

# aim HIGH

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WIĘCEJ NIŻ SZKOŁA



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# SUNEUNG 수능

## THE KOREAN 'MATURA' EXAM

Suneung is the name for The College Scholastic Ability Test or CSAT. It is a standardized test recognized by South Korean universities.

In Poland we usually associate May with the 'matura' exam, nevertheless, in South Korea, it is the complete opposite. As for Koreans, May is the month of the family. CSAT is administered on the third Thursday in November each year by the Korea Institute of Curriculum and Evaluation.

What else distinguishes the Suneung from our polish 'matura'?

- it is held on only one day
- It lasts from 8:40 a.m. to 5:40 p.m.
- the obligatory exams are: Korean, maths, English and history of South Korea
- there is no division between basic and extended levels of the subject
- there are no oral exams

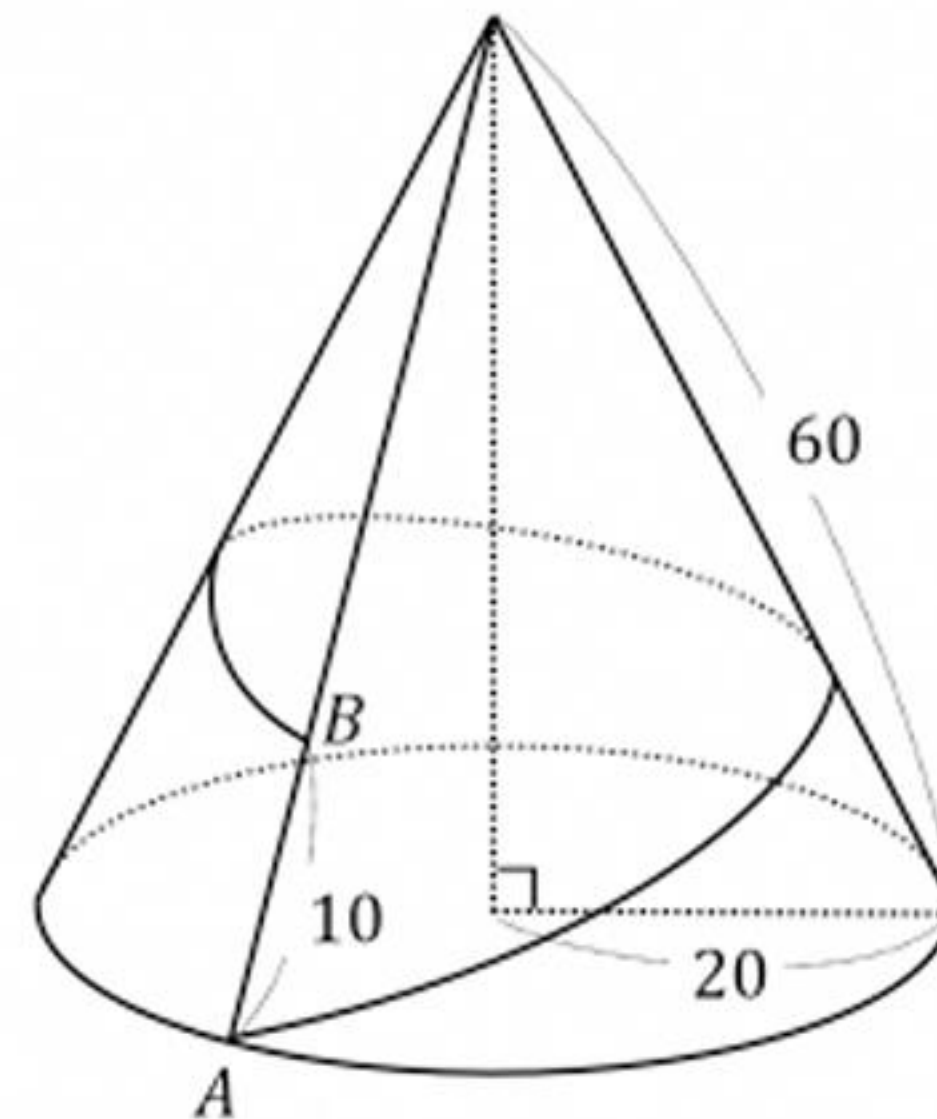
Korean high school students start the exam with Korean. Then they are writing math exams after which they are provided with a lunch break. The most important test, English, is held after lunch. The importance is so high that all of the planes are grounded and banned from flying in order not to disturb the examined. Later on, they struggle with Korean history, followed by additional exams. Koreans are allowed to pick from zero to two extra exams. They are also given the opportunity to sit an exam in an additional language.

The diagram illustrates a right circular cone-shaped mountain.

If you build a shortest distance track for a sightseeing train around the mountain, in which the track starts at point  $A$  and ends at point  $B$ , the track will first go uphill, but then it will go downhill.

What is the length of this downhill track?

- ①  $\frac{200}{\sqrt{19}}$     ②  $\frac{300}{\sqrt{30}}$     ③  $\frac{300}{\sqrt{91}}$     ④  $\frac{400}{\sqrt{91}}$



It would not be an exaggeration to say that the lives of all Koreans depend on this exam. Parents send their children to hagwons at an extremely young age. These extracurricular private schools are supposed to qualify their pupils for the Suneung at the highest level. It is estimated that the average Korean high school student sleeps about 3 to 4 hours a day. The rest of the day they spend by the books preparing for the most significant exam in their life. The stress connected to high expectations and comparing grades to other students leads to one of the highest levels of suicides among teenagers.

The grades they can get from the exam are from 1 to 9. Where 1, which is about 96-100 points out of 100, is the highest to be received. Annually approximately 4% of examined are passing with level 1.

The CSAT sheets are one of the most guarded secrets of the country. Special examiners are chosen to prepare the Suneung. The group of about 300 high school teachers and academic professors are being cut off from the world and placed in an unknown location for a month. They cannot leave this isolated place until the end of the last exam. Sheets are transported to schools at night in trucks. The drivers are not allowed to leave their cars before the beginning of the first exam.

Here are some of the anecdotes connected to the Korean 'matura':

- ☒ The day of the Suneung is reported to be the coldest day in a year
- ☒ Students avoid eating Miyeok, which is a seaweed soup consumed by Koreans on their birthday
- ☒ The examined are eating sticky food - it is said that the answers would better stick to them
- ☒ In order to avoid cheating, students are assigned to different schools to write the exam
- ☒ On this special day, some companies delay the start of work. It is because the students cannot arrive late for the Suneung
- ☒ Police help to escort the examined to schools

However, in South Korean culture, the Suneung is the exam which determines the life of young Koreans. We have to remember that we are given a lot of different opportunities in life. We do not have to receive the best grade on the 'matura' exam, as long as we develop new skills and are ready to live the life which would satisfy us and make us feel accomplished. Try solving the two examples of exercises from the Suneung. Good luck!



