

Ožujak 2024

MLA- DOST. DOBRO

- Women's day Manifest
- Ružičasti porez
- Films for Women's Day
- Sport and menstruation
- Uskrs

SADRŽAJ

Women's day Manifest

3

Ružičasti porez

5

Films for Women's Day

8

Sport and menstruation: two worlds forced to meet

11

Uskrs

Easter in Spain

14

Pinca recept

15



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NEUHVATLJIVOM MOMENTU MUZIKE

*Mašta je važnija od znanja.
Albert Einstein*

Sanjam da imam ruku aždaje
da miluje zvuke po bijelim poljima.
Da se šeta sa noćnim svcicama,
biserima, što maze uši.

Sanjam da muzika prodire
duboko u duše.
Da mašta dira svako biće,
da milozvučni tonovi ruše svaku barijeru.

Sanjam da letim visoko
i da nikada ne mogu pasti,
da snovi što tište i mole
sada napokon pronalaze svoje note.

A snovi su zbilja ako čovjek zna
čuvati na dlanu i srcu
onu ljubav što je posjeduje.
Što nam dade nebo, čovjek ljubavlju vrati.

I jednom kad shvati,
dolaze polja i leptiri bijeli,
svaka duša se veseli,
svako biće diše.

I kad su glasniji zvuci,
i kad je tiše, kao Chopin,
svaka je mašta u letu
i nema nikog na cijelom svijetu

tko neće da shvati muzike čari,
i nema nikog tko može da kvari
struju što u tijelu gori,
i svi snovi su tu.

I hvatam neuhvatljivu rijeku
što teče tu, u mome srcu,
dana svakom, a što je nema
više nigdje u svijetu.

Poem by Nina Tahini

Women's day Manifest

Be beautiful, but not vain; be sexy, but not vulgar; be slim, but be curvy; be smart, but not a know-it-all; be exuberant, but discreet. I could fill several pages with all the contradictions society makes women live with, but the common denominator is this: we never get it right. Being a woman is a continuous frustration.

Society has made our physique the central focus of our lives and, on many occasions, we fight against our nature by imposing canons on ourselves that change almost every decade; not to mention turning something normal such as cellulite, stretch marks, or body hair into a defect that must be eliminated. For example, if a woman decides to wax, that is valid, but what if she does not want to? We all know the answer.

The problem is not doing it or not, it is wanting to do it, and asking yourself if you are doing it because you want to or feel a social pressure to fit in and not be judged. To change things, we must start by stopping judging each other. The patriarchy's greatest weapon is that we do not stick together.

And it is not our fault either, since we were little girls we had been educated in competition; be it to compare our physique, to get a job, to conquer a man... the latter brings me to a small parenthesis, the idea that has been instilled in us that we need our "prince charming" to have a full and happy life; leaving heteronormativity aside, it goes without saying that a partner is not going to bring us happiness if you are looking to fill gaps, the most likely thing is that it will end up being a toxic relationship.

Returning to the lack of unity, internalised misogyny plays a crucial role in maintaining this. One example is the rejection of femininity, a concept with which certain roles and attributes have been imposed on women and understood as belonging to us. Many women do not feel comfortable with this attribution, so they demand other forms of dress and hobbies "that are not for women". This is perfectly licit and necessary, but please do not attack those who do enjoy wearing pink and doing "girly things". Let us simply destroy the rivalry.

Whoever we are, we are all under attack from the patriarchy, and sisterhood is the best antidote. If we have been able to endure all that we still endure today as women, this will not be a big challenge, we just need time. The struggle is daily.

Lots of strength sisters, change is coming!

Text by Carmen Sanz





Sculpture Sweet Violence by Sanja Iveković.
Image by John Wronn



Image by Towfiq Barbhuiya (@towfiq999999)

Ružičasti porez

U Hrvatskoj su ljekarne koje nude proizvode za osobnu higijenu 10% skuplje za žene nego za muškarce

Ako ste se ikad zapitali zašto je plavi omot jeftiniji od ružičastog, odgovor je – ružičasti porez. Međutim, u svojoj suštini, ružičasti porez nije zapravo porez. Ovaj pojam odnosi se na razliku u cijeni „ženskih“ proizvoda naspram proizvoda i usluga koji se reklamiraju kao „muški“.

