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WLIFE

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Hamlet

To Be Or Not to Be? That is a Question.



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Dear Readers:

New Year came in the coldest winter. This year, Winter Olympics was held in China; pandemics will be more unpredictable; Class will soon graduate. Class 10 and Class 11 are ready for new challenges. The past year is tough. We sometimes suffered, and we met difficulties that we could not stand. We suppressed our cry in our chest while also silencing the song in our throat. But all the time, we smiled, we laughed, we accompanied each other, we made it through it.

Every time we confront the storms and thunder, we cried out. We cried out the deepest faith buried in our hearts, that we are capable of becoming better, that we are not afraid, that we can become the people we want to be. And the most important thing is, even during the tough year, we still love each other. We never stopped loving. And love heals our hearts. We expressed our love through writing, through creating, through expression. We hope our feelings can become a source of energy for other people. We hope that everyone who reads this magazine can feel that sense of hope and love.

New Year has come. As well as new breakthroughs.

Themed "Breakthrough", the third issue of WLIFE, January-March 2022 Edition, includes sections of Art Gallery, Science Lab, Literature Workshop, with new sections like Campus Event, and Student Journal. We shared out a breakthrough in the new year; we expressed our hope for the new days; we continue to love, to throw away all the failures in the past, to walk fearlessly, to run, to fly.

Finally, I want to end this letter with some inspiring words for you to live through this new year: "I'm just telling you to live in it. Not just to endure it, not just to suffer it, not just to pass through it, but to live in it. To look at it. To try to get the picture. To live recklessly. To take chances. To make your own work and take pride in it. To seize the moment."

Best Regards,
Yuki Wang



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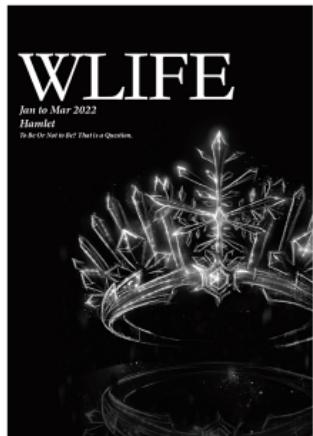
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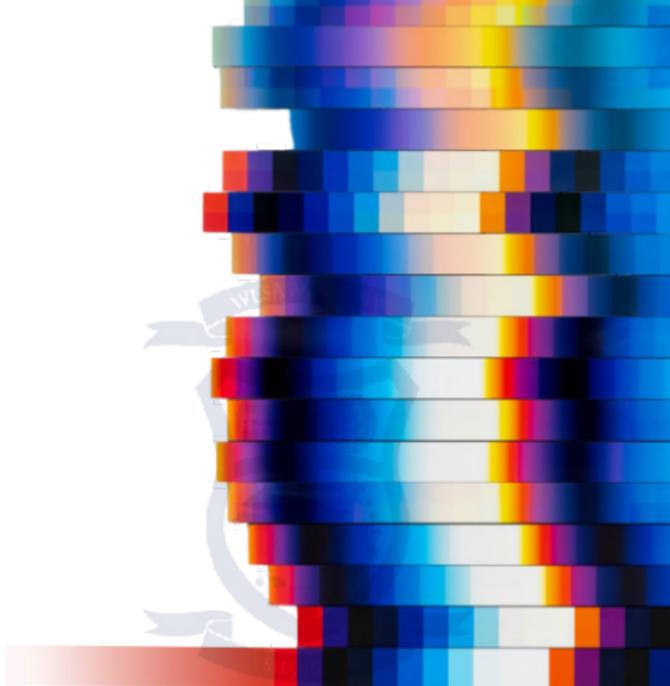
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ART GALLERY

平凡的 瞬间

从前的日子，书信交替，路漫漫。就好似时间被一双无形的手拉长了、被紧紧的抓住了。然而现在，时间是我们的主宰者，我们穿梭在碎片时间里，任凭着时间主宰我们的去向，抛开一切淳朴与杂念。人们变得越来越难沉下心来，全然忽视了身边一切细微的美好。倘若我们停下时间步伐，不难发现最美的风景就在我们的身边。去观察，去记录那些单纯且平凡的生活，就可以留住一些最美好的回忆。



2



3



Photo by Violet Zhang

1 树总是在起风的时候歌唱。而我喜欢静静的听，静静地听每一片树叶的摩擦，静静地听树干低沉的呼啸，和新嫩的枝叶探出头的问候。叮叮当当，又是一阵风，又是一首歌，透过树叶沙沙的摇晃，一个身影晃过去，戴着帽子的老爷爷，和一起唱歌的自行车。大家都在唱歌，都有自己的故事，那些故事啊，被定格下来之后，就再也没有消失。

2 我喜欢云的温柔。我喜欢建筑物的坚硬。我喜欢树的挺立，喜欢线条的弧度。我喜欢一切景物的交织，喜欢光影的碰撞。喜欢蓝色的天空。当一切美好敞开在我面前，我喜欢这个世界，而这份喜欢在每一个平凡的时刻。

3 经常喜欢用一个新奇的角度去观察这个世界。透过松散的排球网，能看到一排房屋，如同打着补丁的布料。还有那耸立着的白塔，让我想起昨日看的小说，散发着玫瑰花的香味。我又想起，海子的那首《九月》，想起那句诗：远在远方的风比远方更远。闭起眼睛，的确能听见风掠过自己的脸庞。就这样，蹲在那个奇怪的角落，用奇怪的角落看着这个世界，我是个奇怪的人。

4 想起童年的时光带着滤镜，年老的爷爷扶着老花眼镜看报纸，那泛黄的一叠，是连接这个世界的媒介。醒目的标题，密密麻麻爬满页面的字，动人的故事，国家的未来，和社会的实事。只是这么一叠纸，便承载了许多。还能记得起用手指抓住报纸的边缘，有一些粗糙的质感，和翻动页面沙沙的声音，确实是现在很少感觉到了。



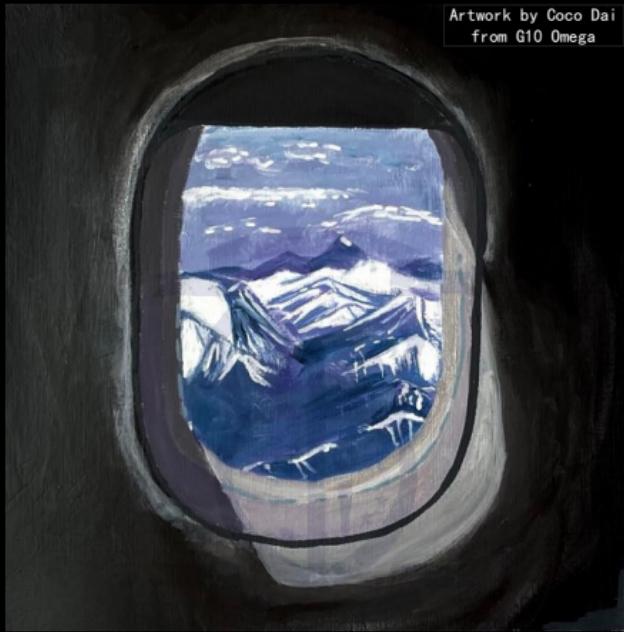
Disconnect & Connect

Kacey Lu, GII Delta



剪 刀最常见的寓意就是切断。切断未来，
切断过去。它看似代表了“过去”和“现
在”状态下一个重要的转折点。画中的老式
剪刀是我童年在外婆家看到的款式。我的外
婆有阿尔兹海默症，忘记过去对她来说是一
种常态。但看到多余的线头或是摇摇欲坠的
纽扣时，抽屉里的这把剪刀是她唯一记住的
事物。老人们将剪刀的把手用废弃的布料缠
起来。随着时间的沉淀，久而久之，废布也
变成了破布。刀刃上的锈迹和豁口也表现着
时间的沉淀。红色的绳子是纽带，也是封鎖
记忆的方式。没有任何东西是永恒的，记忆
也不是，任何人任何事都有可能被遗忘。但
传承，这种一代人和一代人之间的羁绊却能
成为永恒。

SHANGHAI



突然间黄昏变得明亮
因为此刻正有细雨在落下

或曾经落下
下雨

无疑是在过去发生的一件
事

谁听见雨落下
谁就回想起

那个时候
幸福的命运向他呈现了

一朵叫玫瑰的花

和它奇妙的
鲜红的色彩

这蒙住了窗玻璃的细雨

必将在被遗弃的郊外

在某个不复存在的庭院里
洗亮了

架上的黑葡萄
潮湿的暮色

带给我一个声音
我渴望的声音

我的父亲回来了
他没有死去

——博尔赫斯《雨》

Literature Workshop

秋天的最后一片落叶

茅奕欣



假如，我是一片落叶。
树枝，不再是我沉重的枷锁。
我要飘去无人的街道，
在夜里等着你的到来。
我问那天借来一点月光，
照在你身上，
靠近，消融，蔓延；
我们似繁星般坠落，
在你的清香里，
翻滚，沉醉，深陷。

假如，我是一片落叶，
晚风，是我难逃的宿命。
我要在无人的街道与你共舞，
任凭着晚风激起梦的涟漪。
我活在梦里，
月亮未升起，
夜幕来不及拉上。
晚风太冷，
刮走了仅存的理智；
于是我戳破梦境，
向那没有尽头的远方飞扬。

假如，我是一片落叶，
梧桐树，是我最后的归宿。
当我从沉醉的清香中拔出，
当我在难忘的梦境中醒来，
我不再执着于寻找另一片与我灵魂契合的树叶。
我得，幸之；
不得，命矣。

IVL

写作背景

本诗的创作灵感来源于林徽因女士的《人间四月天》和她与文学才子徐志摩的情感纠缠往事。对于徐志摩先生而言，他的风流韵事掩盖了他不朽的文学造诣：再有家室的前提下，仍对比他小很多岁的才女林徽因一见钟情，并展开热烈追求。徐志摩短暂的一生都在追求“爱”、“自由”、“美”，他是一个为浪漫而生的人，是当时封建、实用的社会为数不多拥有炽热灵魂，渴望自由的人。我并不对徐志摩所做的一切表达认同亦或是批判。

只是，诗中的这一片落叶，象征了包括徐志摩在内的，我们每一个人。我们追求自由、追求美、追求炽热的灵魂。诗的第一、第二节，象征着我们为自己塑造的理想世界——在那里，我们沉醉于自己为自己编织的梦想，在沉醉的梦境中下沉。只是梦终将会醒。当我们有勇气踏出理想世界的那一歩，这就是突破。也许我们即将面对的，是现实世界的残酷。但是，至少，它是真实存在的，是可以实实在在抓得住的，而不是一醒来就会消逝的梦。

秋天的最后一片落叶是浪漫的逝去，也是一种解脱、释然和突破。去真正触摸一个纯真赤诚、自由洒脱的灵魂吧。



爆竹声声 *jason qiu*

在十二月的时候，我通过了梦寐已久的美国签证。

那时有一度认为美国的旅馆不会与豪华重叠，可后来发现不然，心里就准备起来，收拾总是和每样拥抱。美国的旅馆让我很像不像。可帐篷，还是睡上床去，去了大洋彼岸。

春节期间日历翻到腊月三十，慈父奶奶就被催去卖年货。新年就要开始倒计时了。

快进近大三十天了，似乎每天晚上下了小雷雨，大雷小暴雨响得有了惊蛰声。

大年三十午祭后，大伯说，普敬和姐姐一起上街买些年货的，不知道为什么，这都是所谓的年货吧。那红纸里印着猪年的，火红火红的，许多商品都是新年前买的包装，批发走急是。恭喜发财的广播音带，虽然有点土气，但在那时似乎还略带新鲜感。来超市买东西可以看到卖酸辣粉的，冰糖葫芦还是挺多的，花生瓜子的包装下还摆着黑豆。