Mind  
Your  
Decisions

Videos by Presh Talwalkar

33. Heritage is concerned with the ways in which very selective material artefacts, mythologies, memories and traditions become resources for the present. The contents, interpretations and representations of the resource are selected according to the demands of the present; an imagined past provides resources for a heritage that is to be passed onto an imagined future. It follows too that the meanings and functions of memory and tradition are defined in the present. Further, heritage is more concerned with meanings than material artefacts. It is the former that give value, either cultural or financial, to the latter and explain why they have been selected from the near infinity of the past. In turn, they may later be discarded as the demands of present societies change, or even, as is presently occurring in the former Eastern Europe, when pasts have to be reinvented to reflect new presents. Thus heritage is \_\_\_\_\_ . [3점]

- ① a collection of memories and traditions of a society
- ② as much about forgetting as remembering the past
- ③ neither concerned with the present nor the future
- ④ a mirror reflecting the artefacts of the past
- ⑤ about preserving universal cultural values



# THE ROLE AND SITUATION OF WOMEN IN VICTORIAN ERA

*“In marriage the man is supposed to provide for the support of the woman; and the woman to make the home agreeable to the man; he is to purvey, and she is to smile.”* As strange as it may seem, Mr. Tilney’s words from Jane Austen’s “Northanger Abbey” exemplify the role of women in the Victorian era very accurately. And I must assure you - it wasn’t anything to be jealous of.

Jane Austen was a truly insightful and discerning social observer. Her novels allow us to learn the reality of the 19th century female world and are like bridges which connect us with the past, revealing the 19. century mentality of English society. They open to the reader the world the women had to deal with every day. Her books help us realise that these women had dreams, ambitions, goals and purposes in their lives and all of these dreams, ambitions, goals and purposes were held back just because they were women. There were many factors that contributed to women’s unfortunate situation, which, frankly, was far from ideal. First of all, they had poor access to education. Women’s destiny was usually to marry well and to give birth to children and, for all classes, marriage was the main goal of a woman’s life. Even then their status in the marriage was far from equal - they couldn’t fully make decisions with regard to their children. Another thing is their influence on family budget - it was minimal and what makes the matter worse they had a restrained right to inherit. That made the women’s options and prospects in life very limited.

I must acknowledge that I will be referring to women from the social sphere in which Jane Austen had been brought up, for all of her female characters come from the upper-class.

## TWO WORLDS APART

Men's and women's roles became defined more sharply during the Victorian period in England. One of the most crucial differences was their legal status which affected their situation significantly. That their situation and role was different from men’s may seem obvious to some of you but believe me some of the issues, which I’m going to discuss, might appear difficult to imagine to the people today.

## THEIR RIGHTS REGARDING CHILDREN

One of the most controversial aspects is that women, from all the classes, had no legal rights to their children. After getting married, a woman and a man became one person legally, so all the woman’s rights were essentially taken over by the husband. Any children from the marriage were legally the husband’s and he could choose to take them away from their mother with no reason or send them to be raised elsewhere. In Jane Austen’s novel “Emma” we can see several situations in which little kids are being sent away to distant relatives or even strangers. However, Emma’s father decides to raise his daughters, even though he lost his wife, with the help of the governess. Such a decision was considered unusual and it was very rare.



## THE FINANCIAL STATUS

Another unusual, from our perspective, was the issue of owning any property. Single women and widows were allowed to own their own property, but after they got married their money or properties were given over to their husbands. Women were also openly discouraged from working outside their households, because their role was to focus on making the home a comfortable place for the husband and kids. Nevertheless, middle-class females were often forced to look for employment, such as working as a governess in aristocratic families or in domestic service thereof. They could avoid it by marrying a wealthy gentleman, as did Jane Fairfax in "Emma". After she married Frank Churchill, the heir of quite a big fortune, she didn't have to worry about making a living anymore. She wasn't rich and, furthermore, she was orphaned, so she couldn't count on her parents supporting her. That was a good solution for her.

## THEIR EDUCATION

Another issue which can help us understand women's situation in the Victorian era was that they were very poorly educated and were forbidden from any higher education. - Women were always thought unable to think like men and they were kept childlike. They were not allowed to go to universities. So, how and what did they learn? It was usually a governess duty to educate young ladies and accompany them on a daily basis. A good example is Anne Taylor in "Emma" who took the responsibility of raising and educating orphaned Woodhouse children, becoming more than just their teacher.



THE BENNET FAMILY - "PRIDE AND PREJUDICE"



EMMA AND MR. WOODHOUSE - "EMMA"



However, in some cases the mother could decide to educate her daughters by herself. It wasn't very often the case in aristocratic society, because they could afford to hire a governess without any financial problems. Jane Austen shows us such a situation in "Pride and Prejudice" where the Bennet family had five daughters and they were educated at home without help of any tutor. Lady Catherine de Burgh, one of the most highborn characters from the novel, was astonished to find out about it from Lizzy Bennet, who had the pleasure to meet and dine with the lady during her stay at her friend and cousin's house. Lady Catherine was sure that due to gaining the needed knowledge young ladies should be properly educated by a governess from an early age.

Furthermore, a general opinion about an "accomplished woman" was a perfect reflection of how poorly ladies were educated. According to Mr. Darcy's words from "Pride and prejudice" to earn a desirable denomination of an accomplished woman, a given lady should have a very good knowledge of music, singing, drawing, dancing, and modern languages. Not only that - a respectable woman needed to keep her mind busy by reading a lot. All of these skills, very difficult to master, as you must admit, are quite different to what is now expected from a well-educated person - be it a woman or a man. I am sure, however, that allowing women to earn a higher education would have been inconvenient for men, as it was looked unfavourably at any indication of women having an independent opinion. Lizzy Bennet in "Pride and Prejudice" would often be reprimanded for saying what she thought.

## THE RIGHT TO INHERIT

During the Victorian era owning a land that usually went with an estate was a symbol of wealth and social rank. The more land, the more powerful you were. The properties and fortunes had grown for generations but there was a small problem - a legal issue called entailment. What is entailment? It is a limitation of the inheritance of property to certain heirs over a number of generations. Almost every time and in every family only males could inherit. Entailment was good for some reasons, for example, it made sure that the eldest son couldn't divide or sell the family's inheritance and it also prevented from selling it to pay debts. In Austen's another novel, "Persuasion", a character by the name of Sir Walter Elliot was deep in debts and would have never agreed to sell his estate, as he said himself he "would never disgrace his name so far". The Kellynch estate was to be passed over to the heir as Sir Walter had received it.

By the 19th century entail had been a part of a gentlemen's will. It rarely allowed females to inherit and it was extremely hard to change anything connected with that matter. So, a reasonable question arises - what if there were no males to inherit? Many feared that the family line could end if a female had remained single or even if she had married. Single women had no children to inherit and the property was passed to someone outside the family. Such a "misfortune" was one of the storylines of the plot of Jane Austen's "Pride and Prejudice". There were no sons in the Bennet family to inherit the Longbourn estate - just the five daughters. It was to be taken away from the Bennet sisters in favour of their cousin whom they had never seen nor known.

