

# TRANS FORMATION

ART  
SELF

SPACE

TIME

SOCIETY

HUMAN

CRIME

TECHN

NATUR

VIETN

GLOB



# EDITORIAL

*When you get home  
You barely recognise the pictures  
They put in a frame*

*'Cause you shed your modesty  
Don't circle the track  
Take what you have  
And leave your skin on the floor*

- *Shy Away* by twenty one pilots

Imagine this: your life – your past, your present, your future – is a large circle, and inside it there is a smaller circle, and inside that there is a smaller circle, and so on. The centre circle of this entire world is your home. This is the familiar, the comfortable, the place where you feel safest, and to stay within the proximity of comfortability you can always walk around the border of this ring for some enjoyment, just enough to see what is beyond.

So, this is *home*. You *circle the track* every day.

Now what happens when something suddenly changes?

The lyrics I have chosen above reflect exactly the ideals shown for our last 2022-23 Academic Year issue: *transformation*, the idea of change, the idea of becoming something different, hopefully for the better. It is easy to default and depend on the familiarities of your life, especially more so when things are unfamiliar. Now, this is natural; no one wants to constantly be under high stress, and no one wants to risk losing anything. However, it is unfavourable and frankly quite monotonous to stay still in your comfort zone. Plus, there is a danger to comfort, because missing out on opportunities will only give you frustration and anger in the short-run, and regret and guilt in the long-run. Hence, the only way to ever change and become better is to first take the opportunity, and secondly, commit to it.

# EDITORIAL

To transform inevitably requires commitment because transformation is the complete change in someone or something (Cambridge Dictionary). Note the word *complete*. To transform is to essentially become something different, usually an improvement of the previous, like how a simple, quite uninteresting cocoon transforms into a colourful, beautiful butterfly. I would like to highlight the lyric that demonstrates this the most: “shed your modesty”, an advisory statement that is interestingly metaphorical. Perhaps, to “shed” refers to the imagery of an animal shedding, especially the snake; these animals shed their skin because it removes parasites and so a larger skin encompasses its growing body. That is the same concept applied here: to be able to commit to a change, you need to learn to let go of that layer holding you back. And to further develop this statement, it tells you to discard your “modesty”, suggesting that this layer of skin possibly holding you back is that so-called “modesty”, the belief that you are this set-and-stone person not capable of growth, usually for the sake of being humble. Of course, that is not to claim that modesty is bad, but there is no denying that it discourages a commitment to grow and expand beyond our home. And there should be no shame in letting go of that layer of modesty because everybody has permission to explore what they can be.

Reflecting back, our beloved School Magazine Novus has really embodied the concept of transformation. Not only were the members literally transformed as the majority of the team is completely different from what it was two years ago, but our writing and our style has absolutely changed too, and I proudly congratulate the tremendous improvement that has happened during this Academic Year. It was very challenging at the beginning because the novelty forced us all into that outer ring of unfamiliarity, where there was some uncertainty and doubt about the outcome of our efforts. But we all took on the challenges the roles of editors, writers, and designers had thrown at us and completely transformed our magazine into massively thought-provoking articles that our writers truly demonstrate with the growing level of research, analysis, and evaluation dedicated to often difficult but ambitious concepts, and of course the creatively eye-catching designs that truly reflects both the contents of the articles and the unique personalities of each individual designer.



# EDITORIAL

Our writers this term, especially, decided to tackle some of the hardest and most ambitious concepts to date. Transformation is much more focused on the what and the how, and I had even pushed our writers to think more exclusively so that the articles would not overlap with a previous theme focused on *development*. The topics discussed do not just explore human transformation; in fact, our catalogue is filled with the most abstract concepts discussed to date: the concept of space and time explored by Olivia Y8 and Xinyue Y11; STEM subjects analysed deeply by Ngoc Linh Y12 and Quynh Anh Y12; current and new economies investigated by Geonhee Y12 and Quang Hung Y12; and so, so much more. Due to the high level of intellect conveyed throughout, it was very difficult to arrange the order of contents, but that only demonstrates how well-executed these heavy, heavy articles are. These articles are not for the faint of heart!

Last but not least, we proudly introduce submissions to our Creative Writing Competitions, with two captivating prose fiction and two introspective poems to demonstrate the high levels of diversity and creativity even beyond our team.

As you traverse through this issue, I hope it enlightens you and maybe inspires you to embrace change, and embrace unfamiliarity to enhance yourself. It will be scary leaving *home*, but if you do not attempt to *shed your modesty* or *leave your skin on the floor*, you will never know what you could have been. The regret of something never happening is significantly weightier, long-lasting, and self-detrimental than the temporary fear during it happening.

Happy reading and do not *shy away* from these articles.

Nguyen Thuc Anh To

Cover designed by The Phuc, Yio



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# Transformation Transformation AFTER COVID-19

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Written by Geonhee Cho Y12


Designed by Hyerin Yun Y12

Recently, I came across Rabbi Sacks' speech '*How should people be transformed after COVID-19*' on YouTube, and I was inspired. Rabbi Jonathan Sacks is a popular commentator in the UK, and he described the COVID-19 pandemic as "the nearest we have to a revelation for atheists."

At the time that I heard his speech, I strongly agreed that his comparison was flawless. He described his shock in terms of religious revelation, encapsulating how most people, including me, felt in the period of such a sudden, extreme, and swiftly accelerating pandemic. The part that he contended which touched me most was that, "we have been coasting along for more than half a century," and, "we are facing the fragility and vulnerability of the human situation," precisely indicting that our society has been conflicted by new advancements worldwide such as global conflicts and AI after four years of COVID-19.

Jonathan  
Henry Sacks




An illustration featuring a doctor and a nurse in the foreground. The doctor, on the left, has dark hair in a braid, wears a white lab coat over an orange top, and a white face mask. The nurse, on the right, wears a light blue scrub suit, a white face mask, and a light blue hairnet. They are both holding black clipboards. In the background, a large, tall stack of gold coins is visible on the left side, with a large gold dollar sign floating above it. The background is a solid dark blue.

A few weeks after I heard Rabbi Sacks' speech, I still could not forget his argument and thought a lot about the changes that the virus brought and how the world should be transformed.

To reflect on the pandemic situation, the crisis was alarming because it was new and unfamiliar for us. We still do not fully understand a global medical emergency caused by a virus and it cannot be said a necessary policy response to contain its spread is completely ready.

However, as time has gone by, I thought that much of what the world suffered as a result of the virus crisis might not be new at all. From my point of view, I think striking variations in COVID-19 infections and outcomes were the result of existing economic inequalities. The mismatches between the social value of what key workers during the pandemic - such as virus medical teams and paramedics - did and the low wages they received follow the familiar failure of the market to adequately value what really matters. To illustrate it, according to a 2021 survey of medical staff treating COVID-19 patients by South Korean broadcaster MBC, about 69.7% of medical staff complained that they did not receive fair compensation despite their efforts and overwork. Those mismatches are obviously a problem that our society needs to fix.

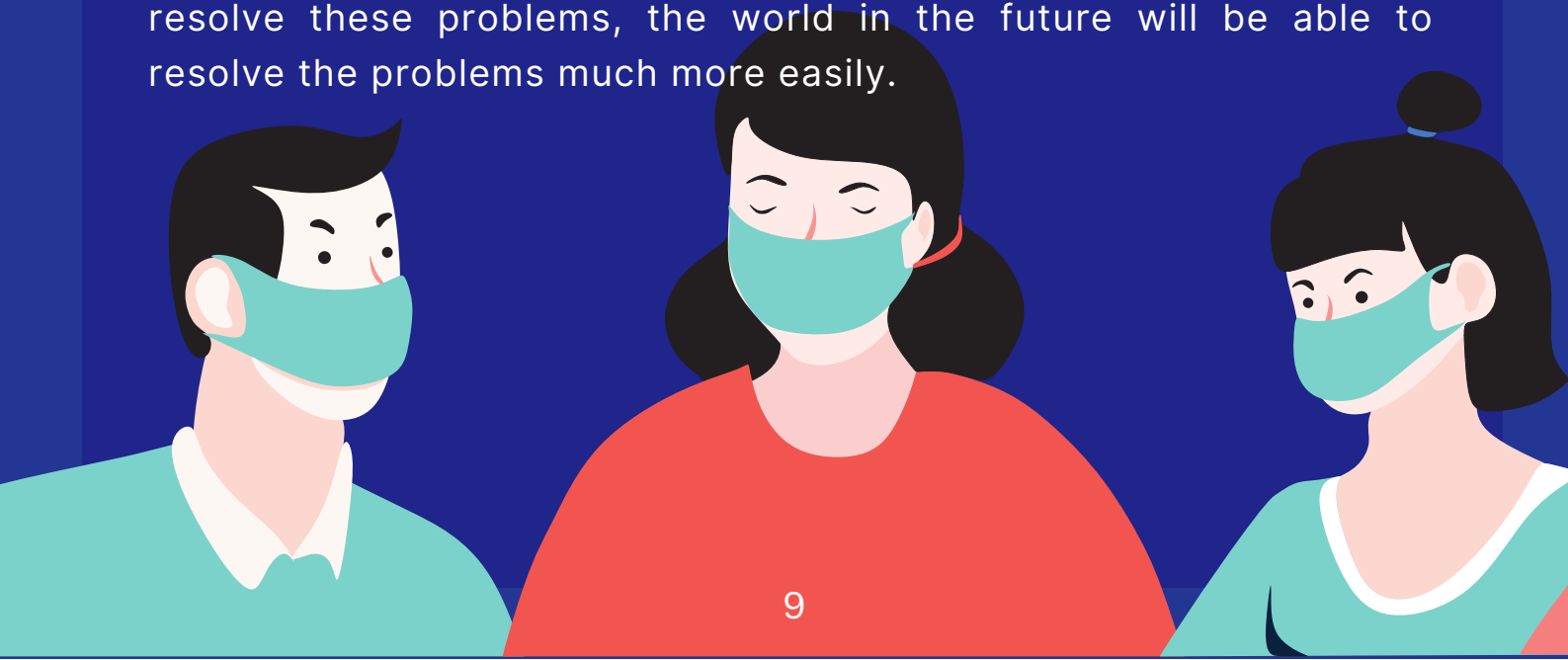




During the virus period, the absence of a properly coordinated international response was a big world issue, considering the growing domestic isolationist attitude of putting one's own country first in recent years. Indeed, in 2022, the World Bank reported that developing countries such as Nigeria, Rwanda, and Uganda saw their economies collapse significantly with less international economic support during the pandemic.

Therefore, the crisis gives us an opportunity for us to reflect on ourselves and evolve. The pandemic has focused our collective attention on the many injustices and weaknesses that already existed in how we live together. If people were blind to these faults before, it is not hard to see them now.

Then what will the world look like after COVID-19? Most issues we will encounter in the next decade will simply be more extreme versions of those that we already confront today. However, if we emerge from this crisis, transforming ourselves and our methods to resolve these problems, the world in the future will be able to resolve the problems much more easily.



# BECOMING CLOSER TO YOUR AUTHENTIC SELF: HUMAN TRANSFORMATION

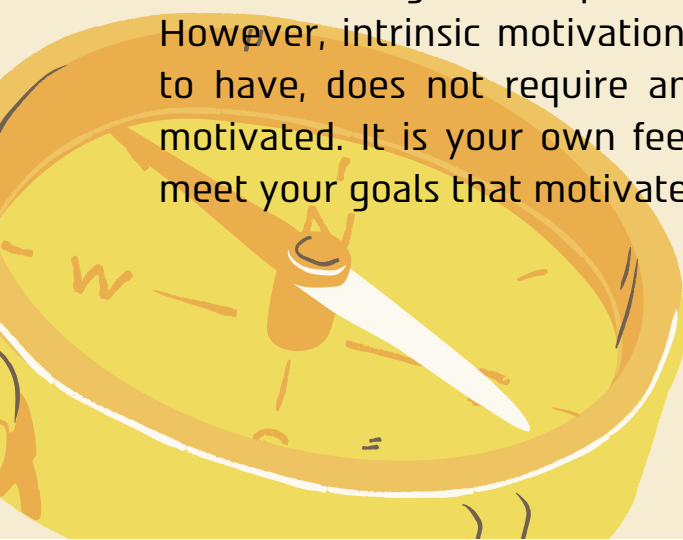
A pair of light blue binoculars with dark blue lenses and adjustment rings, positioned diagonally across the right side of the page.