家里是装了暖气，但是岁末年关，暖气也怕冷，连同水管都跟着暖和起来。回忆起大学我住里的爆竹声声震天，大树被敲死，新罕布什尔州还是这么人声鼎沸，大人也会和弟弟一样对不时叫喊个不停，但那时却希望时间过得慢一些。到了晚上，除了呼噜声之外，还是走廊里最幸福的爆竹声声，过年真算是家与家的距离。

不劳做工夫是若干年，她只是用个年字，当年的大家族都分布在隔壁家里。下午，大家聚在一起吃过午饭，一定有糍饭和粽子，奶奶家里满是茱萸和刺玫的味道，房子里，妈妈和奶奶亲热地谈着家常，每一个糍粑几乎一模一样，奶奶将这些糍粑装进大铁盒子里，装进盒子里的还有过年的年货，糍粑上搁着的年货都是过了好几个月才买的，把糍粑都剥到锅里，锅里蒸开的水面上下翻腾，蒸气腾腾冒开来，糍粑入水溅起小小水花，又发出了嘶嘶的声响，奶奶盖上盖子，掀开盖子，那一瞬间，差不多是传说吧，天色有些昏暗，那里是个大家族，为了纪念太奶奶奶奶太奶奶的三个弟弟，弟妹们在每年春节时各送一盒糍粑，而太奶奶会亲自送来米，收一个亲戚都跟熟悉，因为人很多，所以算是喜庆的一家，大的一家，张总和纪爷爷相依的人生活在一起，在奶奶那块儿，除了我和一个弟弟，从出生不出的妹妹，到刚工作上班的姐姐，出生的女儿，有两个妹妹和我年纪相仿，所以张园他们一起生活在最早住的房子里，他们总是住在最早最亮的房子里，虽然没有煮饭，只是照着田螺姐她们出去玩，中利哥哥的外婆玩莫名其妙的游戏，记得玩得最多的是丢手绢。



最起来的“次第”。
其实，“次第”无论非郭是在几块砖的间隙里还是在郭家里，“次第”无论非郭是几根麻绳，都是在挖井的尽头，向更高的目标，心里就踏实了。明灯最后消灭在郭郭对郭家的诉说里，他们就歇得很快，亮了他们的微笑，它带著我们对于平安幸福的祝愿，像燃升井，那时，收心里想的是不能够得到多，而是，是否能顺利地装的更多的煤，岂不也同样的快。向更高空望去，心里就踏实了，明灯最后消灭在天顶上，那灿烂的火光在天空中升起了火树银花，照得醉人，惹得醉人。天宝就手拉起了闪闪发光的面。

还有土地耕种，爸爸曾经一个朋友的儿子，同我们一起到外婆家去。那时我们买了很多爆竹和

中烧着，似乎不愿下落。看着点起的金色光点，我也不禁从震烟火的，变成了点震火的，虽然早已数尽了他不临又长一步。

烟鞭热，
了是声。
效点都声
处竹也也也
家的利爆有
人，的，地情
多，许火。

对于新华无限的怀念与热爱或许就在于这样的“墨守成规”的爆竹声声。我非常喜欢这样的简单不变的，亲切的，熟悉的新年爆竹声。得知不能过新年，这传统的中国年，心中满是失落。

在行春桥前就激动的音声里，杨柳摇动了天，然后没有不满意的景象。今后无法因家的日子将会有许多。追梦求爱是多多少少的告慰。而伤感也是时候。告别逝去的时光，告别逝去的人们。将记忆印成照片藏进心里。走到哪里，你们都将还在，走到哪里，都会将记忆化里的爆竹声。

飞机外云翻浪涌着，翅膀一起一沉，太阳出来了，照得

~~爆竹声中一岁除，
春风送暖入屠苏。~~

烟火、爆竹声声，塞耳欲聋，让幼小的心灵感到惧怕。

那时海游军驻守白崖，带兵的是黄州通判处苏轼。苏轼到任后，看到黄州的民风粗鄙，不讲礼貌，非常生气。他想通过自己的努力，改变黄州的民风。于是他亲自下田耕种，与百姓同甘共苦。他每天清晨，天刚蒙蒙亮，他就开始在田间劳作。他的行为感动了当地的百姓，大家纷纷效仿，开始学习耕种。慢慢地，黄州的民风变得文明起来，人们变得更加有礼貌。苏轼的这种精神，一直激励着后人。

爆竹声中一岁除，
春风送暖入屠苏。
千门万户曈曈日，
总把新桃换旧符。

Gatsby and My Grandpa's overlapping lives

By Iris Mao

Late spring and early summer, the seasons that symbolized hope, renewal, and inspiration, are the initial setting of the novel *The Great Gatsby* by F. Scott Fitzgerald. During this time, nothing is impossible—the flowers are blooming, the grass is growing, and more importantly, the broken relationships are getting to be reunited. However, the charming seasons are also fatal. When fall comes, the coming wind blows the leaves, flowers, and energy to continue life. Since so many wonderful memories are stored during this period, when time passes, some people, such as the character Jay Gatsby in the novel and my grandpa, devote themselves to the past and create their ideal world that is far from reality. Ultimately, as Gatsby ends his life without fulfilling his great dreams and owing Daisy, I have realized my Grandpa's tragic life: accumulate wealth by himself but stay in his ideal world with the past memories until his demise.

Just as Gatsby's big ambitions to pursue the dream of wealth, my grandpa was born poor

but was bold to abandon everything he originally had and pursue his dream. When Gatsby was 17, he left his home in North Dakota to pursue his great American Dreams. The narrator Nick in the novel describes Gatsby as "a son of God—a phrase which, means anything". Specifically, Gatsby did not succumb to the poverty of his original family; instead, he kept struggling to achieve a larger, farther world with richness and high social status. My grandpa on the other hand did not believe any impossibility in the world, the same as Gatsby did. He did not satisfy with being a farmer, so he left home from the south of China to the northern side to develop business. During the struggling process, he had slept in the vast field, watched the twinkling starry sky, observed the sunset and sunrise—all on his own. He suffered the greatest pain in the world: loneliness. However, the strong desire and ambitions to reach the goal successfully defeated these pains. Eventually, both Gatsby and my grandpa became a success in their own right.

Not only does my grandpa's ambitious dream remind me of Gatsby, but his ideology that stayed in his ideal world with past memories further proves their similarities. After Gatsby's 5-year-separation with Daisy,



he accidentally dropped a "defunct mantelpiece clock" on the ground when he first saw Daisy. The symbolic still clock demonstrates Gatsby's obsession with the past, devoting himself to the time when Daisy still belongs to him. Similarly, my grandpa lived forever when my grandma was still alive, regardless of her death. He created an ideal world he can "fix everything just the way it was before", especially his relationship with Daisy. The fresh, renewed seasons trigger Gatsby's fantasy to relive the past memories with Daisy. In Gatsby's superficial ideal world, Daisy is the center of the world, where Gatsby is her only lover and guardian. Likewise, my grandpa locked his mindset after my grandma's death. In his blockaded heart, my grandpa thought he could go back in time to their wonderful old days, even though my grandma was dead. Overall, Gatsby and my grandpa's both devote themselves to the past and stay in their ideal world.

Although staying in the fantasy prevents Gatsby and my grandpa from suffering the heartbroken, leaving the reality leads them to end lives with solitary and silence. During mid-summer, Gatsby usually hosted lavish parties with numerous guests "like moths

among the whisperings and the champagne and the bats". Similarly, my grandpa used to spend many efforts inviting so-called friends and hosting parties, targeting to show off his wealth and consolidate high social status. Coincidentally, as leaves started dying in fall, both Gatsby and my grandpa died in the same season. Their past bustling lives contrast with the endings of desolate funerals. For the last part of Gatsby's life, only Nick was still "on Gatsby's side, and alone" and Daisy "hadn't sent a message or a flower"; while in the last years of my grandpa's life, his so-called friends who had often come to his parties seldom visited him and only the family accompany was left. Eventually, in the silence and loneliness, both Gatsby and my grandpa ended their lives forever in the cruel fall.

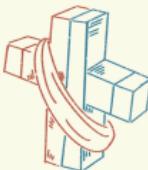
The novel *The Great Gatsby* by F. Scott Fitzgerald ends in a cruel fall, with fading energy to continue the life. Looking back at the overlapping lives of Gatsby and my grandpa: they both had been ambitious and constantly struggled for their dreams; they were both chose to live in their ideal worlds with the past instead of the present; their excessive deviation from reality eventually plunged them into the abyss and ended their tragic lives. Their overlaps refresh my ideas of the detrimental impact of staying in the past and ideal world. Although staying in the past eases the pain of reality, the only time to look back is to see how far you have come.



光

By Myra Gill Delta

在学欧洲历史的时候，提到了鼠疫在欧洲的爆发。当时的药物科技都不发达，人们将鼠疫当作是上帝的惩罚，所以就自我惩罚来请求上帝的原谅。我写这首诗也很大一部分是受到了这段历史的启发，人们似乎总是在追寻着“光”，无论是神或者是信仰，但他们的信仰有时很盲目，也很难去定夺好坏，因此我只是受到了这些人们的启发，写下了这首诗。



我在一片暝色中醒来，
狂风呼啸而过，
寒雷席卷而来，
艳阳倾盆而下，
腥味挥之不散，
人群喧嚣着，密密麻麻地一涌而过，
像是平静的海浪，像是沉寂的火山，
像是随时倾覆的高塔。

他们挥舞着小刀，
刀尖对准他人时清醒或癫狂，
刀尖对准自己时期待或绝望，
劈开凝重的乌云、凛冽的飓风、汹涌的雨雪，
他们叹息着站起、倒下、又站起，
如日落日升，似春去秋来，像潮起潮落，
于是灰蒙蒙的迷雾又遮掩了狂风、
寒雷、艳阳，
眼前的历史和人群都失去了名字。

他们凝望天空和深渊，也凝望着自己，
他们沉默地燃烧，独自在这片暝色中。

一束光落了下来，
他们哭泣，他们哀嚎，他们请求，
请这束光撕裂狂风，融化寒雪，
驱散艳阳，
一只手轻轻拨弄着光，随意抹去了
风、雷、与太阳。
从此，不再有风，不再有雪，也不再有阳光，
光向他们传达着温暖与爱，也悄无声息地将他们抛弃。

那束光点亮了暝色，也熄灭了暝色，
又是一阵喧嚣，那是离去的人群。

By Yuki Wang

Artist's Statement: The Merging of Souls

William Shakespeare's famous play *Hamlet* takes place in Denmark after the death of Old King Hamlet. Immersed in sorrow and sadness, the young prince Hamlet was told by his father's ghost that his death is not an accident, but an inhumane murder by the new King Claudius. Shockingly, Hamlet vowed that he will conduct revenge on his uncle, King Claudius, and engrave such message into his heart: "it is 'Adieu, adieu! Remember me.' I have sworn it" (1.5.111-112). Based on this specific scene, where the old King Hamlet and young Prince Hamlet share the same secret and same hatred and anger toward King Claudius, I created a painting to illustrate the plot, emotion, and themes of this scene. This painting is composed of two canvas: one canvas painted half of Hamlet's gloom and depressed face in black and white, while the background imitates the style of Van Gogh's *The Starry Night* that shows his chaotic environment and mental state; on the other canvas, the half-face of the Ghost was painted in black and white, and the background is painted in a mixture of alarming red and broken yellow that showed the inhumane murder and his loss of power. The painting is painted with marker, oil pigment, and acrylic paint.