However, the law permitted cousins to marry and it was very common back then. That would have been the solution to the aforementioned predicament. It allowed a woman to remain in her home by marrying the heir. Elizabeth Elliot, one of the "Persuasion" characters, hoped to marry William Walter Elliot - her father's heir and her cousin. It would allow her to become a housewife of her family's estate. Also Mrs Bennet in "Pride and Prejudice" wanted Lizzy, one of her daughters, to marry her cousin, Mr Collins, the heir of their estate, in order to save Longbourn. The latter was quite aware of the situation and the power he was holding. That's why he was sure that one of his cousins would accept his proposal - this way the female part of the family would be secure after the father's death. Unfortunately, such a personal tragedy did happen to the Dashwood family in "Sense and Sensibility". After the death of their father, who left his home, Norland Park, to their half brother John, the three sisters and their mother were forced to move out and settle in a small, humble cottage. Although instructed to take care of his sisters, John decided to act as he and his wife pleased.

### CAPTAIN WENTWORTH AND ANNE ELLIOT - "PERSUASION"



## ROLE OF MARRIAGE

Marriage, as I pointed out before, remained the main goal of a woman's life. It was a way to rise up in society but also marrying well was a way to be secured financially. Single women were looked down on by society and, with age, they had to be at someone's mercy. As we read Jane Austen and other novelists of the era writing on the subject, marrying well was a main concern of women from the upper-class – the mothers and their daughters.

What is significant, marriage was seldom a fruit of love. In most cases it was a contract, a way to secure a woman's future. So, very rarely did the women have choice, only the power to refuse. They could fall in love with a man from the working-class, but a true affection wasn't an argument strong enough to persuade the family to grant her permission to marry. Such a personal tragedy was a part of Anne Elliot's history in "Persuasion" - she didn't have her family's approval to marry the love of her life, Fredrick Wentworth, just because he wasn't wealthy enough.

The time women were trying to get married was crucial too. If only possible, ladies got married in their early twenties, sometimes earlier. The older they got, the chances of a good match were getting smaller. An example from "Pride and Prejudice", Charlotte Lucas, as a twenty seven-year-old woman was afraid of becoming an old spinster. She had no prospects, no money and she already felt like a burden to her parents. That is why she had to accept Mr. Collins's engagement immediately even though she had known him for a few days. Suffice to say, she didn't love or even like him. She was aware that he is a ridiculous and disagreeable man but she was happy to have a comfortable house and a secured future – that was enough for her and so it was for many women back then.

On the whole, the role and situation of women was changing throughout history. It was often hard for them – they had limited rights and chances of being highly educated. Their role was also strictly defined and there was no room for widening their prospects. Such a picture is emerging from Jane Austen's works and, undoubtedly, we are lucky to have such a detailed and thorough image of how it really was for women – after all she experienced it by herself. [Helena Storta]

*The article accompanied the lecture given during the II Scholars' Day (28 March 2023)*



JANE AUSTEN

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## CINNAMON - WHAT PROPERTIES DOES IT HAVE?

Cinnamon is one of my favorite spices. Personally, I love adding it to coffee or making cinnamon rolls out of it. Cinnamon is used in cooking, but also in cosmetics and medicine. It has antibacterial, antiviral and anti-inflammatory and many others effects. This spice is made from dried cinnamon bark. It's brown and tastes sweet and a little bit spicy. It's one of the basic spices used in natural medicine, and its properties are mentioned in the herbal book from 2800 BC. In my work, I'd like to describe some of these properties.

As I said, it has antiviral and antibacterial properties. It can be used as a natural antibiotic in the treatment of diseases such as colds and flu. It deletes Salmonella bacteria from our body, which unexpectedly can be found in raw meat. Cinnamon oil fights respiratory infection and parasites such as lice, ticks and mosquitoes.

According to research by scientists from the University of California, cinnamon can delay the onset of Alzheimer's and Parkinson's diseases. Scientists from the Rush University Medical Center in the US have discovered that cinnamon reverses the changes in the brain of people suffering from Parkinson's disease. It also improves blood flow to the brain and all organs, which make memory and concentration better.

Too much of this spice is very toxic. You can safely eat about 6 grams a day, which is about 1.5 teaspoons. The famous dietician Zofia Poems on her Instagram explained why too much cinnamon is dangerous for our body. Most people have ceylon cinnamon in their kitchens, and as it turns out from a woman's research, this kind won't hurt us. Important here is the issue of coumarin, which is not too much in this type of cinnamon. Other varieties have higher values of coumarin, which is toxic to the liver. You can consume no more than 01 mg/kg per day.

Cinnamon can also be dangerous for pregnant women. They especially should be reasonable, some people even think that pregnant women should completely eliminate this spice from their diet. It can hurt not only the woman, but also the baby. In the third trimester, it can even lead to miscarriage.

As I said at the beginning, cinnamon is used in cosmetics. It is used, for example, in the production of body oils, toothpaste, creams and washing gels. It helps in the fight against acne, prevents tooth decay, and combined with peeling cleanses the skin.

{Weronika Wojnowska}





# Siklawa

## the largest waterfall in Poland



Siklawa is often referred to as the "queen of Polish waterfalls". Siklawa Waterfall, also known as Wielka Siklawa, is undoubtedly the largest waterfall in Poland. It is not as spectacular as waterfalls in other corners of the world, but it creates an amazing landscape that enchants and delights. It is located in the High Tatras on the Roztoka stream. It falls from the threshold of the Stawiarska Wall, which separates the valleys of Five Ponds and Roztoka by two, three, and sometimes also four streams depending on the current water level in the Great Pond in the Valley of Five Ponds. The slope of the wall is about  $35^\circ$ , and the height of the threshold – about 65-70 meters, which is as much as about 20-storey block. Siklawa Falls is less than 20 m higher than the world-famous Niagara Falls.

I think that Siklawa is a gem among waterfalls in Poland. I had the opportunity to admire its fairy-tale landscape on summer hikes in the Tatras. Walking along the trail and enjoying the beauty of nature, I did not think that I would be so enchanted by the view of Siklawa. When I heard and saw a waterfall flowing down thundering cascades, whose water droplets splashing against the rocks formed a water mist with a multi-colored rainbow, I was speechless with delight. The view was really picturesque. No wonder that Siklawa is described by poets, immortalized by painters and photographers. This is how Adam Asnyk wrote:

"It's a swift stream of humming Siklawa  
It sweeps around the snow sewage of the mountains,  
On its black thread it attaches joints  
And there is a loud dispute with stones: "

This beautiful phenomenon of nature was the goal of mountain trips at the beginning of the nineteenth century and continues to this day. Around the waterfall you can meet many sitting people on the stones, pensive and enjoying the view. This is understandable, because the sound of the water is extremely relaxing, and the world around seems so unreal and magical.

