat kombëtare. Kjo atmosferë edukimi dhe përkushtimi ndaj atdheut e formësoi karakterin e saj që në moshë të vogël.

Në vitin 1989, kur regjimi serb e suprimoi autonominë e Kosovës, valët e protestave u përhapën nëpër qytete dhe më pas në fshatra. Edhe Elfetja, nxënëse e shkëlqyer dhe me frymë të lartë shoqërore, u bashkua me protestuesit në fshatin e saj. Me guxim, me dy gishta lart dhe me zërin që kërkonte “liri, barazi dhe demokraci,” ajo marshonte përkrah të rinjve tjerë që refuzonin të nënshtroheshin.

Më 1 shkurt 1990, ndërsa përgatitej të rifillonte shkolla pas pushimeve dimërore, Elfetja mori pjesë në një tjetër protestë në fshatin e saj Lupç i Poshtëm. Ishte një ditë e trazuar, me tensione të ngritura dhe vendime për të ndalur protestat për shkak të rrezikut të madh. Megjithatë, ajo vendosi të mos qëndronte në heshtje. Në atë ditë, përballë autobлиндave të forcave serbe, ajo u qëllua për vdekje. Momenti i vrasjes së saj u regjistrua nga një ekip gazetarësh të huaj nga Sarajeva, të cilët rastësisht ndodheshin aty. Ky incizim, i publikuar më vonë ndërkombëtarisht, u kthye në një provë të pakontestueshme të dhunës shtetërore ndaj popullit të Kosovës.

“Për ne ishte si një sinjal nga vetë Elfetja, sikur e kishte parandier,” thotë e motra e saj, Serbeze Humolli. “Disa ditë para se të vritej, pa një ëndërr ku ishte grimosur dhe të gjitha shoqet e saj i vinin për vizitë. E tregoi me krenari dhe habi. Dhe ashtu ndodhi. Jo vetëm shoqet, por krejt Kosova erdhi për ta nderuar.”

Vrasja e saj tronditi jo vetëm komunitetin lokal, por gjithë vendin. Me mijëra vizitorë, qytetarë, aktivistë dhe gazetarë e vizituan familjen, për të parë nga afër shtëpinë e

vajzës që u bë zëri i një populli të tërë. “Ajo u bë si rasti i Reçakut – një dritare për botën që të kuptojë se çfarë po ndodhte në Kosovë,” shpjegon Serbezja.

Por dhimbja nuk mbaroi me kaq. Familja Humolli vazhdoi të përndiqej, të provokohej, të përgjohej. “Na qëllonin me gaz lotsjellës në oborr, vetëm për të na treguar që ishim nën vëzhgim,” kujton ajo. “Ishte një gjendje e vazhdueshme frike,” kujton Serbezja. “Edhe të afërmit tanë u sulmuan. Jetët tona ishin nën vëzhgim sepse kishim guxuar të flisnim.”

Dhe vuajtja e kësaj familjeje u thellua edhe më shumë me humbjen e vëllait të Elfetes, Mentor Humollit, i cili ra dëshmor në betejën e Koshares si pjesëtar i Ushtrisë Çlirimtare të Kosovës. Ai ishte vetëm 23 vjeç kur iu bashkua Ushtrisë Çlirimtare të Kosovës, duke lënë pas një biznes familjar shumë të sukseshëm dhe rolin e kryefamiljarit për të luftuar për liri.

Mentori kishte qenë i përkushtuar jo vetëm në luftë, por edhe në ndihmë ndaj komunitetit – shpërndante ushqime, veshmbathje dhe ndihma të tjera për banorët në nevojë. Edhe ai, si motra e tij, kishte vendosur të mos qëndronte i heshtur përballë padrejtësive. “Atdheu po na thërret,” i kishte thënë nënës para se të nisej për luftë. “Edhe pse të gjitha vareshim nga ai, ai e ndjente se obligimi i tij ndaj atdheut ishte më i madh”, thotë Serbezja. “Ai vdiq në betejë pas gjashtë javësh në vijën e frontit”...







5. Ilmi Reçica: The Silent Hero of Knowledge During Kosovo's Darkest Days

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Ilmi Reçica: Heroi i heshtur i diturisë në ditët më të errëta të Kosovës

Në një cep të Ballkanit, në një vend të vogël që shpesh nuk përmendet në harta të mëdha, u zhvillua një nga format më të fuqishme të rezistencës paqësore në fund të shekullit të 20-të: arsimi në shtëpi, i njohur si sistemi paralel arsimor në Kosovë. Ky sistem u ngrit nga mësues, prindër dhe qytetarë të zakonshëm që refuzuan të dorëzoheshin përballë shtypjes sistematike nga regjimi serb i viteve 1990. Njëri prej tyre është Ilmi Reçica, një mësues i gjuhës frënge dhe latine në Prishtinë, i cili u kthye në simbol të përkushtimit dhe qëndresës intelektuale.

Në vitin 1991, autoritetet serbe përjashtuan nxënësit shqiptarë nga shkollat publike dhe ndaluan mësimin në gjuhën shqipe. Brenda natës, qindra mijëra fëmijë shqiptarë mbetën pa shkollë. Ndërsa për komunitete të tjera në botë arsimi është një e drejtë themelore e padiskutueshme, për shqiptarët e Kosovës, u kthye në një akt rezistence kombëtare.

“Populli u vetëorganizua. Ishte e qartë që nëse nuk vepronim, do ta humbnim një brez të tërë,” kujton Reçica. Shtëpitë private u kthyen në shkolla të improvizuara. Dhoma gjumi u bënë klasa, ku fëmijët uleshin mbi sfungjerë të prerë, ose shkruanin në shpindën e njëri-tjetrit në mungesë të bankave. Tabelat ishin copa gome të nxjerra nga mbeturinat industriale, ndërsa librat – një luks i rrallë. Shumë mësues përdornin libra të vjetër personale dhe jepnin shënime të diktuar për nxënësit.

Reçica vetë ka dhënë mësim në këto kushte për nëntë vite, pa ndërprerje. Ai udhëtonte në këmbë çdo ditë, duke kaluar postblloqe policore, duke u përballur me rreziqe të vazhdueshme për jetën. Në një rast, një helikopter serb hodhi gaz lotsjellës mbi oborrin e një “shkolle-shtëpi” në Prishtinë, ku nxënësit po grumbulloheshin për ndërrimin e dytë. Ai e kujton si një nga ditët më të vështira – jo vetëm për shkak të panikut, por për faktin se nxënësit, pavarësisht gjithçkaje, u kthyen sërish të nesërmen. *“Ata ishin fëmijë, por me shpirt luftëtarësh,”* thotë ai me emocion.

Dëshira për të mësuar nuk u ndal. Pavarësisht mungesës së librave, ngrohjes apo ushqimit, mësimi vazhdonte. Ngrohja në shumë shtëpi sigurohej nga vetë pronarët – të cilët, përveç që rrezikonin jetën duke u dhënë hapësirë shkollave ilegale, shpesh ndanin gjithçka që kishin me mësuesit dhe nxënësit: nga stufat me dru deri tek një

pjatë e ngrohtë ushqimi. *“Kemi pasë raste që pronarët e shtëpive na kanë ndarë edhe pagat e tyre modeste, vetëm për të na mbajtur aty,”* kujton Reçica.

Rreziku ishte real. Policia serbe i përndiqte mësimdhënësit, pronarët e shtëpive dhe vetë nxënësit. Drejtori i gjimnazit “Sami Frashëri”, Abdyl Gashi, u arrestua dhe u dhunua disa herë. Edhe vetë Ilmi Reçica u përball me arrestime, me dhunë fizike dhe përpjekje për ta dekurajuar. *“Ata nuk donin vetëm të na frikësonin. Donin të na bindnin që shkolla shqiptare nuk kishte më vend në këtë vend. Por ne e kishim ndarë mendjen.”*

Në këto rrethana, ai dhe shumë kolegë të tij vazhduan mësimin, edhe pse me pagesa simbolike – fillimisht 20 marka gjermane në muaj. Por për ta, vlera nuk ishte në para, por në misionin që kishin marrë mbi supe. Në një moment ai la një punë me të ardhura të larta në Gjermani për t’u kthyer dhe për të vazhduar mësimin në shtëpitë-shkolla. *“Kur pashë fëmijët e zverdhur nga të ftohtit dhe uria, më erdhi turp nga vetja. U ktheva menjëherë.”*







6. Mejdin Malhani: A Vision Carved in Stone and Set in Motion

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Mejdin Malhani: Një vizion i gdhendur në gur dhe i vënë në lëvizje

Që në vogëli në një familje modeste në Tiranë, Mejdin Malhani u rrethua nga vija, ngjyra dhe ritmi i penelit të të atit, një piktor pasionant. Ai kalonte orë duke vëzhguar dhe duke provuar të vizatonte e të modelonte figura prej argjile. Talenti u duk herët dhe familja e mbështeti. Vijoi Liceun Artistik dhe më pas Universitetin e Arteve, ku u diplomua në Skulpturë Monumentale. Çdo bllok guri për të ishte një histori që priste të dilte në dritë.

Për Mejdinin, arti dhe lëvizja janë të pandashme. Gdhendja i jep formë emocioneve, ndërsa çiklizmi i jep liri trupit. Që në shkollë, alternonte studion me pedalim. “E njëjta energji që ndjej në çiklizëm, më udhëheq edhe në skulpturë,” thotë ai.

Duke parë mungesën e hapësirave për të rinjtë, themeloi “The Cyclist’s Home” – një qendër komunitare që ofron klasa çiklizmi të brendshme, punëtori biçikletash dhe një ambient shoqëror mikpritës. Më vonë, si Drejtor Ekzekutiv i “We Bike Albania”, u angazhua në promovimin e turizmit të qëndrueshëm përmes çiklizmit, duke zbuluar bukuritë e natyrës shqiptare për vendas e vizitorë.

Nuk ishte rrugë e lehtë: mungesë financimesh, skeptikë dhe shumë lodhje. Por ai nuk u ndal. Me durim dhe pasion, aktivitetet e tij u kthyen në burim frymëzimi për breza të ndryshëm. Fëmijë, të rinj dhe pensionistë u bënë pjesë e kësaj lëvizjeje pozitive, që lidh shëndetin, artin dhe komunitetin.

Përkushtimi i tij e bëri ideal për projektin Makivi, që nderon individë që fuqizojnë të tjerët përmes pasionit. Mejdin nuk ka krijuar vetëm vepra arti dhe shtigje biçikletash, por një komunitet ku secili ndjehet i mirëpritur dhe i frymëzuar.

Sot, ai vazhdon të ëndërrojë: një qendër që bashkon skulpturën dhe trajnimin fizik në një hapësirë të vetme. “Secili lind me një formë brenda vetes,” thotë ai, “dhe duhet ndihmuar që ta zbulojë.” Për brezin e ri, ai ka një mesazh të thjeshtë: dëgjoni instinktet, përqaftoni sfidat dhe mos kini frikë të shtyni kufijtë tuaj.