First, on the left canvas, half the face of Hamlet is bitter and anguish, which shows that after knowing the truth of his father's death, his character completely changed into a state of deep grief. But this is not whom he used to be. Born as a noble prince, one can logically deduce from the play that Hamlet is well-respected and receives high education abroad. Before his father's death, he never sees the dark and ugly side of reality and lives in a carefree lifestyle that makes him a simple, kind idealist. However, after his father's ghost tells Hamlet that Claudius killed him, and his mother marries his uncle immediately, Hamlet undergoes a profound change in his personality. He mourned over his father's death, crying "But two months dead-nay, not so much, not two. So excellent a king, that was to this Hyperion to a saty" (1.2.138-140). He blamed women's unstable love by lamenting "a beast that wants discourse of reason would have mourned longer" (1.2.149-151). He realizes that his uncle's greedy heart by mumbling "a little more than kin and less than kind" (1.2.65). During this time, his character becomes complex and suspicious, starting doubting the family of love by saying that the name of the woman is "frailty" (1.2.146) and acting crazy in front of his beloved Ophelia. Therefore, my painting tries to capture such complex personality and this profound shift in his character. The Circuitous lines on his face are a way to portray him as more sophisticated and mature in a way that covers what he truly thinks in his heart.



The background imitates the style of Van Gogh's *The Starry Night* to show Hamlet's current mental state and external environment. At this time, Hamlet is in a very complicated situation: his father died; his mother gets married to the new King immediately; new King Claudius feels threatened by Hamlet and wants to send him away; Hamlet's old friend is also acting like a "sponge" (4.2.13), betraying their pure friendship. Therefore, while trying to take revenge on the "most unnatural murder" (1.5.25), Hamlet also needs to cope with the dangerous external environment alone. At the same time, his mind is also experiencing an important change as he struggled to overcome his shortcomings and became determined, intending to rise against them, even at the cost of his life. He began to have real thinking about life and shouting the famous line of "to be or not to be? That is the question" (3.1.57).

Therefore, with a big stroke intertwining the colors of yellow, blue, orange, and white, the wild background shows the chaotic mental state and environment he lives in. Moreover, this background is painted with oil pigment that can form a thick texture and be higher than the surface of Hamlet's face painted in marker pen, creating an effect that Hamlet is sinking in the dangerous environment, which foreshadows his tragedy and unavoidable death.

Second, on the right canvas, the half-face of Ghost is painted as a skull in black and white. The structure of this skull tries to show a hard texture of the surface of the bone. The skull represents death. But this skull does not corrupt but stays intact which shows that the ghost still feels reluctant to leave because the ghost has inedible hatred and anger toward the world, where he shouted "unhoused, disappointed, unanched" (1.5.76) about his endless suffering after death. The background of Ghost is a mixture of red and yellow. The red color flows through up to down, symbolizing the blood of the Ghost and his unfair death. The striking red creates a sharp contrast compared to the black and white, that catches one's eyes immediately, showing Ghost's irritation and outrage like a fire burning his heart. This red also represents the fire of which the Ghost suffered from "sulfurous and tormenting flames" (1.5.4). The color yellow is painted, different from the blood shape, in a broken and discontinuous scattering that mixed with red. This yellow shows that after the Ghost's death, everything disappears for him: "Of life, of crown, of queen at once dispatched. Cut off even in the blossoms of my sin" (1.5.75). By using this color, I try to convey the message that all the powers and property before death is fragile and can be easily rubbed away. Therefore, sometimes it is important to value something internal and something cannot be stolen away. Moreover, this color is painted in acrylic paint, which is different from oil painting because it is soluble in water. By using this painting material, I reinforce the fragility of power and property and the minuteness of people's accomplishments compared to death.

Finally, combining two sides of the painting together, one can see that Hamlet's half face and

Ghost's half-face combined into one, as well as their personality. At the moment when the Ghost tells Hamlet that "thou noble youth, The serpent that did sting thy father's life, now wears his crown" (1.5.37-40), Ghost transforms the task of revenge to his son, and therefore, transforms the anguish only he bears to his dear Hamlet. Thus, after they shared such a secret, Hamlet will carry the hatred and enmity to take revenge and live the rest of his life until his death. In my opinion, I think Hamlet's soul merges with his father's, and they become one as a living entity. While Hamlet shouting "Adieu, adieu, adieu. Remember me" (1.5.91), he is not only remembering his father but also becoming his father, inheriting such emotion and continuing his life. After this moment, his life is not about study or love or peace, but roaring storms that engulf his mind and heart. Step by step, with firm determination, he steps on the unavoidable road of tragedy and embraced his "cracks a noble heart" (5.2.358). Embracing the death, Hamlet also becomes the skull his father used to be. Therefore, from another aspect, the half-face of Ghost is not the face of Ghost, but the half face of dead Hamlet. When one combines the two sides of the painting together, the tragedy of Hamlet is determined and cannot be changed.

In conclusion, my painting named *The Merging of Souls* symbolized an interpretation of Hamlet, specifically the moment when the Ghost tells Hamlet his secret of death. Such secret merges Hamlet's soul and old King Hamlet's soul and determines his tragedy at the end of the story. While being trapped in a dangerous situation with no one who can be truly believed, Hamlet experienced tremendous changes in his personality, which transforms him to be determined and mature, conducts the revenge at last. However, such revenge also costs his own life, and the other half of the Ghost's face is also the face after his death. Just like readers set foot on Hamlet's determined path of death but also experience his meaningful change as a human being in the most controversial, suffering, but also universal way, my painting is also interpreting Hamlet and his growth as a sophisticated and paradoxical way.

Hamlet Illumination Project

Film Production & Artistic Analysis

Elliot Jin, Sean Yuan, Daniel Cao

In Hamlet Act III Scene III, Claudius is terrified of what he has done because he has watched the drama Hamlet has choreographed, and is left alone to do penance. Hamlet prepares to assassinate Claudius at this point, but ultimately hesitates and lets Claudius live. There is no dialogue between any characters in this scene, only the respective monologues of Claudius and Hamlet, which show Claudius' fundamental position of egoism and Hamlet's perfect pursuit of revenge respectively. In the words of Shakespeare, even the monologues possess a strong sense of conflict. This sense of conflict in the text sets the tone for the film's visual and aural design and leaves enough room for creativity. The arrangement of two characters in one scene allows the film to be produced efficiently and at a low cost. This paper will present the production, sound design, cinematography and editing of the film.

The production of a film, from storyboard, shooting to post-production editing, is a huge workload that relies heavily on pre-planning, on-set control and teamwork. As a work of art, the film has the characteristics of industrial production, and how to balance the artistic quality and production difficulty becomes a key issue in the production of the film. Therefore, the production of this film was based on the principle of reducing uncontrollable factors and lowering costs while maintaining the quality of the film. We shot the film in a large room on the first floor of an abandoned, unused residential building, with no special sets and using only one scene. This was in line with the film's quest for modern artistic expression, while not requiring additional costs on the set. In terms of color, we used a basic black-and-white tone, so we did not need to consider the color shift caused by the inaccurate color temperature of the lighting, which greatly reduced the difficulty of color management and increased the flexibility of the lighting design. In terms of lighting, only two panel lights of the same power were used to shape the light, using diffuse reflections from the white walls to illuminate the overall scene, reducing the effort and time required for lighting scheduling. The film was shot with only one camera and a 50mm fixed focal length lens, and is presented in 4k resolution. The actors' soliloquies were recorded separately by a high-



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sensitivity microphone and synthesized in post to provide a high-quality audio presentation of the film. The film's set design, color, and lighting were simplified in favor of resolution, audio performance, and actor performance skills, thus ensuring overall quality.

In the third scene of Act III of Hamlet, both Claudius and Hamlet are going through a process of struggling to choose. Claudius is trying to get rid of his guilt through confession, while Hamlet is thinking whether he should seize the opportunity to kill Claudius for revenge, and the results of both attempts eventually prove to be futile. The conflict in the text exists not only between the characters of Hamlet and Claudius, but also within themselves. This creates a sense of tension and tearing that continues to rise between the texts, and the film's sound design

and music attempt to create this sensory experience. The film's music is sampled from Tokyo Noise, an experimental documentary that attempts to depict the modern experience of life through urban life in Tokyo. It uses a lot of Tokyo street noise samples and experimental alternative electronic music to show the two sides of modern life, debauchery and depressing. At the beginning of the film, during Claudius' soliloquy, we use a street noise sample, white noise and the sound of temple block striking as background music, the first two providing a sense of presence and oppression for Claudius' character, and the latter providing a sound base for the overall change of pace of the film. In the second half of the film, the pounding of the temple block becomes more intense and pronounced, creating a constant rise in tension. When Hamlet makes the decision not to shoot Claudius, a sharp electronic synthesized sound is added to reflect the deep anger inherent in his decision. In a later section, when Hamlet is thinking about the right time to kill Claudius, an electronically synthesized noise is used as background music, with some random noise fragments added directly to reflect Hamlet's anger and create a sense of tension.

—Elliot Jin



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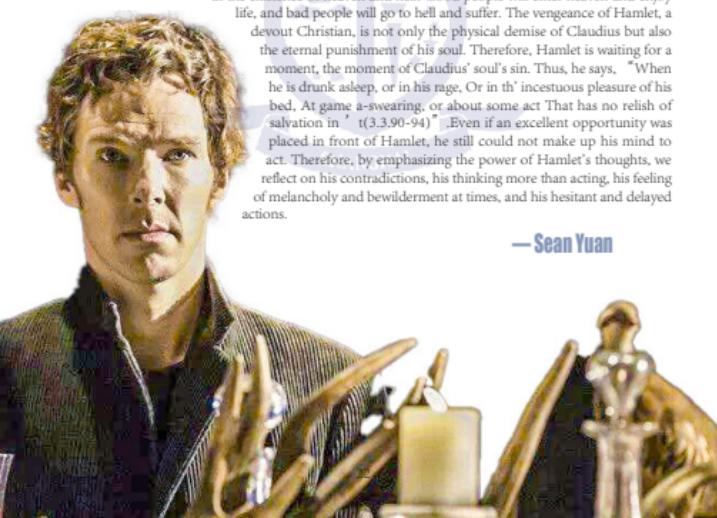
To begin with, The first episode is Claudius panicking and leaning against the wall, like a drama, self-parodying and deceiving to achieve the purpose of comforting himself. But this still can not hide his cold-blooded, profit-oriented conspiratorial identity. As Hamlet's uncle, he is a balancing point in the play, both want to destroy Hamlet and to conceal his crime, but also to make all public opinion in his favor. He is an extreme egoist, but also a tricky man who is good at maneuvering the big picture. In his elaborate and delicate layout, Hamlet is isolated and weak. His extreme cunning and self-paralysis are evident here terribly. When Claudius comes to prey, we designed that the actor's body is shaking at first, his panting goes from suspicious to calm, and his eyes shift full downward. After he adjusts his breathing, he starts to say, "Oh, my offence is rank. It smells to heaven" (3.3.37). Here Claudius' perception of himself

is clear, and he understands that his sins cannot be easily forgiven. Anyway, what he first comes up with is not condemning and punishing himself for being a villain. Instead, he continues to say, "Is there not rain enough in the sweet heavens To wash it white as snow? Whereto serves mercy But to confront the visage of offence? And what's in prayer but this twofold force, To be fo'restall'd è d're we come to fall Or pardoned being down? Then I'll look up." (3.46-51). Here the actor act as if he had found a lifeline and was slightly grateful. By facing the camera, speaking faster and with a little more force, we show self-deception. In that condition, This clip shows that Claudius has a fluke idea about God, and he thinks that by praying to God, he will be cleared of his sins. But what is true is that he is not aware of his sins at all, and he deceives himself, and even God, to seek psychological peace. Immediately afterward, through the performance of the unwillingness to give up their gains and the hope of seeking redemption but full of powerlessness, we show that the character of Claudius is clearly a bourgeois figure with the courage to seize and possess, regardless of his guilt. Through the portrayal of Claudius, we wanted to show that Claudius the world is no longer real, but an object of calm calculation and work-aggressive. In short, Claudius's strong and evil egoism suppresses and overwhelms his sense of guilt and remorse.