Siklawa Waterfall is one of the most beautiful places in the Tatras and it's hard to disagree. Being in the Tatra Mountains and not seeing Siklawa is the same as being in Paris and not seeing the Eiffel Tower. Such an attraction can not be overlooked, because it creates a beautiful piece of the Tatra land, which I see every time my thoughts come back to that place! [Marcelina Maciejska]

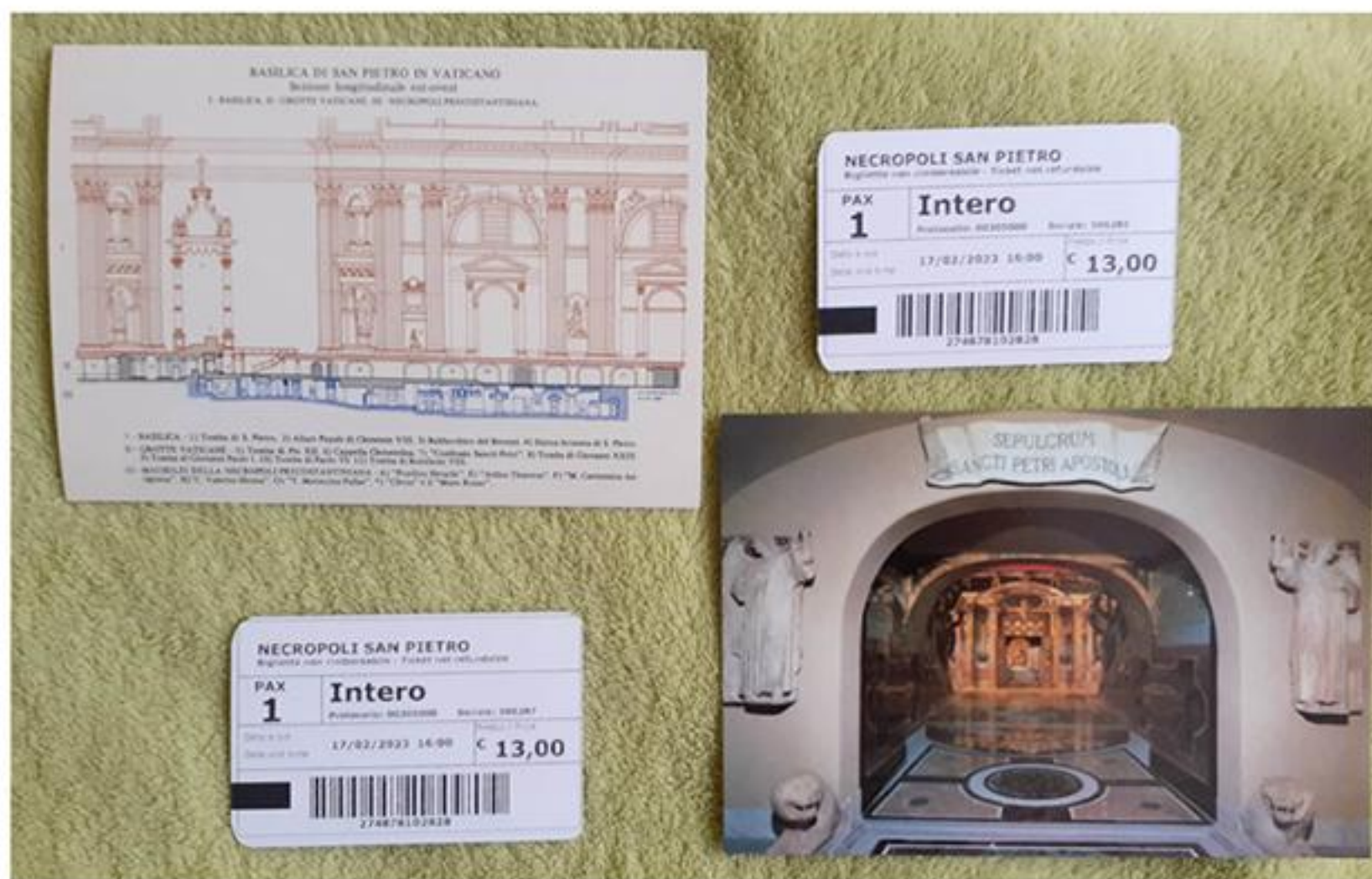


# ROME - THE JOURNEY TO THE BEGINNINGS OF OUR FAITH

Have you ever wondered what is it like to almost touch history? What is it like to walk on the same stones that the people we know from the Bible walked on? To touch the same stones as the first Christians? I want to take you on a journey to the beginnings of our faith.

The Vatican - the familiar seat of the popes, the place where the beautiful Basilica of St. Peter is located. What was there before? Well, in a place that is now visited by many thousands of pilgrims and tourists, two thousand years ago there was a circus of Nero and Caligula. That is, a place that, after the fire of Rome on July 19, 64, according to the description of the Roman historian Tacitus, was the place of execution of Christians who were accused of setting fire to the capital. Peter the Apostle was crucified near the circus in the year 67. The first bishop of Rome was buried in a nearby cemetery. In this cemetery there were modest earth tombs as well as large mausoleums in which the remains of rich Romans were buried.

Then, in the 4th century, under Emperor Constantine the Great, the first Basilica was built in this place, and then in the 16th century, the present Basilica of St. Peter. But what happened with the cemetery, with the grave of St. Peter? We can visit this place. I will describe how to do this at the end.



The Vatican underground were discovered in 1940, when, at the behest of Pope Pius XII, who wanted to be buried as close as possible to the tomb of St. Peter, archaeological work began to find the burial place of the Apostle. Currently, excavations are still going on here. Although the tomb of St. Peter was discovered in 1942, the official confirmation of the find was made in 1968 by Pope Paul VI. They were made available to tourists for the first time on November 24, 2013. Later popes were also buried in the underground. However, in the 16th century, when the construction of the new basilica began, many tombs were destroyed.

While in the Basilica of St. Peter's Square is crowded with crowds from morning to evening, 12 meters under the floor of this place you can move in time and space - to the beginnings of Christianity in Rome.

We enter the first of the two levels visited today - the Vatican Grottoes - the undergrounds available to tourists. However, we are on the other side and only from a distance can we see the pilgrims passing by. Here, we can see models and various artifacts, the guide tells us about the previously existing Vatican hill, the circus of Nero and Caligula, and the first years of the reign of Emperor Constantine in the 4th century. There is also a mosaic depicting Pope John VII, but it is not easy to see. Once we succeed, we will see his face, which is very surprised that someone found him.

Finally, we go down to the cemetery, the narrow alleys of the excavations are illuminated by dim lamps (to prevent the development of harmful fungi). We see mausoleums the size of gazebos or small houses, often with a terrace. One next to the other on both sides of the cemetery alley along which we walk single file, peering into various nooks and crannies. The walls are decorated with frescoes, there are magnificent, well-preserved mosaics, tomb furnishings, as well as large marble sarcophagi carved for years on the day of the client's death.