Historia e tij është një dëshmi se arti dhe lëvizja mund të ecin krah për krah, duke formuar një jetë me më shumë kuptim dhe një shoqëri më të fortë. Një pedalim, një goditje daltë – dhe një hap më pranë një komuniteti më të ndriçuar.



7. Sevasti Qiriazhi (Dako): the torch-bearer who opened every classroom door

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Sevasti Qiriazhi (Dako): pishtarja që hapi çdo derë të klasës

E lindur më 1871 në Manastir (Bitola e sotme), Sevasti u rrit në një familje protestante ku atdhetaria dhe arsimit ishin dy faqe të së njëjtës libër. Shkolla misionare amerikane ku mori mësimet e para—dhe inkurajimi i poetit Naim Frashëri—i siguruan bursën për në Robert College të Stambollit, duke e bërë gruan e parë shqiptare me diplomë universitare moderne (1891).

Një ëndërr e ndaluar që merr formë në Korçë

Me diplomën në dorë, 20-vjeçarja refuzoi oferta komode jashtë vendit dhe u kthye me nxitim. Po atë vjeshtë, ajo dhe vëllai Gjerasimi hapën **Shkollën e Vajzave të Korçës**—të parën shkollë shqipe për vajza. Inspektorët osmanë e mbyllën disa herë, duke e cilësuar “sedicion”, por Sevasti riniste mësimin në shtëpi private, ku gramatika mësohej në dritën e llampës. Brenda një dekade, klasa kaloi nga 4 në mbi 200 nxënësë—myslimane, ortodokse e katolike—një revolucion i heshtur në një trevë të ndarë nga besimet.

Alfabeti i emancipimit: libra, abetare, revista

Sepse një shkollë pa libra nuk mbijeton, Sevasti hartoi abetaret dhe gramatikat e para për vajza, duke këmbëngulur se “çdo bijë duhet të takojë gjuhën amtare në faqe”. Në 1908, ajo dhe motra Parashqevi këshilluan delegatët e Kongresit të Manastirit që bashkoi alfabetin, duke argumentuar se një shkronjë e vetme do të përshpejtonte lexim-shkrimin e grave. Në emigracion redaktoi revistën “**Yll i Mëngjesit**” dhe ligjëroi nga Bostoni në Çikago për bursa për vajzat ballkanike.

Internime, rikthime dhe Instituti “Kyrias”

Lufta I Botërore e çoi familjen në Rumani, më pas në SHBA; çdo mërgim përfundonte me një rikthim të ri. Në 1922, bashkë me bashkëshortin Kristo Dako dhe Parashqevinë, themeloi **Institutin “Kyrias”** pranë Tiranës—internat që ndërthurte laboratorët e fizikës me tezgjahët, kështu që vajzat mësonin njëkohësisht ekuacione dhe pavarësi ekonomike. Deri në 1931, ish-nxënëset e tij përbënin brezin e parë të doktorëve, juristeve e redaktoreve shqiptare.

Luftë, burgosje dhe heshtje e detyruar

Pushtimi fashist i 1939-ës e ktheu kampusin në depo armësh; Sevasti strehoi nxënëse që refuzonin të përshëndesnin okupatorët. Në 1943, njësitë pro-naziste e deportuan atë dhe familjen në kampin Banjicë pranë Beogradit; mbijetuan deri në afrimin e Aleatëve më 1944. Kur u kthye në Tiranë, Instituti ishte shtetëzuar dhe biblioteka e saj e plaçkitur.

Mësimet e fundit nën qiell armiqësor

Pa pension dhe pronë, 73-vjeçarja vazhdoi t'u japë mësim fshehurazi vajzave të lagjes: "Dija është pasuria e vetme që tirani s'mund të ta konfiskojë", u thoshte. Ajo u nda nga jeta më 30 gusht 1949 në varfëri, por me koke lart; amaneti i fundit ishte që çdo libër i mbetur në shtëpi të ishte i hapur për vajzat e lagjes.

Trashëgimi që ende ndriçon bankat

Shqipëria pas komunizmit i ka shpallur Sevasti dhe Parashqevinë "Nënat e Arsimit Shqiptar." Shkolla, auditore universitetesh, çmime kombëtare mësuesish dhe një festival vjetor për leximin e vajzave mbajnë mbiemrin e tyre. Më shumë se një shekull pasi katër vajza u ulën në një bankë në Korçë, sot gratë përbëjnë mbi gjysmën e studentëve shqiptarë—secila, në një farë mënyre, hyn nga dera që hapi Sevasti.

Manuali i saj për ndryshim ka tri kapituj:

- 1. Arsimo së pari:** Ndërto klasën përpara podiumit.
- 2. Rezisto qetë:** Kur pushteti mbyll derën, mëso në kuzhinë.
- 3. Rindërto pa pushim:** Internimi, lufta dhe diktatura mund të vonojnë, por kurrë të shuajnë dritën e dijes.

Sa herë një vajzë shqiptare hap një tekst pa frikë, një faqe e re e historisë së Sevasti Qiriazit po shkruhet—dhe pishtari i saj vazhdon të digjet.





8. There is love in us and it will prevail - Adi

Gordon

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"هناك حب في داخلنا، وسيبتصر" - عدي جوردون

وُلد عدي جوردون عام 1966، وكان في طفولته يمارس عدة رياضات مثل التنس، وتنس الطاولة، وكرة القدم. كان معروفًا بين أصدقائه بشخصيته التنافسية واستعداده لفعل أي شيء ليتجنب الخسارة. وفي سن الرابعة عشرة، اكتشف شغفه الحقيقي لكرة السلة. ومنذ تلك اللحظة، قرر أن يكرّس نفسه لها وأصبح لاعبًا منتظمًا.

عندما انضم جوردون إلى فريق هبوعيل القدس، لم يكن الفريق في أفضل حالاته، لا من الناحية الفنية ولا الإدارية. كانت المدرجات شبه خالية، والأداء باهت، والحماس مفقود. لكن جوردون جاء برؤية مختلفة: أراد أن يعيد الجماهير، وأن يعيد المتعة إلى اللعبة. لم يقتصر دوره على الأداء داخل الملعب فقط، بل جلب معه روحًا جديدة، وقيمًا عميقة، وفكرًا مغايرًا. فقاد الفريق نحو التميز.

في إحدى المرات، سأله طالب: "إذا لم تكن تنافسيًا، فلماذا تلعب؟" فأجاب جوردون بجواب غير متوقع يعكس رؤيته العميقة:

"من قال إنني لست تنافسيًا؟ فقط مع الوقت ومع التجارب، أدركت أن هناك أمورًا لا تستحق أن نفعّلها فقط من أجل الفوز"

بعبارة أخرى، جوردون كان تنافسيًا للغاية، يكره الخسارة ويطمح للفوز دائمًا. لكنه رسم حدودًا لما يمكن فعله لتحقيق الانتصار. لم يكن مستعدًا للإيذاء أو قلة الاحترام، لأنه كان يؤمن أن الفوز يجب أن يكون نظيفًا، نابعًا من الروح الرياضية وإلا فإن اللعبة تفقد معناها. بهذه الفلسفة، أعاد تعريف "النجاح" في الرياضة، وواجه النظرة السائدة التي اعتبرت أن الغاية تبرر الوسيلة.

واحدة من أبرز المساهمات التي قدمها جوردون لهبوعيل القدس كانت في علاقته بالجماهير. صاغ رؤية خاصة: أن الفريق لا يملك جمهورًا فقط، بل إن الجمهور هو من يملك الفريق. بل أكثر من ذلك، الجمهور هو من يحمل الفريق على أكتافه. كان يرى أن هدف الفريق الحقيقي هو إسعاد جماهيره، وأن العلاقة بين اللاعبين والجمهور هي جوهر اللعبة. وقد تجلت هذه العلاقة بقوة في عام 1997، حين خسر الفريق البطولة الوطنية أمام خصمه التقليدي مكابي تل أبيب. ورغم الخسارة، بقيت الجماهير وفية للفريق، وأثبتت أن حبها غير مشروط ولا يعتمد على النتائج، وهو ما ميزها عن غيرها - وكل ذلك كان بفضل تأثير جوردون وروحه.

ولتعزيز هذا الرابط مع الجمهور، قام جوردون بخطوات عملية بقيت محفورة في الذاكرة. من بين هذه المبادرات، أرسل أطفالًا من مشجعي الفريق لمرافقة اللاعبين في مباراة بايلات، واشترى آلاف القمصان على نفقته الخاصة كهدايا لهم: "هناك حب في داخلنا، وسيبتصر" - وهي جملة مأخوذة من أغنية لأريك أينشتاين وأركادي دوشين، أصبحت لاحقًا شعارًا لهبوعيل القدس وجوهر فلسفة جوردون.

كان جوردون يؤمن أن الحب هو الأساس. فعندما يسود الحب بين اللاعبين، وبينهم وبين الجماهير، ترتفع المعنويات، ويسود الاحترام، وتصبح اللعبة ممتعة. ووفقًا لرؤيته، اللاعب الذي يستمتع باللعب يقدم أداءً أفضل من الذي يلعب تحت ضغط أو توتر.

הזוה הפלספיה למ תנתרק אטרًا على فريقيه فحسب، بل أترت في كره السلة الإسرانيية عموماً، وما زالت تُحدث فرقًا حتى اليوم وعلى عكس كره القدم الإسرانيية التي تشهد في بعض الأحيان أعمال شغب وسلوكيات سلبية، أصبحت أجواء كره السلة أكثر هدوءًا واحترامًا، ويُعزى جزء كبير من هذا التحول إلى تأثير جوردون.

لكن ما يميز رؤية جوردون حقًا هو أنها تتجاوز حدود الملاعب. فهي دعوة للحياة، للمجتمع، وللإنسانية. في زمن تتزايد فيه الانقسامات والخلافات، يمكننا أن نستفيد من فلسفته ونسعى لبناء مجتمع أقرب، أكثر حبًا وتقاهمًا، وأكثر إنسانية.

יש בנו אהבה והיא תנצח- עדי גורדון

עדי גורדון נולד בשנת 1966. כילד שיחק טניס, פינג פונג וכדורגל. הוא תואר על ידי חבריו כילד תחרותי - שהיה מוכן לעשות הכל כדי לא להפסיד. בגיל ארבע עשרה הכיר את ענף הספורט ששינה את חייו הכדורסל. גורדון החליט להתמקצע בספורט זה והפך לשחקן כדורסל מן המניין.

כאשר גורדון הגיע להפועל ירושלים, הקבוצה הייתה במצב ירוד הן על המגרש והן מחוצה לו. הביצועים על הפרקט לא היו טובים במיוחד, האוהדים נעדרו מן היציעים, והמשחק הרגיש כחסר כל טעם. עדי גורדון בא והביא איתו רוח אחרת. הוא רצה שהאוהדים יחזרו למגרשים ושהמשחק יחזור להיות מהנה. גורדון הביא איתו רוח ספורטיבית חדשה, לצד ערכים ואידיולוגיה חדשים - ובכך הביא את הפועל ירושלים לגדולתה.