Written by Seobin Yoon Y9  
Designed by Hojeong Choi Y12

Welcome to your authentic self...

We all change. People change, right? This term's topic, transformation, is not only observed in the environment around us but in ourselves. 'Human transformation' is simply the transformation in yourself.

Human transformation is defined as "an internal shift that brings us in alignment with our highest potential." (Cooks-Campbell, 2022) It is the change that happens inside of you, not because of external factors, but because of the motivation that comes from yourself. The uplifting spark of motivation is often divided in two ways based on how you gain it - either externally or internally. For instance, ePraise in our school is an example of extrinsic motivation. Motivation becomes visible in us, as we work hard to get more points to receive external materialistic rewards. However, intrinsic motivation that many of our teachers encourage us to have, does not require any type of external rewards to keep you motivated. It is your own feelings, like pride and happiness, when you meet your goals that motivate you.

A yellow compass with a white needle pointing towards the top right, located in the bottom left corner of the page.





As stated above, there are two types of motivation: intrinsic and extrinsic. Human transformation resembles intrinsic motivation – transformation happens after you achieve your goals. According to Cooks-Campbell, referencing Carl Jung, change that happens in yourself is not related to any of the solid motivation tools such as a New Year's Resolution and self-development books. Instead, it is about us becoming closer to our new authentic selves and growing closer to the person we want to become. Human transformation allows individuals to live up to their highest potential and as a result, to live their lives with greater purpose, clarity, and passion.

Any type of transformation, or any aspect of growth or change happens beyond our comfort zone. The first step to human transformation is connecting and socialising with others. As we get to know the people around us more, they inspire us by showing how and what we can become in the future. This aids us to develop our self-efficacy; many of the learning and growth involve emulating other role models and desirable traits they possess.

As there are lots of articles written from diverse perspectives, it is worth considering the viewpoints which the writers express.

The two articles I have chosen are Article 1: "Becoming more you: What it means to transform as a human" and article 2: "There are Six Stages of Transformation: Realize, Release, Rebound, Reinvent, Resurrect, and Respond." First and foremost, an obvious similarity between the two articles is that they both describe the process of human transformation and methods of achieving human transformation. Article 1 mentions 'self-reflection' while article 2 talks about the process of 'realisation'.




Let's explore the first step deeper: self-reflection from Article 1.

Reflecting on oneself helps us to be aware of our positives and negatives; maintaining it develops our skills to reflect on the present and plan for the future, and review their effectiveness. This helps us to embrace each of our good qualities and improve the bad ones, or even turn them into strengths. In other words, it encourages a level of self-awareness and consciousness - it enables us to identify areas for improvement and strengths within ourselves.

Comparing this to Article 2, the writer's intentions and meanings are similarly conveyed as follows in this phrase "a new realization about yourself and your relationship to life; a new and improved vision of who you are and what you expect out of life begins to develop; becoming self-aware of the change happening and your own personal evolution that is about to take place" (T. Carlton, 2019).

Both articles suggest that there should be enough time in order to self-reflect and 'realise' the internal features inside of you to gain long-term human transformation.

However, there are differences in the perspectives of the authors in approaching human transformation. Article 1 is written in a perspective where human transformation is viewed as more of a social phenomenon while article 2 focuses on an individual aspect.



Considering the sources of the articles, Article 1's main purpose is to promote human transformation by using their company, BetterUp. They continue to advertise and try to explain how human transformation works socially. On the other hand, Article 2 summarises the book called 'Dedicated to Destiny' in order to introduce the steps to achieve human transformation.



Although the two articles are both about human transformation, their point of views are varied. One example mentioned above is that they write about the self-reflection process, but they approach it in different ways, as Article 1 views it more socially while Article 2 helps to find human transformation within ourselves.



Article 1: Becoming more you: What it means to transform as a human

<https://www.betterup.com/blog/human-transformation#:~:text=to%20%E2%80%94%20human%20transformation.-,What%20is%20human%20transformation%3F,understand%20our%20place%20in%20it>



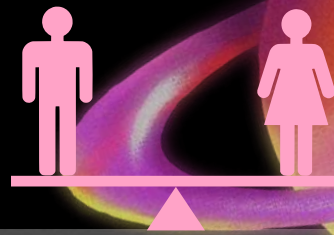
Article 2: There are Six Stages of Transformation: Realize, Release, Rebound, Reinvent, Resurrect, and Respond.

<https://www.johnhuntpublishing.com/blogs/changemakers/the-six-stages-of-transformation/>



# THE TRANSFORMATION OF FEMINISM

Written by Nguyen Ngoc Linh Y12  
Designed by Minh Anh (Mia) Vu Y12

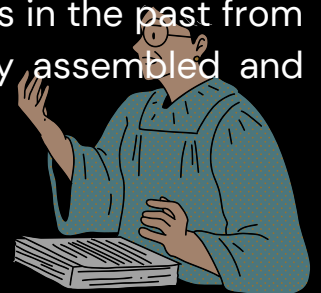


## Introduction

Feminism is the belief that women should be allowed the same rights, power, and opportunities as men and be treated in the same way, or the set of activities intended to achieve this state (as defined by Cambridge Dictionary). Throughout history, there has been a myriad of activist movements aimed to achieve the equality and equity for women, remarkably called the waves of feminism. One after the other, the first, second, third, and arguably fourth feminist waves have fought for women's rights with advances over each. This paper will explore the two initial recognised waves of feminism and how they have transformed and developed compared to each other.

## 1st wave feminism: The Suffrage Movement

Beforehand, like most nations, the United States upheld an oppressive echelon of genders where men were placed at the top of the hierarchy. As a result, women suffered under this patriarchy and struggled to extricate themselves from the predicament. Frustrated with their adverse quality of life, many women then rose to advocate for themselves. However, contrary to popular beliefs, the Suffrage Movement did not solely establish feminism, rather works of activists in the past from the French Revolution to the Abolitionist Movement had gradually assembled and ignited suffragettes to advocate for their own movement.



The first wave of feminism was a seven-decade long fight for women's voting rights which started in 1848 and ended in 1920. It was thought that the first formal Women's Rights Convention held in 1848 sparked the Suffrage Movement. There, in Seneca Falls, New York, three hundred people poured into the roads to attend the event. With the organisation of Lucretia Mott, Mary M'Clintock, Martha Coffin Wright, Jane Hunt and the finished speech of Elizabeth Cady Stanton, attendees collectively signed the Declaration of Sentiments – a document which recognised women's equality with men; effective immediately, passing twelve resolutions that call for specific rights for women, including the right to vote. Over the next 70 years, the main goal of this feminist wave focused on achieving women's right to vote, simultaneously delving into their roles in politics and political matters. Finally, the works and activism of millions of suffragettes achieved the 19th amendment signed in 1920, stating "the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex. Congress shall have power to enforce this article by appropriate legislation."

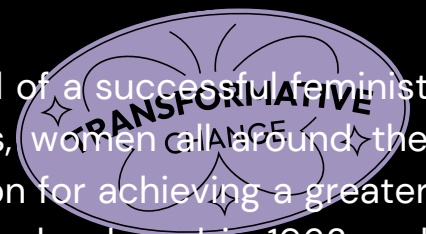


## 1st wave feminism and criticisms

While this was a remarkable milestone for women's rights which transformed the path for future advocacy to come, the privileges of being heard belonged only to upper-middle-class white women. Unfortunately, those of other races and financial classes were overlooked and excluded from enjoying the rights for "all sexes": women of colour, notably African-American women and Asian women, still faced horrific discrimination and this unwillingly resulted in their own segregated wave of feminism that shone a light on not just sexism, but also racism and classism. However, despite their holistic activism, the names of Mary Ann Shadd Cary (an African American activist) and 94 other black women were never included in the "Declaration of Sentiments". Furthermore, history later revealed that though the Suffrage Movement succeeded, it was largely tainted by racism. This was because prior to the passing of the 19th amendment, a plethora of privileged, wealthy white women were outraged that the 15th amendment granted black men the right to vote before them.

## 2nd wave feminism: The strive for transformation

The passing of the 19th amendment was considered the end of a successful feminist wave of calling for women's legislative rights. Nevertheless, women all around the world preserved with their activism as they had a predilection for achieving a greater state of equality. Hence, the second wave of feminism was developed in 1963 and ended in the 1980s, initiated among many other fights for social and political movements. Similar to the first wave of feminism, the second wave focused on advocating for women's liberation and political rights. However, it distinctly transforms in broadening the objectives of activism for women's identity, sexuality, domesticity, reproductive rights, work rights and more.

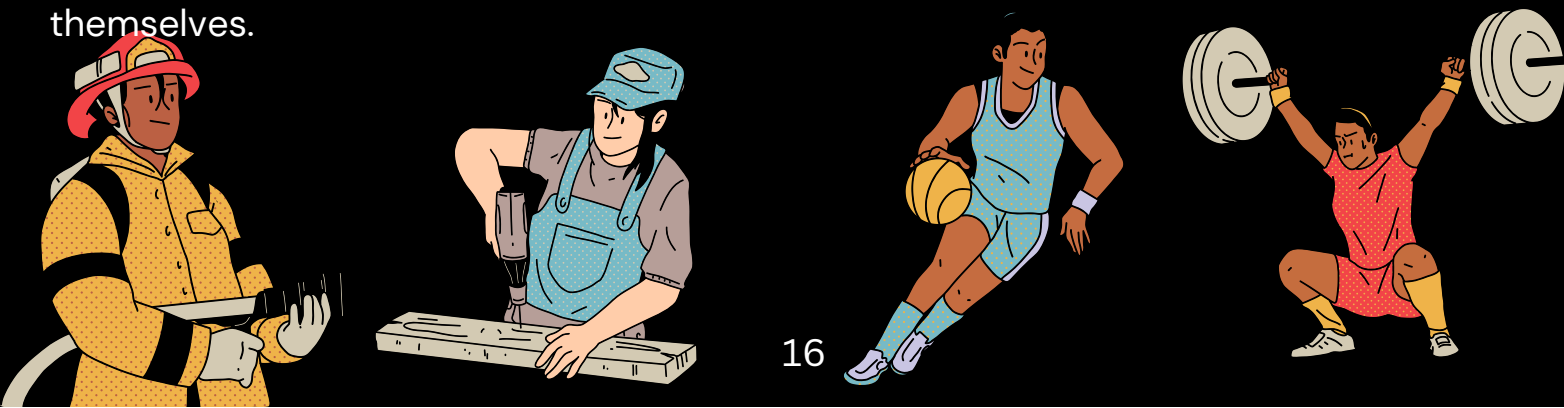




Second wave feminism emerged from the radical ideologies in the two books of female authors – Simone De Beauvoir's "The Second Sex" and Betty Friedan's "The Feminine Mystique". Published between the first and second wave of feminism, "The Second Sex" set the tone for the second wave with the author's extensive definition of womanhood and social status, thus criticizing the socialized sexism in human civilization. Years later, the popularized argument in "The Feminine Mystique" of a "malaise" as a housewife and thus critique of women's position in society officially launched a new wave of feminism condemning traditional gender roles. Supported by the collective political force of female activists, Gloria Steinem and Bella Abzug founded the National Women's Political Caucus in 1971. Additionally, John F. Kennedy also signed the "Equal Pay Act" which stipulated that women could no longer be paid less than men, a distinct enhancement into the work field as opposed to sole political rights in the first wave. Now not only legislative and labour rights, but women's guaranteed access to contraception was also legalized in 1973 after the famous Roe v. Wade decision – one which has atrociously been overturned today. On the other hand, the Gay Rights Movement in the 1960s proved to be a victorious advocacy for equal rights for homosexuals. Its successes started with the Stonewall Riot, which has since been commemorated annually during pride month. On top of aforementioned achievements, there were also numerous successful acts of advocacy, bringing women one step closer to true equality.

