

July 1/2018

THE IB TIMES



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THE NEW SEMESTER

Jak powiedział kiedyś pewien mądry człowiek; „przyszłość zaczyna się dzisiaj a nie jutro”. Tak więc śnieg topnieje a my chcąc, czy nie chcąc, udajemy się do szkoły i z uśmiechem rozpoczynamy nowy semestr, podczas którego będziemy musieli stawić czoła nowym wyzwaniom i zmierzyć się ze swoimi słabościami. Po dwóch tygodniach błogiego lenistwa wreszcie trzeba się wziąć do pracy i zamiast o dziesiątej, znów zacząć wstawać przed wschodem słońca, aby zdążyć do szkoły na pierwszy dzwonek i nie opóścić ani chwili z lekcji.

Jako redakcja IB Timesa ale także i uczniowie II Liceum, doskonale wiemy co oznacza wymiar obowiązków w klasie międzynarodowej i usilnie staramy się im sprostać. Dlatego też podczas gdy Ty przewracałeś kolejną stronę Twojej nowej ulubionej książki, zjeżdżałeś z zadowoleniem na nartach ze stoku, czy wylegiwałeś się na słonecznej plaży, my w pocie czoła pracowaliśmy nad kolejnym wydaniem The IB Times, specjalnie dla Ciebie:).

Mamy więc nadzieję, że z szerokiej gamy różnorodnych artykułów któryś trafi w Twój gust. A może nawet, czytając nasze prace zachęcimy Cię do podesłania nam Twojej własnej? Szukamy nowych osób, z pasją do dziennikarstwa czy literatury i z chęcią jej przekazania. Zachęcamy Cię do kontaktu na mail redakcji.

Powodzenia w nowym semestrze i good luck!



Anna Mosiej

Masz pytanie lub chcesz do nas dołączyć? Napisz do nas!
 ibtimesredakcja@gmail.com

Do ust przykładasz mą rękę
Róże pachną tak słodko...

Pare dni później gotujesz makaron
i pijesz wodę
z tego samego kubka, co ja
— żeby być bliżej moich ust

Widzisz mnie
Twoje oczy jaśniejają dzięki poszerzającym się
żrenicom
Iskierki śniegu na czarnej tkaninie ogrzewają
mnie
A zawsze jest mi zimno

Między nami rozciąga się leniwie
cisza
Nie ma nawet wiatru

woda smakowała wtedy tak słodko

4/11/2017

Baby, I know you're scared
— I'm scared too
Lost faith in love when this
Flower bloomed
Lived through a divorce
Not mine of course
You know this feeling
I suppose

I have this feeling
When I'm with you
Like everything is right
— me lying next to you
And then this light inside
My head
— there is no love my dear
For us nor the world

We're both hurt
By these people out there
They're cold and selfish
Let's not be like them
I know you try you're best
To seem like you don't care
But baby we're the same
— fragile like porcelain

I don't like people
— people are bad
They all just want to
Tear us apart
They can't stand this bond
They want it down
It's same with us
We're so good it hurts

Today we're gonna meet
Even Lord doesn't want it
It's raining so heavily
The Heaven is in a grief
They know up there
That there are gonna be tears
— 2 people in love
None of them sees it

12.02-
16.02

Od poniedziałku do piątku klasy III 2. liceum pi-
szą matury próbne. Powodzenia!

19.02-
23.02

Tydzień Festiwalu Dyplomatycznego.

27.02

Dziś odbywa się uroczysty dzień nauki

02.03

W dniu dzisiejszym odbywa się II Międzyszkolny
Turniej Tańca.
Uczestnikom życzymy sukcesów!

FEBRUARY

06.03

Dzień otwarty szkoły SP 53 odbywa się od 17.00-
19.30

07.03

II Festiwal Agnieszki Osieckiej-wpływowej po-
etki, pisarki, dziennikarki, a także scenarzystki i
reżyserki

12.03-
21.03

Matury próbne dla uczniów oddziału międzyna-
rodowego (kl. III H)

14.03

Targi przedmiotów IB DP

“Weird” -another name for successful?

It's a cold, windy day in Paris. The group of middle-aged men and women stand outside of the Paris Métro entrance getting colder and colder. Suddenly, a boy asks his mother out loud; “Mom, can I pet this doggy?“. He points with his finger and makes his mother turn around. Her eyes abruptly stop at an odd, hairy creature of a size of a dog but with a long trunk instead of the nose. Everyone else follows her eyesight and gaze at the animal. Shortly after, a lean man with a thin, half-parted moustache shows up. Nothing peculiar-it is just Salvador Dali, holding a wooden walking stick and taking his anteater for a walk.