However, Hamlet is a classical figure of humanism, so he places great emphasis on human dignity, tends to care for human beings, advocates secular culture, and opposes violence. His ideas were opposed to the mainstream ideas of feudal society at that time. So he suffered a great blow, felt bewildered at times, and acted hesitantly when pursuing his ideals. Indeed, When Hamlet looked at Claudius, who was sitting on his knees, he first becomes very excited and says, "And now I'll do't. And so he goes to heaven. And so am I revenged" (3.3.75-76). In this we make Hamlet's expression change from coldly looking at the murderer of his own father to eager, reflecting Hamlet's joy at the imminent revenge and showing the remnants of humanity. However, His devout Christianity created his soul to be holy and respectable. These characteristics were fully reflected in his plan for revenge, and he was looking for what he thought was the best opportunity and the best way. Because of his strong belief in God, he believed

in the existence of heaven and hell. Good people will enter heaven and enjoy life, and bad people will go to hell and suffer. The vengeance of Hamlet, a devout Christian, is not only the physical demise of Claudius but also the eternal punishment of his soul. Therefore, Hamlet is waiting for a moment, the moment of Claudius' soul's sin. Thus, he says, "When he is drunk asleep, or in his rage, Or in th' incestuous pleasure of his bed, At game a-sweating, or about some act That has no relish of salvation in 't" (3.3.90-94). Even if an excellent opportunity was placed in front of Hamlet, he still could not make up his mind to act. Therefore, by emphasizing the power of Hamlet's thoughts, we reflect on his contradictions, his thinking more than acting, his feeling of melancholy and bewilderment at times, and his hesitant and delayed actions.

— Sean Yuan



Many contrasts are meant to highlight a certain quality of one side, but in our project, the contrast is not meant to emphasize one side, but to portray the oneness of light and darkness. The whole section appears to be a third-person view of the world, but in fact it is Hamlet's perspective. The world is originally gray, but Hamlet's ideals as a tangled humanist predestined him to see the world as distinctly black and white. At this point he was not carrying the life of Polonius in his hands, and his self-perceived pure white interior had not been washed into any impurities. This also forced Hamlet to find it difficult to accept any gray, anything other than virtue and justice. It is also this that binds him to the progress of revenge.

In order to highlight the worldview of Hamlet as such and to remove irrelevant content to enhance the contrast of the subject, we made a radical change to the location of this section. We discarded the confessional as a setting related to another theme, religion, and chose an abandoned factory with no details, while the religious theme is highlighted sideways with a cross. This was to allow the audience to focus all their energy on the characters and lines, and thus feel this contrast in its purest form and enter Hamlet's worldview. Although this has a modern-like setting, a better way to understand it is that this setting is not present in reality and is independent of history. It represents not a particular era, but the sum of all experiences, of all humanity.

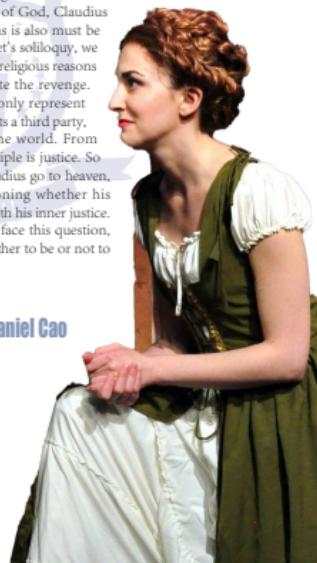
Another point worth noting is the contrast in plot. Although the form of this project is far more important than the content, the plot also happens to reflect Hamlet's inner conflict. Because it is from Hamlet's point of view, Claudius' image should be closer to Hamlet's impression of him rather than his essence. Throughout, Claudius' emotions are very contradictory, as he laments that he is carrying an embarrassing burden and cannot convince himself to give up material benefits in exchange for spiritual liberation. From Hamlet's perspective, no amount of good character can smother the ugliness of human nature. So even in front of God, Claudius must have to be greedy and weak, and the final Claudius is also must be irreverent, because it fits Hamlet's idea. And from Hamlet's soliloquy, we can also get a glimpse of his thoughts. Hamlet because of religious reasons did not directly kill Claudius to complete the revenge.

Here, the existence of God does not only represent Hamlet's religious beliefs, but represents a third party, independent of the principles of the world. From Hamlet's point of view, such a principle is justice. So in addition to not wanting to let Claudius go to heaven,

Hamlet's heart has been questioning whether his actions for revenge are in line with his inner justice. But Hamlet does not want to face this question, he is not ready to choose whether to be or not to be.



— Daniel Cao

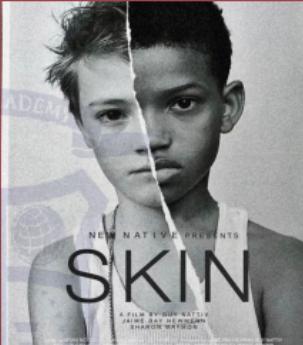


The Introspection of My Racial Prejudice

By Cynthia Chen Theta

A 6-year-old white boy called Charlie lived with his family in America. One day a black boy from Africa called Chadwick who was in the same age as Charlie, moved into the neighborhood. They soon became good friends. However, Charlie's parents told him to stay away from Chadwick, because they thought African people were violent and not well-educated. They kept telling Charlie how it was to play with blacks and even punished Charlie for hanging out with Chadwick. As time passed, Charlie's family moved to another city, and Charlie lost contact with his friend Chadwick. Prejudice is a kind of bias which operates prior to judgment. It is closely related with our emotions and instinct which are deep set in our natures, and much of it is unreasonable. Despite the fast development of education, people nowadays still more or less have some bias toward race. For me, I do not have too many racial prejudices, but to some extent, I kind of believe that whites are more likely to be racist, and blacks are more likely to be violent. Nevertheless, these prejudices do not occur naturally. We tend to form racial prejudice from nurture factors, such as social media, interactions in the society and traditional beliefs.

Social media is a crucial factor for spreading racial prejudices to us. Like the air around us, advertising and media are affecting our thinking every day, and sometimes we are not able to be aware of it. Through constant repetition, we see people enact conventional racial scripts and reinforce specific racial associations. With the exportation and fusion of culture, those scripts and the expectations travel around the world. Social media has continuously reminded us about the difference of races. For example, American movies and media have been exported globally, which made whiteness dominant in many other countries. In Hollywood movies, black people often play the stereotypical role of criminals or cops, and most of them cannot play important characters in the movies (Robin, 169). In India, light skin is advertised as the most beautiful, and skin-lightening cream is a huge industry around the world, especially in Asia. As Robin



said, he was sure that as a white person, he can be presented virtually in almost all the social media and be considered as mainstream (161). Whenever I go surfing on the internet, I can always find articles that praised the beauty of whites, or the advertisement of some skin care products that can make people whiter. I can also find articles that talked about the disadvantages of having a black skin color. Those articles want to indoctrinate the reader with the idea that light-skinned people are beautiful, but black-skinned people are not. Like other information we get from the media, the opinion of racial bias is implanted in our mind which ultimately contributes to our reader with the idea that light-skinned people are beautiful, but black-skinned people are not. Like other information we get from the media, the opinion of racial bias is implanted in our mind which ultimately contributes to our own racial prejudices. Our sense of racial prejudice does not simply formed by our own experiences, but by every day social interactions around us. We do not live alone in the world, our life are filled with various voices, and all the information affects our vision and mind deeply. I have heard many people



about the blacks may be wrong, when the society keeps talking about it, most of us would believe those opinions as true.

The traditional beliefs have taught us about racial prejudices from the very beginning. Racial prejudice is not the patent of adults, children have more or less the similar opinions about races as adults. "We are carrying old patent of adults, children have more or less the similar opinions about races as adults. "We are carrying old habits into new conditions" (Pappas, 62). I remembered when I was in kindergarten, my favorite doll was white and pink, and none of my friends liked a black doll. I had never questioned my judgement about beauty at that time, since I had been told by adults that white was much more beautiful than black. When I came across a black guy in the street, I would run away quickly because I was told by adults that they were dangerous. Traditional ideas of race bias is all around the world, and they are delivered from one generation to another. As Oliver said in Reconsidering the Environmental Determinants of White Racial Attitudes, "Throughout American history, whites have erected institutional barriers to protect themselves from black advancement. The greater the percentage of blacks in an environment, the more racially antagonistic whites seem to be" (575). Although time flies, no one would care about when and how these biases came from. People take them as natural rules and make them their own judgement.

Due to the influence by his parents, the white American boy Charlie developed the same prejudices toward other races. He began to automatically refuse to play with black-skinned classmates, and even bullied them with other white kids. When we are surfing on the internet, communicating with the people around us, or learning from parents for traditional beliefs, our thoughts will be affected by their ideas, and that results in the forming of our racial prejudices. To reduce the racial prejudices, we need to be critical and be able to make judgements when taking the ideas from other people in order to create an equal, peaceful society.

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Journal

How FEMA Can Be Effective and Quick in Recovering Damages from Disasters?

Bobo Qin



Hurricane Katrina is considered the most striking and damaging natural disaster in America in 2005. It has caused “\$40.6 billion and more than 1.7 million claims – across six states” (III, 1). During and after the damage, Federal Emergency Management Agency, abbreviated as FEMA, works to “reduce the loss of life and property and protect the Nation from all hazards” (FEMA, 1). However, seeing the huge loss after the disaster, rather than complaining about the nature damage, the public transferred their blame to FEMA for their low efficiency, which led to a reformation of their organization plans. According to FEMA’s plan, they work toward: first, faster and more efficient reaction toward damage; second, trust of the public (FEMA, 1). I believe that the goal changes direct FEMA to a positive future. If I am the leader of FEMA, to achieve FEMA’s goal, I will change its current bureaucratic system to a system with separated power, promote leadership style of autocracy and broker, and encourage friendship and high moral standards in the working climate.