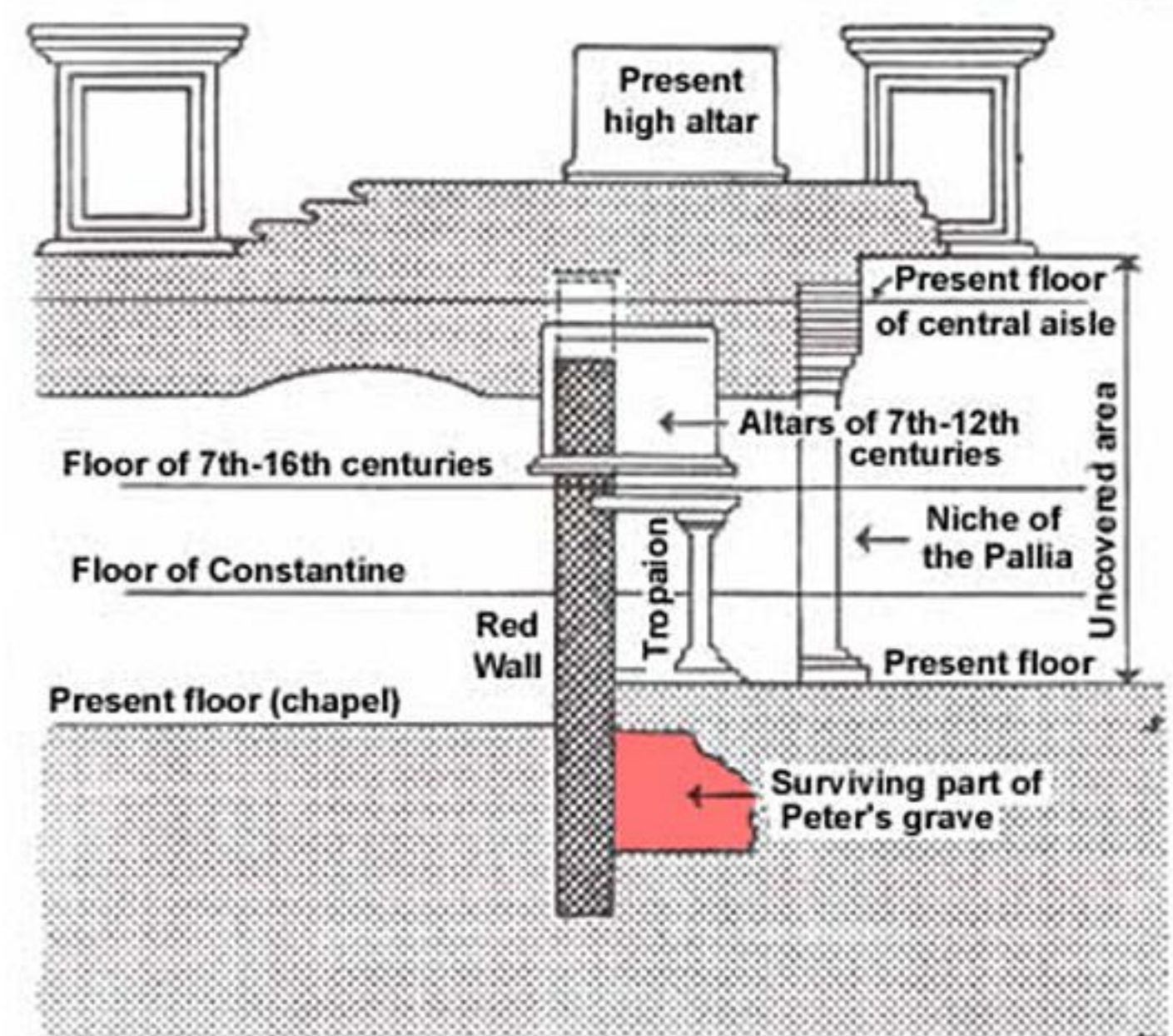
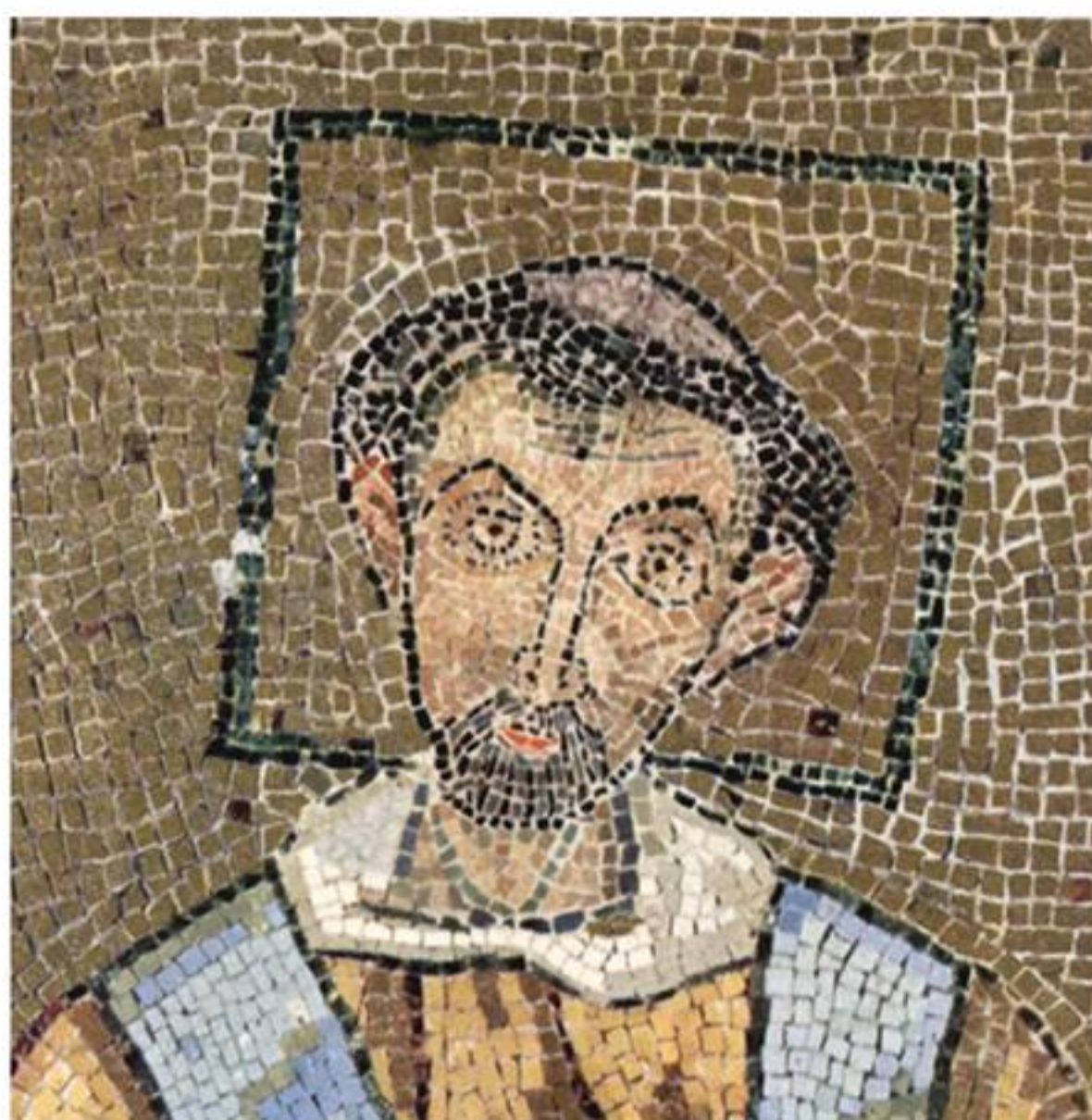
Finally, we come to the most important place - under the altar of the Basilica of St. Peter. We are 7 meters below the papal altar, two levels below. The guide points to a red wall in the distance - the place of the grave of St. Peter's, as well as the "graffiti" wall, in which archaeologist Margherita Gaurducci noticed a hole that contained a small wooden box with 134 bone fragments wrapped in purple with gold thread. The material was submitted for pathomorphological examination by two independent laboratories. They showed that they were human bones, from one organism, a man aged 60-70, and that they contained the same properties of sand as the material from the inside of the grave. The absence of foot bones, which was found, may indicate that the man buried here died a martyr's death by hanging upside down. After death, the convict was cut off from the stake and thrown into the grave, not caring about the completeness of the corpse.