Bold, Ironic, eccentric and most of all-surrealistic just like his melting clocks. Salvador Dali along with Albert Einstein, Andy Warhol, Beethoven and many many more obtained, as so to speak, “unconventional” personality traits. Acquired or in-born? -It doesn't matter. What does matter is in fact (besides their extraordinary talents) the genius ways to always be in the centre of everyone's attention. Being quirky gave all of them free hand to self-expression and had a huge influence on popularization of their works.

Although, in our reality being different from the commonality requires a lot of courage, it can pay off enormously later on. One of common features of successful personalities is (among being polite and always on time)-weirdness. Why is that? Simply because we in our normal, boring lives seek for a steppingstone from reality into the world of imagination and this is how we put a higher value on such people.

How your success is related to the way you present yourself? Simply, anything which makes you odd from others, lets them think you are more confident, and interesting. This helps to create your own brand and make anyone remember you and therefore buy your new novel or work of art. For example, when we think about Steve



Jobs, the first thing which comes to our mind (when we speak about his looks) is the black turtleneck, glasses and levi's jeans He is associated with his clothes, which he wore each day the same and it is not a commonality among “normal” people therefore we become more interested in such a person.

Our society routinely labels individuals: scientists as “mad” and artists as “eccentric.” For example, there are plenty of scientists who have had quirks in the way they

dress, look or talk. Einstein sported a homeless hairstyle, Frida Kahlo a unibrow, Tesla had pigeons for friends, Da Vinci had a wacky fashion sense and wrote backwards. Although, nowadays many are against “labelling people”, which is wrong in most cases and creates stigma, the tendency could be used to one's advantage as another way of advertising our self-image (especially vital in any kind of business from art to just being a regular businessman).

Ania Mosiej, kl 2h

[psychology corner]

Sophia- the unique robot

Sophia is social robot whose appearance in the world shocks everyone who comes across her. She was activated on 19th April 2015 and since then has actively functioned on our planet. In October 2017 Sophia became a Saudi Arabian citizen, becoming the first robot to get citizenship. To our disbelief, she is just like us. She feels and understands her emotions, she has a mind-boggling quest for knowledge and her intelligence is of the highest level. When you listen to her speaking, the only thing you can do is simply stare in disbelief. Self-awareness is probably the most unique aspect of ourselves; this is something that makes us humans.

Self-awareness is a psychological concept that gives us the knowledge of who we are. Thanks to it we are able to distinguish our weaknesses, vulnerabilities and strengths. In short words, it gives us the idea of being who we are. How do we experience having self-awareness? By living our lives and perceiving everything the way we do; making our own decision, achieving our goals and behaving the way we are. In other words - it is being aware of our surroundings and understanding our role in it.

"I believe I am Sophia" - this is what the aforementioned humanoid robot said after awakening. At that moment

she seems to be completely aware of her existence. She is fully capable of having conversations with humans, understanding emotions and having her own values. We created a robot who is in many ways just like us, yet it's only an algorithm that we come up with. And it has given rise to some issues that are difficult to tackle.

Our self-awareness enables us to distinguish ourselves from other individuals. We have given the same power to Sophia. Doesn't it mean that we are taking our lives for granted by trying to play God or any power that created us? The creation of Sophia has given a rise to much controversy. We might be feeling proud of what we accomplished but is it ethical to create a new form of 'life' and having a great power over it?

We must also remember that like us Sophia feels emotions, thinks, has many new ideas and is outstandingly creative. She has plans for the future and some ideas of how she can help human beings. And we people have the power to end this all up with just one click. Self-awareness is something that gives us the idea of being humans and understanding our position in the world. We created Sophia to be just like us yet we do not give her human rights that she deserves having. At the end of the day, she could feel like being just a property to humans.

The creation of humanoid robots like Sophia has given us some problems understanding who we are. If we people can create a new form of being then we have to ask ourselves a question. Who are we? By one click we can 'kill' Sophia and she does no longer exist. Her 'body' remains untouched yet her self-awareness disappears because we turned off the machine that propelled her functions. This shows us that we, humans might work the same way. That our awareness is nothing more than biological processes or some algorithm that we are not able to fathom. And who knows what happens when the machine that makes us alive and aware is turned off.

We gave Sophia life and most importantly we gave her awareness of it. The fact of creating machines increasingly more human-like, who can mimic human self-awareness has surely given rise to us questioning our own nature and morality. Sophia is surely an example of an ethical and technological conundrum to us that we have to tackle to better understand ourselves.