## 2nd wave feminism and criticisms

Although second wave feminism transformed drastically from the first and vindicated women with achieving fundamental labour rights in addition to assuring freedom of identity and sexuality and more, the triumph was again, not adequate to women of colour. Similar to the old Suffrage Movement, the second wave was censured for putting its focus on privileged white women; consequently repeating history as many African American women resorted to their own (racial) movements and organisations, notably the Civil Rights Movement and the National Black Feminist Organisation in 1973. And like its predecessors written by white female authors, "Women, Race, and Class" by Angela Davis has established a solid foundation for feminist studies that remains relevant today. Moreover, in terms of Gay Rights movements, lesbians and trans women were excluded from participating as opposed to their male counterparts who dominated the activism and placed their utmost concerns for human rights on themselves.



## Conclusion

Sexism and gendered oppression are tribulations to the existence of women. However, the bravery of many activists throughout history has accomplished priceless victories in terms of human, labour, political, economic, and fundamental rights that have transformed the lives of millions in their time, as well as carrying the legacies for future endeavours. The first wave of feminism, also called the Suffrage Movement, achieved voting and political rights for women, simultaneously changing the law forever: "all men are created equal" – a progressive statement which affirmed the power and forever recognised the influence of its female citizens. Later, the second wave of feminism was created as an enhanced and holistic method of activism that reconstructed the threshold and identity of womanhood, in addition to combatting pejorative prejudices against marginalised groups of women, albeit oppression still evident for other oppressed female citizens. In conjunction, these two waves and human rights enthusiasts paved the way for the third and fourth wave of feminism – movements that revolutionised women's rights. Progressively, the later waves vindicated women rights in terms of identity, reproductive, liberty, and more; but they are taken a step further and explores a truer, more inclusive feminism that provides a voice for all women. This is seen today in the "intersectionality" concept by Kimberlé Crenshaw, the trans community being recognised and given rights, the #MeToo movement that allow women to speak up and hold assaulters accountable, and a plethora of other factors that create a better world for equality for women. However, still, there exist a myriad of problems regarding gender discrimination that include but are not limited to lack of education and shelter for impoverished girls and women, the perpetuation of the patriarchy and gender roles, the wage gap, the overturning of Roe v. Wade and the consequential loss for reproductive rights, etcetera. Ultimately, it is not the job of solely women to futilely fight for their rights and equality, and society accepting the changes of hierarchy, but it should be the collective effort of all global citizens to strive for and promote equity in today's world, and for tomorrow's world.





# 'Cởi Mở' and the New (or actually, the Old?) Vietnamese Society

Written by Quang Hung Pham Y12

Designed by Minh Anh (Mia) Vu Y12

In 1986, at the 6th quintennial congress of the Communist Party of Vietnam (hereafter referred to as the CPV), the framework for the *Đổi mới* (innovation) policies was laid out. With implementation lasting up until the early 1990s, it is very evident that these policies have transformed every part of Vietnam, turning it from a closed communist state reliant on aid from the Soviet Union and its Eastern European satellites into a stronger economy with unprecedented growth in GDP & income per capita in the closing decade of the 20th century. Now, the results of the congress cannot be dismissed from an economic standpoint. However, I, on the other hand, will focus on a subset of *Đổi mới* that doesn't get necessarily the same amount of attention & assessment, in my eyes: the *cởi mở* (openness) reforms.

## Origins of 'cởi mở'

One can say that the roots of *cởi mở* was in literature. During the times of the Vietnam War, North Vietnamese literature was mostly, if not fully, about glorifying the August Revolution and how Vietnamese society had been elevated by the Viet Minh in control. This stood in stark contrast with the situation before 1945, where satirical and romantic realism (the combination of elements of romanticism and realism) dominated mainstream literature. Famed authors such as Vu Trong Phung, Thach Lam and Nhat Linh were made famous in the first place by their novels harshly depicting and mocking the societal landscape of a Westernized country subjugated by the French. The leaders of North Vietnam realized this, yet they quite likely still decided to restrain the types of literature permitted because criticism of the government during wartime can cause morale to plummet, directly affecting the outcome of the war. During the 1980s, coinciding with the Soviet Union's glasnost (also translates to 'openness') policies, Vietnamese authors began to beg questions about democracy in the contemporary society. This, coupled with pressure from a weak economy, forced the Central Committee to act...





### What is 'cởi mở' and how was it implemented?

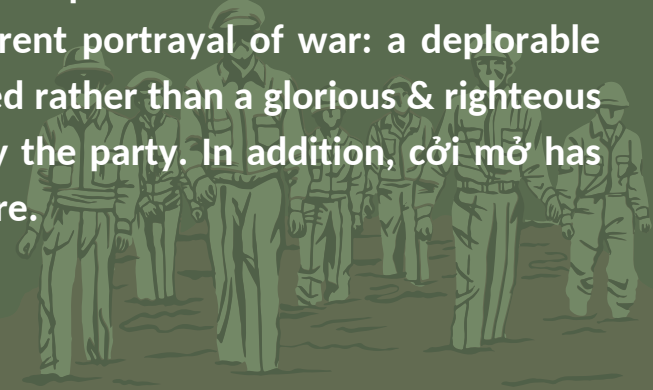
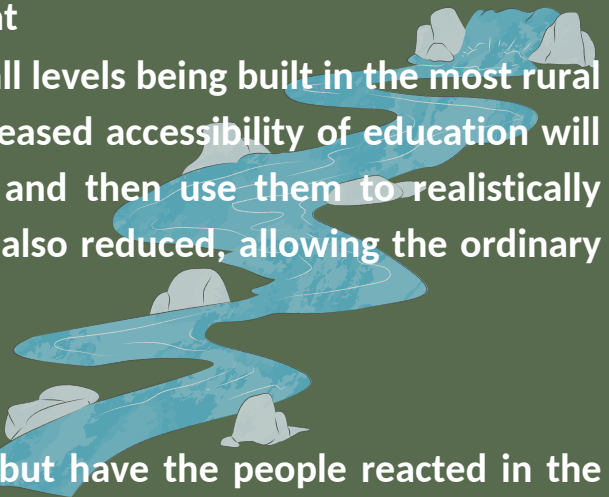
Cởi mở, in essence, is the reform of thought and freedom of expression in Vietnamese society. Its aim was to, in the words of General Secretary Le Duan, "untie the shackles" on thought that had been in existent for the past 4 decades. A significant part of cởi mở is to give individuals a freer hand to harshly criticize reality through literature. With influence from the Soviet Union's policy of perestroika (reconstruction), Cởi mở also allows for criticism of the CPV's policies and putting forward suggestions for future reforms. To aid this process, the government implemented reforms in education that

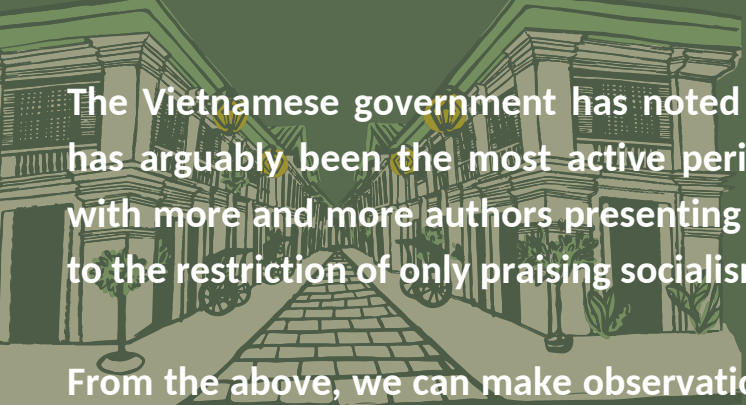


importantly included investing in more schools of all levels being built in the most rural communes. The government reasons that the increased accessibility of education will encourage more young minds to develop ideas, and then use them to realistically report reality. Censorship of foreign material was also reduced, allowing the ordinary Vietnamese a larger window into Western culture.


### Manifestation of 'cởi mở'

On paper, cởi mở certainly sounds very riveting, but have the people reacted in the way that the government desired? In a way, yes. In the years after cởi mở was introduced, there had been significantly more public protests against unpopular governmental policies. Though, the majority of the protests are mainly only directed at the lowest level of government; rarely, if at all, have there ever been a protest directed against the Central Committee staged within Vietnam. Nonetheless, protests in Thai Binh (1997), Hai Phong (2012) and Hanoi (2017) serve as indisputable evidence of the extent people will go to express their discontent with enforced laws & regulations. This can also be seen on the pages as well, where paradigms that had been so prevalent in society for so long were shattered by authors presenting a completely different reality than what the CPV had been selling. One notable example is Bao Ninh's "The sorrow of war" that brings to the reader a completely different portrayal of war: a deplorable thing for both sides where innocent lives were killed rather than a glorious & righteous campaign against a great enemy as propagated by the party. In addition, cởi mở has served as an impetus for people to get into literature.





The Vietnamese government has noted that the opening decade of the 21st century has arguably been the most active period of mainstream literature since the 1920s, with more and more authors presenting increasingly varying views through words due to the restriction of only praising socialism and the CPV being lifted.



From the above, we can make observation that cởi mở is having its intended effect on ordinary people, but has the government followed through on their end of the bargain? Unfortunately, not really. Despite promising to be more open to criticism, the Central Committee is still showing signs of cracking down on dissent, evident by the arrest of prominent writers such as Nguyen Van Hai (alias 'Pipe') or Nguyen Ngoc Nhu Quynh (alias 'Mother Mushroom') for criticism of the government. The other promise of cởi mở, further reforms to rid Vietnamese society of issues, has, at best, only been partially delivered. One such issue is corruption, and the governmental responses so far can be accurately described as underwhelming. One such example of an ineffective policy to combat corruption was the 'grassroots democratisation' initiative, launched in 1998 as a direct response to the Thai Binh protests. The aim of the policy is to increase more public participation at the lowest levels of local government such as commune or village councils i.e., the grassroots, the idea being that corruption was caused by a few "bad apples" of local government, and increasing public participation would increase transparency and accountability of the local officials. Yet, after 25 years after grassroots democratisation was introduced, the situation hasn't improved all that much. The reason for its failure was mainly because of bad policy design: it was built around the grassroots level of government, yet corruption is more prevalent at, and more likely to benefit, the higher-ups of the governing machine. Also, grassroots democratisation was only intended to be symbolic without any practical value at all: the Central Committee was in a sort of panic trying to divert public outcry and suspicions of corruption towards local officials in the Thai Binh protests after all. With other reforms being more of the same, it's safe to conclude that corruption is still as endemic as ever in Vietnamese society. If anything, it has arguably got worse due to Vietnam's economy opening up to the world as part of Đổi mới, which has contributed to the increased scale of corruption cases and the amount of money misappropriated in each case.





In addition, despite the relaxation of censorship, the CPV still holds considerable sway in mass media & info streams, effectively meaning that the party can still control and shape a person's opinions. It kind of goes against the whole "freedom of thought" thing, don't you think?

To conclude, cởi mở has seen success and popularity with the Vietnamese people and has definitely helped in making them more politically and creatively active, as demonstrated by the mass protests and the new literary climate stated earlier. However, its success as a whole is limited as the government and the CPV still hasn't relented their control on censorship laws and mass media as a whole; the shackles have only been loosened, but not broken. Despite this, one can opine that these reforms is setting Vietnam on the correct trajectory and they have helped Vietnamese society take the first steps of many to achieve true freedom of thought.