The church recognized these bones as the relics of St. Peter, although he admits that due to the impossibility of performing comparative DNA tests (there is no other material), he is not 100% sure. Most likely, these bones were wrapped in purple by Emperor Constantine himself, whose employees built a structure protecting the burial place of St. Peter. Today, 125 bone fragments are in several hermetically sealed transparent boxes in the "graffiti" wall and can be seen in the visited undergrounds through the glass protecting them. The remaining nine were placed in a silver reliquary in 1971 in the papal chapel in the Apostolic Palace.

In this amazing place, the guide gives you the opportunity for a short personal prayer in silence....

From the tomb of the apostle, we go through a narrow corridor to the gold-filled Clementine Chapel, and further passing by several other chapels, we reach the parts of the Vatican Grottoes accessible to all. This visit leaves a mark on everyone who had the opportunity to experience it.

How can you be in these places and see them and almost touch them? Please send your application to the e-mail address [uff.scavi@fabricsp.va](mailto:uff.scavi@fabricsp.va). The application should specify the dates of your stay in Rome, preferred languages of the tour, the number of people registered and their names. The groups are 12 people, but the excavation site can be visited by no more than 250 people per day. Therefore, it is worth sending the application much earlier. [Ania Ciszelska]





# Living abroad (Part One)

## Kazakhstan

People often wonder what it would be like to live abroad. They think it is a time filled with adventure, meeting new people and discovering different cultures. This dream of many turned into a reality, when my parents decided that we will move out of Poland. At that time I was only six years old, which then seemed to me like an adventure, a way to spice up my life. However, it was a path filled with many ups and downs, a time to see how people live somewhere else, a time when I could open my eyes, and see the world through the lenses of people from different countries.

I have divided this article into three parts - each of them describing life in the three different countries that I have lived in. In this one, I will show you the life in Kazakhstan; what it's like living more than 3,000 kilometres away from home, not seeing your closest family for more than a year, and having to learn a language as soon as possible.

I don't exactly remember what I thought when I found out that I am moving out of Poland. But I know one thing for sure; I felt excitement. I was going to go to an American international school in Almaty, where I had a chance that none of my friends could ever dream of; I could learn English, meet new people and have an adventure of a lifetime. When I went to see my school and the principal wanted to check my English level, instead of answering the questions written on the computer, I'd copy them down on a piece of paper, where I was meant to write down the answers. After my first day of school, I came home with a temperature of 39 degrees Celsius, crying while asking my parents why they sent me to such a horrible place, where I had no idea what was happening around me. After some time it got better, and I even started enjoying school. It was very different from that back in Poland. We had after school clubs, such as drama, origami, rubik's cube or even "Just Dance". We had different subjects from the ones that were provided in Polish schools. In music class, we learned how to play the recorder, and at the end of the year we performed "Ode to Joy" in front of the whole school. In art class, we'd have to make a copy of Van Gogh's "Starry Night". We even had a subject called Library, during which the school librarian would read us a book or we just had the whole period for ourselves to read. All students were provided by the school with notebooks, art supplies, stationery or even a calendar where we would write down all of our homework. Each class didn't only have a form teacher, who would teach most of the subjects, but also a teacher's assistant, who would help individual students if there was such a need.

In primary school, we had a system of “cards”. Each student had a transparent pocket with colourful cards put in a specific order: green, yellow, orange and red. Everyday started with the green card. If a student was misbehaving, he or she had to move the front card back (for example, a student had a green card, but was talking during class, so he or she had to change the front card to yellow). At the end of the day, the teacher would write down in the student’s calendar, what the colour of the front card was. If a parent ever needed to check his or her child’s behaviour, they’d just have to look at the colour of the card.

A thing that I really wish was common in Polish schools is a year book - we got one at the end of every year, and in it were pictures of all the students and teachers as well as photos of different school events.

One of my favourite days in the academic year was “International Day”. On that day, we would celebrate that all students come from different countries. It was held annually during the summer. Every country would have its own stall with traditional food, games and much more. Most people would dress up in traditional clothes or play traditional music of their country.

Another thing which stayed in my memory were the basketball tournaments. My school would organise matches, when we wouldn’t have any classes and instead go to the gym, buy popcorn or hotdogs and support our team during the game. School life may seem very different, but I think of it very fondly. It was definitely difficult, especially because of the language barrier, but I could never be more thankful for the opportunity that I was given. [Anastzaja Olech]



# CANADIAN FOOD



What is Canadian Food? Most people answered poutine (Quebec classic), maple syrup, Saskatoon berries, Nanaimo bars and butter tarts. Former Prime Minister Joe Clark once described Canadian cuisine as "Smorgasbord", a type of Scandinavian meal originating in Sweden that describes a buffet table with many dishes, hot and cold. I think what makes Canadian cuisine unique is the multicultural food.

Canadian cuisine is influenced by Indigenous, English, French, Italian, Ukrainian, Russian, Polish, Chinese, Vietnamese, Iranian, Jamaican, Indian, Sri Lankan and many other different cultures. In Canada, people can still retain their own culture even though they're also a part of the country. This is apparent in the various kinds of food that can be found in different places in the country. Due to its diverse population and landscape, Canada has created a unique food culture. It has various components, such as the ingredients that are grown and raised within the country. But most of all, it is the combination of cultures that makes it special. Having cuisines from different countries in your kitchen is an exciting and educational experience for children and families. It allows them to learn about different cultures and their food. It also creates memories in the kitchen. For example, I love Toronto-based blogger Puneeta Chhitwal-Varma's take on Indian food in Canada on her blog, Maple and Marigold. For African, Caribbean, North and South American food, look to Black Foodie, created by Eden Hagos. Indigenous Food First is an educational Indigenous food and recipe blog. And Vancouver-based food blogger and YouTuber Pailin Chongchitnant has got you covered for Thai cuisine. As I mentioned earlier immigration continuing to drive Canada's population growth and alter its ethnic makeup, a new study says these factors are being reflected in how Canadians eat. The Mintel study, Ethnic Foods and Flavors, found that nearly three quarters (73%) of Canadians like to experience other cultures through food, with more than half (57%) indicating they are more willing to try ethnic foods than they were a few years ago. While traditional ethnic foods such as Chinese (89%), Italian (84%) and Latin American/Mexican (82%) remain hugely popular among Canadians, the study says consumers are increasingly seeking out "less prominent" cuisines from other ethnic groups in an attempt to break the "monotony" of mealtime. While only 20% of Canadians have eaten African-inspired food, for example, half of respondents indicated that they are interested in doing so. Similarly, while just one-third of consumers have eaten Southeast Asian food, 44% said they are interested in trying such a dish.