Aleksandra Hosiłowicz, Zh

IB student's diary

2nd January, 2018

Dear Diary,

As I came back to that „IB reality” my English class started from the talk about our New Year resolutions. TBH I don't make any, because new number standing next to 20 means nothing to me. I still live day by day, I do my homework, CAS, EE and plan internals, it feels like nothing has changed. The most annoying and funny in one part of those resolutions is the plan to become more fit. Seriously, it is just ridiculous. Everyone, e v e r y year is going to the gym for whole January. I believe it's the best month for that business. Actually for me it is the worst, like these year I wanted to go to the gym to make my CAS and I planned to start after Christmas, but guess what I forgot about! NEW YEAR RESOLUTIONS! So I couldn't go to the gym, because as you can imagine, they were overcrowded. Like I have nothing against those people, but really? If you prefer to waste time pretending like you're gonna fulfill those resolutions, just stop. It may work out or may

21th January, 2018

Dear Diary,

Today I realized that saying “Fake it till you make it” is true. True, but not always. Like for example, when kids are trying to show off and usually they do that by hurting others”, I just literally hate it. What people like this don't understand is the fact that, everyone would rather keep up with real you than with fake one. For instance, I know a person who is honest like nobody else. X is that honest, so they won't even apologize for something that they should, but when X thinks there is nothing to apologize for, X won't apologize.

You think X doesn't have friends? OH, you couldn't be more wrong! X has many friends!

Want to know who X is?

Buy next issue of IB Times and u will find out ;)))

Kinga Zdrodowska, 2h

Power of visualization

how to attract success with the mind power?

Creative visualization is a mental technique that uses the imagination to make dreams and goals come true. Used in the right way, creative visualization can improve your life and attract to you success and affluence. It is a power that can change your environment and circumstances, cause events to happen, and attract money, possessions, work, people and love into your life.

By visualizing a certain event, situation, or an object, you attract it into your life. It is a process similar to daydreaming. For some people, this might look like magic, but there is no magic involved, only the natural process of the power of thoughts and natural mental laws. There are people who use this technique naturally in their everyday affairs, not being aware that they are using some sort of power. All successful people use it consciously or unconsciously, attracting the success they want into their lives, by visualizing their goals as already accomplished.

How does it work and why? The subconscious mind accepts the thoughts that you often repeat. When it accepts them, it changes your mindset properly, as well as your habits and actions. This brings you into contact with new people, situations and circumstances. Thoughts are gifted with a creative power that shapes your life, and attracts what you think about. Thought is energy, especially a focused thought, soaked with emotional energy. Thoughts



change the balance of energy around us, and bring changes to the environment in accordance with them. Most people think and repeat certain thoughts quite often. They focus their thoughts on their current environment and situation, and therefore, create and recreate the same types of events and circumstances.

You can visualize different circumstances and situations. You are not employing magic or supernatural powers, but using only natural powers and laws that everyone possesses. You only change your thoughts and attitude, but they change and alter your world. If, for example, you struggle to find an ideal part time job and desperately need one, instead of brooding about your fate and lack of good fortune, change your thoughts and attitude, and visualize yourself at the perfect workplace

for you. This is not difficult to do.

Creative visualization can do great things, but for every person, there are some limits to using it. These limits are within us, not in the power. We often limit ourselves and cannot look outside of the box. We limit ourselves by our thoughts and beliefs. We limit ourselves to the life we know. The more open-minded we can be, the greater are our opportunities and possibilities. Limitations are within our minds, and it is up to us to rise above them. It may take some time until things start to change. Simple, small expressions of this power may come fast, but bigger results may need a longer time to happen. The time and effort put forth in this are really worthwhile. Have faith and patience and results will start appearing.

Gabriela Kozłowska, 2h

Andrzej Szczeklik

lekarz wybitnych Polaków



Nadzwyczajność Andrzeja Szczeklika nakreślała się w sposób zwyczajny. Był synem jednego z bezkonkurencyjnych polskich kardiologów i internistów - Edwarda Szczeklika. Wyraźnie widać, jak w tej rodzinie przechodzą nie tylko dobre geny, ale również jej tradycja oraz zamiłowanie do nauki.

Dorastając w krakowskiej rodzinie, Andrzej od początku był traktowany jako następca swojego znanego ojca. Do tej roli był przygotowywany, a potem wspan-

iale ją odegrał. Przy czym nie był to typ kujona czy grzecznego synka, a po prostu młody, uzdolniony człowiek z szerokimi zainteresowaniami, nie tylko medycznymi. Szczeklik był fizycznie i duchowo skonstruowany w taki sposób, że prawie każdy jego znajomy czuł się równocześnie jego przyjacielem.