Ružičasti porez kao svojevrsni fenomen spominje se 1994. godine, kada se u Kaliforniji utvrdilo da je 64% trgovina u pet velikih gradova skuplje naplaćivalo pranje i kemijsko čišćenje ženske bluže nego muške košulje s gumbima. Nakon tog istraživanja, Kalifornija je donijela „Gender Tax Repeal Act“ (1995), kojim se pokušala zabraniti cjenovna diskriminacija temeljem spola osobe. Usprkos tome, ružičasti porez je i danas aktualan.

Razlike u cijeni ženskih i muških proizvoda danas su najočitije u sferi higijenskih potrepština, kao što su šamponi, dezodoransi, britvice, kreme za brijanje i sl. Istraživanja su pokazala da će žene u sklopu ove potrošačke kategorije u čak 56% slučajeva platiti višu cijenu nego muškarci.

'Pink tax' charges women more for same stuff



Made with Chartbuilder

Međutim, studija “From Cradle to Cane: The Cost of Being a Female Consumer”, koju je proveo njujorški Odjel potrošačkih djelatnosti (DCA), usporedila je cijene gotovo 800 proizvoda u sklopu 35 kategorija i otkrila da se ružičasti porez odnosi na gotovo sve kategorije proizvoda, a ne samo higijenske potrepštine.

Prema tome, igračke koje su namijenjene djevojčicama koštati će otprilike 11% više od igračaka za dječake, pri čemu je najveća razliku u cijeni kod kaciga za bicikle i igračaka za predškolski uzrast. Cjenovni disbalans uočljiv je i kod odjeće; majice namijenjene

Izvor: CBC (2016), <https://www.cbc.ca/news/business/pink-tax-1.3553524>

djevojčicama u prosjeku su 14% skuplje od onih namijenjenih dječacima. U svijetu odraslih, odeća je 8% skuplja za žene nego za muškarce. Promatrajući osobe starije životne dobi i proizvode specifične za njih, otkriveno je da žene u 45% slučajeva skuplje plaćaju iste ili slične proizvode. Najveća cjenovna razlika u toj kategoriji tiče se ženskih noćnih posuda koje su čak 21% skuplje od onih za muškarce, a glede proteza i potpora za leđa, žene će u prosjeku morati izdvojiti 15% više nego muškarci. Analizom cjelokupne potrošačke košarice, DCA je utvrdila da Amerikanke godišnje plate 1351 USD više od muškaraca za jednake proizvode, što znači da su „ženski“ proizvodi u prosjeku 7% skuplji. Promatrajući Hrvatsku, najprimjetnije su razlike u drogerijama koji nude proizvode za osobnu higijenu, pri čemu su ženski proizvodi u prosjeku skuplji za 10%.

Kada je riječ o borbi protiv spolne diskriminacije i ružičastog poreza, potrošači su oni koji imaju moć potaknuti promjene, što je osobito vidljivo na primjeru Škotske, prve zemlje na svijetu koja je svojim građanima omogućila besplatan pristup proizvodima poput tampona i higijenskih uložaka.

Čitajući ovaj članak, nadam se da ste osvijestili značaj ružičastog poreza i krenuli razmišljati o tome kako se boriti protiv njega. Nažalost, nekad ga je zaista teško izbjeći, no ono što možemo napraviti je biti proračunati i informirani potrošači. Nekad je bolje i isplativije kupiti unisex inačicu proizvoda nego onu namijenjenu za žene. Ne dajte se zavarati!

Članak Ivana Dubroja



Image by storyset on Freepik



Image by Mey Gökyay

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Hilma af Klint -
Group IX/SUW,
The Swan, No. 1,
1915