אחד התלמידים שאל בעבר את גורדון: אם אתה לא תחרותי, מה הניע אותך לשחק? תשובתו הלא צפויה מהווה בעיני בסיס לתפיסת עולם ייחודית וראויה לחיקוי: "מי אמר לך שאני לא תחרותי? פשוט ככל ששחקתי יותר, ועברתי יותר חוויות קשות, הבנתי שיש דברים שלא שווה לעשות בשביל הניצחון".

כלומר, לפתע התבהר לנו: גורדון היה ונותר כדורסלן תחרותי מאוד. הוא שונא להפסיד ובווערת בו תשוקה תמידית לנצח. הוא מוכן לעשות כמעט כל דבר כדי לנצח. מה ששינה את עולם הכדורסל היה שהוא היה מוכן לעשות כמעט כל דבר. גורדון לא היה מוכן לדחוף שחקן של קבוצה יריבה או לדבר בזלזול אל חבריו לקבוצה. הוא האמין שאם הוא יתדרדר לדברים אלו, הוא כבר לא ינצח אלא יפסיד מכיוון שהמשחק יפסיק, להיות מהנה. גורדון שינה את תפיסת העולם של תקופתו, תפיסה ולפיה הניצחון הוא הדבר הכי חשוב ולגיטימי לעשות כל דבר עבורו.

דבר חשוב נוסף אותו הביא גורדון להפועל ירושלים, הוא הקשר עם האוהדים. עדי גורדון טבע את התפיסה שהפועל ירושלים היא לא קבוצה שיש לה קהל, אלא קהל שיש לו קבוצה. יתרה מכך: קהל שנושא על גבו את הקבוצה. גורדון האמין שהדבר החשוב ביותר לקבוצה הוא אוהדיה, ושכל המטרה של קבוצת ספורט היא לשמח את האוהדים. מערכת היחסים הייחודית הזו הובילה לייחודיות נוספת, שהתבררה עם אובדן האליפות בשנת '97. בשנה זו, הפועל ירושלים הפסידה למכבי תל אביב, יריבתה המושבעת, את אליפות המדינה. אך, אף על פי שהפסידו, אוהדי הפועל נשארו עם הקבוצה ואהבו אותה. האהבה של אוהדי הפועל לקבוצה התברר, איננה אהבה התלויה בדבר, ואיננה אהבה התלויה בניצחון - דבר אשר מבדיל אותה בצורה מובהקת מקבוצות אחרות. שורשי הדבר זה נעוצים ברוחו של עדי גורדון, שחולל שינוי זה בכך שהכניס לתודעת האוהדים את משנתו המיוחדת.

תפיסה זו גם גרמה לקשרים החזקים בין הפועל לאוהדים שהתחילו אז וממשיכים גם היום. גורדון הבין שכדי שיווצרו קשרים חזקים שישארו לשנים, ואולי אף לדורות (לכל הפחות, לדורות של אוהדים) - הוא צריך, לעשות מעשים למען האוהדים והקהילה. לכן הוא עשה מעשים שהטביעו את חותמם על האוהדים. לדוגמה גורדון הטיס ילדים אוהדי הקבוצה יחד עם הקבוצה למשחק באילת, או קנה על חשבוננו אלפי חולצות עליהן "הכיתוב "יש בנו אהבה והיא תנצח".

ציטוט זה, שגורדון לקח משירו של אריק איינשטיין וארקדי דוכין, הפך להיות המוטו של הפועל ירושלים ומרכז האידיאולוגיה שלה. האהבה בין האוהדים לשחקנים ובין השחקנים לשחקנים היא זו שחשובה, והיא זו שעומדת במרכז. כאשר יש אהבה, יש מורל גבוה, יש כבוד הדדי והשחקנים נהנים מהמשחק. ושחקן שנהנה לשחק, כך לפי פילוסופיית המשחק של גורדון, משחק יותר טוב משחקן שלא נהנה לשחק.

האידיאולוגיה הזו, ולפיה האהבה היא זו שחשובה, השפיעה על הכדורסל הישראלי ומשפיעה עד היום. בניגוד לכדורגל הישראלי, בו הקבוצות, השחקנים, והאוהדים מתפרעים, צועקים, מקללים בגסות, ומעליבים את השחקנים - בכדורסל הישראלי כיום יקרו מקרים כאלה בתדירות פחותה משמעותית, הרבה מזה בזכות גורדון. כמוכן שעדיין יש אלימות במגרשי הכדורסל, ועדיין יש בעיות בין אוהדים, אבל כאשר משווים את המצב למה שהתחולל בענף לפני כניסתו של גורדון להפועל ירושלים - נגלה לעינינו שינוי של ממש.

במהלך שנותיו בכדורסל הישראלי, גורדון הפגין רוח של "ווינר" אמיתי. הוא ויתר על משכורת שהגיעה לו בתור השחקן הטוב ביותר של הפועל ירושלים והקפטן, וזאת על מנת שההנהלה תוכל להביא שחקנים שיעניקו לאוהדים את חווית המשחק הטובה ביותר. הוא הבין שהכדורסל הישראלי זקוק לשינוי מהותי כדי שיחזור להיות מהנה עבור האוהדים, והיה מוכן לוותר על כספו לטובת מטרה זו.

האידיאולוגיה של גורדון חורגת מגבולותיו של המגרש ושל משחק הכדורסל, ואפשר לקחת אותה לכל תחום בחיינו. במיוחד היום, כשהקייטוב בעם גדול מתמיד, אפשר לקחת את אמירותיו ואת משנתו של גורדון לחיינו ולהשתמש בה כדי להתקרב יותר כעם וכמדינה.



9. Granny Zsuzsa's Garden, Where the Plants

Tell Stories

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Grădina bunicii Zsuzsa, unde plantele spun povești

Eroii de zi cu zi sunt oameni simpli care acționează altruist în viața de zi cu zi pentru binele altora, nu pentru recunoaștere, ci dintr-un impuls moral interior. Când vine vorba de astfel de persoane, cu toții ne amintim de cineva care ne-a ajutat sau a sprijinit comunitatea noastră.

În Cristuru Secuiesc și în satele din jur, mulți o asociază pe Vári Zsuzsa néni cu imaginea unui astfel de erou cotidian. Născută în Rugănești, ea trăiește și astăzi acolo. Povestea ei se conturează în acest loc unde și-a întemeiat familia și a creat grădina sa minunată. În comunitatea noastră, este cunoscută sub multe nume: vindecătoare, doamna cu plantele, cavalerul trupei, bunica și mamă – ceea ce arată cât de multe domenii și oameni a influențat.

Legătura ei profundă cu natura s-a format încă din copilărie. Familia sa își petrecea tot timpul în aer liber, iar toate activitățile erau strâns legate de natură. La școală a excelat în științele naturale, reflectând deja iubirea sa profundă față de natură. Potrivit spuselor sale, cea mai mare parte a cunoștințelor sale provine din această perioadă, în care a învățat de la bătrâni leacuri și tehnici de vindecare naturală.

Anii de liceu i-a petrecut într-un liceu tehnic de contabilitate, apoi a lucrat timp de 33 de ani ca contabilă. Deși nu a planificat niciodată să-și schimbe cariera, la vârsta de 50 de ani, când i s-a oferit posibilitatea pensionării anticipate, a simțit că a venit momentul să-și împlinească visul din copilărie: să se dedice complet naturii.

Împreună cu soțul ei, au decis să înființeze o plantație de truțe – o inițiativă unică în România la acea vreme. Deși s-au confruntat cu multe obstacole, nu s-au dat bătăuți. Zsuzsa néni a dresat un câine pentru a căuta truțe – o altă noutate. Ulterior, experți universitari au devenit interesați de metoda ei și de câinele ei. În spatele succesului său, în ciuda lipsei de pregătire de specialitate, s-au aflat credința, munca neobosită și perseverența.

Au creat o pădure de truțe în grădina lor, plantând sporii de truțe colectați. După ani de muncă devotată, de nouă ani cresc deja truțe acolo. Experiența ei a fost recunoscută de cercetători de la ELTE, care au început o colaborare cu ea. Donând probe de ciuperci universității, a sprijinit cercetările științifice. Ca recunoaștere a muncii sale, în 2009, la Budapesta, a fost numită cavaler al Ordinului Trufa Sfântul Ladislau.

În 2023, au recoltat o trufă record de jumătate de kilogram, dar, din păcate, soțul ei a decedat în același an, astfel că nu a mai putut vedea “ciuperca muncii lor”. Pentru Zsuzsa néni, acea trufă este moștenirea lăsată de soțul ei. De atunci, cultura trufei a devenit din ce în ce mai răspândită în România, pornind tocmai din mica lor pădure.

Zsuzsa néni culege și prelucrează plante medicinale de 25 de ani. În prezent, cea mai mare susținere o primește din partea fiicei sale, alături de care străbate câmpurile. Conform convingerilor lor, nu culeg niciodată o cantitate mare dintr-o dată, deoarece astfel plantele își pierd adevărata valoare. Plantele proaspăt procesate se usucă “pline de viață”, păstrându-și toate proprietățile benefice. Din acestea pregătesc ceaiuri și remedii, spunând că “farmacia lui Dumnezeu” – adică natura – este mereu deschisă pentru om.

Deși nu își promovează produsele în mod activ, mulți oameni îi trec zilnic pragul pentru a cumpăra și cere sfaturi. Anual, numeroase grupuri de turiști o vizitează pentru a învăța despre plante medicinale și ciuperci.

Zsuzsa néni nu a urmărit niciodată faima, dar se bucură de o mare recunoaștere și respect. Oamenii îi admiră dedicarea, munca smerită și perseverență în slujba naturii. În ciuda succeselor, a rămas modestă, iar scopul ei principal a rămas același: să păstreze și să transmită mai departe cunoștințele și valorile strămoșești, contribuind astfel la sănătatea comunității.

Pentru echipa noastră, Zsuzsa néni este ca o bunică sprijinitoare și inspiratoare, apropiată sufletelor noastre, și putem spune că o simțim puțin ca bunica noastră. Privim cu admirație la povestea și perseverența ei, din care încercăm și noi să luăm o parte cu noi. Pentru noi, ea este un adevărat exemplu de urmat.





10. Work That Mend, Stories That Heal

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Un condei care dă putere

Eroii de zi cu zi sunt oameni simpli care acționează altruist în viața de zi cu zi, nu pentru recunoaștere, ci dintr-un impuls moral interior. Când vine vorba de ei, fiecare își amintește de cel puțin o persoană care i-a ajutat sau i-a sprijinit pe ei sau comunitatea lor. Pentru cei interesați de soarta femeilor, provocări și înțelegerea de sine, numele scriitoarei Andrea Szilveszter apare adesea ca un exemplu de erou cotidian.

Literatura a jucat întotdeauna un rol special în viața Andreei. De mică a început să scrie poezii și să țină un jurnal, iar cu timpul și-a dat seama că proza îi este cea mai apropiată. În timpul școlii, a studiat muzica, dar scrisul a devenit adevărata ei formă de exprimare. Deși părinții ei nu i-au înțeles mereu pasiunea pentru scris, pentru ea literatura a fost mereu un refugiu.