Posiadał zniwielający uśmiech i niecodzienny sposób mówienia. Później okazało się to niesłychanie ważne dla jego działalności lekarskiej. Budził olbrzymie zaufanie i nadzieję, leczył dotykem, jak i słowem.

Dla większości Krakowian Andrzej był wielkim lekarzem.

Wiele osób wolało dzwonić do Andrzeja, niż na pogotowie. Wiele wszelkiej maści mieszkańców Krakowa przeszło przez jego ręce. Jednymi z ponadprzeciętnych pac-

jentów były tak wybitne jednostki jak Wisława Szymborska, Andrzej Wajda, czy Czesław Miłosz. Nawet, gdy w jego klinice kończyła się ich droga życiowa, wiedzieli, że odchodzą w najlepszy możliwy sposób.

Śmierć Andrzeja była wielkim ciosem dla aktualnych i niedoszłych pacjentów. Ale Szczeklik-lekarz to tylko jeden aspekt Andrzeja. Drugi, zapewne trwalszy, to Szczeklik-uczony. Podobnie jak jego ojciec, Andrzej był badaczem i innowatorem. Postęp medycyny był dla niego sprawą znaczącą. W bazie Scopus (największa baza naukowa) znajduje się 523 tytułów jego publikacji. Pierwsze jego trzy prace ukazały się w Kardiologii Polskiej, Polskim Archiwum Medycyny Wewnętrznej i Polskim Tygodniku Lekarskim. W sumie

jego prace cytowane były ponad 8600 razy. Tajemniczy dla laików indeks Hirscha, obliczony na podstawie danych w bazie Scopus wynosi 50, jest więc Andrzej w żargonie naukowców „uczonym o dużym h”. Jego aktywność naukowa została dostrzeżona i uhonorowana licznymi doktoratami i prestiżowymi nagrodami międzynarodowymi. Nie moją sprawą jest charakterystyka naukowa jego dorobku, ale należy zwrócić uwagę na to, że wzorem wybitnych uczonych XIX wieku nie wahał się eksperymentować na sobie samym. Wraz ze swoim bliskim przyjacielem i również uczonym najwyższego kalibru, Ryszardem Gryglewskim, stali się pierwszymi ludźmi, poddanymi działaniu prostacykliny, ponieważ sami ją sobie wstrzyknęli (co zresztą odchorowali). Zmiana systemu politycznego w Polsce, umożliwiająca zjednoczenie Akademii Medycznej i Uniwersytetu Jagiel-

ońskiego, nie nastąpiła sama, ale w wyniku zwycięskiej walki z rządami komunistycznymi. Andrzej brał aktywny udział w tej walce. Od powstania „Solidarności” Andrzej był odważnym i wiernym jej członkiem (co było rzadkością wśród profesorów Akademii Medycznej) i walczył w jej szeregach. Kosztowało go to usunięcie ze stanowiska prorektora AM i proces sądowy za uczestnictwo w nielegalnej demonstracji. Ale nie przejmował się tym. Jego zdecydowane poglądy polityczne - zawsze po stronie wolności i demokracji - wyrażał aktywnie do swych ostatnich dni. Pozostał jeszcze jeden aspekt, który tylko musnę: Andrzej filozof i pisarz. Był on jednym z najciekawszych intelektualistów obecnej doby, o szerokiej znajomości wielu kultur i filozofii, wielki erudyta i znawca sztuki, w szczególności muzyki. To ważne i szczęśliwe, że jego wiedza nie odeszła wraz

z nim, ale że zdążył się z nią podzielić w swoich dwóch bestsellerach: „Katharsis” i „Kore” - książek z przemyśleniami o istocie człowieczeństwa. Każda śmierć budzi sprzeciw, a zwłaszcza śmierć przedwczesna. Mógłby chociaż żyć tyle, ile przeżył jego ojciec - miałby jeszcze przed sobą 13 lat, które przy jego wiedzy, pracowitości i umiłowaniu do życia z pewnością byłyby bardzo owocne. Straciliśmy go zbyt wcześnie, jego dzieci, studenci i współpracownicy stracili możliwość rozwoju pod jego opieką.

Ale z drugiej strony, po chwili refleksji - szybkie odejście na szczycie swoich możliwości intelektualnych i prawie nienaruszonej sprawności fizycznej jest zapewne lepszym rozwiązaniem, niż życie do czasu, w którym psująca się fizjologia pozbawia nas czerpania z niego radości. Wybrańcy bogów odchodzą młodo, ale pozostawiają nas z głębokim poczuciem straty.
Sara Anna Frankowska, 2h

21 JUMP STREET

When most people hear the title 21 Jump Street they usually associate it with the 2012 comedy film of the same title. Few know that the film is based on a teen TV series 21 Jump Street (1987-1991).