Eight feminist-themed films inspired by

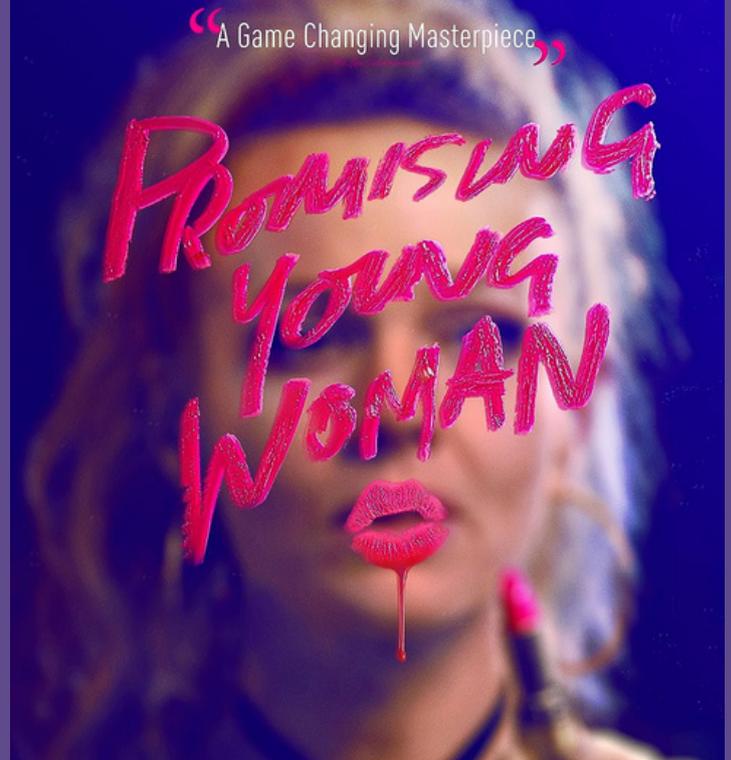
March 8. Picks by Adrián Cobo. Based on own criteria and selected lists