După facultate, a călătorit în Africa, unde a început să scrie mai serios și să-și împărtășească creațiile. Datorită cunoașterii limbii, a avut ocazia să afle poveștile oamenilor locali—în special ale femeilor—care i-au povestit cu sinceritate despre greutățile și luptele lor. Aceste experiențe au avut un impact profund asupra ei și au confirmat că scrisul este drumul ei.

Manuscrisele ei Corpul străin, Machiajul și Femeia din oglindă au avut un ecou considerabil, consolidându-i cariera literară. Corpul străin, în special, a stârnit reacții puternice, deoarece abordează fără tabuuri schimbările corpului feminin și impactul acestora asupra feminității și maternității. Primește cele mai multe reacții prin pagina de Facebook Femeia din oglindă. Deși nu toate comentariile sunt pozitive, ea apreciază criticile constructive, pentru că oferă oportunități de învățare.

Scriitorul contemporan Zsolt Láng a avut o mare influență asupra ei și a ajutat-o să înțeleagă că nu aprecierile contează, ci mesajul profund al scrierii. Consideră literatura o meserie de ajutorare, iar mulți au căutat-o datorită scrierilor sale. Se simte cel mai aproape de poveștile despre femei și luptele lor, dar nu se limitează doar la această temă. Scrie și pentru copii și a compus poezii despre familia și soțul ei, care a fost prezent la lansarea primei cărți.

În casa sa, Andrea are o cameră specială la etaj, pe care o numește „camera de lectură.” Acolo se retrage când are nevoie de liniște pentru a scrie sau a reflecta. Camera este plină de cărți, caiete de notițe și obiecte personale care o inspiră. Fiecare lucru are o poveste: unele aduse din călătorii, altele primite cadou—dar toate cu semnificație. Acolo se simte cu adevărat liberă și acolo o găsește mereu inspirația.

Deși nu intenționează să scrie o serie de cărți, dacă ar face-o, ar fi despre propria viață. Totuși, nu dorește ca scrisul să devină profesia ei principală, de teamă că și-ar pierde esența. În schimb, îi face plăcere să participe la concursuri, burse și cluburi literare pentru a se dezvolta în continuare.

Consideră că recomandarea unei cărți este o mare responsabilitate, pentru că fiecare cititor găsește alinare în mod diferit. Nu vrea să fie prea categorică și încurajează pe toată lumea să își găsească propria lectură potrivită. Totuși, recomandă cu ușurință cărți de specialitate, mai ales adolescenților și părinților acestora.

Poeziile Andreei abordează teme considerate tabu pentru unii, dar care pot oferi sprijin emoțional pentru mulți. Emoțiile și gândurile transmise prin scrierile sale sunt un sprijin sufletesc important pentru cei care trec prin dificultăți similare. De aceea o putem considera un erou de zi cu zi—versurile ei pot fi un refugiu emoțional și spiritual.

Când am descoperit poezia Andreei Szilveszter, ne-a emoționat profund sinceritatea și curajul cu care vorbește despre durere și luptă—fără a uita importanța recunoștinței. În poezia *Te Deum*, de exemplu, îi mulțumește lui Dumnezeu pentru micile bucurii ale vieții: somnul liniștit, familia, credința și căldura unui cămin. Acest mesaj simplu, dar profund, ne-a reamintit că fericirea nu se află în lucruri mărețe, ci în darurile liniștite ale cotidianului. Versurile ei ne-au inspirat și pe noi să învățăm recunoștința—și astfel să fim mai prezenți în propria noastră viață.

„Astăzi nu cer nimic, Doamne. Doar un singur cuvânt îmi tremură pe buze: mulțumesc. Aș fi slabă și neputincioasă dacă inima mea ar tânji după mai mult.” — Andrea Szilveszter, *Te Deum*





11. Elida Qenami – Books as Windows of Hope and a Lesson in Never Giving Up

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Elida Qenami – Librat si dritare shprese dhe mësimi për të mos u dorëzuar kurrë

Në periferi të Tiranës, në një apartament të mbushur me rafta librash, Elida Qenami kaloi fëmijërinë mes aromës së letrës dhe faqeve që ktheheshin. Familja e saj kishte një premtim: librat nuk do të mungonin, pavarësisht varfërisë. Në vend të lodrave, Elida merrte botë të reja – Dostojevskin nëntëvjeçe, Migjenin njëmbëdhjetëvjeçe, Sartrin sapo kuptoi metaforën. Ky ritual i përvitshëm, ku çdo ditëlindje shoqërohej me një shkrimtar të ri, u bë fara e rrugëtimit të saj intelektual.

Pasi studioi Letërsi, Elida u përball me paragjykimet gjinore në botën akademike. Në auditorë ku dominonin zërat mashkullorë, ajo solli zërin e grave shqiptare dhe analizat e saj u konsideruan shpesh “radikale”. Por përmes një doktore që u bë pikë referimi për studimet bashkëkohore, ajo provoi se tavani prej xhami mund të çahet. Marrja e titullit “Doktore e Shkencave” ishte kulmi i një rruge të mbushur me refuzime, net pa gjumë dhe punë të palodhur.

Por sfida më e madhe nuk ishte akademike. Në kulmin e karrierës, bashkëshorti e braktisi, duke e lënë vetëm me vajzën e sapolindur, e cila më vonë u diagnostikua me autizëm. Elida iu përkushtua me pasion botës së neurodiversitetit: studioi metoda mësimore, ndoqi seminare dhe bashkëpunoi me specialistë për të krijuar një rutinë mbështetëse për vajzën. Këto përvoja u reflektuan edhe në klasën e saj, ku çdo nxënës – me ose pa sfida – gjeti një mësuese që e kuptonte dhe e mbështeste.

Në shkollën ku sot jep letërsi, ajo ka krijuar një atmosferë që ngjan më shumë me një klub letrar. Me projektin “Biblioteka në çantë”, nxënësit lexojnë dhe prezantojnë libra me video, vizatime apo dramatizime. Ajo që dikur ishte detyrë, sot është pasion. Ish-nxënësit e saj, tashmë studentë apo profesionistë, i shkruajnë ende: “Mësuese, po citoj Niçen te projekti im.”

Elida nuk e fsheh se fuqia e fjalës e entuziazmon dhe e tremb njëkohësisht. Ajo organizon tryeza me kolegë, prindër dhe psikologë për të kthyer mësimdhënien në dialog. Me nismën “Lexo për të Dëgjuar”, nxënësit lexojnë autorë shqiptarë në qendra komunitare dhe dëgjojnë rrëfime nga të moshuarit, duke krijuar ura mes brezave.

Filozofia e saj e përditshme është “mos u dorëzo kurrë”. Letërsia, siç thotë ajo, e mësoi të mos jetë viktime e së vërtetës, por ta përballojë atë me art. Ajo u kujton të rinjve se rruga do të jetë e vështirë, por dinjiteti duhet ruajtur si manteli që nuk hiqet në stuhi.

Në të pesëdhjetat, Elida nuk mendon për pension, por për projekte të reja: konferenca për letërsinë krahasuese, qendra leximi për fëmijët me nevoja të veçanta dhe një shoqëri që lexon më shumë dhe gjykon më pak. Historia e saj është provë se një fëmijë me një libër mund të rritet në një grua që sfidon sistemet, edukon me dashuri dhe frymëzon breza të tërë.





12. Mascha - a temper like mercury

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Mascha – ein Temperament wie Quecksilber

„Ich gehe für die Wahlen zurück. Wenn alles gut geht, bin ich im September wieder da.“

Im Mai 2020 verlässt Maryja Kalesnikawa, Mascha, ihre Wahlheimat Stuttgart und kehrt nach Belarus zurück, um den Wahlkampf des Oppositionellen Viktor Babaryka zu leiten. Mascha, mit dem auffälligen blonden Kurzhaarschnitt und einem unerschütterlichen Gemüt, wird eines der Gesichter der Massenproteste rund um die Wahlen 2020. Wenige Wochen später wird sie verschleppt und festgenommen. Nach Stuttgart kehrt sie nicht zurück.

Mascha wird 1982 in Minsk geboren. Nach ihrem Solistenstudium für Querflöte in Minsk wandert sie 2007 nach Deutschland aus. In Stuttgart studiert Mascha Alte und Zeitgenössische Musik als Stipendiatin an der HMDK (48.77856, 9.18636), der Staatlichen Hochschule für Musik und Darstellende Kunst Stuttgart. Danach arbeitet sie als Musikerin und Kulturmanagerin bei zahlreichen Konzerten und Festivals in Deutschland und Belarus mit.

Mascha verkörpert eine einzigartige Verbindung von Musik und Unternehmertum: Sie ist in einem Netzwerk weiblicher Unternehmerinnen aktiv und hält bei einem der ersten in Minsk veranstalteten TEDx-Events einen Talk zur Förderung von Kreativität in Unternehmensleitungen durch Musik. Auch in ihrem Stuttgarter Umfeld sticht Mascha als intelligente und nahezu explosiv gut gelaunte Persönlichkeit hervor, die immer durch fundiertes Wissen glänzt. Sie ist eine politische Person, aber vor den Wahlen 2020 nicht politisch aktiv. Doch 2020 entscheidet sie sich dazu, nach Minsk zurückzukehren, um die politische Opposition vor den Wahlen zu unterstützen. In der Widerstandsbewegung wird sie eine führende Rolle einnehmen. Wie kam es dazu?

In Belarus regiert seit 1994 ununterbrochen der „letzte Diktator Europas“, Aljaksandr Lukaschenka. Seither sicherte er sich durch Verfassungsreformen immer mehr Macht, wie 1996 durch die Auflösung des Parlaments und 2004 durch die Abschaffung der Amtszeitbegrenzung für den Präsidenten. Die Regierung Lukaschenka gilt als repressiv und autoritär, die politische Opposition lebt in ständiger Gefahr. So gilt auch

die Wahl 2020 als Scheinwahl. Dennoch löste die Wahl bisher ungesehene Massenproteste in Belarus aus, an denen Mascha führend beteiligt war.

Schon 2017 lernt Mascha über die Kulturarbeit Viktor Babaryka kennen. Er gilt im Frühsommer 2020 als der aussichtsreichste Oppositionelle im Wahlkampf gegen Lukaschenka und holt Mascha als Wahlkampfleiterin in sein Team. Für diese Rolle kehrt sie zurück nach Minsk, um für ein freies und demokratisches Belarus einzutreten. Doch Babaryka wird im Juli unter fadenscheinigen Vorwürfen festgenommen und ist seither politischer Gefangener des belarussischen Regimes. Auch andere Kandidaten werden entweder festgenommen oder nicht zur Wahl zugelassen. Die Opposition wäre wohl am Boden gewesen, wenn nicht Mascha und zwei weitere Frauen, Swjatlana Zichanouskaja und Weranika Zepkala, trotz der offensichtlichen Gefahren des Protests ein erfolgreiches Oppositionstrio bilden.