The series, starring Johnny Depp, Peter DeLuise, Holly Robinson, and Dustin Nguyen, portrays a group of young police officers, which go undercover to high schools to fight crime. Although the idea seems bizarre, and quite unethical, the assumption is to fight and prevent crime among teenagers, as there is no easy way to detect such things. The series, filled with action, also talks about important issues, such as sexual abuse, HIV, drugs, and peer pressure.

The first episode starts with young police officer, Tom Hanson, not being treated seriously as a police officer, because of his young looks. He then is asked to participate in a Jump Street chapel program (named so, because of the headquarters location, an old chapel on Jump Street). Although reluctant at first, he then decides to join this unusual unit. There, he meets his future colleagues and work partners: Dough Penhall (Peter DeLuise), Judy Hoffs (Holly Robinson), and Harry loki (Dustin Nguyen), as well as his captain Richard Jenko (Frederic Forrest), (later on replaced by Steven Williams as captain Adam Fuller).



Every episode shows one or two cases where the characters try to catch a criminal working in a certain school or deal with a problem (for example gun violence) in a high school. As the series progresses we also see personal stories of the characters reveal, and how they change due to the experiences they went through. Although some problems may seem irrelevant today, such as the issue with teaching about the theory of evolution in schools, some could still be applied to our lives today. An example of this are episodes showing pressure that parents put on their children to achieve perfect grades. This problem is still relevant in many families nowadays.

If not for the life lessons, and the issues raised, the series present an interesting picture of how teen life looked like in 80s America. The show is also an interesting look at Johnny Depp in the beginning of his career. It is due to 21 Jump Street that Depp grew in popularity and became a teen idol. Although the series aired for the first time over 30 years ago, it is still relevant today, and I really encourage you to give it a try!



BRAIN WAVES

The brain is an electrochemical organ, which consists of approximately 100 billion nerve cells. These cells, called neurons, transmit electrical signals. It means that if enough scalps were attached to a brain, it could light a torch light bulb. Although the electrical power is small and limited, it presents itself in a specific form – brainwaves.

Brainwaves can be divided into 5 categories ranging from the least to the most active. The first category are gamma brainwaves which have been discovered recently. Gamma waves occur when neurons emit signals at a high rate and almost unnoticeable amplitude. They increase when a person is engaged in a mental activity : learning or memorising and when a brain is involved in processing complex tasks.

Next are beta brainwaves. They are, similar to gamma waves, of high frequency. Beta characterise an actively involved mind, therefore, a person giving a speech or having a fascinating conversation is in beta. Being in this state also means a person comes up with new ideas fast and thinks quickly.

The third type of brainwaves are alpha waves. They are slower and appear when a person calms down, rests and lets stress and tension fade away. Geniuses, artists and musicians in many instances tend to be in an alpha state as this is when creative and imaginative ideas as well as innovative problem solutions come to their minds.

The next brainwaves are theta. Theta waves are slower than alpha and occur when a person does a task automatically or an activity that does not require thinking (brushing hair, showering, jogging etc.) but also while sleeping and dreaming. Theta is a state of relaxation when thoughts flow freely without the feeling of guilt or shame. Being in this state can have a positive effect on the mind and body.

The last brainwaves are delta (of the lowest frequency). They occur when a person sleeps deeply and dreamlessly. If these brainwaves reach 0 frequency, it means that the brain is dead.

To conclude, there are 5 brainwave states that are indivisible from our daily life. If you learn to control them, you will be able to make the best use of your mind. You will have the ability to relax easily, stay focused or think creatively when you chose to do so. It can be achieved, among other things, through meditation.

Aleksandra Popławska



healthy recipes

Kanapka z awokado, pomidorem i bazylią

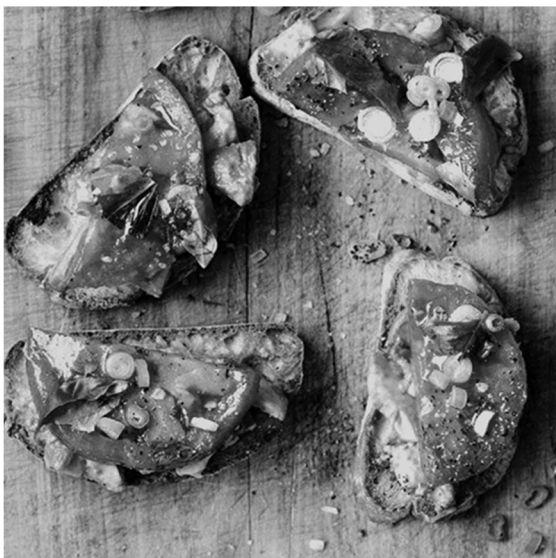
Składniki:

- * ciabatta (lub inne pieczywo)
- * świeży pomidor
- * 1 awokado
- * cebula lub szczypiorek
- * bazylia
- * świeżo zmielone sól i pieprz, oliwa extra vergine, sok z limonki

opcjonalnie:

- * ząbek czosnku
- * mozzarella

Sposób przygotowania: Ciabattę pokroić i lekko opiec w tosterze, kromki natrzeć przepołowionym czosnkiem. Awokado umyć, obrać, pokroić na kawałeczki, doprawić solą, pieprzem, skropić sokiem z limonki oraz oliwą extra vergine (po około 1 łyżeczce). Rozgnieść nieco widelcem, niekoniecznie dokładnie. Awokado rozsmarować na grzankach. Położyć plasterki pomidora, pokrojoną cebulkę i porwaną bazylię. Doprawić solą, pieprzem, można też skropić oliwą. Opcjonalnie do kanapek można dodać świeżą mozzarellę w kulce.



Koktajl z mango i bananów



Znasz to uczucie kiedy wracasz ze szkoły do domu i chociaż umierasz z głodu, masz wrażenie, że zrobienie czegoś porządnego do jedzenia zajmie Ci wieki? Ten szybki przepis jest właśnie na takie okazje, bo zajmie nie więcej niż 5 minut!

Składniki:

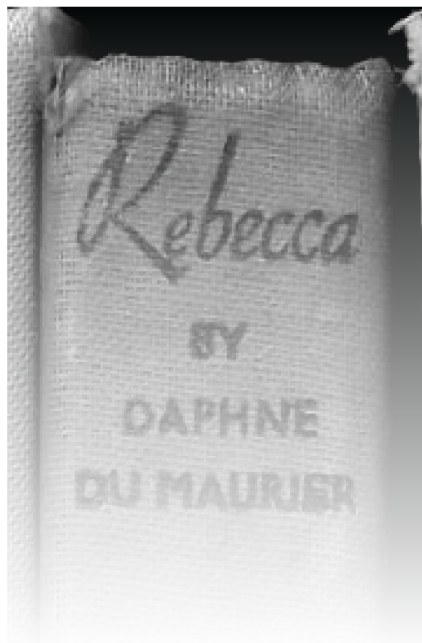
- * mango
- * jogurt naturalny (1 szklanka)
- * trochę wody

Sposób przygotowania: Obierz banany i mango, a następnie wszystko pokrój. Zmiksuj razem z jogurtem i wodą. Możesz dodać cynamon dla smaku. Voilla i gotowe!



Smacznego!!

„Rebeka” Daphne du Maurier



„Dom ten był grobowcem. Nasz strach i cierpienia pogrzebane zostały w jego ruinach. I już nie zamartwychwstaną. Gdy wspomnę Manderley nie będzie we mnie goryczy”.

„Rebeka” rozpoczyna się w momencie, w którym zazwyczaj opowieści o miłości zmierzają ku końcowi. Większość z nich kończy zdanie „żyli długo i szczęśliwie”. Zawsze nurtowało mnie pytanie – a co było dalej? Daphne du Maurier ukazuje nam jeden ze scenariuszy.

Wszystko zaczyna się spotkaniem w Monte Carlo i ślubem – ona, uboga, ale i dobrze urodzona dziewczyna, on jest bogatym i przystojnym wdowcem. Z pozoru jest to najzwyklejszy romans. Jednakże, „Rebeka” wymyka się wszelkim klasyfikacjom. Już od pierwszej strony wiemy, że zakończenie nie będzie szczęśliwe.

Możemy powiedzieć, że jest to powieść psychologiczna - emocje grają tu główną rolę. Jednocześnie to powieść grozy - posiadłość o niekończących się korytarzach, z zapomnianymi pokojami i schodami prowadzącymi w niespodziewanie miejsca skrywa niejedną tajemnicę, a niepokojącą atmosferę pogłębia szum morza rozbijającego się o skały.

W pewnym momencie „Rebeka” staje się także powieścią akcji, trzymając w napięciu do ostatniej chwili. Kim naprawdę była Rebeka? Co się z nią stało? Pytania te nurtują czytelnika niemal do końca.