Summing up what I love most about the Canadian food scene is its diversity. We all know what French or Thai cuisine is like, but Canada, being such a diverse country with so many cultural influences, has so much more culinary options. You can find any kind of cuisine you want, pretty much right across the country. Canada is all about inclusion, togetherness and variety and food reflects that perfectly. [Oliwia Zielińska]

# Tanks - killers or saviors?

When we talk or think about tanks, we do not associate them with saving lives, we reckon tanks are machines of destruction and death. It is quite funny, because tanks were made literally to save lives.



Let me explain. The Great War, called also the First World War, was a position war, which meant that the front was moving very slow, quite never, because of the solid defense of trenches at each end of the battlefield. Every attacking soldier had to run over the trenches, cross the miles of battlefield covered with barbed wires, and reach the enemy trenches, all the time being under the fire of hostile cannons, machine guns, and soldiers weapons, while the opponents were hidden and safe. Only several men were able to survive.

Commanders needed a way to conquer adversary defenses with less losses. Ernest Swinton had an idea of armored tractor used by soldiers, who could hide themselves behind it. As the result of the idea the British army made a new type of weapon that changed the World. They named the poroject "Tank", as a canister, to mislead german spies. The first complete prototype was called "Little Willie", but it was not used in the combat.

On 15 September 1916 was the first day when Germans saw tanks. On the battlefield, near the Somme river, German soldiers saw from their trenches the attacking British, with some strange, big, box-shaped objects moving forward. Those tanks, called "Mark I", could reach the speed of 6 km/h, and had two versions: male (armored with two naval cannons, placed in sponsons, and three machine-guns) and female (armored only with five machine-guns).

Mark I had many issues: it used two hundred ten litres of fuel to drive just thirty kilometers; after hundered kilometers it needed repair and any sharp turn neede the cooperation of four people. Moreover, those tanks had no ventilation, so the air inside was polluted by the exhaust gases and powder gases, which was the cause why soldiers inside needed masks. For communication they used pigeons, and rivets which connected parts of armor were falling inside the tank when it was hit.

Those faults were not the only causes for the first attack to fail. Many vehicles weren't even able to move, some got stuck in hard terrain and those few which reached the German trenches were destroyed a moment later.

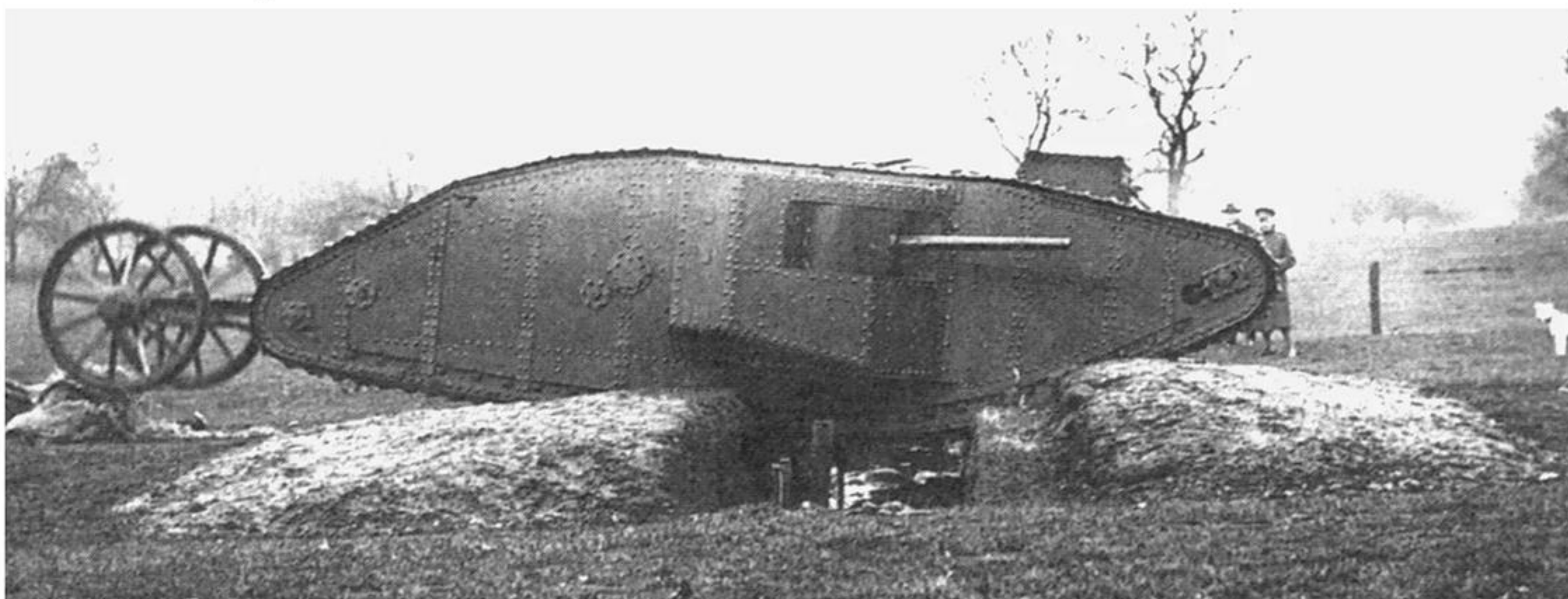
The first attack failed, but the losses in human resources were less than before, so the it was decided that the idea of "armored tractors" stayed on.

Despite this success and the power of tanks, in battles they have been used to assist the infantry, since the battle of Cambrai, which began on 20 November 1917 when the tanks were used as the main force. The battle did not influence the result of the Great War, but it showed the power of tanks.

Another interesting thing is the "typical" shape of tanks. There were about twelve modeles of tanks, other than Mark 1, in the Great War, they all looked more like warships or armored trains than tanks of nowadays. Most of them were tall, had many guns and canons in the front.

The most similar to the contemporary tanks was the French vehicle called Renault ft17 of which, in contrast to the previous models, the crew contained only two members, while other machines had from six to twenty-four soldiers. The biggest difference between Renault ft17 and previous tanks was the way how the cannon was mounted. The cannon was placed not in sponsons or in the front armor, but in the new invention - turret, which now is in almost every tank.

[Józek Grziesiakowski]



# Interview with Sr. Agatha Linda councillor to the Mother General Susan Flood

HELENA STORTA : Sister Agatha, you are a general councillor to the Mother General of all the Ursuline sisters, s. Susan Flood, in Rome. One of your duties is to visit the communities and Ursuline schools around the world. You have seen many schools on all the continents. Please, tell us how are all the schools similar? What is so special about them and what do they have in common?