Mit Zichanouskaja als gemeinsamer Kandidatin gehen sie ins Rennen gegen Lukaschenka und erhalten landesweit viel Unterstützung. Doch diese Wahl ist weder frei noch fair: Laut offiziellem Ergebnis gewinnt Lukaschenka mit 81 % der Stimmen. Daraufhin verlassen Zichanouskaja und Zepkala das Land, weil sie ihr Leben und das ihrer Familien bedroht sehen. Mascha bleibt. Für sie ist es unvorstellbar, das Land zu verlassen, während ihre Kolleg:innen und Freund:innen unrechtmäßig inhaftiert sind.

Die Massenproteste gehen weiter und werden oft brutal von Sicherheitskräften niedergeschlagen. Über 33.000 Menschen werden verhaftet. Trotz der offensichtlichen Gefahren bleibt Mascha ein standhafter Teil der Opposition und nutzt ihre Reichweite, um sowohl die Sicherheitskräfte als auch die Bürger:innen zu einem friedlichen Protest aufzurufen.

Sie setzt sich mit ihrer unermüdbaren Energie für Menschenrechte, Demokratie und ein freies Belarus ein und zahlt einen hohen Preis: Am 7. September 2020 wird sie zunächst verschleppt und dann inhaftiert. Seither ist schwer nachvollziehbar, wo sich Mascha befindet und wie es ihr geht. Ihr wird der Kontakt zu ihrer Familie und zu Anwäl:innen verwehrt. Hin und wieder gibt es Hinweise darauf, dass sie sich in einer prekären gesundheitlichen Lage befindet, in Isolationshaft gehalten und gefoltert wird. Seit November 2024 hoffen Maschas Familie und Freund:innen in Minsk und Stuttgart auf das nächste Lebenszeichen von ihr.





13. Maximilian Fritsche - Passionate commitment – A theater maker's path to inclusion

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Maximilian Fritsche - Engagement aus Leidenschaft – Der Weg eines Theatermachers zur Inklusion

Eine eindrucksvolle Wandlung vom Jugendlichen mit schwieriger Vergangenheit zum engagierten Theatermacher und Inklusionsverfechter.

Aufgewachsen in einem gutbürgerlichen Elternhaus wurde sein Leben durch die Scheidung der Eltern und die damit einhergehenden Veränderungen geprägt. Trotz seiner anfänglichen Erfolge im Leistungssport geriet er in ein Umfeld aus Drogen und Kriminalität. An einem entscheidenden Punkt seines Lebens stellte er sich die Frage: Welche Seite wähle ich? Seine Antwort führte ihn weg von der Straße und hin zur sozialen Arbeit, insbesondere zur Theaterpädagogik.

Sein Engagement begann durch ein Projekt, das Jugendliche von der Straße holen sollte. Ursprünglich wurde er als Tänzer gefragt, was ihm anfangs unangenehm war. Doch die Zusammenarbeit mit Profimusikern weckte seine Begeisterung und die Resonanz aus dem Publikum gefiel ihm. Er blieb. Den Tanz erweiterte er durch das Schauspiel. Eine besondere Szene für ihn war seine erste Sprechrolle: Im Stück „Der feine Herr P.“ spielte er einen Pizza-Lieferjungen mit italienischem Dialekt. Mit der Zeit wurde er vom reinen Teilnehmer zum aktiven Mitgestalter. Schließlich übernahm er die Leitung und entwickelte aus persönlichem Interesse eine tiefe Leidenschaft für das Projekt. Heute leitet er die Kulturinitiative Bohnenviertel e.V., eine Organisation, die sich durch Theater für Inklusion, gesellschaftlichen Wandel und politische Aufklärung einsetzt.

Ursprüngliches Ziel des Projekts war es, das Stuttgarter Bohnenviertel von Kriminalität und Kinderprostitution zu befreien – ein Vorhaben, das erfolgreich umgesetzt wurde. Ab 2013 erweiterte sich der Fokus um Inklusion: Menschen mit Behinderungen, insbesondere Blinde und Menschen mit geistigen oder psychischen Beeinträchtigungen, wurden in das Theater integriert. Diese Entwicklung brachte Herausforderungen mit sich, insbesondere Berührungspunkte zwischen den

Teilnehmenden abzubauen, was durch spielerische Methoden, Theaterübungen und intensive Gespräche gelang.

Geprobt wird in einem Raum im Bohnenviertel: in der Begegnungsstätte im Bischof-Moser-Haus. Die Aufführungen finden in Theatern statt, z. B. im Theaterhaus Stuttgart, im Friedrichsbau Varieté, auf der Landesbühne Esslingen oder im Kursaal Freudenstadt. Sogar bis nach Russland (Ufa und Moskau) ist Maximilian mit drei speziellen Theaterstücken gekommen – selbst unter Zeitdruck (nur vier Stunden Probezeit) und mit geistig behinderten Menschen erarbeitete die Gruppe sehenswerte Ergebnisse vor großem Publikum (1800 Besucher in Ufa). „Die Rapsoden“ sowie das „Handicaptions Festival“ sind fester Bestandteil der Stuttgarter Kulturwelt.

Maximilians Arbeit umfasst weit mehr als Theaterinszenierungen. Er führt Gespräche mit Politiker:innen und Behörden, um Fördergelder zu sichern, organisiert Kooperationen mit der Stadt Stuttgart und internationalen Institutionen und setzt sich für gesellschaftliche Themen ein. Dabei nutzt er das Theater als Medium, um Missstände aufzuzeigen – von Inklusionsproblemen bis hin zu sozialen Brennpunkten. Ein besonderer Erfolg seines Engagements ist die erfolgreiche Vermittlung von Menschen mit Behinderungen in den ersten Arbeitsmarkt. Zum Theater hinzugekommen sind zudem Kunstausstellungen sowie Lesungen. Berühmte und interessante Menschen reden über ihr Leben im Format „mit+füreinander gestalten“. Ziel war es, Jugendlichen aus dem Viertel eine Perspektive zu geben und ihnen Talente vorzustellen, die ihnen noch unbekannt waren.

Trotz der positiven Entwicklungen bleibt die Arbeit herausfordernd. Die größte Hürde ist die Finanzierung: Ohne ausreichende Mittel von der Stadt muss vieles privat getragen werden. Dennoch bleibt er optimistisch und setzt sich mit langem Atem für seine Vision ein – eine Gesellschaft, in der Inklusion nicht nur ein Konzept, sondern gelebte Realität ist.

Seine Botschaft an Interessierte ist klar: Wer sich engagieren möchte, braucht Geduld und Ausdauer. Die Türen der Kulturinitiative Bohnenviertel stehen offen für alle, die mitwirken möchten – sei es als Schauspieler:in, Unterstützer:in oder einfach als jemand, der/die sich für eine vielfältigere Gesellschaft einsetzen will.



14. Villa Berg

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Geboren am 16. Februar 1854 in St. Petersburg, wuchs sie mit vier Brüdern und einer Schwester zunächst bei ihren leiblichen Eltern auf. Nach dem Attentat auf ihren Vater im Jahre 1862 wurde Wera zu ihrer Tante und ihrem Onkel nach Württemberg geschickt. Nicht nur Wera, sondern auch ihre Mutter waren durch das Attentat schwer traumatisiert. Die Mutter von Wera, Großfürstin Alexandra von Russland, fühlte sich nicht mehr in der Lage, ihre verhaltensgestörte, provokante und launische Tochter zu erziehen, und entschloss sich deshalb, ihre Tochter nach Württemberg zu geben.

Ihre Tante Königin Olga von Württemberg und ihr Onkel König Karl von Württemberg führten eine kinderlose Ehe und nahmen sich deshalb Wera voll an. 1871 entschieden sich die beiden sogar, Wera zu adoptieren. Während ihres 8-jährigen Aufenthaltes schaffte es Königin Olga, das Vertrauen zu Wera zu gewinnen. Dadurch wuchs Wera zu einer positiven, freundlichen und sehr interaktiven jungen Dame heran. Ihren Wandel verdankte sie ihrer Tante, die sie stets wie ihre eigene Tochter behandelte.

Durch die Adoption von König Karl und seiner Frau Olga trat sie nun in die königliche Linie ein und war eine Königstochter. Im Jahre 1874 heiratete Wera Herzog Eugen von Württemberg. Herzogin Wera von Württemberg und Herzog Eugen führten trotz ihrer „Zweckehe“ eine sehr glückliche und liebevolle Ehe. Aus dieser Ehe ging 1875 der Sohn Karl Eugen hervor. Dieses Glück war jedoch nicht von langer Dauer, denn ihr Sohn verstarb bereits nach wenigen Monaten. Ein Jahr später gebar Herzogin Wera Zwillingstöchter, Elsa und Olga. Im darauffolgenden Jahr ereilte Herzogin Wera ein weiterer Schicksalsschlag, denn ihr geliebter Ehemann, Herzog Eugen von Württemberg, verstarb ganz plötzlich. Der frühe Tod des 1846 geborenen Herzogs hat viele Menschen schockiert und führte zu zahlreichen Spekulationen. Die Todesursache soll angeblich eine verschleppte Erkältung gewesen sein, die sich zu einer Rippenfellentzündung entwickelte.

Herzogin Wera entschied sich nach dem Tod ihres Mannes, nicht erneut zu heiraten. Vermutlich erhoffte sie sich dadurch, durch ihren Witwenstand größere Unabhängigkeit zu erlangen als durch eine Ehe. Sie widmete sich nicht nur voll und ganz der Erziehung ihrer Töchter, sondern ihr lag auch die Wohltätigkeit sehr am Herzen. Die soziale Fürsorge und das Bildungswesen waren ihre größten

Betätigungsfelder, da sich Herzoginnen in diesen Bereichen am meisten einbringen konnten.

Durch ihre eigenen Erfahrungen lagen ihr alleinerziehende, schwangere Frauen sehr am Herzen. Doch auch anderweitig bedrohte Frauen konnten in den „Werahäusern“ kurzfristig oder auch langfristig Schutz finden. Sie stiftete nicht nur Häuser für Frauen, sondern auch eine Kirche als Vermächtnis für ihre Ziehmutter Königin Olga.

Herzogin Wera führte nach dem Tod ihres Ehemanns ein sehr bürgerliches Leben. So wohnte sie in einer einfachen Wohnung der Stuttgarter Akademie. Im Sommer lebte sie in der „Villa Berg“ (48.79204, 9.20755), die von ihrem Ziehvater erbaut worden war. Hinzu kamen Vorlieben für Poesie und viele weitere kulturelle Aktivitäten. Sie wurde von den Württemberger:innen gerne gesehen und aufgrund ihrer vielen guten Taten sehr geschätzt.

Bis heute lebt ihre Wohltätigkeitsidee weiter.



15. Werapflege

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Eine weitere von Duchess Wera of Württemberg gestiftete und immer noch genutzte Einrichtung ist „Werapflege“. Gegründet als Zentrum für frühkindliche Bildung, ist es heute ein Ort für Kunst.