When FEMA separates its decision-making power into smaller departments rather than centralizing power in a bureaucratic system, its speed of recovering hazards will be largely increased. Natural disasters, terrorism, or any other kinds of disasters are all difficult to predict and avoid with the current technology. When a terrifying disaster comes, local people have to call the emergency department to call to action and call to rescue. Since disasters happen quickly and randomly, emergency management has to gather rescue teams, suppliers, and other information transmitters to work to respond to people’s requests as quickly as possible to save more people. However, having a bureaucratic system

determines that each command of the center leadership needs to go through processes of formal handwritten contracts and agreements from people in lower layers (Crash Course). However, according to Sobel and Leeson, the process in the hierarchy involves “too many individuals and groups” having “access to the decision-making process with overlapping powers of obstruction”. In addition, they term the situation “tragedy of political common” (Sobel and Leeson, 56). To solve this problem, I will dismiss the hierarchy yet divide the decision power into groups separated in different regions. When a disaster comes, regional respondents can meet residents’ calls and get the local rescue team’s help. The local department does not need to report it to the top but to take action on themselves. This decision on the organization is proved to be effective when facing troubles. For instance, the director of the U.S. Coast Guard, Thad Allen, decided to start its helicopter rescue efforts without waiting for approval or command from FEMA. Despite being dismissed for disobeying the rules, Allen was remembered for “his leadership in times of crises and his tremendous ability to effect change in an ever-changing world” ([defense.gov](https://www.defense.gov)). Allen’s successful decision proves that being quick at acting is the key in emergency rescue and speed is what a bureaucratic system lacks. Without a bureaucracy, but with a power-separated system, each department can have more freedom and efficiency to rescue.

Since the leaders of offices in different regions are the first decision-makers when emergency comes, as the leader of FEMA, I will select carefully on their leadership traits: in each office, the leader should be autocratic and be a broker. First, leaders should be autocratic because they need to quickly give orders in response to emergency incidents. One problem with bureaucracy previously discussed is that lower departments have to wait for the leaders’ command which slows down all processes. According to a journal about experience with Hurricane Katrina, the federal rescue teams were “staging awaiting official orders from FEMA on where to go and what to do” and remaining on “standby” due to hesitance of leaders (Rhode, “Katrina: ‘Brotherhood vs. Bureaucracy’ ”). If leaders of the local department are decisive, orders can be made much quicker. Second, a leader should be a broker, which is described to be “politically acclimated, persuasive, influential and powerful” (Leadership and Management, 14). When recovering disasters, other agencies are working with FEMA: firefighter, medical, and military departments and other private sectors. The leaders need to cooperate and discuss with leaders in other organizations, so having the skills and confidence of a diplomat is important. Without these abilities, cooperation



can be disordered. For example, in the author of the journal says that the communication between departments is struggling and ineffective. He criticized that it is “politically incorrect to ‘self-deploy’ ” while he saw that firefighters in IAFF (International Association of Fire Fight) had to use their personal calls to get help and relay information on their whereabouts and needs (Rhode, “Katrina: ‘Brotherhood vs. Bureaucracy’ ”). FEMA, as the major leading organization in the chaos, should be responsible for communicating and clarifying plans with all cooperators. The requirement of diplomatic communication between organizations requires the leader to be a broker. Eventually, the process of rescuing can be more successful.

The work climate will be friendly and workers will have a relationship of brotherhood to create confidence and feelings of reliability and trustworthiness. The main reason for this setting of the environment is to avoid unnecessary interpersonal conflict. Employees should be calm when facing any sporadic task, so they must not fight among themselves to make chaos which fails the task. Interpersonal conflicts usually generate from confusions in one’s “interpretations about the beliefs of others with their actual intent” because humans are commonly “self-centered” (Lytle “How to Resolve Workplace Conflicts”). In this way, employees have



the same belief in their job which contributes to peace and unity. This can be created from an encouraging climate. Considering the need of employees' attitude and requirements in work, the working climate has to be friendly and brotherhood like to achieve more effective work. In conclusion, the events that FEMA faces are all emergency incidents, the keyword to them should be "fast". I change the organization type of separating power from a bureaucracy to speed up working. In each separated branch, I select leaders with autocratic leadership involving the ability to arrange and influence other organizations. For keeping workers honest and willing, the working climate for the workers will be friendly and encouraging to foster a sense of social responsibility. After the changes, FEMA increases their speed of communication, deployment, and coordination, which makes their work much more effective in recovering disasters. Eventually, FEMA can maximize its social value and becomes reputable among the public.



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How the Book Jane Eyre Affects My Viewpoint on Gender By THETA Victor

Jane Eyre is one of the classics among the famous novels within the past centuries. Published in 1847, it portrays a strong, independent character of a young woman who initially positioned in a low social status and successfully gained a marriage with a wealthy noble man at last. The book unprecedently challenged the gender norm related to marriage and love in the nineteenth century, when the shade of the old feudalism with clear social class stratification had not faded out in European society. It criticizes the various restriction brought by the outdated gender norm on that occasion and encourages women to pursue their own desires firmly and ambitiously instead of following and obeying the men blindly. Not only did *Jane Eyre* exert great influence upon the social ideas and literature in the nineteenth century, but it also shed light on our views of gender norms in present society. Through the concrete portrayal of numerous characters with unique traits who position in different gender and social classes, the book affects my viewpoints on personality, expectation and soul that related to gender issue.

To start with, I am convinced that gender barely plays a role in the formation of one's personalities, while the family background and personal experience does. In normal circumstances, especially in nineteenth century, when *Jane Eyre* was written and published, the job of

women "was to be a meek, obedient, loving wife who was totally subservient to the men around her" (Donnaway).

Nevertheless, the character revealed in the book seems to indicate the opposite. For instance, Ms. Ingram, a noble young lady who possess huge amounts of assets from her parents, regards herself as the center of the world and requires all others perform in ways that she wants. In a feast conducted by Mr. Rochester, surrounded by dozens of noble men and women, she commanded for their accompaniment as she sang without shame and embarrassment. There is no doubt that her born in a privilege family endowed her the incredible conceit, which does not pertain to gender. In terms of men, Mr. Mason, the one destroyed the first marriage of Eyre and Rochester later, acted as weakly as a baby during his visit in Thornfield, he could not do anything but complying to Mr. Rochester's words, which is contradictory to the general image of men, especially a nobility. There are

numerous examples of men and women in the book, each has their distinct character that is not under the restriction of the so-called gender norm. According to Weinberg and Gould, the personality is "The characteristics or blend of characteristics that make a person unique" (25), which is strongly related to the environment a person stays instead which is strongly related to the environment a



person stays instead of gender factors. Therefore, gender might limit one's behavior, but could not determine one's inner characters, which is built by environments and experiences.

The book also reminds me that merely following the gender expectation in everything would not lead to a valuable life. If we treat the expectation of family or society that pressed on us too seriously, it might take unnecessary extra time and energy to reach and put obstacles on our pursuit of finding self-value. In *Jane Eyre*, Ms. Ingram tried every extravagant way---showing her ostentatious dress, commanding others to accompany her song, being reluctant to look at the face of the maids---- to fill up her family's expectation on her and impress everyone by conveying her qualities of a queen. Nevertheless, she does not have any deep thoughts and consideration, the knowledge in her head can only be used to show off in front of others, her inner world is completely desolate, like a desert. In other words, self-value could not be found in her mind except a sense of superiority, which is quite tragic since her life is meaningless. Take another real example, my grandma, born in 1950, was expected by her father to be a tailor after graduating from middle school. However, as a passionate young lady, she was reluctant to sit on a chair and sew for years, thus she learned arithmetic with efforts and chose to be an accountant. She gradually devoted herself on the job due to enthusiasm and soon got relatively highly paid, eventually found her beloved one, who was an excellent engineer, who was my grandpa. Therefore, it is evident that gender expectation and the pursuit of personal values may be contradictory in many situations.

Additionally, I started to firmly believe everybody is equal in term of their soul regardless of their gender and status caused by gender norms. Gender inequality exists for millennia, and it exerts great influence on public daily life. According to the book *The Second Sex* in 1949, people did not admit the female without femininity as "women", such as those who have



physical strength (Beauvoir). In *Jane Eyre*, Jane broke the social routine by insisting her own will and independence. When Mr. Rochester showed his love in an annoying way, Jane stated that she was not speaking to him through convention and body, but her soul. Regardless of their gender and status, their soul were born equal, that is one of the most significant point I learned in this book. Not only is it raised in novels, according to the US Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights". Such form of equality is not about gender, status, possession, it is about the basic rights and soul.

Jane Eyre is a great novel, which largely affected my viewpoints on personalities, expectations and soul that related to gender. It reveals that gender difference has no impact on one's personalities and the equality of human's soul, while the expectation that pertains to gender features may not be helpful in one's pursuit of self-value. Therefore, to make our mindset more progressive, we had better abandon the bias brought by gender issue and make decisions more critically rather than putting gender problem into too much consideration. We should chase our ideal and pursue freely no matter what types of gender expectation has pressed on us and create a valuable, unforgettable life for ourselves.

CHADD in My Mind

Miko Yuan



With the rapid progress of medical conditions, diseases brought by the warfare era have gradually disappeared, significantly boosting human living standards. However, some diseases cannot be cured no matter how advanced medical equipment is; for example, the prevalent congenital disease known as ADHD (Attention Deficit Hyperactivity Disorder).

According to American Mayo Clinic 2020, around 7% of the human population suffers from severe ADHD. They usually struggle with sustaining attention, forcing them to hyperactivity and impulsive behavior. Fortunately, CHADD, also known as the Children and Adults with Attention-Deficit/Hyperactivity Disorder Association, led by Patricia M. Hudak, attempts to support ADHD patients worldwide by constructing various offline therapeutic centers and recruiting online physicians to mitigate the painfulness. In order to provide more detailed

and comprehensive therapy to those ADHD patients, I'm going to make this organization structure more democratic than hierarchical, also utilizing mentor leadership to establish a people-oriented organizational climate with warmth and harmonious.

Instead of maintaining CHADD's old hierarchical type with only a few supervisors monopolizing the significant decisions, I would apply a democratic system to enlarge the scale of the organization and encourage every employee to bring out their best potential to derive plans that could help the ADHD. The fundamental reason for that is CHADD's mission is to stay non-profit to approach the maximum number of patients and provide free assistance worldwide. Therefore, all the workers in CHADD who spread around the world should keep up their highest performance and tightly bond with each other to alleviate the basic communicating costs. However, the fixed and strict hierarchical organization failed to satisfy this requirement

due to its "one-to-one" organizational arrangement. According to Hierarchical Level and Leadership Style, every person in a hierarchical organization, including managers, have subordinates reporting to them regardless of level (Iago 166).

Usually, those reports submissions are fixed in one department, meaning that ideas from other zones could not be effectively penetrated to others, causing information non-transparent thoroughly. Evidently, with thousands of employees spreading worldwide, CHADD needs to keep information passing as quickly as possible. Also, they should set more direct management departments in different countries, intensifying communication efficiency internally. Therefore, I would convert CHADD to a democratic system which fill these gaps effectively. In a democratic system, employees are no longer required to report to the single-center; instead, when a plausible plan is coming up, every department, even CHADD workers, will be granted an opportunity to access that plan. Then, through detailed negotiating and modifying, the program would be approved by all people and finally published. Ultimately, as the new direction in publishing, all members would have a basic notion and acknowledgment about the plan, thus working with more motivations and cohesion. Also, turning to the democratic organization could better fit its funding system.