Image by Jan Chapman Productions and CiBy 2000



The Piano (1993) directed by two times *Academy Award* Winner Jane Campion

Image by FilmNation Entertainment-LuckyChap Entertainment



Promising Young Woman (2020) directed by *Academy Award* Winner Emerald Fennell

Image by IAC Films and Scott Rudin Productions



Lady Bird (2017) directed by Greta Gerwig

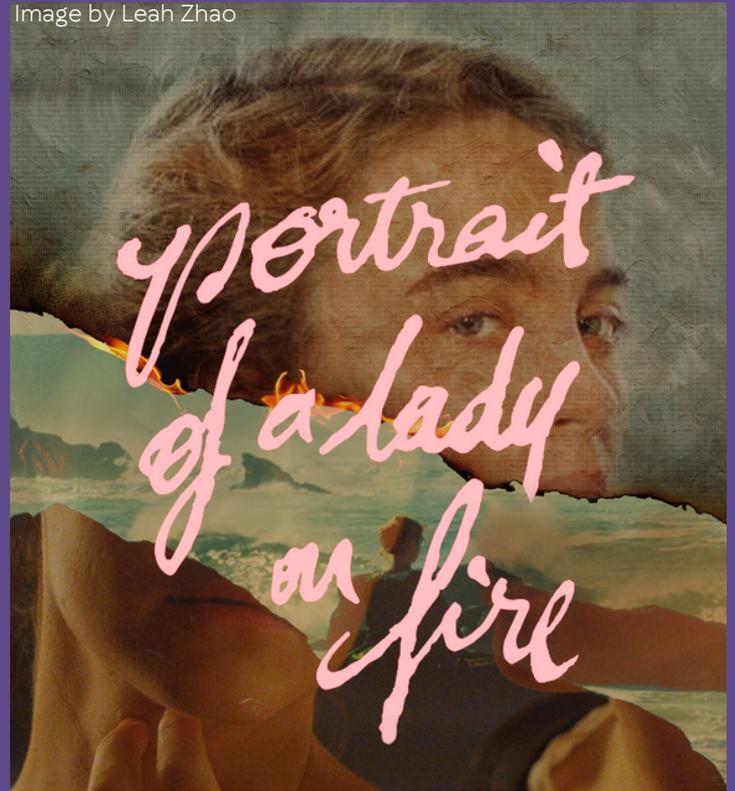


Las Buenas Compañías (2023) directed by Sílvia Munt

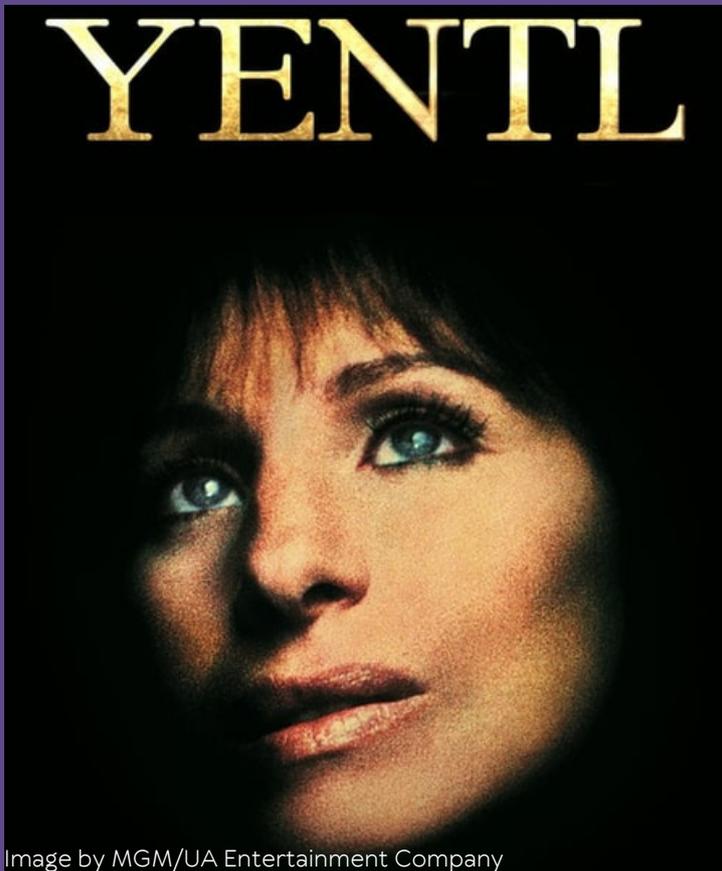
Movies to celebrate Women's Day anytime



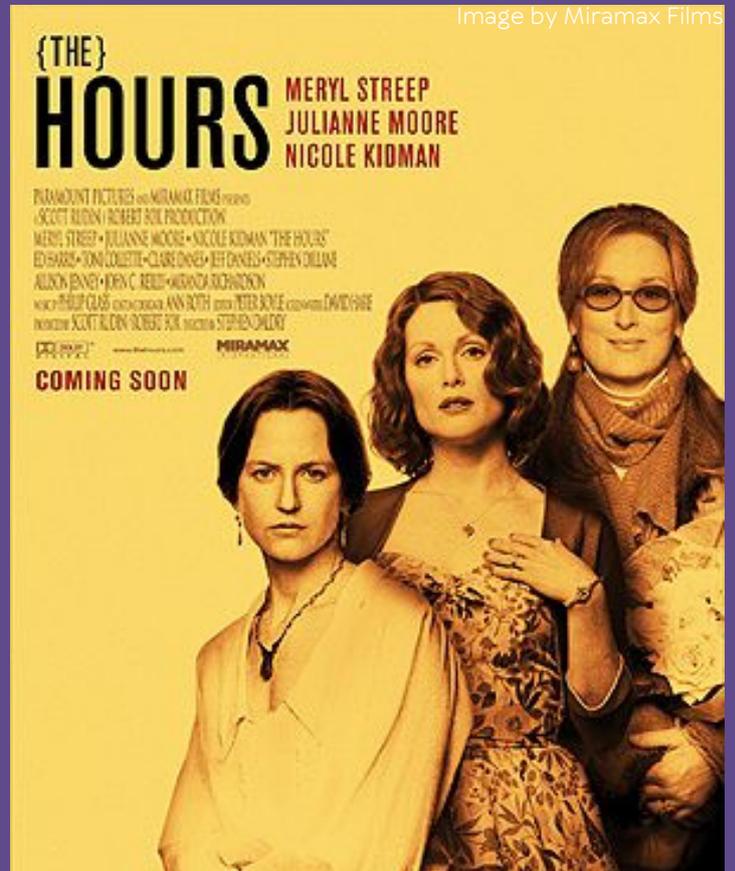
4 luni, 3 săptămâni și 2 zile (2007) directed by Cristian Mungiu



Portrait de la jeune fille en feu (2019) directed by Céline Sciamma



Yentl (1983) directed by Barbra Streisand



The Hours (2002) directed by Stephen Daldry



Sport and menstruation: two worlds forced to meet

Urgent research needed on women's needs in sport

Image by Getty Images



Lydia Koo is a New Zealand golfer known for being straightforward and outspoken about all elements of the sport. But two years ago, she shocked the world with her response to a journalist who asked her about back treatment and whether it would be a problem during the season. "I hope not," Ko said. "It's that time of the month. The answer surprised the golf world. Not because of the words themselves, but because someone would talk about the rule in the middle of a sporting event. It seemed—and seems—like two unrelated worlds. It is as if, when a sportswoman enters the field of play, she leaves her own body behind.