16. Weraheim

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Bis heute lebt Herzogin Wera von Württembergs Wohltätigkeitsidee weiter. „Weraheim“ bietet Müttern und Kindern nach wie vor Unterkunft und Betreuung. Sogar eine Babyklappe wurde eingerichtet, um Müttern und ihren Neugeborenen in schwierigen und scheinbar aussichtslosen Lebenssituationen zu helfen.



17. We Work from the Heart!

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Lucrăm din inimă și din suflet!

Te-ai gândit vreodată cum e să fii erou? Nu ai nevoie de superputeri – eroii de zi cu zi sunt cei care, în liniște, cu atenție și bunătate, fac lucruri pentru ceilalți. Ei sunt cei care ajută, oferă alinare sau pur și simplu înfrumusețează ziua cu un zâmbet.

Pentru noi, un astfel de erou este Balázsi Csaba, un membru marcant al Crucii Roșii din Odorheiu Secuiesc, motiv pentru care ne aflăm acum în fața sediului Crucii Roșii. Pentru el, a ajuta nu este doar o muncă, ci un mod de viață. Oamenii au încredere în el pentru că ajută din inimă – acesta este și mottoul său. A obținut rezultate prin muncă asiduă și, deși și-a îndeplinit multe vise, simte că întotdeauna este loc de dezvoltare și mereu există cineva care are nevoie de ajutor. Crede în fapte, nu în atenție – poate tocmai de aceea a devenit un adevărat model.

Viața lui Balázsi Csaba nu a început ușor, deși la început a crescut într-o familie înstărită. Însă, în clasa a patra, totul s-a schimbat: tatăl său a fost arestat, iar mama sa – fiind analfabetă – nu a putut lucra. Totuși, a făcut tot posibilul: a colectat sticle, a vândut porumb pentru a-și întreține copiii.

În cele din urmă, nu a mai putut face față singură, iar Csaba a fost dus în grija statului. Orfelinatul nu a fost un loc ușor pentru el – nu știa să scrie sau să citească și avea o bâlbâială severă. O schimbare a venit datorită unei profesoare speciale, Johanna, care l-a ajutat să-și depășească problemele de vorbire în doar două săptămâni. Johanna nu a fost doar o învățătoare, ci a devenit o figură maternă și un model pentru el – un adevărat erou de zi cu zi, datorită căruia drumul lui Csaba a început să se schimbe. Atunci a realizat că în viață există oameni buni, care doresc să ajute dezinteresat și să ofere o șansă la o nouă viață.

După Johanna, a urmat o altă schimbare în viața lui Csaba: vechii vecini au aflat că a ajuns în orfelinat și au decis să-l ia în grijă. L-au înscris la școală, l-au crescut cu respect, iar el, în schimb, a ajutat la treburile gospodărești. Deja atunci și-a formulat hotărârea: într-o zi, va dori să returneze tot binele primit de la alții. Această experiență i-a adâncit devotamentul față de umanitate și dorința de a ajuta, care îl însoțește și astăzi.

Încă din copilărie, a fost atras de activitatea salvatorilor montani, polițiștilor și, în special, a pompierilor – a simțit mereu că a ajuta este aproape de inima sa. La treizeci de ani, lucra ca vânzător la o benzinărie, dar și-a dat seama rapid că nu este ceea ce

Își dorește: oamenii erau mereu grăbiți, nu exista spațiu pentru conexiuni reale. El, însă, a găsit întotdeauna valoarea reală în relațiile umane și în ajutorul oferit.

La recomandarea unui vechi prieten, Csaba a primit o oportunitate la Grupul de Salvare Transilvania, care se forma atunci. A simțit imediat că acesta este drumul său și a început: a urmat un curs de prim ajutor de șase luni, apoi a petrecut 480 de ore la secția de urgențe. Această experiență l-a marcat profund și l-a întărit în convingerea că ajutorul este vocația sa. Deși atunci nu a fost acceptat în echipă, șase ani mai târziu a fost rechemat, iar acest apel a confirmat că a meritat perseverența. Între timp, Csaba lucra deja cu pasiune ca membru activ al Crucii Roșii.

Apoi a apărut o nouă oportunitate: a putut să se alăture parohiei unitariene din centrul Odorheiului Secuiesc, unde a primit și o locuință de serviciu – astfel, și-a putut îndeplini un vechi vis: să aibă un câine. Noul său rol nu doar că i-a oferit un cămin, ci și posibilitatea de a se implica în comunitate. Ajută la evenimente precum festivalul Artz și olimpiada sportivă Omnium și participă activ la diverse proiecte comunitare ale ODFIE (Asociația Națională a Tineretului Unitarian), inspirându-ne și pe noi să oferim ajutor dezinteresat.

Acest mod de viață aduce însă provocări uriașe. În 2024, când s-a prăbușit internatul Liceului Tamási Áron din Odorhei, Csaba a participat la operațiunile de salvare. Amintindu-și, a spus: în astfel de momente, exclude totul și se concentrează doar pe ajutor, chiar dacă își riscă viața. Așa s-a întâmplat și în acea zi, când a luptat prin foc și apă pentru siguranța elevilor.

Personalitatea pozitivă și atitudinea dezinteresată a lui Csaba lasă o amprentă profundă asupra oamenilor. Un exemplu bun este relația sa cu comunitatea Off Road: a reușit să se integreze printre bărbații duri cu mașini de teren și să-i motiveze pentru scopuri de ajutor. Astăzi, nu doar că explorează terenuri din pasiune, ci participă și la căutarea persoanelor dispărute – astfel, combustibilul ars anterior fără scop a căpătat un sens. Mândria și bucuria lui Csaba au fost evidente în interviu – este rar un astfel de impact care oferă un exemplu real altora.





18. Jánosné Dömsödi

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Dömsödi Jánosné

Dömsödi Jánosné (szül. Sebestyén Ilona) 1984 és 1989 között volt a budapesti Eötvös József Gimnázium igazgatója. Pályafutását magyar szakos tanárként kezdte, majd több mint két évtizedes tanári tapasztalat után az V. kerület oktatási osztályának vezetőjeként tevékenykedett.

Barek István nyugdíjba vonulásakor nem volt a tantestületben olyan belső jelölt, aki a tanárok többségének támogatását élvezte volna. Miután az igazgatóhelyettesek is lemondtak, kockázatos lett volna olyan embert kinevezni, aki nem ismerte az iskolát. A korábbi gyakorlat szerint a Tanács oktatási osztályán dolgozó, tanári diplomával rendelkező beosztott került valamelyik kerületi iskola élére. A kerület vezetői úgy látták, hogy Dömsödi Jánosné a legalkalmasabb személy, így őt állították az Eötvös élére.

Már a tanévnyitón tudatta a tantestülettel, hogy nyílt sisakkal játszik, és ugyanezt várja el másoktól is: „Ha az igazgatói iroda ajtaja nyitva van, akkor oda bárki, bármikor bejöhet.” 1984 októberében az Eötvös Diák riportot készített vele, melyben így fogalmazott: „Jó híre van az Eötvösnek, de újabb és újabb eredményekkel kell bizonyítanunk iskolánk jogát erre a jó hírnévre... elengedhetetlen egy kis lokálpatriotizmus.”

Tanácsadó testülete az „igazgatótanács” volt, tagjai az igazgatóhelyettesek és a tömegszervezetek vezetői. Nyitott, őszinte kommunikációt szorgalmazott, hangsúlyozva az együttműködés fontosságát. Hitt abban, hogy az iskola jó hírnevét folyamatosan meg kell erősíteni, és hogy mindenki legyen büszke az intézményhez való tartozásra.

A tantestület több tagja karizmatikus, lendületes személyiségként emlékszik rá. Különösen emlékezetes egy tavaszi szünet előtti értekezlet, ahol vitát váltott ki az utolsó tanítási nap megtartása. Többen kétségbe vonták ennek értelmét, de ő határozottan kiállt amellett, hogy „Ha mi nem vesszük komolyan a munkánkat, hogyan várhatjuk el a diákoktól, hogy ugyanezt tegyék?”

Igazgatói kinevezése idején reformtörekvések indultak a közoktatásban. Az 1985-ös oktatási törvény ugyan előrelépéseket hozott, de a gyakorlatban a változások sok akadályba ütköztek: nem volt elég pénz, az iskolák központi irányítás alatt maradtak, és a tananyag túl részletesen szabályozott volt. Az iskolai önállóság gyakran csak papíron létezett.

Dömsödi Jánosné vezetése alatt az Eötvös megőrizte hagyományait és jó hírnevét, miközben alkalmazkodott a változásokhoz. Vezetői szemléletét következetesség és elhivatottság jellemezte. Fontosnak tartotta, hogy tanár és diák egyaránt felelősséget vállaljon saját munkájáért. Hitt a példamutatás erejében, és világos elvárásokat fogalmazott meg. Személyisége erős és határozott volt, ugyanakkor közösségteremtő is: azt akarta, hogy mindenki érezze, részese egy értékes intézménynek.

Számára a tanítás volt a legfontosabb, ezt saját ideológiái sem befolyásolhatták, amelyek esetleg 2025-ből visszanezve erősen vitathatóak voltak.



19. Szilágyi Levente – Kinodomino

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Szilágyi Levente – Kinodomino

Szilágyi Levente neve elválaszthatatlanul összefonódik a kulturális antropológia és a dokumentumfilmek világával. Tanulmányait angol szakon kezdte a Miskolci Egyetemen, majd az antropológus egyetemisták inspiráló közösségének köszönhetően 1999-ben jelentkezett a kulturális és vizuális antropológia szakra is, amely végül meghatározóvá vált életében.

Gyerekkorában a régészet iránt érdeklődött, ami idővel az emberi kultúrák és történetek megismerésének vágyává alakult. Az antropológia számára egyfajta szemlélet, „ahogy a világot, meg az életet tudom nézni, vagy ahogy a dolgokkal tudok foglalkozni”, ami elindította a dokumentumfilmek felé is. Első fordítói feladata egy BBC-dokumentumfilm volt, majd a Miskolci Egyetem fordítói képzését is elvégezte: „Belekóstoltam a dokumentumfilm világába, és rájöttem, hogy ez egy fantasztikus módja annak, hogy történeteket meséljünk el és kapcsolatokat teremtsünk”.

Levente szerint a dokumentumfilm több, mint egy műfaj: eszköz az emberi kapcsolatok és a kultúrák megértéséhez. „A dokumentumfilm is egy antropológiai módszer – történeteket mesél, világokat tár fel, és lehetőséget ad a megértésre.” Az antropológiai háttér segítette őt abban, hogy a filmeket ne csupán esztétikai vagy technikai szempontból értékelje, hanem azok társadalmi és kulturális vonatkozásait is feltárja. „A filmekkel olyan emberekhez is el lehet jutni, akik egyébként talán soha nem találkoznának ezekkel a történetekkel.”

Ez a megközelítés vezetett a Kinodomino Egyesület létrehozásához is. Az egyesület célja, hogy ingyenes dokumentumfilm-vetítésekkel hozzanak létre közösségi eseményeket, és párbeszédet kezdeményezzenek fontos társadalmi kérdésekről. A vetítések után lehetőség nyílik a filmek megbeszélésére, amely során Levente antropológiai ismeretei is szerepet kapnak: „Kapcsolódni tudunk a történetekhez, és ha egy film után beszélgetünk róla, az már egy lépés a megértés felé”.