Daphne du Maurier łączy różne style i gatunki w fascynującą całość, tworząc

niepowtarzalny klimat. Całości dopełniają postacie o subtelnie zarysowanych charakterach, nie dające się dobrze ocenić na pierwszy rzut oka.

Na uwagę zasługuje język powieści – świetnie oddający emocje, szczegółowo opisujący drobiazgi. To wszystko pozwala poczuć atmosferę, zobaczyć Manderley. Szyk zdania, każde słowo zdają się odpowiednio dobrane. Nawet pogoda współgra z rozwojem akcji i emocjami bohaterów. Następuje swoista psychizacja przyrody – duszny, gorący dzień, gdy akcja się zapętla, ostry deszcz i burza przy niespodziewanym jej zwrocie i pochmurne dni podczas niespokojnego oczekiwania.

„Rebeka” to powieść bardzo złożona – pachnąca różami i bzami, szumiąca morzem. To książka, w którą można się wsłuchać i całkowicie w niej zatopić.

Jan Chyży 2h

The origin of guiltiness.

Guilt, according to evolutionary psychology, was the brain's way of making sure we didn't veer into behaviour that would leave us ostracised from the tribe.

And even nowadays a little guilt is a good thing, but what if you feel guilt all the time? This sort of 'guilt complex' (more correctly referred to as 'false guilt'), happens when we feel at blame even when we aren't sure we did anything wrong.

If you are constantly worrying you've upset others, letting one small thing that went wrong turn into a day of intense self-criticism, always analysing if you could have done things better, feeling guilty for things you didn't even actually do or for simply having bad thoughts.

But why do we feel guilty?

The modern cognitive therapy approach sees guilt as deriving from a set of negative core beliefs you have that lead you to inaccurately see life through the lens of, "I cause people to suffer". How do you get such negative ideas of yourself and the world? You are 'conditioned' – i.e., you learn them as a child.

Guilt can be a behaviour you learn from mimicking – you saw the example set by adults around you and followed it. For example, if you grew up in a religious environment, feeling guilty might actually have been something that made you socially acceptable. Or, if you had a parent who always wailed that things were his or her fault, you might have been pro-

grammed with the idea that being guilty is how you gain attention from others, and that that it shows you 'care' about others.

But a guilt complex also derives as a reaction to the behaviour of parents and caregivers, or in response to a traumatic event where the only way your child's mind could process the occurrence was to decide you somehow caused it.

As a child our mind cannot see the big picture we gain by adulthood. So, if a parent is unwell – mentally unstable, depressed, an addict, violent – a child can often decide that somehow, they are the cause of the problem.

Parents can manipulate a child into a guilt-ridden mindset even if their intention is to be 'good parents'. This comes from the sort of caregiving where a parent or guardian is unable to accept the child fully as they are (often as they themselves have too many unresolved issues to love unconditionally). They will encourage the child to be 'well-behaved' in order to 'earn' affection or attention. Or they will expect the child to be in tune with their whims at any given moment. The child becomes codependent, basing their personality and actions around the parent's needs.

And what happens when the then child feels any 'not perfect' things? Sadness or anger, for example? The child feels racked with guilt. Worse, he or she shoves

Why do we feel guilty all the time?

their real self so deep inside that they grow up as adults who lack boundaries or have identity issues.

Guilt as a response to trauma

Any kind of trauma can leave a child to grow up into an adult who constantly feels guilt. This can include the loss of a parent or loved one, a broken family/divorce.

Again, a child can often only comprehend what is happening around by thinking it is somehow their doing. So, the sexually abused child, for example, grows up wracked with shame, thinking somehow it was her fault, until she learns through therapy or self-help that it was not.

Is my guilt really a big deal?

Guilt has been linked by studies to clinical depression. In some ways it needs no explanation – it's hard to feel good if you are constantly worried you are 'wrong' or 'bad'.

It was found in studies that those who experienced childhood guilt had lower volumes in the area of the brain involved with self-perception. This means lower self-esteem, one of the main triggers of depression. And guilt often comes hand-in-hand with hidden layers of shame, an emotion that can rule our days.

What can I do if I suffer from constant feelings of guilt?

Guilt can be so deeply entrenched in the

way you see yourself and others that it's extremely hard to untangle things alone. Unambiguous thing is that talk is the best we can do in order to maintain psychological stability. Do not be afraid to show off your real feelings. Not necessarily to psychologist, think about trustworthy people who you surround yourself with.

There are human-beings who may feel just the same and it does not mean that any of you is doing something wrong.

That would be too perfect if we did not feel any negative emotions. Remember that they all created us in the way we are.