Supporting by the official CHADD statistics, around 92% of its money that facilitates the organization's running comes from donations and charities. However, the donation receipts are hidden. All of them are controlled only in the central decision-making department, led by Brian Foy, an original businessman. Therefore, regarding that vague and unclear financial circumstances, a more apparent democratic system could let all CHADD members supervise the money flows, guaranteeing no corruption, and the actual preach of financial support to those ADHD patients. Ultimately, I would convert the CHADD to a democratic association due to the mission and financial clarity.

A mentor leadership would suit CHADD best since the high intensity of communication with ADHD patients sometimes would cause workers' low mood and overload; therefore, a caring and empathetic orientation would best

help mitigate pressure and encourage warmer relationships. Currently, the CHADD is chaired by Patricia M. Hudak, who possesses a tremendous amount of working experience and is indeed a great monitor. However, she does not only focus on supporting the growth of CHADD; instead, she established seven other health care centers, which all require her supervision. Therefore, as the symbol of the top leadership in the organization, I concluded that she indeed directs the pathway of developing the organization well but does not pay much effort to care for her employees' circumstances that much, which is the most vital factor. In CHADD, 65% of the staff would need to work and cooperate with the ADHD patients, which they are required to accompany them and teach them knowledge. Sometimes, the inherited disablement of hyperactivity of ADHD patients would drive those staff crazy, and those fundamental pressure could cause them to finally leave the organization even though they cherished this kind of opportunity. Therefore, having me as a mentor leader would improve the situation at that crucial moment. Firstly, a typical mentor leadership trait is that we are listeners. According to Leadership and Management, mentor leaders are great listeners who support legitimate requests and always show compliments. With those empathetic and warm traits, the employees could feel the sense that not only they are helping others (the ADHD patients); but also, their leaders are caring for them too, and that would lead to a feeling of safeness and relaxation. Due to the UK MIND Institution, long-time accompanying and praising could be the most helpful ways to help an average adult lose stress. In employees' minds, an effective mentor leader would be more like a friend than a commanding "boss" from above, and the image of an empathetic and affectionate would encourage communication between leaders and workers. Those effective communications will allow the leader to have a more detailed and specific view about the existing problems in an organization and help employees maintain their minds fresh and cool. Therefore, in such a selfless and caring organization, a friendly working relationship is much longer and more desirable.

In such a nonprofit organization that needs to help others like CHADD, maintaining a people-oriented, comfortable and harmonious climate

is paramount for gaining supports from other investors and curing the patients. According to WHO (World Health Organization), ADHD patients are sometimes nervous and afraid; they always show a "protecting" mechanism while entering an unfamiliar environment. Thus, if every worker is cohesive and friendly to each other, the emotional impulse of a particular ADHD patient would get alleviated, which allows them to get into their therapy as quickly as possible in a relaxing mood. Only letting the patients feel easy and comfortable is not enough. All the workers in the organization should also possess the same standard of comfort as the patients to reach maximized efficiency. Besides being harmonious and cooperative, a comfortable and suitable working environment would be crucial. One of the problems that CHADD faces is that their working environment is not comfortable enough. As an organization that has been renovated for 13 years, its dilapidated walls and rudimentary working facilities need to be refreshed, such as replacing cold and white lights with bright yellow warm lights to create a friendly treatment environment for patients and a working atmosphere for workers. Due to Dr. K. CHANDRASEKAR, the workplace environment impacts employee morale, productivity, and engagement. In the survey, 66% of people vote that they will be more productive under a home-like condition, with clean desks and sufficient brightness. In addition, for CHADD to

attract investors, their organization appearances would be one of the most vital determinants; with better facilities and a more pleasant working climate, the investors would be more likely to sense the credibility of our organization and form a long-term friendly relationship.

Therefore, I conclude that in CHADD, productivity is particularly important, and altering the organizational climate to be comfortable and harmonious would be beneficial.

All in all, I'm confident that a democratic organization form for CHADD would grant employees an equal status with the leader, allowing more great ideas could be generated. Also, having a mentoring leadership could help the leaders take care of employees' mentality and discover the existing problems quicker. Finally, a harmonious and comfortable working climate would attract more investment from others and facilitate the real growth of CHADD. Although most people in the world do not suffer from ADHD, they do not experience their pain. But with the advancement of technology and the development of the Internet, we can be thousands of miles away in a foreign country to pay attention to and help a person in the world who is still suffering from ADHD. Through CHADD's ongoing efforts, I hope that more ADHD patients can be cured and return to a routine and beautiful life.



SHANGHAI

Science Lab

Current situation analysis and potential solutions of desertification in Inner Mongolia

Lucy Diao

1. Causes of desertification

To reverse the deteriorating situation effectively, it is worthy to analyse what propels Inner Mongolia's desertification. This passage summarizes three main factors that cause the environmental crisis, including the influence of both natural climate and human activity.

Researches have demonstrated that, as industrial production starts to flourish, the population of livestock receives a great increase in Inner Mongolia [5]. Livestock often eats plants completely, so vegetation can only grow short, unsustainable roots during the transient grazing break and, eventually, they will stop germinating from the ground. The over-consumption of plants that causes huge damage to the root is hard for the greenery to recover from. As people in Inner Mongolia raise more livestock than ever before, they tend to graze their sheep, cows and horses intensively on one patch of grassland, which puts a heavy burden on the greenfield and strongly restrains normal vegetation growth. With livestock constantly consuming a large amount of grass every day, the prairie does not have any time to rest and grow new plants to fill the vacancy. Gradually, the overgrazing areas lose their capacity to maintain regular grass up-growth and ultimately turn into deserts.

It is well known that Inner Mongolia is one of the most active mining spots in China. Although critical for resources utility and economic development, mining has destructive impacts on the soil: It extracts important minerals from the ground, which greatly affects the productivity of lands. In addition, the mining sites are often randomly abandoned after the excavation work is over, without miners applying any reclamation measures on the destructed land. Figure 2 [6], identifying several main mining sites in Inner Mongolia, shows that most of them locate in the middle of the region where there are large areas of grassland. As the mining continues, more and more meadows are destroyed and gradually turn into sands. Therefore, mining not only changes the contents of different minerals in the soil but also damages the land surface due to the lack of proper soil protection after excavation, making the former grassland inhospitable for vegetation growth.

2. Impacts of desertification

Desertification leads to severe negative consequences on nearly all aspects of Inner Mongolia, not only affecting the natural environment but also disturbing people's normal life. Three main fields, including ecology, economy, and health, will be discussed in order to demonstrate the destruction of desertification and contention for suitable solutions.

2.1. Economy

Many herders rely on the grassland for grazing and travel from one pasture to another as a routine to make a living. However, recent studies have showed that, because of the shrink of the greenfield, herders now often remain in one camp all year round [7]. The decrease in the prairie's area strictly confines the moving span of herders and their herds. Since a single patch of meadow withers annually, it cannot provide sufficient vegetation all year long. Without enough nutrition supply, the growth of livestock is negatively affected. As a result, herders have much less yield of products like wool and diary to sell on the market, which leads to lower income. Figure 3 [12] articulates the development of agriculture in Inner Mongolia, which largely depends on stock raising, and indicates a trend of decreasing productivity since around 2014. It is not hard to tell that the overall economic growth of Inner Mongolia is hindered by the continual desertification.

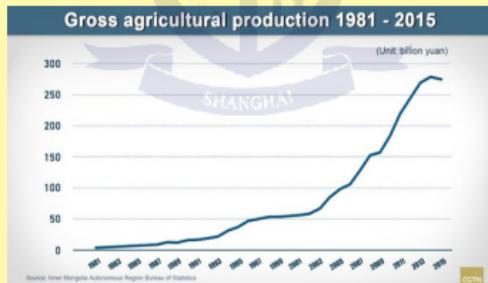


Figure 1. Gross agricultural production of Inner Mongolia

2.2. Health

Desertification damages people's health by causing the "yellow sand phenomenon," which occurs most frequently in the spring season in some arid areas of deserts. The powerful wind can spread the accumulated sands and dust in the desert throughout Inner Mongolia. If people accidentally breathe in these fine particles, whose diameters range from 0.0625mm to 2mm, their respiratory system will be greatly harmed by the sand accumulation in their lungs. Inner Mongolia government's official report on citizen health indicates that respiratory disease ranks in the top five illnesses that leads to high mortality and causes approximately 20% of all death cases in this region[13]. The health of people in Inner Mongolia is under great threat caused by the yellow sand phenomenon.

3. Potential Solutions

Properly dealing with desertification needs the support of effective solutions. The author lists some of the major existing responses in society and proposes original solutions that have the probability to be adopted and applied to real governance.

3.1. Regulation

Prairies and deserts take up more than three quarters of Inner Mongolia's total area, occupying 73.26% and 12.67% of the land respectively. Although there is still a notable contrast between the areas of the two landforms, deserts are expanding annually, eroding the meadow and turning grasses to barren sand. To retrieve the lost grassland, it is applicable for government to build protection zones in Inner Mongolia, because these areas offer a relatively safe environment for wildlife to reproduce and grow. In this case, grasses will not be disturbed by tourists or livestock from their regular growth, and wild creatures can have sufficient food sources and broad habitats to maintain their living. As a result, the ecosystem is likely to recover quicker from the current damage of desertification. Figure 4 [9] displays the main nature reserves in Inner Mongolia, which spread throughout the region and effectively cover areas of desert and degraded grassland.

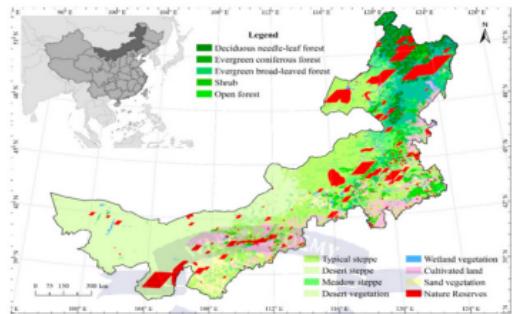


Figure 2. Distribution of nature reserves in Inner Mongolia

3.2. Local herder

Herders are very important in grassland protection, because their decisions can affect the grazing activity, which can lead to serious desertification if overly carried out. It is a good idea for them to provide nutritious forages to their livestock so that the sheep, cows and horses do not have to rely on grasses on the greenfield as their only food source. Usually, the artificial forages contain compositions like crude protein, neutral detergent fibre, acid detergent fibre, and lignin [10]. The livestock can eat natural grass and nutritious forages alternately—mainly consuming vegetation when there is sufficient supply on the prairie and having fodder when the plants start to wither or just germinate from the soil—which offers grasses enough time to grow and largely avoids land degradation. Briefly speaking, less grass depletion provides lower probability for desertification. To make sure all herders can afford the forages, the local government can set up an assistance program: people are allowed to register at specific program spots to report the number of their livestock and the corresponding fodder required every year. After verification, they can get a reasonable amount of subsidy.

Conclusion

To summarize, the author discusses the desertification in Inner Mongolia, including the current state of Inner Mongolia under desertification, three causes and three impacts of this long-existing environmental crisis, as well as traditional and original solutions in response to desertification. Recently, Inner Mongolia is experiencing serious environmental damage: grasses atrophy on the barren soil, lakes and rivers keep shrinking, and the wildlife cannot find adequate sustenance. Humans, whose irrational actions partly cause the desertification, are also affected by this natural disaster. Thanks to the timely reactions of government, organizations, and local people, the desertification trend is largely restrained by solutions ranging from politics to economics to ecology. Given all these points stated above, it is clear to understand that the desertification in Inner Mongolia has exerted great negative influences on the environment as well as human life, so it is pressing for people to actively combat this crisis and recover disappearing grasslands. The article still has some parts that can be improved. For example, it lacks appropriate experiments to test the practicality of the proposed solutions. In the future, the author will put the research focus on ameliorating current grassland restoration methods and evaluating the effectiveness of new trials in order to determine whether these attempts can be applied in a real situation to fight desertification.