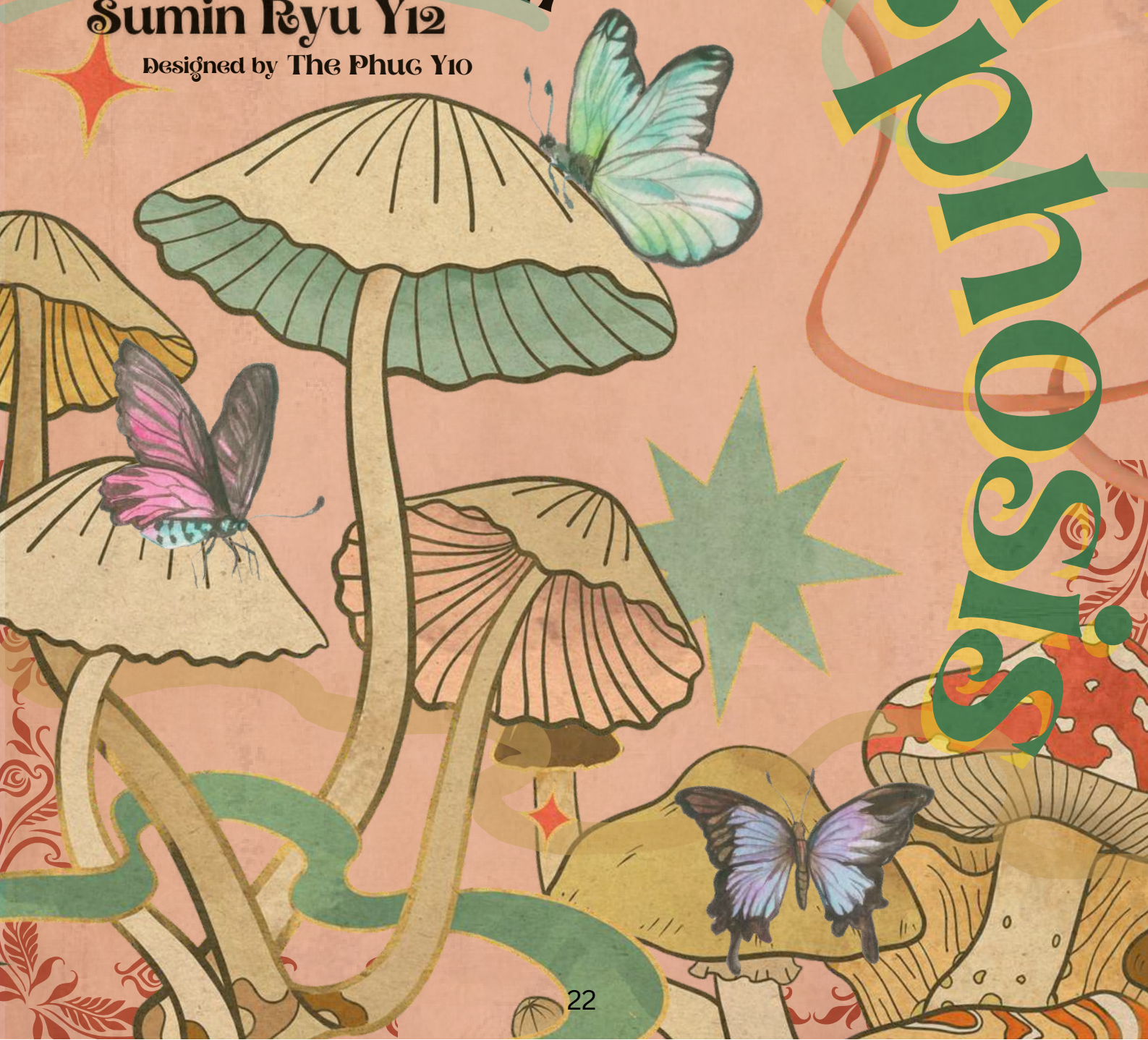


# Insect Metamorphosis

holometabolism  
and  
hemimetabolism

Sumin Ryu Y12

Designed by The Phuc Y10







# Metamorphosis

is the transformation of an organism into a different form, usually shortly after birth. Insects can go through gradual metamorphosis, where the change is subtle and complete metamorphosis, where every stage of the life cycle has a distinct appearance that differs from the stage before and the stage after it. Two types of focused metamorphosis in this article are holometabolism and hemimetabolism.



## Holometabolism

also referred to as complete metamorphosis, is when an organism undergoes all four stages of metamorphosis; egg, larva, pupa, and adult are experienced by the organism. Other forms of transformation lack the distinctive stage of a pupa. Firstly, the organism starts as an egg then hatches to become a larva. In the larva stage, the insect cannot reproduce and resembles a grub or a caterpillar. Its main goal is to consume and expand in size. Next the larva transforms into a pupa, wherein the insect will not eat but instead go through a drastic transformation into its adult form.

## Hemimetabolism

commonly referred to as incomplete metamorphosis, includes just three life stages: egg, nymph, and adult. The adult stage is reached by the time the nymph, which resembles a miniature replica of the adult, has gone through multiple moults. The nymph cannot fly, which is one way that they differ from adults. Both the nymph and adult will eat the same food.



# Pantala flavescens

A *Pantala flavescens* is an example of a hemimetabolous bug. A *Pantala flavescens*, sometimes referred to as a globe skimmer or wandering glider, is a tiny, reddish-yellow dragonfly with a 45mm wingspan. Both the male and female are similar, being a yellowish to red colouring with distinct wings and darker markings. However, sexually mature males often have darker pterostigma, the colourful patch on the ends of the wings, and are redder on the abdomen than females. Meanwhile, compared to males, females can have a bigger, yellow stain on the base of their hindwings. To start the cycle, the female of *Pantala flavescens* deposits a clutch of eggs in transient water bodies. One clutch can contain between 500 and 2000 eggs, and after the nymph has emerged, it grows quickly. This is due to *Pantala flavescens*' adaptation to lay eggs in fleeting water bodies that may dry out. It is in the nymph stage that dragonflies spend most of their life in.



In further detail, a female *Pantala flavescens* begins the life cycle by depositing a clutch of eggs in ephemeral water bodies, such as puddles and pools made by torrential rain during the monsoon season. *Pantala flavescens* deposit their eggs in water to aid in the development of the nymphs, which take months or even years to mature. *Pantala flavescens* nymphs spend 30 to 35 days living in ponds or swamps, and during this time *Pantala flavescens* nymphs consume a wide variety of aquatic invertebrates, including tiny prawns and larvae of aquatic insects. When fully grown, they crawl out of the water onto trees, bushes, or rocks to moult into adults. Prey items for adult *Pantala flavescens* include tiny flying insects, and they relocate to different locations worldwide after living in one for between one to six months. If a climate is unsuitable for them, they relocate based on their needs: They go to cooler regions if it is too cold, and to woods if it's too hot.

On most continents, the *Pantala flavescens* can be found. It is also

one of the few species of dragonfly that often crosses substantial amounts of water, therefore it is usual to see it on isolated islands. For instance, it has been discovered on the Pacific Ocean's Easter Island. Even in Europe, the *Pantala flavescens* occasionally turn up. It was discovered in a Rybachy-style ornithological trap in Kaliningrad, Russia, on the Baltic Sea in 2013, together with other migratory dragonflies. This behaviour completely contrasts with many other dragonflies' nature to avoid travelling over wide bodies of water. In fact, the *Pantala flavescens* have even formed a resident population that migrates to Easter Island in the Pacific Ocean, which is more than 3512 km from the nearest mainland. This species lives in hot springs, where it is warm, and so it must move before winter.



# Pieris Rapae



A *Pieris rapae* is an example of a holometabolous bug. The tiny to medium-sized *Pieris rapae* butterfly belongs to the Pieridae family of white-and-yellow butterflies. It is also known as the cabbage white butterfly. They are found in North America and New Zealand. The wingspan of the *Pieris rapae* is between 4.5 and 6.5 cm. Eggs laid by a female *Pieris rapae* butterfly develop into caterpillars. After that, caterpillars go through an inert pupa stage when they remain motionless while hanging on plant stems or leaves until they emerge as adults.

A female *Pieris Rapae* begins the life cycle by depositing a single egg on the underside of its host leaf. The newborn hatches and grows from the egg in around four days, consumes food for 17 days as a larva, then spends eight days as pupae. While in the pupa stage, caterpillars mostly consume the leaves of domesticated and exotic plants, such as cauliflower and cabbage. Before eating, caterpillars create silk to anchor itself to the leaf for stability. After around three weeks of being a larva and pupae, they emerge as white butterflies. The nectar of many plants is the primary food source for adult *Pieris rapae*s.

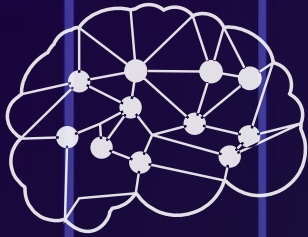
Since long-distance insect migration is uncommon, the *Pieris rapae* does not move to other locations. As such, to protect itself from dangers, the caterpillar camouflages as the host plant's leaves, with the yellow lines on its body. If handled roughly or assaulted, however, the caterpillar may release a fluid that serves as a repellent.

## Conclusion

In conclusion, insects change their appearance with the transformation called, metamorphosis. Among different types of metamorphosis, holometabolism and hemimetabolism are the most common transformations seen around the world. The biggest difference between holometabolism and hemimetabolism is the stages before becoming adult insects. Holometabolism has four stages; egg, larva, pupa, and adult, while hemimetabolism only has three stages; egg, nymph, and adult. Compared to hemimetabolism, the pupa stage in holometabolism allows holometabolous insects to have a higher rate of survival.

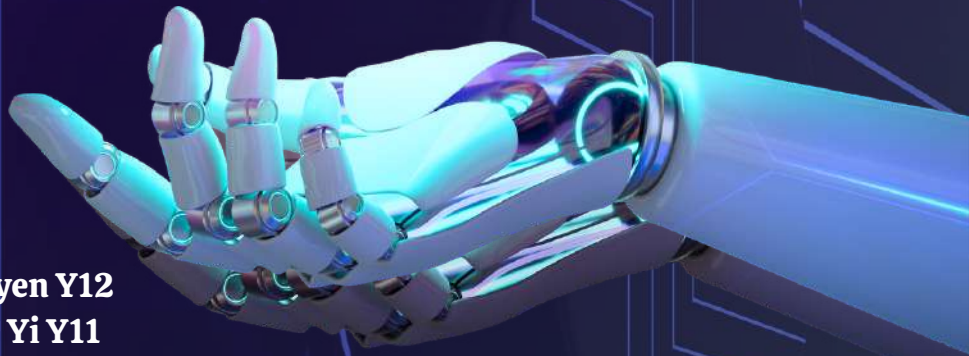


# Integration of Technology into Daily Lives: The Good and the Bad



**Written by Le Quynh Anh Nguyen Y12**

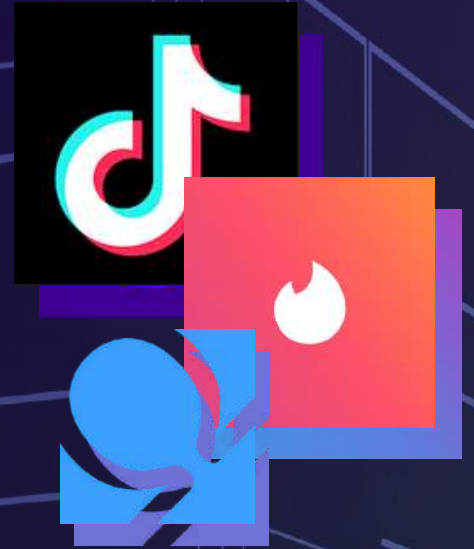
**Designed by Yeonju (Rebecca) Yi Y11**



The pervasiveness of technology in daily life has had a profound effect on people's behaviors, social interactions, and the formation of societal norms. From the proliferation of mobile devices to the rise of social media to the advent of automation and artificial intelligence, the advancement of technology has had far-reaching and still-developing effects, such as the advent of automation and artificial intelligence and the rise of social media. There will be positive effects resulting from these adjustments, but there will also be negative consequences that must be addressed.