The menstrual cycle has always been taboo. Depending on the society you live in, the ostracism regarding the menstrual cycle is greater or lesser, but it is there. There is not a single place on the planet that is free of this reality.

Unfortunately, when it comes to the world of sports, it is no different. Such a masculinized sector, where the presence of female voices in decision-making is almost non-existent, does not take women's health into account. Everything is composed from a results-focused point of view, oblivious to everything else, and a menstrual cycle cannot stop you from succeeding.

It is no coincidence to see these inequalities when less than 20% of IOC members are women or when only 12 of the 32 teams at the last Women's World Cup were coached by women. Steps are being taken in the other

direction, for example in the WNBA, where nine of the 12 coaches of the franchises will be women during the 2024 season. Still, all that glitter is not gold.

The menstrual cycle, sport, and performance relationship has always been complex. First, it is a field of research in which the variables are too complex to obtain conclusive results. Secondly, the taboo makes many researchers and athletes reluctant to approach the subject. Thirdly, and fundamentally, there has been no willingness to change until the last decade.

Menstrual abnormalities are estimated to affect 20% of exercising females, with prevalence reported as high as 44% in ballet dancers and 51% in female endurance runners (Greydanus De, Patel Dr., 2002).

If the menstrual cycle is already taboo, amenorrhoea is buried in the graveyard of taboos. It has always been associated with people with eating disorders or adolescents who have problems with puberty. However, approximately 67%–91% of elite female athletes are eumenorrhic [Dadgostar H. & Cia; Verrilli L. & Cia], and about half of eumenorrhic athletes do not use HC [Martin D. & Cia; Larsen B.]. This suggests that many female athletes may experience cyclic hormonal fluctuations.

The menstrual cycle is very unstable, and any element,

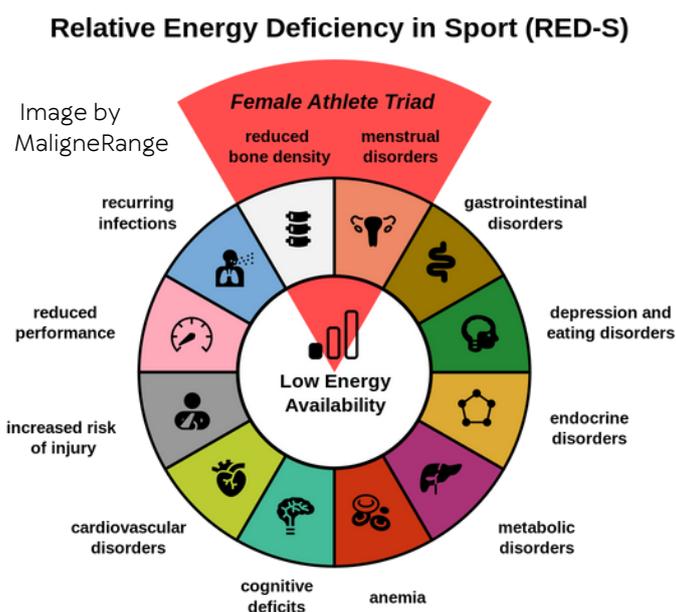
whether it be variations in weight, stress, or excessive exercise, can alter it. Professional sports fulfill all the conditions necessary to alter them.

Sport, performance, and menstruation.

For many years, menstruation and exercise were thought to be incompatible, especially in professional sports, as it was thought that the primary follicular phase (the one with the bleeding) limited the performance of professional athletes.

With increasing research, this is a fallacy, and the relationship between the menstrual cycle and sports, in either professional or non-professional settings, depends on the complex interaction of different internal physiological and adaptive mechanisms. As well as a multitude of external stressors, resulting in an intricate riddle to which our knowledge so far could not find a definitive solution (Vena W. and Paschou S., 2022).