Levente életében az antropológia szerepe azonban nem merül ki csupán a filmek kiválasztásában vagy elemzésében. Szerinte az antropológiai módszerek a társadalmi jelenségek megértésében is segítenek: „Az emberek közötti viszonyok, a közösségi dinamikák megfigyelése és elemzése mind részei annak a tudásnak, amelyet az antropológia nyújt.” A Kinodomino eseményei tudatosan nem pusztán passzív moziélményt nyújtanak, hanem valódi interakciókat indítanak be a nézők között. A vetítések gyakran a film témájához illő helyszínen történnek – pl. egy természetfilm erdei környezetben – a még erőteljesebb élmény érdekében. „Ezek a vetítések arról is

szólnak, hogy közösen gondolkodjunk, megértsük a világot, és valahogy jobban kapcsolódjunk egymáshoz.”

Levente a vetítések után olyan kérdéseket vet fel, amelyek hatására a nézők saját élményeikhez és tapasztalataikhoz képesek viszonyítani a látottakat: „A lényeg nem az, hogy mindenki ugyanazt gondolja, hanem hogy legyen tér és lehetőség a beszélgetésre”. Ez a módszer nemcsak az egyesület programjainak sikerességét biztosítja, hanem az antropológia gyakorlati alkalmazásának kiváló példája. A cél az eltérő nézőpontok ütköztetése és a kritikai gondolkodás támogatása: „A filmek után gyakran teljesen eltérő vélemények ütköznek, és pont ez a szép benne – az antropológia is arról szól, hogy nincs egyetlen igazság, hanem rengetegféle nézőpont létezik.”



20. Tamás Attila - Episztemé

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Tamás Attila - Episztemé Egyesület

Tamás Attila a 2019-ben létrehozott Episztemé Egyesület egyik alapító tagja, ahol kulturális antropológusként végez szakmai munkát, például a roma/cigány identitások és értékek tudatosításának területén helyi roma/cigány közösségekben, illetve érzékenyítő tréningeket tart nem roma/cigány származású embereknek. Az antropológiához vezető útja „nem volt egyszerű”, korábban tanult szociológiát és teológiát is, majd a kulturális antropológia alapképzést 2024-ben végezte el a Miskolci Egyetemen.

Számára az antropológia egy szemléletmód: *„Az antropológiának... köszönhetően másképpen látok dolgokat, és azt hiszem, hogy másképpen is nyúlok dolgokhoz hozzá”* (interjúrészlet, 2025. március), ami élete minden területén jelen van. Szabadidejében például egy gimnáziumban tart meditációs, konfliktuskezelési és érzékenyítő tréningeket: *„Mindig egy picit becsempészem az antropológiát ezekbe a képzésekbe, és egyfajta kutatásként is tekintek ezekre a tréningekre”*.

Az egyesület fő feladatának tekinti a Kárpát-medencében élő etnikumok és kisebbségek komplex kutatását és a vizsgált lokális társadalmak körében közösségfejlesztő tevékenységek megvalósítását, a roma/cigány társadalmi integráció elősegítését, a roma/cigány hagyományőrzés és identitás erősítését, a roma/cigány kulturális reprezentáció ügyét. A szervezet legnagyobb eredménye Attila nevéhez is köthető: 2021-ben helyi szereplőkkel, valamint a demokratikus úton megválasztott miskolci és megyei roma nemzetiségi önkormányzatokkal együttműködve felállították a roma/cigány Holokauszt-emlékművet Miskolcon.

Ez méltó emlékezésre nyújt lehetőséget, emléket állítva a nácik által üldözött és áldozattá vált valamennyi romának/cigánynak. Az emlékműállításban a független roma/cigány szervezetek egymással együttműködve, aktív, emlékezetpolitikát formálni kívánó roma/cigány szervezetekként vettek részt.

Attila, aki maga is roma származású, szívügyének tekinti a roma/cigány kultúrák sokszínűségének megismertetését másokkal. *„Fontos, hogy amikor megszervezzük a megemlékezési alkalmakat vagy a különböző kulturális programokat, akkor mindig törekszünk arra, hogy nyissunk, társalmasítsuk magát a folyamatot is, és ne zárkózzunk be. Tehát az nagyon fontos, hogy a társadalmi tereket jól használjuk ki.”* Emellett az Episztemével két éve rendezik meg december 18-án a Nemzetiségek Napját.

Attila a szegregátumi területeken mélyszegénységben élő embereknek is szervez programot, például klasszikus roma/cigány tematikájú filmekből (Meztelen vagy, Cséplő Gyuri, stb.) vetítést. Attila küldetéstudata és elhivatottsága nagyon erős: *„Tesszük a dolgunkat, mert azt gondoljuk, hogy a kultúra révén tudjuk azt művelni. Tesszük, amit szeretünk csinálni, tehát ez nem egy kényszer, ez egy önkéntes vállalás, amit imádunk csinálni. És nagyon fontos a hitelesség kérdésköre. Mitől lesz hiteles az, amit teszünk? ... Mert imádjuk a kultúrákat, imádjuk a művészetet.”*



21. Király Réka - Dialóg

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Király Réka 2015-ben diplomázott mesterszakon kulturális antropológusként a Miskolci Egyetemen. Ezt követően a 2002-ben megalakult miskolci Dialóg Egyesületnél kezdett dolgozni, aminek legfőbb célkitűzése az észak-magyarországi területek településeinek, kistérségeinek fejlesztése, a társadalmi innováció erősítése a közösségfejlesztés módszereivel. Munkájuk során az emberközelség és a közösség erejébe vetett hit kiemelten fontos, helyieket támogatnak és mentorálnak saját programjaik megvalósításában, hangsúlyozva a részvételiség elvét, továbbá fontos az intézmények közötti párbeszéd és partnerségek kialakítása is.

Réka története jól szemlélteti a praxisantropológia (az akadémiai, felsőoktatási és kutatóintézeti, szférán kívül alkalmazott antropológiai tudás) helyét és a Dialóg Egyesület szerepét és jelentőségét Miskolc városában. Számára a kulturális antropológia „nem teljesen megfoghatatlan és értelmezhetetlen dolgokról mesélt, hanem valós hétköznapi dolgokról.” Olyan szakterület, ami hozzáférést biztosít a helyiek tudásához, mindennapi gondolkodásmódjához, vagyis a hétköznapi dolgoknak „megtanítja a másik oldalát is értelmezni, nemcsak az emberi, hanem a tudományos oldalát is. Amellett, hogy megtanultam sokféle kulturális, társadalmi háttérrel rendelkező emberrel szót érteni, megtanultam, hogy hogyan közelítsem meg ezeket az embereket. Aztán az olyan tudásokra is tudok támaszkodni, hogy egyáltalán hogyan végezz egy terepmunkát, hogyan állíts össze olyan kérdéseket, amikre majd releváns válaszokat kapsz helyben.”

Közel tíz éves munkaviszonya során Réka több munkakörben is dolgozott az egyesületben. Kezdetben egy settlement lakásban végzett hátrányos helyzetű emberekkel közösségfejlesztői fókuszú szomszédsági munkát. Az egyesület másik helyszínén, az Avasi Közösségi Kávézóban Réka közösségi programokat szervez, például könyvbemutatót, baba–mama programokat, ruhavásárokat és alkotó–újrahasznosító műhelyeket. Ezek a tematikus események a kisközösségek kialakulását célozzák a szórakozás és kikapcsolódás mellett.

Réka jelenleg fiatalokkal dolgozik és projektvezető az egyesületnél. A projekteknek „főleg a részvételi demokrácia tudatosítása és megismertetése a célja a fiatalok körében. Tulajdonképpen a részvételiség terjesztése a városban.” Legutóbb például egy másfél éves gyakornoki mentorprogramot vezetett, ahol mentorként is dolgozott, aminek keretében egyetemista gyakornokok vettek részt egyéves képzésen (közösségfejlesztés, oktatási esélyegyenlőség, emberi jogok és közösség-szervezés terén), majd „utána fél évük volt, hogy a saját projektjüket megvalósítsák a városban. Hat miskolci gyakornokkal indultunk, akik közül végül öten valósították meg a projektjüket.”

A Dialóg Egyesület szerves része a miskolci Avas közösségi életének és egyre inkább az egész városnak is. Például egy általuk rendezett 48 órás ötletmaratonnak köszönhető egy több hónap alatt megvalósuló szemétszedő akció támogatása, ami olyan sikeres lett, hogy a Bohemian Betyars zenekar is beállt mögé. Réka, és az egyesület többi tagja azon dolgozik, hogy sokféle ügyet társadalmivá és nyilvánossá tegyen, ugyanakkor tisztában vannak az egyesületi tevékenységek kereteivel is.



22. Darázs Richárd - Észak-Keleti Átjáró

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Darázs Richárd 2007-ben szerzett kulturális antropológus és magyar szakos középiskolai tanár végzettséget a Miskolci Egyetemen. Egyik alapító tagja és elnöke az ugyanebben az évben létrehozott Észak-Keleti Átjáró Egyesületnek, ami kulturális antropológusok mellett például szociológusokat, történészeket, de ökológust és mérnököket is tömörít. A szervezet „nem egy antropológiai egyesület”, bár használnak „alkalmazott antropológiai módszereket is”. Az antropológiai gondolkodásmód azonban több helyen is tetten érhető az egyesület tevékenységében, például a névválasztásban is. Az Észak-Keleti a régióra utal, és az átjáró, az „metaforikus jelentésű...”, vagyis „átjárások, hidak teremtése különböző társadalmi csoportok, emberek között, akár városon belül vagy a régióban, vagy a régiók között”. Richárd az egyesületben és más civil projekteken dolgozik, időnként tanít és tehetséggondozással is foglalkozik.

Az egyesület célja Miskolc kulturális örökségének népszerűsítése, a helyi identitás fejlesztése, a helyi kulturális örökség kutatása és bemutatása, végső soron a város és a régió fejlesztése, valamint kulturális és tudományos életének a színesítése. A szervezet tagjai olyan ügyeket vállalnak fel, mint például „a helyi, nagyon lepusztult ipari örökségnek a népszerűsítése.” A célterület elsősorban a „Vasgyár és a Perecesi bányatelep, és... az ide kötődő sztereotípiáknak az oldása”: annak bemutatása, hogy a „Vasgyár, vagy a Percecs, nem egy cigánytelep”, noha mindkét helyen vannak szegregátumszerű részek, de mégis „jóval összetettebb a helyzet és színesebb” a történelmi örökség és a szociokulturális kép.

A sztereotípiák mögötti valóságokba történő betekintést támogatják a miskolci városi túrák, például a helyben rendezett tévésorozatról nevét kapó Utánam Srácok! túra vagy az a törekvés, hogy az Avasi kilátó újra Miskolc szimbóluma legyen.