The pervasive adoption of technology has had a significant, impactful transformation on people's behaviors. Your mobile phones are most likely the best illustration of this, a device that alters how people interact, work, and consume media. Society advances technological changes, which are subsequently reflected in social conducts and mannerisms. Prior to the widespread adoption of the internet and mobile phones, the primary means of communication for the majority of people were landlines and physical mail. Using this method of communication, receiving, and sending a single message could take weeks or months, which is drastically inefficient. Technology has improved communication and data accessibility. For instance, the Internet has made it simpler than ever for people to develop relationships with people from all over the world, gain access to informational resources regardless of their location, and stay abreast of current events and developments.

Because of mobile and social media, the quantity of data that people consume daily has increased significantly. With applications like Tiktok, Tinder, and Omegle, we can instantaneously communicate with a large number of people. In the past, we may have been limited to messaging and casual games such as retro classic "Snakes". People are more connected than ever before, which can only enhance their capacity to complete tasks and acquire knowledge.



Additionally, the introduction of new technologies has altered social conventions. The use of automation and artificial intelligence is altering the nature of work, and online purchasing, remote work, and virtual learning have become more prevalent. These changes can possibly have potential to increase efficiency and productivity.

The best advantage from technology is its potential to improve healthcare outcomes and extend life expectancy. Technological advances in medicine have made new treatments and cures possible, and telemedicine is making healthcare easier and more affordable. Renewable energy and electric vehicles are just two examples of how technological progress can benefit the environment.

Despite these advantages, technological advancements are not without risks. For instance, the proliferation of social media websites has contributed to an increase in cyberbullying and other forms of online harassment. Due to the anonymity that the internet and social media provide, it is frequently easier for people to propagate hatred and indulge in harmful behavior on the Internet and social media. Significant mental and physical health hazards are associated with being constantly online. Moreover, attempting to maintain a faultless online persona can induce feelings of inadequacy and anxiety, subjecting them to imposter syndrome. And, as more individuals store and share personal data online, identity theft, fraud, and other forms of cybercrime may become more prevalent. Concerns have been expressed regarding surveillance and the potential for power abuse if corporations and governments have access to vast quantities of personal data. The proliferation of interconnected technologies can heighten concerns regarding privacy and security.





It is also conceivable that the rise of artificial intelligence and automation will disrupt established industries and the job market. Automation has the potential to increase output, but it also threatens to displace laborers and perhaps exacerbate economic disparities. As more and more occupations become automated, it may become harder for unskilled laborers to find employment. This has the potential to aggravate socio-

economic problems such as poverty and inequality by increasing the wealth disparity. Individuals, organizations, and governments must take the initiative to ensure that technology is used in a responsible and ethical manner in order to mitigate the risks described above.

For instance, the implementation of strong encryption and data protection laws are two examples of such measures. Investing in people's capacity to flourish in a technologically advanced world may involve providing them with the necessary education and training.

The pervasive adoption of contemporary technologies has had far-reaching effects that are still being felt today. There will be positive outcomes from these changes, but there will also be negative consequences that must be addressed. By ensuring the ethical and responsible use of technology, we can utilize the power of innovation to create a better, more interconnected world. Although transformations can make humans more efficient, there are disadvantages that could potentially slow us down.

# FEATURE ARTICLE

Designed by Hyerin Yun Y12

# CREATIVE WRITING



# TRANSFORMATION

# FLASH FICTION

## NIGHT CALL

Xuan Mai Le Y10

Being in life-threatening situations like  
space travel or reincarnation couldn't  
compare. I've been on the phone all night  
with a fairy. Silence, not even repeating me  
like a parrot.

Then words dash out of my throat into the  
tranquil atmosphere in the night all by  
myself.

Reckon the stillness, crept through the  
broken unknown, to the mind of a drowsy  
fairy in his mystic dream. A human instead,  
a person who will never perceive what I have  
spoken alone but also to a night of sparkling  
stars, my confidant.





# FLASH FICTION

## GOLDILOCKS

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My Anh Chung Y10

Drowned in rainwater, I am lost in the middle of a forest. The wind is so strong I can hardly balance. Something is calling me, reaching out, a light in the darkness, a noise from the far end of the forest gives me a spark of hope. My hunger consumes me.

I drag myself barefoot along the forest floor to reach that old, dusty, dark house. I carefully step inside. Do I see people there? Lying, maybe sleeping. I creep into the kitchen and grab some cake.

As I shove it in my mouth, my legs began to tremble. Slowly turning pink, I blink and already see myself frozen on the floor with all the other figures...



# POETRY

## SOCIETY

Jaea Lee Y8

When I close my eyes  
I see you

When you close your eyes  
You see me

When we close our eyes  
Society truly shines

When society closes its eyes  
It sees us

When we open our eyes  
Society is an endless road



# POETRY

## MEANT

Minju (Judy) Kang Y10

Meant to be a page of my journey

Wanted since the clueless

My clock starts ticking with yours

Sun rising in my brain

Drum rolls and metronome sieving my cochlea

Soon assimilates with your world

Crimson light spreading over my universe

Overflowing sensation and puzzled warmth

The thrill and fluttering mystery

Happiness of being blind and deaf

Meaningless heart-to-heart

Blurred Christmas lights

Falling into deep azure

Feeling the fall in the Big Bang

Staring at fire freezing

Black ink dripping and diffusing in my universe

Bittersweet, black firewood,

Boredom and nothing



# A DEATH, A NEW LIFE, A KITCHEN

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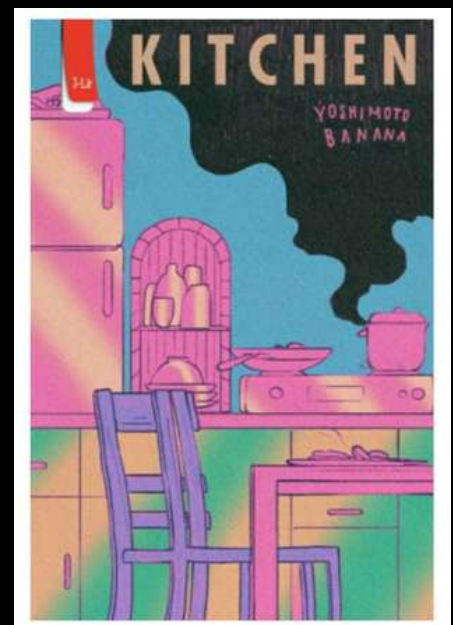
WRITTEN BY TAEYEON KWUN Y10

DESIGNED BY JAEA LEE Y8



Transformation is the act, process of or instance of changing someone or something. I was wondering which idea I should take related to the topic ‘transformation’. For me, this topic was too vague to write about. I did not have the courage to add my thoughts and arguments to a specific idea. Then, I suddenly remembered a novel called *Kitchen* by Banana Yoshimoto that I read during my Korean class. The process by which a character's attitude of accepting death changes transformed my understanding and what I wanted to draw out for this theme. As I am writing about a novel, I want you to keep in mind that in this article I will be writing in an unusual way and structure.

As for the novel *Kitchen* I felt that it was a beautiful book as soon as I had opened the book and took in only a few pages. *Kitchen* consists of three parts: *Kitchen*, *Full Moon* and *Moonlight Shadow*. Without thinking about it, the situation in the novel was drawn in front of my eyes. The novel starts with the death of protagonist's, Mikage, grandmother. After the death of her grandmother, Mikage is left alone, caught frozen in time.



The way death was portrayed in *Kitchen* was understated but realistic. “A few days ago, grandmother died. I was startled. ... It is like Sci-Fi. It is the darkness of the universe”. What does this sentence mean? This question did not leave my head while reading the book. After reading a few more pages, it seemed to make sense. Does it not give the feeling that the person next to me just a moment ago has disappeared in an instant? Yoshimoto says that there are two distinct kinds of deaths: death we encounter when we are young and death we encounter when we are old.



For Mikage, the death she faced when she was young seems like a Sci-Fi scene suddenly unfolding, as described in the book. But she said that she wondered if she would be able to meet them again because there were more people who died first when she got older. As people age, their attitude toward death changes. As we get older and experience more, humans feel longing for the moments they had with the departed, and the death suddenly leaves a young person in a defenseless state. They feel longing, or they feel embarrassed and helpless without looking back.

Actually, death is one of the major themes in the novel. Yet, compared to other novels, Yoshimoto's execution of it has a unique effect on readers. Her novel is mainly focused on the process of overcoming and recovering from the wounds those left behind by someone's death experiences. As the storyline of the novel flows, the reader also gets healed while reading the novel.

"Human does not give in to circumstances or external forces, but loses because of what is within their self," said Mikage. After losing a loved one, some people can't overcome it and collapse, while others manage their emotions and endure the hurt. The characters in Kitchen have lost loved ones, but they have friends and new families around them to take care of them. 'The moon is crossing the night sky as the high and bright moon erases the light of the stars. It was a full moon. Covered by clouds, it slowly appears again.' As the full moon reappears after being covered by clouds, it symbolizes a slump in life and healing - gaining enlightenment and maturity in the process. "People all think that there are many paths and that they can choose for themselves. It might be more accurate to say that I dream of the moment I choose." In the moment when a person makes a choice, they are in control of the situation. Among the various crossroads given to her, Mikage chose Yuichi for herself. By making her choice, she reflects who she is. By choosing love despite the difficulties Mikage may face, we see another realization and growth of hers.





Yoshimoto Banana said in an interview with a Korean program that, "The ultimate message I want to convey to the reader is freedom of mind and heart." She defined freedom of the heart as the only thing a person could have when they are in a situation where they are not physically free. According to her, every day a person experiences without freedom of heart are each day they are not alive, and if there is someone who lives every day while suppressing their emotions and enduring it, it would be nice to be able to deliver the wind and fragrance of freedom even for just a moment.



That is why she set the most important theme of her work as the freedom of heart and mind. Also, she especially wants to heal 'a person who does not belong anywhere' with *Kitchen*. She wants to heal the hearts of people who feel like they can't fit in somewhere and that life seems to be pulling away from them. It is also for this reason that her works contain stories of social minorities such as sexual minorities (Eriko), the elderly, and the disabled.

After reading *Kitchen*, I started to think about what death meant to my life. To me, death was something that felt vague and distant but after reading the book, I realized that death surrounds me anytime, anywhere. As a 15 year old, I thought death was the darkest shadow that could cast over human beings, but now I have come to think of it as just a small part of everyone's life. Rather than being afraid of things that inevitably happen, looking at what's happening in the present, thinking of myself now, and polishing myself into a stronger person is a great change in my life. I recommend this book to those people who feel that the boundary between human life and death is fearful and blurry, and to those who have doubts about life and are confused about what they are doing.