What has been determined is that it is a diet that does not provide sufficient energy and affects performance and menstruation. This phenomenon is known as **Relative Energy Deficiency in Sport.**



According to the article Relative Energy Deficiency in Sport (RED-S): Scientific, Clinical, and Practical Implications for the Female Athlete (Dtsch Z Sportmed. 2022; 73(7): 225-234.), the main cause of amenorrhoea in athletes is a lack of energy due to insufficient nutrition. A person should eat, as a minimum, about 45 kcal per kilogram (Loucks Ab, Kiens B, Wright Hh. 2011) to maintain all functions and perform an above-average amount of exercise.

This mismatch between calories consumed and calories consumed, apart from weight loss and osteoporosis, creates thyroid problems and a decrease in luteinizing hormone, which can lead to secondary amenorrhoea. All these problems can be

exacerbated if the caloric decline occurs during the follicular phase.

Menstrual abnormalities are estimated to affect 20% of exercising females, with prevalence reported as high as 44% in ballet dancers and 51% in female endurance runners (Greydanus De, Patel Dr., 2002). While inadequate body fat stores, exercise stress, and abnormal hormone levels may contribute to menstrual dysfunction in athletes, LEA has demonstrated impairments in female reproductive function in both short-term and long-term exposures (Loucks Ab, Thuma Jr., 2003).

In the Dtsch article, they discuss the relationship between disordered eating and sports: *Disordered eating underlies many cases of ALE that often lead to severe chronic outcomes such as amenorrhoea and osteoporosis. Weight-sensitive sports and sports with an emphasis on thinness have the highest prevalence of disordered eating and eating disorders (Mancine RP & Cia, 2020). In addition, eating disorders are more prevalent among athletes than non-athletes, with a prevalence of 1-19% and 6-45% in male and female athletes, respectively (Power K & Cia, 2020)*

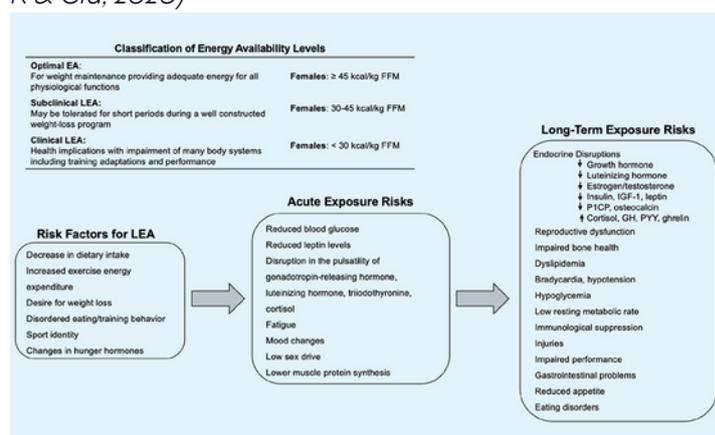


Image by University of North Carolina

Nutrition is a fundamental part of sporting activity, but for female athletes it has been neglected, leading to problems for many athletes to date. Fortunately, studies on menstruation and sports are becoming more popular

In the article The Impact of Menstrual Cycle Phase on Athlete Performance: A Narrative Review we are left with the following reflection:

Understanding such tangled mechanisms will surely help both athletes and clinicians to safeguard health and encourage healthy physical practice in all sporting contexts. However, it is essential that governmental institutions and sports associations - both amateur and elite - raise awareness of these issues and promote effective strategies aimed at providing adequate knowledge and, where necessary, social support to all individuals at risk. (Vena and Paschou, 2022).

Article by Adrián Cobo



What is Easter in Spain like?

Image by Ayuntamiento de Valladolid



Holy Week in Spain is one of the most important times of the year, both religiously and in terms of tourism. Millions of people flock to the country to soak up the culture, traditions, and typical foods of the country during these days.

Spain's traditions vary from region to region, and this time of year is no exception. In most parts of the country, the public holidays are Maundy Thursday and Good Friday. However, in the Balearic Islands, Basque Country, Catalonia, Navarre, La Rioja, and Valencia, the public holidays are Good Friday and Easter Monday.

Each place has its common traditions, but there are two that prevail throughout the Spanish geography (at least the peninsula and the Balearic Islands): the processions and, of course, the food typical of the time.

The processions are so culturally rooted that the Spanish government is trying to have the processions considered an intangible human heritage. On the same level as other cultural manifestations such as flamenco or the fallas.