S.AGATHA: Well, our general superior in the past, sister St. Jean Martin, wanted all of the Ursuline schools to know each other, so she established serviam. You have serviam on your sweater and I have it here. Serviam really united all the Ursuline schools in the world and with this serviam we really want our students to dedicate themselves to the society and their countries – for all the human beings, for the better of our world, according to their own believes. We also really want our students to be very faithful.

MAJA: Many of the Ursuline schools, for example in Indonesia, have been working non-stop for almost 200 years and they don't seem to change. Our school is 75 years old too. The schools preserve the same spirit. How is that possible?

S.AGATHA: It's because, I think, the Ursuline sisters around the world are all very consistent with the Ursuline values. They really our students to have this Ursuline spirit. They don't only educate the students in the intellectual matter but they really want to educate their hearts and teach them to take action – the action is “serviam”. It is really consistent from year to year. Nowadays I think that the Ursuline sisters are more committed to sharing our spirit – St. Angela's spirit. St. Angela is our foundress, so Ursuline sisters are trying to implant the Angela's spirit to our teachers and students.

HELENA STORTA: I want to ask you about the Ursuline Global Education Project, in which I had the pleasure to take part and which we have just finished after a year. Where did the idea come from?



S.AGATHA: The idea came from Pope Francis. Pope Francis invited educators in 2019, Pope wanted the encyclical “Laudato Si”, the consent for our world and humanity, to really spread around in every aspect of our world. The main aspect is education, so he invited educators and shared the idea, which was like a call. At the time there were some sisters and lay collaborators who joined the Global Compact of Education organised by superior general of men and women religious congregation. After that sister Moekti from Indonesia had an idea: what if we also had this kind of movement? So she summoned some sister and lay collaborators, about ten people, including Mr. Piotr Solodyna and, at the begging, Sr. Zuzanna Filipczak. We invited Ursuline schools from around the world, it is about fifty schools. One school sent two students and one adult to be participants. We invited all schools to start a project and show our consent of the world and humanity. We are really proud of your project.

HELENA STORTA: Thank you.



MAJA GODZISZ: As one of the main organisers, are you satisfied with the results? And why?

S.AGATHA: Yes, based on your report in the midway of our project and also at the end of the project. I was impressed by the videos that you've sent and one piece of the presentation that every school prepared. Some schools were very serious and dedicated to what they were doing. It's really extraordinary. For example, the schools in South Africa were truly committed to recycle plastic. They use plastic bottles to make eco bricks – they filled the plastic bottles and made bricks of them. In other places, like Guyana, students made soil tests and experiments to find out which plant is best for certain kind of soil. Finally, they discovered that coffee grew very well in this area and they planted it in their school.

HELENA STORTA: How did it happen that we, the project participants, got a personal letter from the Pope Francis?

S.AGATHA: Oh, it's interesting. I think, at the time one sister I think maybe Sr. Moekti who had this idea: how about inviting the Pope Francis in our final project meeting? And, at the time I think I didn't attend the meeting but after I had the minutes I said: ok I will do because I live in Rome, so Sr. Lee initiated the letter and we together (the committee) put it together. And then I sent the letter to the Vatican post. I didn't have any answer immediately. But then I sent it again, asked someone to send it to the Vatican Swiss guard in front of Saint Martha's House. And after that, about two weeks later I received an answer that the secretariat that the Vatican received our letter. And we waited for the letter from the Pope. And few days more, I think one week more, I received an answer and then finally we had the letter from the Pope.

MAJA GODZISZ: Again, I would like to ask you about Ursuline schools in the world. You talked a lot how we are similar. But we have schools in many countries, on different continents, so there must be differences too. Can you tell us a little about it?

S.AGATHA: Yes, as I said at the beginning, now the sisters give more consent to give inheritance of our values to the lay collaborators and also to the students. So we explore more from the Angela's writing, from the Ursuline education and traditions. And then we try to develop the school values. And the school values develop based on our context. The province or the country may be developed in a different way, depending on the situation. I can give you an example. For example, in Indonesia we put "serviam" as our first value. You understand serviam as "I want to serve" in every aspect. And then the other thing is that we want our students to have integrity in their action, in their words, so they need to be true inside but also they need to be true in doing things. And then we want our students to have also a firm attitude inside, what is right and what is not right. So we want them to have the courage to say "no". So the value is to live against the tide. You know there are many negative invitations to do things improperly. But how we educate our students to have to courage to say no but still be friendly, be gentle. And the other thing is that they need to have compassionate motherhood, they need to have an achievement motivation but we need also to build a teamwork, the fraternal spirit in this school. That is in Indonesia, but I learnt that in England they also developed the school values.



A little bit different but almost similar, because we develop it from the Angela's writing. I'll give some examples in here they say: "discerning and joyful". It's almost similar. "Discerning" is that you know what is right and what is wrong and be joyful. In some other countries like the United States also they train their students how to strive for peace and justice, because they are really against racism. Acting with integrity. Acting with truth and integrity. It's almost the same. Serviam. United in harmony. It's almost the same with the Indonesian. Grateful and generous. Listening and attentive. Loving and compassionate. Faith-filled and hopeful. You see, in many countries we have students from many religions, so we really want is one respect. So, faith-filled and hopeful. Courageous and resilient. In every country they develop a different colour, but the same root.

HELENA STORTA: Earlier I found out that you yourself were a student in the Ursuline school in Indonesia. Later you became a sister Ursuline there and you were a teacher in one of the schools too. Is that right? Can you tell us about it?

S.AGATHA: Yes, it's true. I was in St. Ursula Jakarta, Jalan Pos, from kindergarten until senior high school and then I studied in Bogor Agricultural Institute and then I worked in a management institute for almost 11 years and then I finally entered the Ursulines. It's like a comeback to my home. That's my feeling. So, I didn't feel strange to enter the Ursulines, because I'd felt at home since the kindergarten.

HELENA STORTA: We know that people in Indonesia are almost 90% of Muslim religion – which is a huge number and difficult for us to imagine. Also, there are hundreds of Muslim students in Ursuline schools. How difficult is it to run a Catholic school in a Muslim country? What problems do you encounter daily?

S.AGATHA: Yes. We don't have too many problems, because we educate our students to grow in their faith. In one school, for an example, the religion teacher asked students to bring their own Holy Bible and then share about love according to their religion, so everyone could understand and respect what love means in Islam, what love means for the Buddhist people or the Hindu people and the Catholic or the Protestant people and they share many other values.

MAJA GODZISZ: Finally, what advice would you give us, young people – students – of an Ursuline school in Poland?

I think you have already a good school in here and I saw that the students are very proud and joyful with their school. So, my advice is just try to be committed, whatever you believe, strive to develop your potential as to maximum as possible and try to be committed with serviam when you have graduated, when you enter the working role in the society, in developing your own family, your own career. Remember serviam means "strive for marginalized people, love the marginalized people, strive for justice and strive for peace whatever your career is."

HELENA STORTA: Thank you for your time!

S.AGATHA: Thank you!