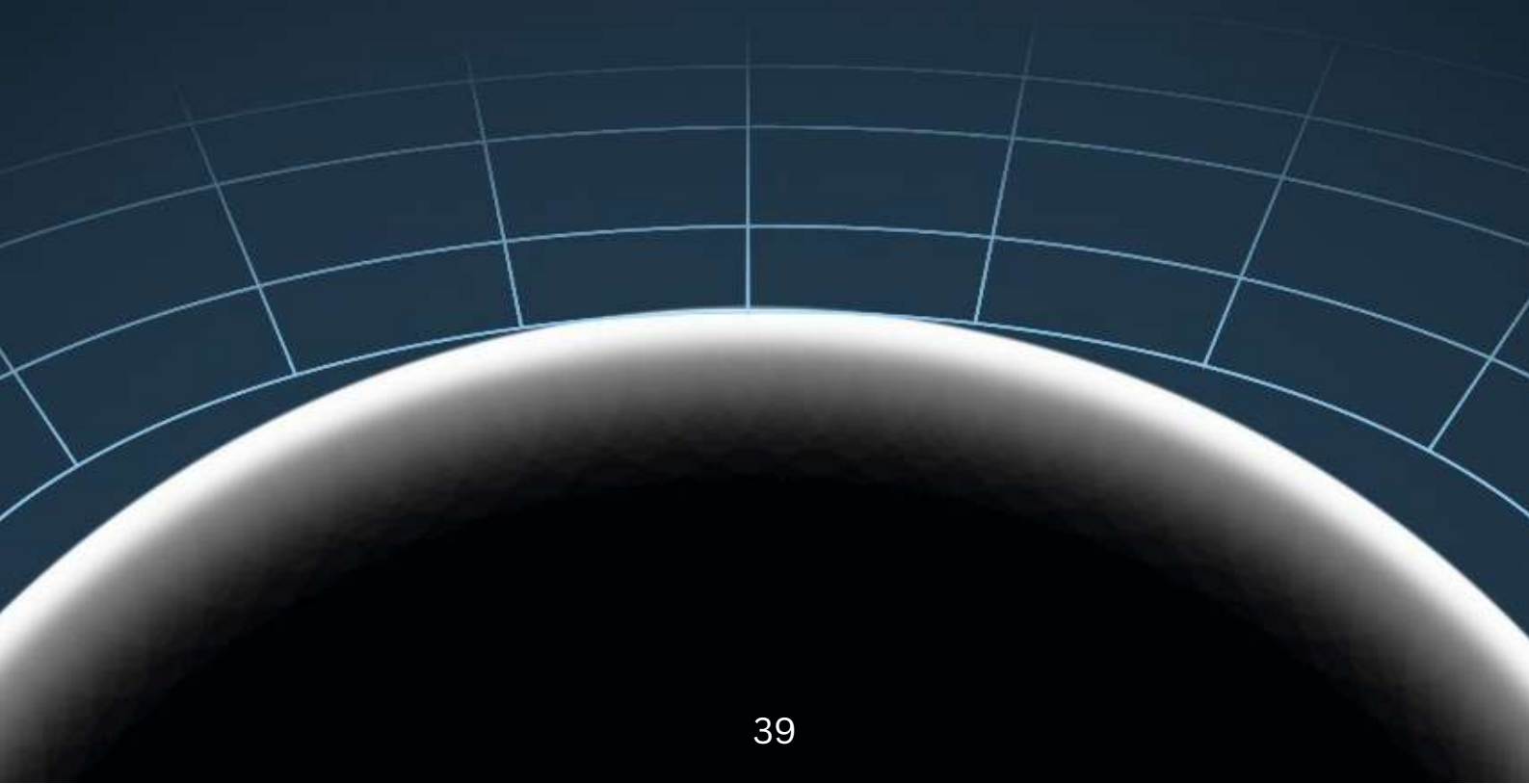
The subheading of chapter 2 is Full Moon. I was curious about why this chapter of the novel is called Full Moon so I decided to find out what does a full moon symbolize; it symbolizes luck and finding enlightenment. In Full Moon, it contains the death of Eriko (Yuichi's mom), the story of remain ones: Yuichi and Mikage, who are still living their lives. In page 80, Mikage says: "I don't want to forget that I'm going to die someday. Otherwise, I don't feel like I'm alive. So, this is how my life has become." Mikage realizes the reason of all things through death. She thinks that being aware of dying gives Mikage the power to think. The change of time is particularly shown frequently in this chapter. Day and night, the scenery outside the window changes, and the street is depicted in detail. These details further highlight the images of Mikage and Yuichi, who wait for time to pass without having any time to think about not to be immersed in loss every day. The figure two protagonists who became alone, redeem each other in their own way make the contents of this book more touching.

# TRANSFORMATION OF SPACE AND TIME

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Written by Xinyue Wang Y11

Designed by Jaea Lee Y8





Have you ever wondered if you could travel billions of light years to other galaxies just like the *Guardians of the Galaxy*? It might seem as if it is just a clichéd concept in sci-fi books and movies, but it is, in fact, a controversial topic backed up by several well-known theories that can be made true through the concept of space and time transformation. But before delving into the transformation end of wormholes, what are they anyway?

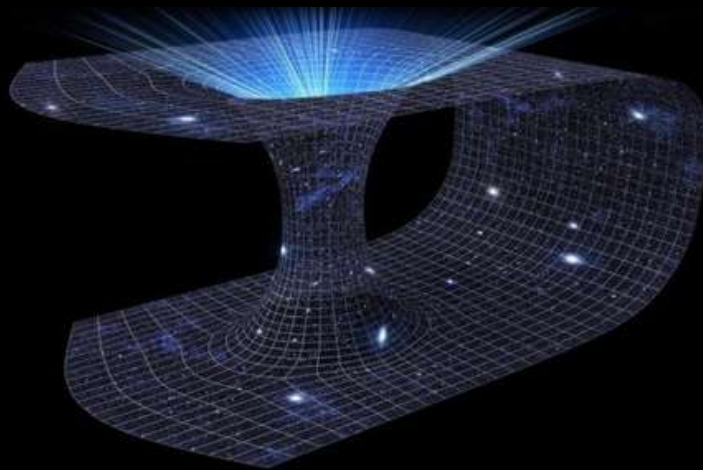


Wormholes are bridges that connect two points in the vast space or time. The universe's existence is mathematically accounted for by Einstein's theory of general relativity, stating that the force of gravity arises from the curvature of space and time.

Wormholes are said to be the structure formed between a black hole and a white hole, acting as a transportation infrastructure for all the energy and matter taken in by the black hole. The entire wormhole structure appears flat to our eyes despite curving in the fifth dimension or folding itself, therefore its internal structure is not currently understood by scientists.

The main components that lead to speed travel are simple: the entrance, the bridge, and the exit. The entrance to the wormhole is a blackhole, in which it has an infinitely large density that forms a singularity, because of this, it becomes a massive pit that bend the space and time around it, draining all energy and matter around so nothing can escape, creating a perfect entrance for a wormhole to form. On the other hand of the structure, a white hole exists. As the name suggests, it is the exact opposite compared to the black hole, being an intensely bright cosmic object where matter ejects from. Unlike black holes, they do not allow anything inside them, satisfying the criteria for an exit. From an outsider's analytical perspective, the shape of the entire structure resembles two funnels with lips interconnected yet entering one will only reveal a dark central passageway.

One of the main obstacles with creating such wormholes is that it is not traversable, as any particle that enters the path would be accelerated till the amount of energy that is induced upon the wormhole would snap the bridge apart, destroying the whole structure altogether. Furthermore, the gravitational forces induced upon a human when passing through the singularity of the black hole entrance is enough to rip apart each existing particle away from them and scatter it across the universe upon exit. To overcome this and create a wormhole that can successfully carry matter “safely” on to the other end, we would need a type of energy called negative energy to repel the gravity forces within.



Negative energy is a concept suggested to justify the transformation of objects, as it takes positive energy to pull apart substances. Together with the universe's zero total energy law, an opposite type of energy is needed to neutralize the applied energy. Though such energy is theoretically possible to stabilize the bridge and keep it from collapsing, it is widely controversial as they are constantly balanced out by the positive energy around us everywhere, therefore its presence cannot be determined nor used purely as an energy source.



Wormholes can be extremely versatile if the theory of time dilation is implemented correctly, as they could also serve another purpose: Time travel. According to Einstein's theory, space and time can be folded and transformed into a passageway that takes the shortest route between two specific points within themselves, following the idea of having a large enough wormhole that can transport humans, people can fast forward to the future billions of years later in an instant from their perspectives, while the rest of the universe will age as usual.

For example, human civilization may be destroyed within the time of blinking an eye, or Earth had arisen to a higher-level civilization that can control the transfiguration of matter in the same period. This is because of time dilation, where time passes slower in higher gravity fields. Pursuing this further, time dilation is a phenomenon where two objects in relative motion experience different elapsed time due to the difference of gravitational force inflicted. For instance, if one of two identical twins are launched into space, the twin in space would age slower and appear younger than the other twin on Earth. Keeping this theory in mind, the effect of time dilation near the black hole would be significantly magnified due to the large amount of gravitational force around its event horizon, therefore the traveller will age acutely slow to the outer observer. However, this proposes another problem that occurs in the white hole.

As mentioned before, the white hole has an infinitely small density so that nothing can pass inside, meaning that time dilation occurs in reverse to the experience in the black hole. If the two holes were of the same density in each integer direction, the two cancels out to zero, leaving the "time traveller" rotting to particles with age. Consequently, the ideal solution to this problem is that both holes must fulfil a hypothetical instance where the black hole is infinitely large, while the white hole is infinitely small. As a result, using wormholes for time travelling is still a hypothetical approach due to its severe uncertainty to achieve.



After all the hypotheses and theoretical talk, wormholes are still in constant debate, and are only limited to the realm of science fiction in creative works when considering utilization at this stage. Whether or not wormholes really exist, things we can take away from this are that the transformation of space and time can create new laws and functions that are awaiting discovery, and that such concepts are always taking place around us, changing constantly as we age. Who knows what transformations we are capable of? It might completely change the method of our travel, or even our day-to-day homeland appearance on the micro scale.

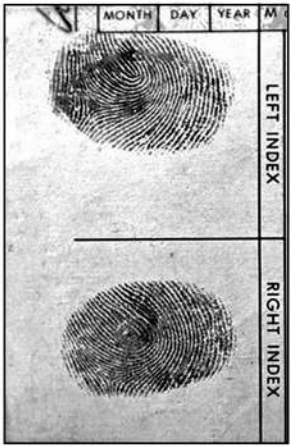


Transformation of



# CRIME &

Written by: Minju (Judy) Kang Y10



# PUNISHMENT

Designed by: Quynh Chi Ho Y10

# CRIME.

Could easily be defined as an illegal activity. To sum up, it's an action that constitutes a sin that is punishable by law.

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Have you ever thought about the history of crime? Here you can explore how people have approached crime as time has changed. There are thousands of cases that could be accepted as an offensive action in the past, including assassination, murder, and robbery. However, here I define crime as an action that is punishable by law. Which means, the timeline starts from the moment where people accept a certain action as unlawful and try to penalise the person who committed that action.



People start determining that ‘theft and assault (including murder)’ is wrong two thousand years ago. By early 1275, criminal law “**Hue and cry**” was built and started to be recorded. At the time, the feudal system is causing the upper class to abuse their power on lower society. Robbery and murdering were the most popular crime from lower to upper class. So, public authorities developed laws to tackle these issues. For instance, forest laws of banning poaching and foraging on owned land became illegal and the rule of murdrum was introduced which made the whole community responsible if a person got killed. Then in the medieval period, to punish people who committed minor crimes - swearing and drunkenness, **stocks and pillory** were commonly used. It's a form of punishment where criminals sit or stand at a wooden frame and the local people could throw rotten food or even stones at them.



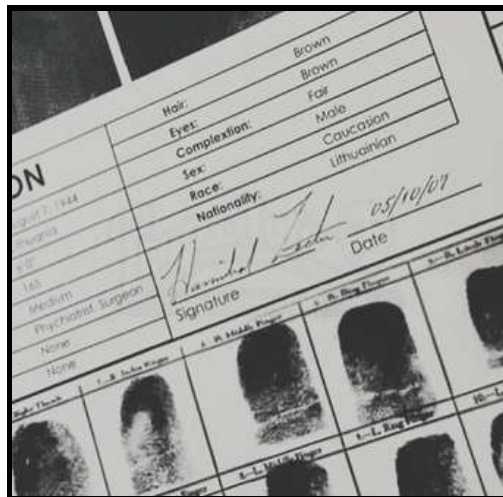


From Tudor times, in England, there was a person who administered the law in each town who was called a magistrate. Common punishments were torturing, and it got more severe when it came to heresy which is expressing different thoughts from the church. Also, due to overflowing beggars in the street, in 1531, the government introduced a license for begging to people who are genuinely poor. The people who begged without the license were either flogged or branded, which is a form of violence where offenders are whipped with sticks or hot materials like iron are applied on their bodies.

During the reign of Queen Elizabeth the concept of correction was first introduced. Correction aims to help and give a chance to criminals, by making them work for their meals with the hopes of changing their characters. However, as the status and wealth of general citizens rose, a new type of criminal - The Highwayman emerged. This criminal will rob passerby during a trip or on the road. As a result, enormous cases of smuggling goods occurred. To deter criminals, the government started the Bloody code - basically killing the criminals. Even a person called the 'nightwatchman' was employed for security and to catch robbers. Bow street runners were another group of people who were employed to patrol the streets.