• Octopus Autotomy

Alva He, Benny Cao,
Lucy Diao, Yvonne Ou

To what extent can arm autotomy ensure octopus' survival? How can this defense mechanism

In order to explore these problems, we think that the benefit of autotomy can certainly outweigh its short-term drawbacks and help increase octopus' livability in dangerous situations. From octopus' autotomy we learn that some tissue, after being cut, can regenerate and quickly recover its normal functions. This quality can inspire both existing transplantation surgeries and human autotomy that might be realized in the future.

Autotomy, also called self-amputation, is defined as the ability of certain animals to release part of the body that has been grasped by an external agent. There are two purposes of autonomy; first is for protection use, or it can be called as defense mechanism; second is for reproduction, which is both sexual and asexual.

There are three kinds of Breakage plane: Permanent zone of weakness (breakage zones that are always levels of least resistance), potential zone of weakness (at the time of autotomy, the body part started to lose strength and break), and economy of autonomy, which is the ability to vary the detachment site according to the amount of arm lost.

(at the time of autotomy, the body part started to lose strength and break), and economy of autotomy, which is the ability to vary the detachment site according to the amount of arm lost.

Cephalopoda follows economy of autonomy which is breakage occurs just proximal to where the arm is grasped or where the arm hooks hold onto an object. Not all arms had the same chance of getting autotomized. This is most likely related to the fact that various arms serve distinct purposes. The reproductive arm of male octopuses is one example of arm specialization, as it is transferred to the female during mating by this arm. The loss of this arm would be deleterious to male fitness, which is likely why autotomy of the third right arm is rather uncommon in the Philippines.

In contrast, anterior arms are frequently employed to explore the environment and have a higher rate of arm loss. One more point to notice is that autotomy is controlled by the nervous system. However, there is debate on whether it is reflexive or involved some CNS control, and threshold is needed (enough internal stimuli) for detachment.

Now we want to discuss about regeneration. There are two types of regeneration, which is categorized based on whether or not a blastema is formed: the first is a morphallaxis, which is the regeneration of specific tissue in a variety of organisms due to loss or death of the existing tissue; and the second is epimorphosis, which is defined as the regeneration of a specific part of an organism in a way that involves extensive cell proliferation of somatic stem cells,[1] de-differentiation, and reformation, as well as blastema formation.

Apparently, octopus' regeneration of their arms is categorized as epimorphosis.

There are Specific Stages of Regeneration: in Stage 1 from surgery to day-7, the central nerve axis protrudes and the wound's edge contracts in this condition. One or two suckers next to the lesion shift forward a few hours after lesioning; they only return to their usual location 2 or 3 days afterwards. The epidermis takes five to seven days to complete covering the wound. In Stage 2, from day 5 to 14, A bud-shaped hemisphere forms at the injury site due to scar edema at the level of the nerve axis. In Stage 3, from day 10 to 21, characterized by the formation of a conical shape in the regenerative tissue. In Stage 4, from day 17 to 25, Rough suckers form on the ventral side of the stump closest to the lesion first, followed by the regenerating tissue. In Stage 5 from day 25 to 35, chromatophores gradually appear within the regenerating tissue. Finally, in Stage 6, which is beyond day 30, the regenerated arm regains its functionality. It becomes thicker, the new suckers gain function, and chromatophores increase in number, growing larger and darker.

There are some benefits of arm autonomy. The first benefit of arm autonomy is stopping the pain, or noxious stimuli.

When octopus feel extreme puncture or crush on their arms, they will perform arm autotomy to stop the pain. The experiment done by Jean S. Alupay and her colleague can support our view. In this experiment, Jean S. Alupay and her colleague raised a group of octopuses called *Abdopus aculeatus* and divided them into two groups. One group is normal octopus without any prior treatment. The other group is injected with anesthesia. By using several Semmes - Weinstein filaments with different firmness to produce tip pressure on the arms of *A. aculeatus*, Alupay and his colleagues found that octopus will induce some wound-directed behavior (Hochner). For example, after they are injured, they will show immediate ground grooming behavior that lasts for about 20 minutes. Several hours later, the injured area was purposefully protected by octopus through behavior like curling. However, the group of octopuses that was injected with anesthesia didn't show the activity described above. (Hochner)

Through the experiment, Alupay found in five injured octopuses, 4 of them perform arm injury while they are sensing the noxious stimuli. Therefore, we can conclude that arm autonomy is a nocifensive behavior, a behavior happens while an animal feels pain. Thus, this experiment proves that apart from defensive mechanism while octopus meet emergency, octopus will also induce arm autonomy while they are experiencing pain-like feeling, and they do so to stop the pain. So that's how octopus can benefits from arm autonomy by stopping the pain feeling.

Autonomy can also help creatures to escape from capture of predators. Autotomy is the shedding of a body part as a means of secondary defense when a predator that has already made contact with the organism. Octopus will use arm autonomy when several of their tentacles are tightly captured by predators, such as sperm whales, sharks and hawksbill turtles. This defensive tactic offers octopus a possibility to escape from the nearly desperate situation.

In order to escape, octopus can use arm autonomy to cut off their captured tentacles (usually those are less important ones, because octopus will deliberately protect their crucial arms such as reproductive arms from being easily caught). There are also other ways, for example, arms that are cut off are still active

One key problem is that, how can octopus achieve this effect?

There is an elaborate peripheral nervous system containing neurons distributed along each arm. Motor neurons stimulate the intrinsic muscles of the arm and locally control muscle action. There is still potential difference on the neuron membrane, which generates an electrical signal that stimulates muscle tissues contraction and sustain the movement of the arm.

In a short time after the autotomy, the blood vessel at the cut-off site will greatly shrink to reduce blood loss and preserve energy for the octopus to run away.

After about a month, the octopus can regain a new arm with normal functionality through regeneration. Therefore, the benefit of arm autotomy—preventing being eaten by predators—is much more significant than its temporary costs.

There are many drawbacks of autotomy due to the loss of tissue. First, the handicaps reduce locomotor efficiency, and locomotor is defined as one of the four component types of an organism's body pattern. Locomotor components and maneuvers are movements of the whole body or its constituents.

O. deletron has many modes of locomotion. Among Fins Flapping, Backward Gliding, Forward Gliding, and etc., which mainly require the use of its fins, there is one type of transition movement called "Arm Spread". It involves all eight arms spreading into a wide circle, and then returning to the previous or a new posture. The process is usually rapid. Most often the arms are straight while spread, but they can curve orally, clockwise, or counterclockwise distally.

The mesopelagic squid Octopoteuthis deletron lives in a habitat where food is limited and potentially hard to find, so it must maintain neutral buoyancy or swim constantly. Without eight full arms,



O. deletron cannot swim swiftly and freely as it normally does. Thus, the squid will experience a decrease in motor ability and a following decrease in fitness. This is a short-term loss since the arm tissues will regrow.

O. deletron has been proposed to use the terminal photophores, which emit brief simultaneous flashes from the arm tips, as lures for potential prey or to signal to conspecifics. The loss of these photophores resulting from arm autotomy could make prey enticement or mate attraction and signaling less effective.

The third costs of autotomy in the mesopelagic squid Octopoteuthis deletron is the energetic cost of regrowing the body part.

After autotomy, animals must allocate energy to regenerating the autotomized tissue.

Animals make preferential investment in regeneration of autotomized tissue over contributions to nutrient reserves. The metabolic rates increase during regeneration.

The squid O. deletron minimizes the costs of autotomy through the practice of "economy of autotomy": arms are autotomized just slightly above where the arm hooks hold onto an object, minimizing the amount of tissue loss.



There are many applications in the society that we can use this technique. For example, in the process of transplant.

According to a BBC news, octopus receive assistance from their peers by reusing the broken arm left by those who have previously undergone arm autotomy. This process has inspired delicate transplant surgeries claimed by the source.

Such inter-individual assistance which utilizes the ability of regeneration also exists in human society. Living Donor Liver Transplantation (LDLT) is such a surgery that patients with end-stage liver disease would choose to take, as their diseased liver is firstly removed and then replaced by the donated healthy liver portion. The surgeons connect their blood vessels and bile ducts to the new liver...

In about six weeks, the transplanted liver section grows into a normal sized, fully functioning liver in the recipient. The donor's remaining liver regenerates to its original volume.

Autonomy can also be used in human society.

If human is capable of autotomy at minimal costs on one day, self-rescue in emergencies will be possible. For example, when earthquake or hurricane comes, unfortunately someone is trapped under the concrete slab debris/free, autotomy may enable him to escape from collapse, and his lost limb might regenerate after a period of time. Still, it is used as a last-resort method just as how rare the squids use it.

World's First Inhalable Neo-coronavirus Vaccine

Evelyn Zhu



The Chinese government has been working to develop more effective vaccines since the discovery of the Neocoronavirus in 2020 in order to effectively mitigate or even suppress the risk of Neocoronavirus in humans. In June 2021, China will have 7 Neocoronavirus vaccines, 8 vaccines approved abroad, and 1 mRNA vaccine ethically approved abroad.

The world's first inhalable Neocrown vaccine will be unveiled at the "2021 5th Hainan International Health Industry Expo" from November 12-14, 2021. Visitors will be able to try out the inhalable Neocrown vaccine, which uses the same vaccine formulation as the intramuscular injection. As for the inhalation vaccine, it is administered in a different manner, but the nebulizer is used to nebulize the vaccine into tiny particles that are inhaled through the oral passageway, stimulating mucosal immunity, humoral immunity, and cellular immunity, just like an invisible mask covering the human respiratory tract. Injections into the muscles cannot induce this

mucosal immunity.

An audience member can inject the New Crown vaccine through a special straw that is contained in a cup. The process is similar to drinking milk tea. Those who have children at home will be very familiar with this nebulized inhalation method, as children get nebulized inhalation in the hospital for colds. This New Crown vaccine is administered the same way. In the future, people may use this new method of vaccine injection widely because it's very easy and everyone can do it themselves. In contrast to vaccinations, people must queue up to get a number, and the doctor will then inject them himself. This is a huge boon for people who fear pain and want to get vaccinated.

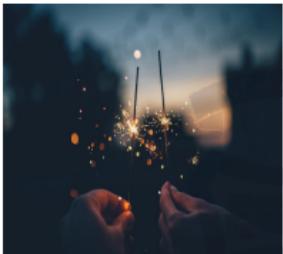
It is currently being urgently applied to use this nebulized inhalation New Crown vaccine, and a New Crown vaccine that does not need injections will be available soon, so will you be using it when it becomes available?