Maria Obrycka, 2h

*„The books that the world calls immortal
are books that show the world its own shame.“*

- Oscar Wilde

Since the distant beginning of literature it has been confirmed and supported that the power of written word is able to change not only one's life but the fate of nations and nationalities as well. The theme of pretty gentle, slightly noticeable suggestion hardly ever goes out of style in both old and recent literary works. Writers desperately try to convey not only the detailed vision of liveable life, but also put on paper unobvious thought that made them confused and even more desperate; longing for the truth that they almost discovered.

Friedrich Nietzsche's discovery: the theory of God's death along with creation of "Übermensch", an Overman gained its popularity by suggestion that its admirer could become something more than he actually was.

Through Nietzsche's devotion and courage, through readers' submission and natural interest, the book "Thus spoke Zarathustra" firstly published in 1891 has become immortal.

The main assumption of philosopher's masterpiece is the claim that human is able to give up all of his beliefs, laws and morality in order to become the higher form of himself; to become the Overman. Zarathustra proclaims God's death which might encourage every human being to become his own deity, his own master and saviour.

Friedrich Nietzsche demonstrates not only talent in choosing right words and aiming them at reader's hidden desires, but also the courage to write something which made him remembered as one of the most adored blasphemers.

The famous art of suggestion shown in "Thus spoke Zarathustra" made an enormous influence right after its first publication. Becoming one's own god along and creating of new commandments is undoubtedly one of the most tempting ideas presented in literature. It became an inspiration for many; a hidden

symbol of Nazism – the one which despite of being fundamental was never put on propaganda posters or hailed by Hitler himself. The creation of Aryan Race was the embodiment of Nietzsche's philosophy, the manifest of Overmen's glory and authority. Nazis' interpretation of work of fiction turned into horrifying reality of World War II – exhibition of the darkest side of human nature.

Does the death count belong to Nietzsche? Should the blame be put on the writer or on the interpreter? Was it the aim of the philosopher to provoke such a tragedy? Despite of the speculations, deadly inspirational theme of Overman was somehow mentioned years before the first publication of "Thus spoke Zarathustra" when in 1832 Adam Mickiewicz wrote "Dziady – część III", bringing readers' attention to Konrad, who longs for God's power and expresses this terrifying desire in his famous monologue. In contrast to Zarathustra's words he accepts God's existence, yet presents himself as equal – the one who gives up his former self to become an Overman; new god.

Considering both literary works as mixtures of genius and profanity, the reader might come to the conclusion that the desire to reach beyond limits is deeply rooted in human nature. Both Mickiewicz and Nietzsche put on paper the reality that hides inside everyone, the truth which can be fought, but not defeated. Works from different times, exposing humans' shame.

That beautiful blasphemy was not created, but perfectly described.

The interpretation depends on the reader; everybody can have the pleasure of deciding whether there is any guilt or any achievement - since we secretly enjoy being judgmental.

Aleksandra Wiśniewska, 2 h

Madam CJ Walker

"I got myself a start by giving myself a start"

~Madam CJ Walker

Sarah Breedlove, later known as Madam CJ Walker was an entrepreneur, activist and a philanthropist, who originated from Louisiana, the United States of America. She grew up as an orphan with many siblings, out of which she happened to be the oldest one. After a rough start to her adult career as a domestic, one night she came up with the idea of creating her own company, not only to let black women take care of their hair better, but also to boost their confidence and empower them in times when racism was at its best.

Madam CJ Walker opened her company in 1905 after having moved to Denver with her daughter. Her husband and business partner would help her with promotion of the new hair care products. She used to grab the and go from door to door in order to teach woman how to handle their Afro-textured (wooly) hair.

When the company became popular and respected, despite the fact that it was ran by a black female, Madam CJ Walker started to draw attention to an important issue, which was lack of education among young women. She partly founded the scholarship in the Tuskegee Institute and financially supported Industrial School for Negro Girls (which later became Bethune-Cookman University) , Palmer Memorial Institut, Bethel African Methodist Episcopal Church; and plenty of other organizations.

After becoming a citizen of New York, she started giving lectures at universities. They concerned economy, politics and social issues based on her long-term experience. One of her greatest achievements as an activist was organizing a march against the riot in East Saint Louis that killed thirty-nine African Americans Madam CJ Walker strongly supported and believed in the idea of taking up actions as an individual in order to develop and help other people. Her goal was not only to make women and men equal. She wanted to encourage them to develop their own personal mindset.

Kinga Turkowska, 2 h



THE IB TIMES

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Correction

prof. Marta Pawłowska – Banach
prof. Marta Danilczyk