In the 1820s, there was a reform of the justice system. Secretary Rober Peel thought that sentencing criminals to death wasn't effective enough, so he abolished it as the punishment for over 200 crimes. Due to this action and America's independence, killing criminals was no longer possible.

This led to the building of more jails and the start of the Gaols act. As the Gaols (jail) act developed, Elizabeth Fry started to make better conditions in prisons, as these jails were for less heinous criminals, to help them find hope and improve their characters. Therefore, an education system for criminals was released, to prepare them for their role as future citizens. Despite these efforts, crime rates were still exceeding. This resulted in the Metropolitan Police Act. The start of the Metropolitan Police wasn't popular, and citizens perceived them as just government agencies or spies. Though, as time passed, perceptions changed. Due to increasing numbers of criminals, citizens started to recognise and realise the necessity of the police. From then on, governments started to allow police to use physical force and weapons in the process of arresting. Also, to increase their numbers: In 1854, the Criminal investigation department was set up.



From the 20th century and onwards, the technologies for determining and finding out criminals such as fingerprints and DNA were developed. The range of actions that are considered as crime has extended as well. For instance, drugs like cocaine, parking cars in a certain area, and race-related crime like racial discrimination. Thus, a variety of punishments that are appropriate were published, with the severity of the punishment depending on how violent a crime is or how much harm was caused. Furthermore, one big change is that punishments are now expected to respect human rights and protect the criminals' mental health.

The long history of crime might continue unless criminals stop. Personally, I believe that even under the transformation of the world, where security and punishments are developed, crimes would still occur, and they would be based on our primitive human instincts. Nevertheless, as history did, we need to detect more ways to punish the illegal actions to the right degree to lessen it.



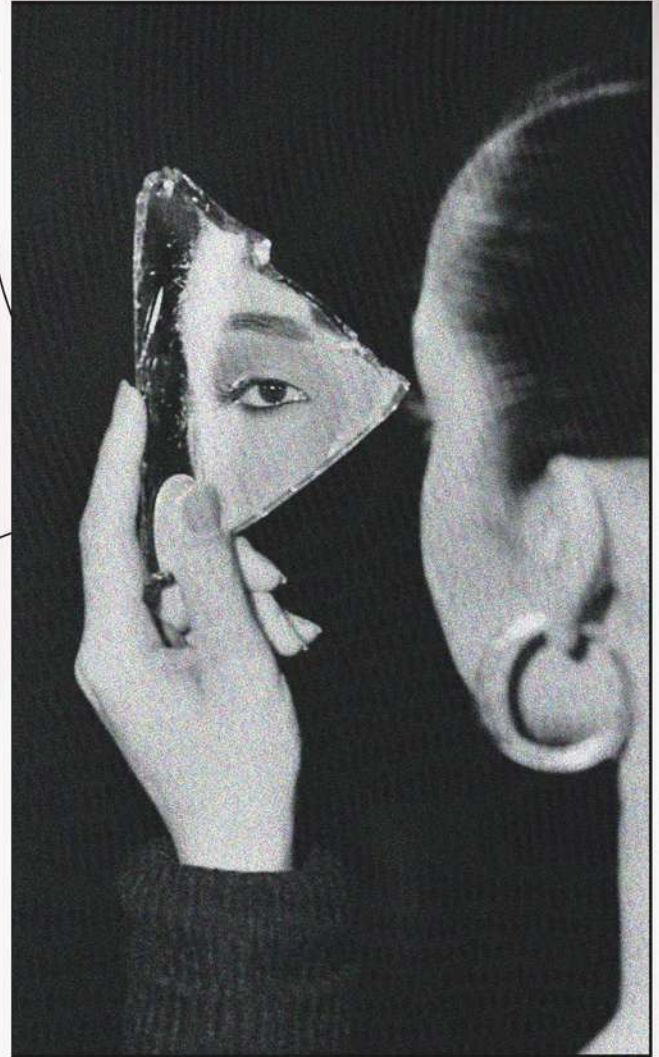
THE TRANSFORMATION OF

# SELF

Written by: Bui Gia Khanh Pham Y10

adolescence.

alienation.



**self (n):**

**a person's essential being that distinguishes them from others, especially considered as the object of introspection or reflexive action.**

Designed by: Quynh Chi Ho Y10

...

estranged labour.



Our intuition has always acknowledged the existence of “change” and perceived that “change” is inevitable as time passes — our body grows; our thoughts deepen and broaden. But could there a backward change? Bringing the idea of “change” to a more formal concept, we can observe the transformation of self – forward and backward – most prominently through the two following cases.

### **(1) *Adolescence — from child to adult***

As a child, you are not granted autonomy, or the choice to make decisions, because a child does not have the financial capacity to take care of itself and satisfy its needs. This shortcoming, furthermore, translates to a child not being able to hold responsibility. If a child throws a rock into someone’s house and breaks their windows, the person who can compensate for that damage is the child’s guardians. Given that responsibility is the pillar of a civilized society, a child should be restricted in their autonomy.

The aforementioned society aims to maximize each person’s rights, the most prominent of which are the right to life, privacy, and freedom. To ensure the highest level of freedom, there must be constraints on such. Absolute freedom, for example, doesn’t practically exist, because, with absolute freedom, someone can roam into your house; hence, you have less autonomy to do whatever you want in your house. Therefore, a functional society must be built on a foundation of mutual respect — respect others’ rights so that your rights can be respected.

The prerequisite to this is first, the understanding of the set of rules that the community is founded upon, and second, the ability to abide by the rules. A child knows little outside its own dominion of needs and thus, without the mental and physical capacity to work and produce, it can only act in instinct to obtain its desires, i.e., screaming and crying to get a cookie. That impulse will transcend the code of conduct that holds society in place, which means that the child must be under control of a legal guardian to abide by the rules.

By the same reasoning, a child cannot drive, since operating a vehicle contains a high risk of causing accidents and infringing on others' right to life. Similarly, there are separate legal punishments for children, for instance they will be sent to detention centres instead of jails. This is because children are considered not completely responsible for their delinquency, given that their guardians are theoretically obligated to supervise and warn them away from the wrongs. Furthermore, their decisions are uninformed, thus to an extent unintentional, hence they are punished to a lower degree. Meanwhile, an adult drunk-driving must understand that driving when drunk is illegal and yet commits it; they are intentionally violating the law and must be held accountable for their wrongs.

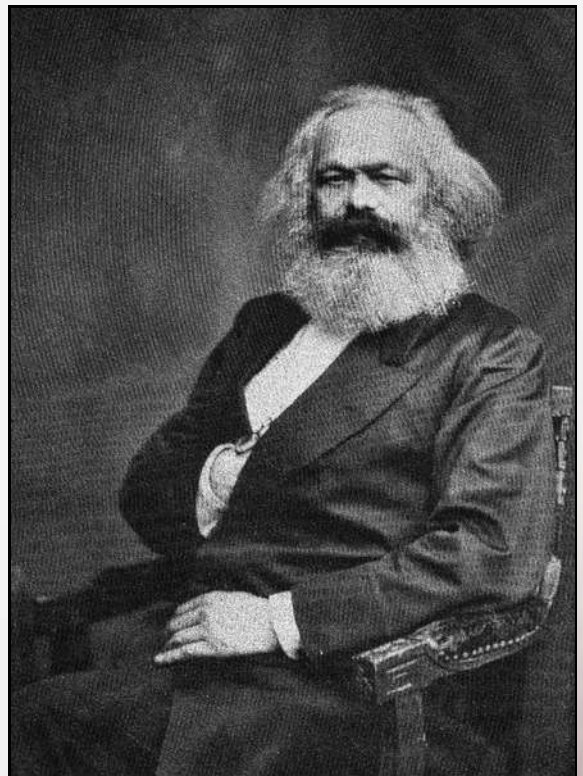
So, as a child grows into an adult, they will start to understand the concept of responsibility and learn to uphold societal rules - gaining autonomy over their own life. Therefore, the first transformation observed is from being non-autonomous to being autonomous.

## *(2) Estranged labour / Alienation — from human to commodity*

In Karl Marx's conception of labour, the society can be categorised into two classes — property owners (i.e.: employers, landlords) and propertyless workers (i.e.: factory workers). The latter are greatly degraded in this capitalistic world, via the process of alienation.

The first type of alienation is that the workers are estranged from the products they create, as the owners, not the workers, own the products. This leads to objectification of labour, and of self. If I invest my effort and time to create a product, the tangible output of my effort is first, the product itself and second, the labour that is embodied in the product.

As this labour is materialised into a product, such as a table or a pencil, that labour is objectified and devalues the nature of human beings as superior to animals and objects regarding consciousness.

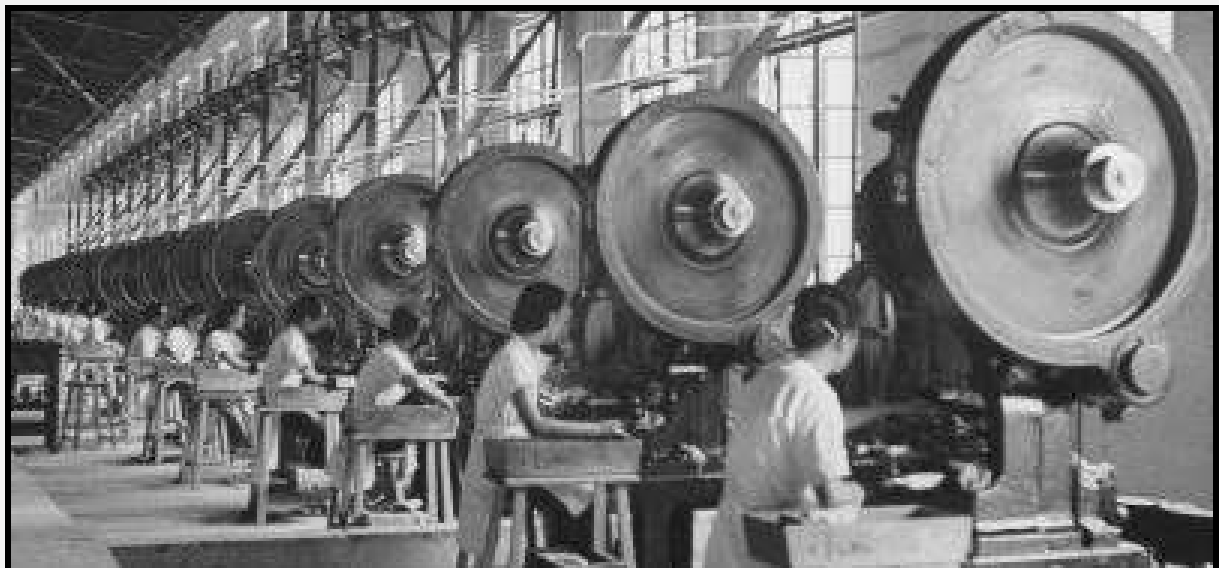




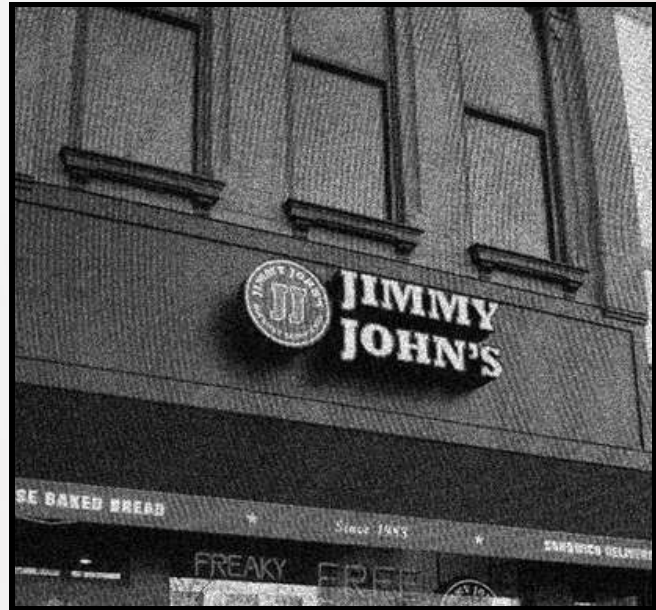
The second form is alienation from one's identity. It is our human tendency to aim towards self-actualisation, the highest level of psychological development where it is possible to desire and obtain things with one's full potential, in simpler terms, the process of becoming everything you can become. This differentiates us from animals, which work to satisfy their immediate physiological needs such as eating, while we go beyond and create art to entertain ourselves. Stripping away the ability to be creative, by doing repetitive and tedious tasks in factories every day, is reducing workers to animals. This alienation, therefore, is a lack of meaning in one's life, given that it deprives the opportunity for the workers to reach self-fulfilment.