Depending on the area where you live during Holy Week, the processions will be different, but they all have a common thread: the representation of biblical scenes related to the death and resurrection of Jesus Christ. The exact origin of the tradition is unknown, only that it began to become popular in the late Middle Ages, just after the Black Death. According to Sánchez Herrero (1985, p. 30.), from that time on, Christian devotion became doltish and focused on the death of Jesus Christ.

Between this moment and the proliferation of the churches to take images to the streets—since people did not know how to read—was created, added to other factors, what is now known as *cofradías* (groups of people who take out a specific procession) and, therefore, the processions.

As for the food, the most typical dishes are those based on fish or meat substitutes, since on Good Friday it is a tradition not to eat meat. But the most typical of these dates are the *torrijas*, a French toast.

The ingredients consist of a slice of bread (usually several days old or made from a specific dough) soaked in milk, syrup, or wine, and, after being coated in egg batter, it is fried in a frying pan with oil. It is then sweetened with cinnamon. It can be eaten hot (not freshly made, but rested for an hour or two) or at room temperature.

Article by Adrián Cobo



Image by Andrew Purcell



Image by Maja Danica Pečanić

Pinca: Uskršnja poslastica

Uskrs je najstariji i najveći kršćanski blagdan, a uz njega se vezuju razne hrvatske tradicije. Neke od njih su „farbanje“ jaja, spremanje tradicionalne uskršnje trpeze i posvećivanje hrane.

Blagoslov hrane jedna je od najstarijih pučkih i crkvenih tradicija, koja je i danas karakteristična za proslavu Uskrsa. Na Veliku subotu ili na Uskrs, u rano jutro, običaj je nositi košaru s hranom na blagoslov u crkvu. Tradicionalna uskršnja košara sastoji se od kuhane šunke, jaja, mladog luka, rotkvice te uskršnjeg kruha.

Uskršnji kruh, u drugim krajevima poznatiji pod nazivima pinca, sirnica ili pogača, vrsta je tradicionalnog slatkog kruha. S obzirom da je učestalija u Dalmaciji i Istri, smatra se da svoje korijene vuče iz doba Mletačke Republike, tj. vjeruje se da potječe s prostora današnje Italije.

Usprkos imenu „sirnica“, ona ne sadrži sir, već se mijesi od bijelog brašna, jaja, šećera, mlijeka i masti, a punoću okusa daju joj grožđice, naribana korica domaćeg limuna ili naranče, te rum ili domaći prošek.

Ukoliko vam opis pince zvuči primamljivo, u nastavku slijedi recept.

Članak Ivana Dubroja

PINCA

- 1 kocka svježeg kvasca
- 1kg brašna
- 220g šećera
- 1 jaje + 4 žumanjka
- 3 prstohvata soli
- 2 vanilin šećera
- 50ml ulja
- 2,5dl mlijeka
- korica 1 limuna i 4 naranče
- sok 2 naranče i pola limuna
- žlica meda
- 2 žlice rakije
- 5 žlica grožđica u rumu
- 150gr svinjske masti

PRIPREMA

- ✓ Pomiješati sve suhe sastojke. Staviti kvasac u mlaku vodu i dodati mu žlicu šećera te pustiti da se diže 10ak minuta. Dignuti kvasac umiješati u suhe sastojke.
- ✓ Pomiješati mokre sastojke i dodati ih u suhe. Dobro izmiješati i formirati kuglu.
- ✓ Nauljiti zdjelu, staviti u nju tijesto i pustiti da se diže 2-3 sata.
- ✓ Smjesu podijeliti na 4-5 dijelova, izmijesiti u obliku kruščića, staviti u protvan i pustiti da se diže još 10-20 minuta. Nakon toga na sredini pince načiniti križ pomoću škara ili noža. Zatim premazati jajetom i sokom od naranče, te dodati tvrdi šećer (isomalt) za ukras.
- ✓ Peći 30ak minuta na 180 °C. Izvaditi iz pećnice i premazati sokom od naranče.

Slika 1. Izrada autora (Canva)

IZVORI:

<https://www.enciklopedija.hr/clanak/uskrs>
<https://putnikofer.hr/kultura-i-ljudi/uskrsni-obicaji-u-hrvatskoj/>
<https://glashrvatske.hrt.hr/hr/multimedia/bastina/hrvatski-tradicijski-uskrs-1890936>
<https://www.novilist.hr/life/gastro/kako-je-pinca-postala-kraljica-blagdanskog-stola/>



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Image by Carmen Sanz