Campus Event

寒假那些事

盼望已久的寒假终于开始了，各个年级的同学都在寒假中享受这自己的时光，为将来更好的自己做准备。寒假就像一本书，翻开第一页，我们在每一页都写上自己寒假生活的精彩和快乐。



高二的寒假摆于升学的焦虑和生活的平淡美好中。虽然但是，我还是有在努力挖掘生活中一些弥足珍贵的小美好的——拉开窗帘时收获的大晴天，和很久没见的朋友的相聚，MT比赛出现意外却也收获了不一样的惊喜和回忆，等等等……寒假中最让人期待的就是新年了。虽然每年上海的年味都比较平淡，小时候能放的烟花现在也不能放了，但家里的人们团聚在一起还是倍感温馨的。围在圆桌吃饭时，大家畅谈着对来年的期许，顺遂将心愿写在对联上，但愿新年平安快乐、万事胜意！



申请季结束这个寒假应该是我过得最快乐的一个寒假，之后还有考试，但是写完文书就完全没有动力学习了所以一直很放松，有时间补了以前想看的剧和番，玩了之前很想玩的游戏。之后上大学了应该会很忙吧，好好享受一下这个无所事事的假期。然后就是突然发现今年可能是未来一段时间里最后一次在中国过年了，所以再好好享受一下这个和家人一起热闹的春节吧！



寒假对我来说是一次久违的休息时间，之前因为升学而忙得不可开交，现在终于有了喘息的时间。能干很久就想干的事情，做采访，写文章，阅读，写评论，刷剧，和陪伴家人……寒假也预示着一年的终结，迎来了新的一年。这是我成年后的第一个寒假，按理说是我再也收不到红包的，却也因为也是我在中国最后一个寒假，收到了许多人的祝福。和家里人团聚，聊着从前的事情，这是我现在最舒心的时候，也是我极其想要珍惜的时光。



这个寒假非常的寒冷，但是我的寒假却非常的温暖。和久违的父母见面，和许久不见的亲戚重聚，和天天网上聊天的哥哥姐姐见面，我们抛开烦心的事情，和大家一起看春晚，一起看年夜饭。这一次因为疫情的原因，我们不能去外地旅游，但是就在自己的家乡溜达，也发现有很多可以去的地方，我们去了一个十公里的步行古道走了半圈，我们去了新开的商场逛街，我们还去了洞头的海边拍照，这都是美好的回忆啊。

时间可过得真快啊，一晃悠，寒假都过了一半，想想之前的时光，总感觉什么事情都没干，但也不是一直无所事事，浪费了许多时间在美好的事物上。和家里人相聚，吃年夜饭，吐槽春晚，刷剧，读书，这都是我空下来想完成的事情。终于，能在寒假的空隙中享受自己真正想做的事情，这也是无比让我开心的时光。接下来的时间，我可能要做一个好的规划，把剩下的时间利用好，让这个寒假过的更加充实和美好。



爆竹声中一岁除，寒假对我来说最期待的就是年夜饭。我最喜欢奶奶做的年糕和爸爸亲自下厨做的鱼。这都有着非常美好的寓意，比如说吃了年糕年年高或者年年有余。为了准备这场年夜饭，我的爸爸妈妈爷爷奶奶都是一大早起来就开始做准备，各自分工明确，各自备菜，分别买菜，这顿饭吃了整整一天。除了年夜饭，我还非常期待新年上映的电影，包括《奇迹笨小孩》和《长津湖》我都想和爸爸妈妈一起去看，我希望这能成为美好的回忆，也希望多陪陪自己的父母，毕竟等过几年出国后就没时间了。





TEDx WLSA

Shanghai: Breakthrough



On 17. September. 2021, the first TEDxWLSA Shanghai was held in the auditorium of WSA Baoshan Campus with the help of core members Aili, Sanny, Yineng, Poll, and Kelly. Themed students would create an artwork about Hamlet and "breakthrough", this is a stage built for everyone: wrote an artistic statement about it. This project is so whoever you are, speaking out loud. In this event, special for it combines English classics and creation. We invited nine speakers with different cultural backgrounds. They stood on the stage, facing 90 from a personal and creative perspective. Looking at visitors and over 200+ online viewers to share the finished artworks, we see oil painting imitating the style of Van Gogh to reveal the chaotic mental state of Hamlet; we see the sculptures depicting the scenes that the skulls stacked into a hill, leaving one crown on the top; we see the videos in the style of shadow puppetry to reveal the theme of determinism. This project is a form of breakthrough.

Recollecting every speech on that night, we can think of a feast of the wisdom of knowledge, the powerful language that arouses various emotions, and powerful inspiration for people to make a change. Dressed in formal suits, speakers stand in front of the camera. At that moment, they were not only sharing an experience about breakthrough but were also breaking through their old frontier, to pioneer a new idea, a new message, a new story. While audiences left that auditorium or closed that player interface, they left with plenty of thoughts and a new determination.

Students in WLSA Shanghai are always challenged themselves to welcome breakthroughs. We sprinkle our passion with colors and lines to construct their world; we hold our pen to build an argument and shape the academia; we stand up to communicate what do we believe. In the future, we want to continue this breakthrough, not only in the stage of TED but in everything we can make our voice.

We can make our voice through art. WLSA opened a new class called Art History, which received great popularity among students. Appreciating the beauty of art and traveling around in ancient history simultaneously, students feel inspired to interpret across different cultures, to explore the instinctive expression of our ancestors, to create artworks by yourself, and to love the world. In this class, students got new inspiration or find something they love. In this class, numerous brilliant artworks are created in the form of videos, so audiences can see how people in Greece or in Egypt dress, how they talk, what their stories soundlike. This new class is a form of breakthrough.

We can make our voice through creation. In our English class, students worked on a special project called illumination project, where students would create an artwork about Hamlet and "breakthrough", this is a stage built for everyone: wrote an artistic statement about it. This project is so whoever you are, speaking out loud. In this event, special for it combines English classics and creation. We invited nine speakers with different cultural backgrounds. They stood on the stage, facing 90 from a personal and creative perspective. Looking at visitors and over 200+ online viewers to share the finished artworks, we see oil painting imitating the style of Van Gogh to reveal the chaotic mental state of Hamlet; we see the sculptures depicting the scenes that the skulls stacked into a hill, leaving one crown on the top; we see the videos in the style of shadow puppetry to reveal the theme of determinism. This project is a form of breakthrough.

We can make our voice through seminars. In our unique Ethic class, students will have philosophical debates surrounding a certain excerpt written by great philosophers. In these seminars, we summarized the key points in the article; we raised our opinion based on these fundamental viewpoints; we attacked others' weak points and build our argument. Through this process, students practiced their critical thinking skills and also established their system of philosophy. They are exploring the world from a more fundamental perspective and are thinking about the problem from a unique angle. What this class brings us is a breakthrough.

We can make our voice through our talents. At the end of the semester, with the help from student union, WLSA held an online talent show, encouraging both teachers and students to perform their talents. We immersed in the soft songs sung by teachers and students. We felt relaxed with the graceful sound of piano. We became excited when dance club dancing happily. Even online, students can still express their appreciation and excitement through giving "likes" and commenting online.

The breakthrough of WLSA is endless. Our WeChat Official Account, our plain wall in the school, our brand-new notebook, our campus, our heart... We are always breaking through to a new world.

WLSA Tree Hole

疫情期间 + 申请季 + 寒假期间… 我们的脑袋里总是充斥着各种焦虑和烦躁。但是不要让负面情绪占据我们的大脑。看看其他同学在想什么，看看他们的焦虑是不是和你一样，看看他们的烦躁是否被缓解。WLSA Tree Hole 挑选了大家可能都会有的问题，以匿名的形式展示，希望大家能在树洞里倾吐心事和烦恼，将负能量转化为正能量！

Q1：高二了期中 rank 才 75%，我是不是要没大学读了？我好焦虑啊，我明明有认真学习了，还是有点小挫败感。

其实不用太担心啦，可以看看以前的数据呀，哇塞好歹每年有 90% 的人都是 top5 呢，不要太焦虑啦。只要确保自己真的有在认真地学习，并且在进步就好了。主要是自己的心态一定要好，太担忧的话成绩也不会上去，反而会让自己的心情受到影响。所以现在要做的是，每天都进步一点点，等到努力到一定成果的时候，成绩自然而然就会上升啦，奥力给！

Q2：现阶段我是一个很开心的人，但是因为前几年十分悲痛的经历，我在每次很开心的时候都会控制不住流眼泪，很难过，好像是上天对我的一种惩罚，我不该快乐，我就应该一辈子活在阴影里，又好像是因为怕这种快乐转瞬即逝，而且我真的好爱幻想一些天马行空的东西。但是和现实生活的反差又让我很悲伤，为什么所想的那些不能实现，为什么小说永远没有完美的结局，陷入死循环了。

人在面对非常痛苦的事情的时候，出于自我保护，会将过去痛苦的情绪和记忆压抑到自己的潜意识当中，心理学上弗洛伊德把这称为潜意识，当我们成长到足够强大的时候，这些问题会再度浮现再我们的记忆中，提示我们他们需要被看见。树洞能够理解你的感受，过去的经历是需要一个机会被讨论和被看见，推荐你去找专业人士进行咨询哦。

Q3：怎么学好生物啊，感觉生物纯背出来也考不好试，感觉生物是个很迷的学科。

首先就是对最基本知识的理解，按照我生物老师说的话来看，他从来不觉得生物就是背，而是理解，那可能首先你自己确认，这知识点是不是真正会了？有时候的你以为不是你以为的你以为的哈哈哈哈，如果这个知识点会了，那就上升到思想那一层。同样的，在有理解的基础上，可以在大题总结答题思路，还有一定就是

每次做作业认真完成就可以。预习、认真听、复习、背诵、整理错题，每一步都很重要！



Q4：有一个抑郁症的朋友，算是成熟但是悲观，而且喜欢自暴自弃。之前单聊了很久，感觉自己影响不了他什么，因为自己的一套价值观不会总适用于他人，而且他挺固执的。请专家也不太行，因为他在抑郁症之前也帮一些有自杀倾向的人做心理辅导，对心理有一定了解但是不信任。那我应该怎么做呢？

我自己也是抑郁症患者哦，就是我觉得抑郁症是会很自暴自弃且悲观，我想多了解一下他的情况，看看能不能帮到他。作为我个人来说，我更多的是想要陪伴和友情，其实有时候不一定要劝他如何走出黑暗，或者是如何面对黑暗的情绪，更重要的其实是要让他知道，自己在世界上是有意义存在的，是有价值的，而自己也不是什么垃圾。你可以多陪陪他，或者和他多聊聊天，聊天和陪伴都是长期的过程，只有长期才能让他逐渐卸下防备，重新爱这个世界哟（然后等他状况好转一点之后可以带他找心理医生哟，心理医生最好是要他看一眼就觉得舒服的那种）。

Q5：学习好差怎么办，怎么才能成为时间管理大师呢？

我觉得首先得先有目标是真的，把时间的框架定下来，为你的目标做铺垫，一定要掺杂喜欢的东西，看书啊游戏啊啥的一定要安排进去，不然没有动力。最后再按照你的优先级去调控时间分配多久吧，越高那肯定越久，不过别忘了去外面多运动，运动会让人心情更好哦，然后那些无意义的对话，学习最重要！

Q6：被动接受别人传递的知识总感觉非常局限，但是一自学别的更深入的东西却总是很容易放弃，我是不是失去自学能力了？

去自学，这本身就代表着学水水平的一种超前，自己去学习更难的内容本身就是一件很有难度的事情啊，当遇到不懂的知识点时，其实也可以去问问老师，说不定可以给你带来新的见解。在想要放弃的时段，不如先放下手头的事情，休息一会儿，不要质疑自己啦，自信起来！