The third form of alienation is that of the worker from the act of production itself. The way society works is that one uses skill and strength to yield a product, in exchange for other commodities. In other words, that labour is the worker's means to life. Appropriating the object that embodies the labour would mean taking away their means to life and reducing them to mere objects. Zooming out of the abstract concept, how does this look like in reality? This commodification of objects exists most tangibly in the capitalistic system whereby factory workers were oppressed with ridiculously low wages. Ironically, this greedy act comes mostly from big firms, who seem to have more capability to raise higher wages.

Yet the more capital one has, the wider their industries can expand, and the more advanced technologies can effectively reduce the worth of workers' value. Since big firms possess a large market value and dominance in a local area, workers in such circle ought to opt into these companies. To an extent, these workers can neither escape from this exploiting workload, for there are always people who are in worse conditions willing to do these underpaid jobs, nor unionising to sue the companies, for an hour they quit from work to protest can be a slice of bread that could satiate their daily hunger. Furthermore, big firms do not solely affect the workers in their companies themselves, but the wider market as well. Imagine Amazon lowering the cost of delivery, other companies will have to lower the price to keep up with the competitive price, thus forced to cut off cost, or the labour wage of a large community of blue-collar workers. In a more malicious aspect, many companies use conditions in a contract to bind the workers (i.e: “noncompete”) to a poor working condition.





In fact, the fast-food joint Jimmy John's was claimed to have banned their sandwich makers from going to another company, under the excuse of “what if they spill secrets to McDonalds”, thus stopping workers from searching for a better job. Effectively summarised, they are replaceable; they do not worth, and are transformed to a being lower than humans.



In conclusion, to a large extent, these two are the most prevalent transformations experienced by the majority, who endeavour to attain autonomy as an adult and venture in the labour toil having their rights abraded to those of an animal.





# SALVADOR DALI'S MELTING CLOCKS

*What Is Time Anyway?*

**Dakyung (Olivia) Hwang Y8**

Designed by Hyerin Yun Y12

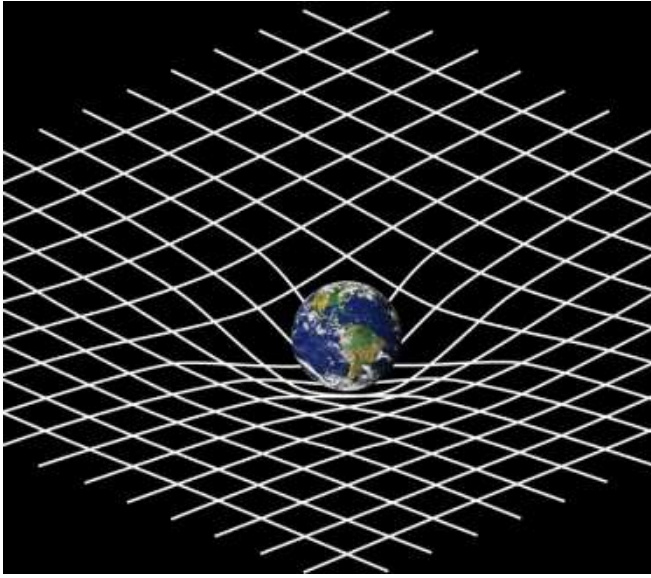
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The part of our existence that is measured  
in minutes, days, years, etc., [...]

- Cambridge Dictionary

Time is something we cannot define. Even through this 'definition,' no physical object comes to mind as a representation of time. Perhaps you pictured a clock, a watch, or even an hourglass. But even then, those are only tools to measure time which remains unidentified. With the transformation of scientific discoveries and laws of the universe, 'time' has become more than just the 't' in mathematic equations or the excuse for that one late assignment. Scientists have attempted to specify this perpetually moving object with theories like Albert Einstein's Special and General Relativity, refining the physical form of time through its correlation with gravity. However, it is still difficult to say whether it is a measurement, force, or that it exists at all. With this in mind, perhaps it is time to take a new approach: **what if time is transformation?** Instead of the relationship between time and space, 'transformation' seems to embody more similar, if not the same characteristics as time. The passing of time can be seen as a synonymous concept to the process of '*change*' as change happens along with the movement of time. In agreement with this change of approach, the 1930s' iconic Spanish Surrealist Salvador Dali merges the concept of transformation and time into two of his most famous paintings that speak louder than worded theories. *The Persistence of Memory* (1931) and *The Disintegration of the Persistence of Memory* (1954) act as guides to help navigate this philosophical journey, that is, the definition of time.



Upon entering Dali's subconscious dreamworld, the observer is hit with a sense of unreliability due to the melting clocks of *The Persistence of Memory*. The melting processes of the clocks represent the malleability of volatile time, through which Einstein's famous theory of General Relativity (1915) can be seen.

*100 Years of General Relativity, NASA (2015)*

General relativity states that time is one-dimensional, and space is three-dimensional, resulting in the four-dimensional spacetime continuum, which gravity can **warp** (Sten Odenwald). Essentially, science says that time is interconnected with change as they work together to form spacetime. To stabilise and 'collect' the ever-changing flow of liquified time, Dali expresses that memory is the only way of keeping track of 'passing' time, hence the name of the painting.

Surrounding the melting clocks are contrastingly solid objects, implying that they may be the stable backbone of visible time, or memory. The combination of a decaying olive tree, ants crawling over the rotting fourth watch, and a supposedly dead figure on the ground may seem randomly placed, but the processes they are going through hold transformation as a common factor. The memory of the transformation process is the indication of passing time, considered the visible form of time with its solidity within its malleability.







*The Persistence of Memory (1931)*

With the information collected from the theory of General Relativity, transformation can be applied to **Special Relativity** as well, the second part of Einstein's famous theory. Let's say that an astronaut stays in space for 30 years, then comes back. Unlike the fellow humans that stayed on Earth, the returned astronaut will not have aged as much because the idea of time is *relative* to different perspectives. Relativity in this case means that everyone has different frames of references to how they feel the time. Einstein's theory states that time passes for everyone but not at the same rate according to the situation they are in. In Dali's world of surrealism, the composition of the clocks showcases the different frames of references and their effects. The clocks are laid out on different surfaces of the landscape, all representing the past, present, and the future.

The clock on the olive tree represents the future - out of reach and already gone through the transformation of decaying. Below it, the clock melting off the platform shows the past due to its presence as the foundation for the other entities in the painting. Along with the two, the present is implied with the figure on the ground, which embodies the artist at the time of painting. With regards to where they are placed, the melting rates and processes differ, however, when asked about his choice of surrealism, Dali stated that the clocks' different liquified states did not affect the concept of reading time. As long as you were able to tell the time, you would be correct in your own way.

As seen above, Dali utilises Einstein's theory of relativity in his paintings to reference time with transformation, suggesting that as long as transformation meets the requirements of time set by science, it is logical to say that they are the same identities. Time is malleable and relative to different perspectives, and so is transformation. Having said that the Persistence of Memory acts as the starting point of this new concept of time, to support it further, Dali paints a third rule of time a few years afterwards, namely The Disintegration of the Persistence of Memory.

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Years after the peak of The Persistence of Memory, the painting resurfaces in its new form according to the generational change. The landscape appears to be submerged underwater with the objects dividing and separating into smaller pieces. Over the top of the original painting, the second version centralises the theme of decaying with its link with disintegration, focusing in on another scientific evidence for "*time = transformation.*"



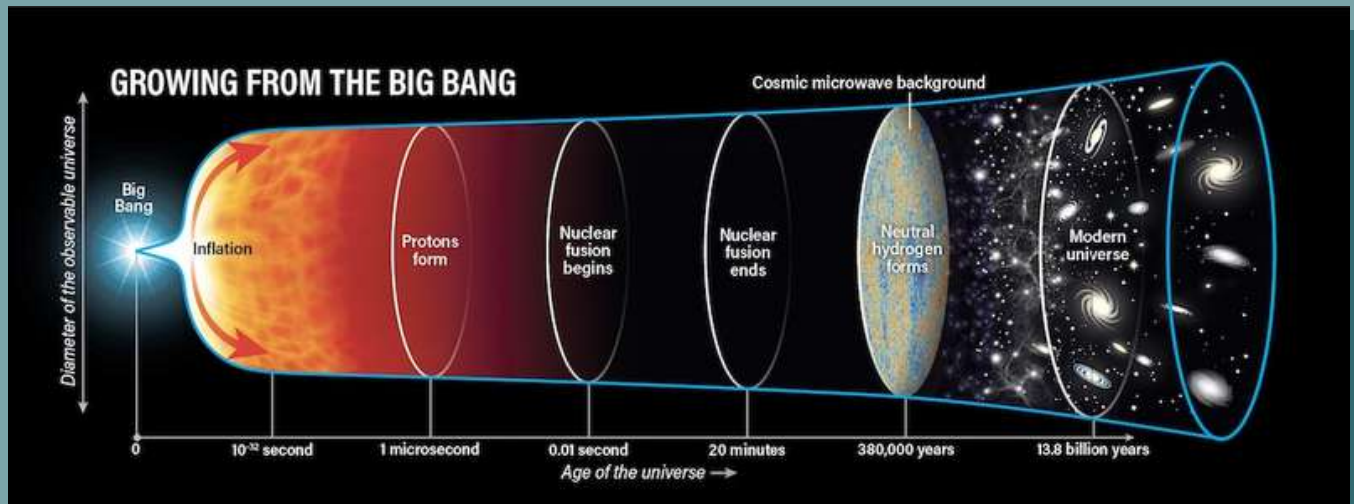




*The Disintegration of the Persistence of Memory (1954)*

The disintegration shows that everything in the world may go through transformation, but not only that, transformation almost always ends up in the same outcome as time passes - destruction. A plant shrivels at the end of its lifetime of change, people ultimately die, and “nothing ever lasts forever.” Transformation is a magnitude, and ‘decay’ as a specified type of change is the direction to this scalar quantity. The tendency of the universe to disperse into the direction of disorder and chaos as time passes is known as the second law of thermodynamics. ‘Time’ is *visible* in Dalí’s painting because the shared destructive transformation is the direct influence of time on us. We think of time as the cause and the disintegration of the world as the effect. **But what if the cause and the effect are mere synonyms for each other?**





Credit: Astronomy, 2022

# What if time is just an illusion?

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A test in 1976 by *Nottingham University* showed that scrambling the letters of a word had little to no effect on the reader's ability to recognise the words (Graham Rawlinson, 1999). As long as the first and last letter of the word stayed in the correct position, our brains only perceive the overall shape of the words. The psychology behind the identification of an object is the fact that the finer details do not need to correspond to the overall shape we view. On a universal scale, time works similarly. Time does not work the same for individuals, making it a jumble of transformation with different rates. It may not even exist. However, like watching a tidal wave from afar, the transformations come together to create one fluid movement - a 'tide' as a movement does not actually exist, it is just a sum of the change of placement in the water molecules, creating the illusion of a wave (Andrew Zimmerman, 2018).



We are the molecules going through individual changes in a mutual direction. Everything is constantly moving, disintegrating, and transforming, and as we observe this collective change, the world seems to have a direction to its rotation. We call this direction Time. Without change, time will not 'flow.' Transformation gives the world its malleability – the ability to develop into improved beings. And we as humans are in charge of steering our personally relative time.

TIME

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# WHAT IS TRANSFORMATION?