Richárd és munkatársai a helyi értékek feltárásával is foglalkoznak, például oral history módszerrel, vagy történészekkel együtt kutatnak levéltárakban és múzeumban. Percecsen többféle antropológiai és szociológiai felmérést végeztek, például videóinterjúkat készítettek és miskolci antropológushallgatók voltak itt terepgyakorlaton.

Az általuk felkarolt másik helyi ügy a miskolci privát félmúlt bemutatása: a „helyi sztorik, helyi legendárium” összegyűjtése, „privát, tehát az írónak, a szerzőnek a saját történetei, a családi sztorijai, és félmúlt, tehát nem a jelenről” szól, nem is 200 évvel ezelőttről, hanem „egy családi emlékezet”. Ez történelem alulnézetből, „társadalomtörténeti vonatkozású témák, de privát, tehát személyesen megzenésítve”,

egyfajta alternatív történetmesélés, „nagyon hasonlít a történeti antropológiára”. Az egyesület 12 év alatt 30 kötetet jelentetett meg a Privát Fél múlt Miskolcon sorozatban. A kama, vagy erszénylabda miskolci csapatjáték is az egyesületi ügyek egyike.

Richárd és kollégái, a civil szervezet alapításakor kifejezetten törekedtek arra, hogy a tudományos közhasznúság mellett kulturális és tudományos egyesületként határozzák meg önmagukat és ezzel együtt társadalmi változásokat tudjanak elérni.



23. RÉŠ Foundation

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RÉŠ Alapítvány

A RÉŠ Alapítvány egyik szállója éjjeli menedékhelyet nyújt női hajléktalanok számára. Az ott lévő szolgáltatások, mint pl.: zuhany, mosás, szárítás, érték- és csomagmegőrzés, szakápolói ügyelet, ruházat pótlása stb. térítésmentesen igénybevehetőek minden odaérkező számára. Állandó szociális munkás segítségével biztosított az ügyfelek számára. A férőhelyek száma korlátozott, a bekerülés alapvetően érkezési sorrendben történik, viszont ha a férőhelyek meg is telnek, megoldást találnak a biztonságos éjszakai pihenésre bárki számára.

Több alkalommal is itt jártunk, ez idő alatt sokkal jobban bele tudtunk látni egy ilyen szervezet működésébe. Tapasztaltunk sok dolgot, patkányt a szállón, sürgős orvosi ellátásra szoruló kezelését, különböző hátterű emberekkel beszélgettünk. Legmeglepőbb felismerés volt számunkra, hogy az odaérkezők zöme abszolút nem erősíti a „bűdös, koszos” hajléktalan stigmát. Már csak azért sem, mert a legtöbb ügyfél naponta visszatér.

Napközben dolgoznak, este visszamennek a szállóra, ott lefürdenek, majd alszanak. A legtöbb ott dolgozó szociális munkás bevallása alapján elképzelhetetlennek gondolták, hogy valaha hajléktalan ellátásban fognak dolgozni, mégis itt „kötöttek” ki és idővel kialakult bennük, hogy mást el sem tudnának képzelni. Tisztelettel, türelemmel, és hatalmas odafigyeléssel bánnak az otlévőkkel, van aki még az ügyfelek nevét és születési dátumát is fejből tudja.



24. Street-lawyer

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Utcajogász

A Blaha Lujza téren péntekenként 15-17 óra között találkozhatunk úgynevezett utcajogászokkal, akik jogi tanácsokat adnak az arra járóknak. A jogsegélyszolgálat ingyenesen igénybe vehető. Fő tevékenységük a jogi segítségnyújtás a szegénységben, főleg hajléktalanságban vagy rossz lakhatási körülmények között élő embereknek. Ez azért fontos, mert a hajléktalan emberek nem tudják megfizetni egy jogász vagy egy ügyvéd díját. Budapesten évek óta lakhatási válság van, emiatt szinte bárki maradhat hirtelen fedél nélkül. Felemelik az albérlet árakat, a fizetések pedig nem emelkednek, így sokan esnek el az addigi lakhatásuktól.

Ez bárkit érinthet, foglalkozásától függetlenül. Emiatt az utcajogászok többször követték végig ügyfeleik utcára kerülését. Magyarországon 2018 óta törvényt sért az, aki életvitelszerűen az utcán tartózkodik. Ezért a hajléktalan emberek gyakran találkozhatnak a jogrendszer igazságtalanságaival: ok nélkül igazoltatják őket és gyakran utcai erőszak áldozataivá válnak.

Olyan esetek is vannak amikor pár ezer forintokat ajánlanak fel kiszolgáltató helyzetben lévőknek, cserébe aláíratnak velük olyan dokumentumokat, amikkel cégeket vesznek a nevükre, hiteleket vesznek fel, majd ha adósságuk halmozódik fel a cégért „felelős” emberre (a hajléktalanra) hárul ennek kifizetése, a tudta nélkül, ami nagyon komoly és bonyolult jogi következményekkel jár.



25. Harminckettesek square, McDonald's

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Harminckettesek tere, McDonald's

Ebben a McDonaldsban a hajléktalan emberek ingyen használhatják a mosdót. Ez azért fontos, mert manapság rettentően kevés hely van, ami ezt lehetővé teszi. A hajléktalanok a napjuk nagy részében sorban állnak, viszont ez azon helyek egyike, ahol nem kell sorban állniuk. A legtöbb helyre a „rosszul” öltözött embereket be sem engedik. Régebben sok ingyenes mosdó üzemelt a városban, de mára szinte az összes bezárt, még inkább megnehezítve a hajléktalanok dolgát. Reméljük, hogy egyre több és több ingyenes mosdó nyílik majd Budapesten és az egész országban!



26. Menhely Foundation

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Menhely Alapítvány

A Menhely Alapítvány az első független szervezet, mely Budapesten jött létre 1989-be. Célja a hajléktalan emberek helyzetének megoldása, megelőzése, és az ezzel a problémával együttjáró nehézségek enyhítése. Ez az első olyan szervezet, amely Fedél Nélkül címmel utcalapot indított hajléktalan emberek szerzői és szerkesztői közreműködésével. A legtöbb ember fejében az a kép él, hogy a hajléktalanok nem dolgoznak, ami az esetek többségében nincs így, mivel nagy részük rendelkezik munkával, csak nem kap elég fizetést ahhoz, hogy egy lakást fent tudjon tartani. Vajdahunyad utcai szállójuk azért is különleges, mert ott van hajléktalanok számára fenntartott csomagmegőrző, ahová napközben is be tudják tenni a dolgait, munkaidő alatt.

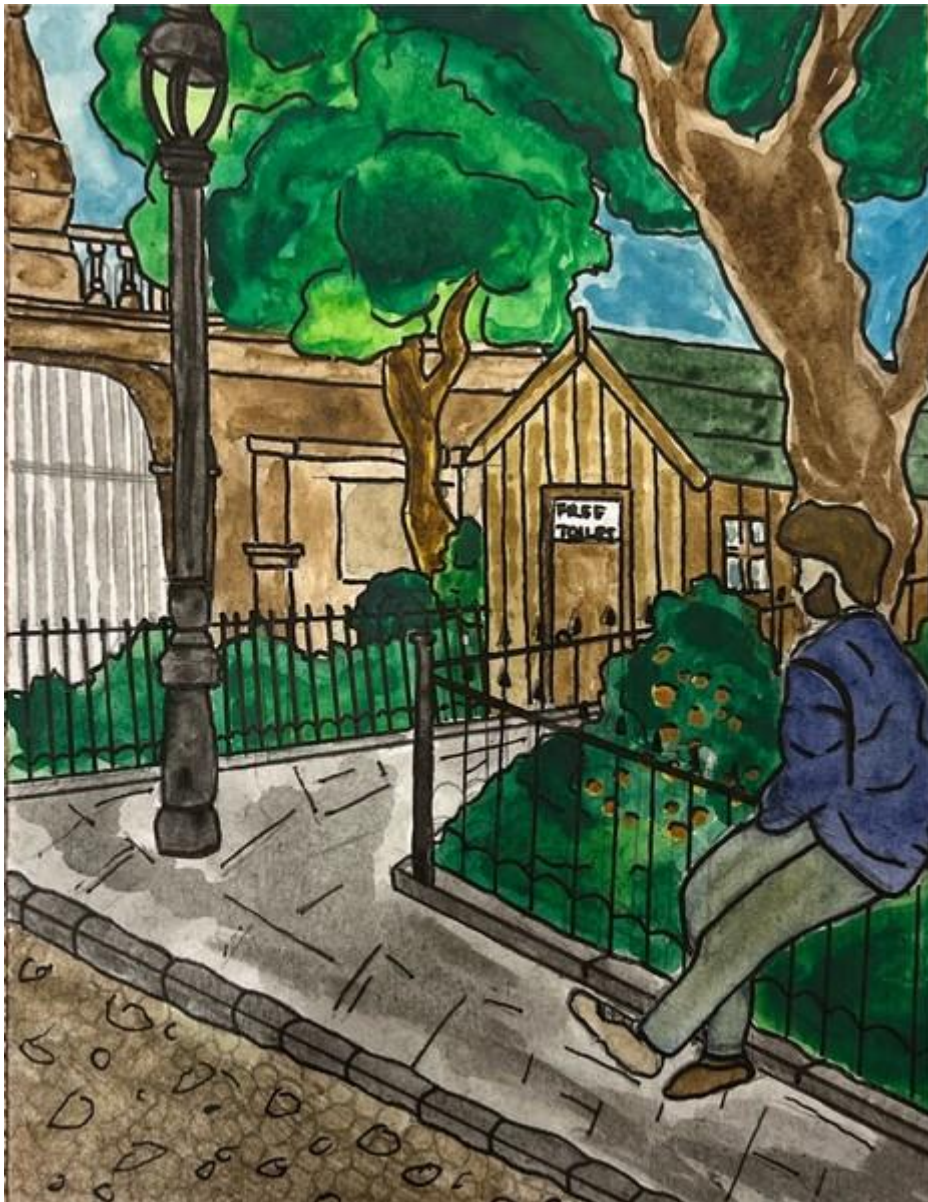


27. Horváth Mihály Square

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Horváth Mihály tér

Budapesten nagyvároshoz képest a nyilvános wc-k száma nem haladja meg a 100-at, körülbelül 60-70 wc van nyilvántartva, és 1-2 kivételével mindegyik pénzbe kerül, átlagosan 200-300 forintba, de van ahol az 500 forintot is meghaladja ez az összeg. A Horváth Mihály tér több szempontból is különleges, mivel itt ingyenesen igénybe lehet venni a mosdót, és tisztálkodásra is lehetőség van.



28. Gólya

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Gólya

A Gólya Budapestnek egy fontos helyszíne. A fiatalok és az idősebb korosztály is kedveli a romkocsmát, ami kiállításoknak, kézműves foglalkozásoknak, több szövetkezetnek és még egy bölcsődének is otthont ad. Ezen kívül 2015. május 31. óta ételosztást is tartanak itt. Önkéntes szakácsok főznek, hogy 130-140 fő, körülbelül 80 gyermek és szüleik meleg vasárnapi ebédhez juthassanak.

